

ORIGINAL FOOTAGE FROM 2012
OF PARMINDER BIANI PRESENTING
THE PERDICTION OF THE 126

So, we want to look at the **parallel** between the **Millerites history** and the **history of the 144,000**. As we go laying out these timelines, I want us to pay **careful** attention, to be able to see if the reasoning of how these lines have been laid out is **correct or not**.

Because any conclusion that we might make at the end is dependent upon whether these waymarks have been placed correctly, **both in the Millerites history and as they then parallel our history**.

So, as you hear the study going through and then you follow through and study the material by yourselves afterwards, in my mind that's the **most important aspect** in in many ways, **far more important than the conclusions that we might come to**.

So, let's draw a timeline of the Millerites history. And as we know it begins in **1798** and he ends in **1844**.

I just want to make this point, that we're not going into much depth to explain all the **information** that I'm giving, it's just an **overview of these parallel histories**. So, that we can get an overall general **understanding** of what's going on.

So, if you turn in your Bibles to Daniel 11 verse 40, the first part of the verse says. **"And at the time of the end shall the King of the South push at him"**.

I'm not going to go prove who the **"him"** is in this verse; and neither am I going to prove at this juncture what **"the time of the end"** is. I'm just going to make some comments of what I think those words refer to. And the reason why I'm doing that is, at the first level, **most of us understand that information anyway**.

I've spoken about it in other places and most of us have studied it or heard other people mention this. So, I don't think there's too much controversy on what you might say, are assumptions that I'm making. **I will say that they're not assumptions they are defendable**. But I'm not going to defend them in this presentation.

So, what I'm suggesting is in verse 40 when it says "at the time of the end" I'm suggesting that the time of the end is **1798**. I'm not going to prove that it is, but I'm saying that that's what it is. its **1798'** So, I'm going to put at "the end" here.

And the other thing that I'm not going to prove is, who the King of the South and the "him" in verse 40 is. I will say, if you go up a few verses into verse 36, it says, "And the King shall do according to his will"; That King that's mentioned in verse 36, if you run down the verses from 36 down to 40, you will find that the "him" in verse 40, is the king of verse 36.

So, I'm basing the premise of who the "him" is upon this connection between verse 36 through verse 40. And from verse 36 it says, the king, and if you run through the verses that follow on, it uses pronouns. For instance, in verse 37 it says, neither shall "he" regard.

So, that "he" I'm suggesting is the king of verse 36. Verse 38, but in his estate shall "he" honor. That "his" and "he" in verse 38 is the king of verse 36. The verse 39. thus shall "he" do, is the king of verse 36. And in verse 40 he would follow on, "And at a time at the end shall the King of the South push at "him;" So, people see that logic, the connection between the "him" of verse 40 and the king of verse 36.

Just as a side point here for those who are listening, that Uriah Smith does not agree with that analysis, with that connection between 36 to 40. He doesn't agree with that.

And what I mean by that is, the king in verse 36, I'm suggesting is the same person that's being spoken of from verses, at least verse 31 into verse 30. But from verse 31 to verse 35, the king that's being spoken of in verse 36 is the same king.

And if you run through those verses where it leads you to conclude, is that the king of verse 36 is the Papacy. So, the king in verse 36 is the Papacy but that would mean that the "him" in verse 40 is the Papacy. Uriah Smith does not agree with that position. He does agree that the king in verse 36 is the "him" in verse 40. But he says, the king in verse 36 is another person it's not the Papacy. He says it's Napoleon.

So, his emphasis is that verse 36 talks about Napoleon. And then he goes on to explain verse 34. So, I'm not going to go into the proof of all of that.

Verse 40 he says there's a **warfare** between the King of the South and the King of the North. The King of the South is the King of Egypt, in a **spiritual** or **symbolic** sense. And in this time period Egypt is a **symbol** of **Atheistic France**, according to Revelation chapter 11.

Revelation chapter 11 indicates that France is Egypt and he mentions Sodom as well. So, verse 40, the first part talks about a **warfare** between the **King of the South**, between **Atheistic France** and the **Papacy**. And that's talking about the **deadly wound**. So, that's when this history begins, and we know it ends in **1844**, in agreement with the **2300 days**.

So, I just want to place some other way marks in this history. So, **the two** most important way marks are **1840**, **August 11th**, and **1842 June**.

Another piece of layer **information** that I want to add here, is that the first angels message enters history in **1798**. So, not only is it, **'the time of the end'** it is also the **introduction** of the first angels' message.

And in **1844** marks the entrance of the third angels' message. Ellen White comments on this in many ways. But in her commentary of revelation 10, when the mighty angel comes down, Ellen White talks about the **seven thunders**. And the **seven thunders** she says, **they're a delineation of events, that transpired on the first and second angels' messages**.

When Ellen White uses that **timeframe**, she uses it in a very **specific** way, which goes from **1840** to **1844**. The angel of revelation 10 comes down in **1840** and when he comes down, **spanning** the **oceans** and the **land**, he brings **power to the first angels' message**.

So, there's an **empowering** of this first angels' message and the first angels' message is **empowered** in **1840**. So, I'm going to write the **empowering** of the first angels' message. Now we have **the first** and **the third**, but we also need a **second**.

Now the second angels' message, for some people who aren't familiar with this message, what I'm going to say now they probably would not agree on. But I'm

suggesting that the second angels' message comes into history in **June 1842**. That's when the second angel' message comes **into history**.

As the first angels' message was **empowered**, the second angels' messages were also **empowered**. There's an **empowerment** of second angels' message. And this **empowerment** of the second angels' message occurs in **1844**. Now this **empowering** in **1844** occurs in the **summer of 1844**, and specifically **August**. So, I'm going to put **summer** and I'm going to call this the **empowering** of the second angels' message.

The reason why people may not agree that the second angels' message comes in **1842** is because Ellen White says that the second angels' message was first **proclaimed** in the **summer of 1844**.

Ellen White says, it was **first proclaimed**, and so the suggestion is that, if it was first proclaimed here, how could it have been in existence beforehand. It couldn't have been in existence before it's proclamation. But Ellen White says it in another place that this "**Midnight Cry**", as we like to call it, was an **empowerment** on the second angels' message.

So, if this **Midnight Cry in the summer of 1844** was an **empowerment** of the second angels' message, I would suggest that what it infers is that the second angels' message was **already** in existence and it came to **empower it**.

So, the **summer of 1844** when the second angels' message is verbalized, if I can use that term, **two** things happened. Its first **proclaimed** and it's **empowered**. So, **two** things happen, first there's a **proclaim** and there's an **empowerment**.

And what I understand by that is, that when it says its **first proclaimed**, when it was **introduced** it wasn't a proclamation. So, it enters in **silently** and by its empowerment, I would understand that's when it was empowered here, it infers it was already in existence before.

I want to put another way mark in here, which was in **1833**. So, in **1833** William Miller receives his credentials. Now another interesting thing happens, that is related to **June 1842**, which is also, in **June 1842**. So, in **June 1842**, and this is the **month of May**. When the **month of May** there's a conference that's held and at this conference, they develop what we now call the **1843 chart**. So, the **1843 chart**

was agreed upon in **May of 1842**. So, I've just done a basic layout of the more important way marks of the Milarite history.

I'm going to do the same timeline but I'm going to make it very simple. So, here's **1798** and here's **1844**, and I'm going to split it into two. And I'm going to split it here in **1842**. And I'm going to say **this is a time period for the Ministry of the first angels' message. And this is the Ministry of the second angels' message.**

The reason why I'm going to do that is, because I want us to understand something about the relationship between the first and second angels' message.

Because when we talk about the second angels' message, we're so inclined to think it's just some words that are cast out against Babylon. And it's these accusative sentences that basically say that Babylon has fallen, and he's lost, and he's undone. **And we think that is the sum of what all the second angels' message is about.**

But hopefully I want to show you in a simple fashion, that the second angels' message is much more **involved** and much more **important** than that. And not only that, that there's a **relationship** between the first and second angels' message.

Before I do that, I just want us to have a **basic understanding** of what the first second and third angels' message is.

So, if I write here, the first angels' message the second angels' message and the third angels' message, if I rephrase these messages in the term of sin, righteousness, and judgment, we can see that there's **a three-step process**. That **must** occur during the **history of these three angels' messages**.

To put it another way, we're all sinners and we're all condemned as being lost and undone. So, there's a statement or a proclamation that must be made to say that **you're a sinner**.

So, when this proclamation says that you're a sinner **you must do something**, you will respond to this proclamation, this statement about you, in one of two ways. You'll either **accept it** or **reject it**. If you accept this statement about you, you will **repent**, you will **change** and then you will begin to **exhibit righteousness**.

So, that's why we have **sin, righteousness, and judgment**.

So, you'll become a **righteous person** as you walk through the **sanctifying process**, at the **close of your probation** you will be **judged**. And if you have exhibited **righteousness**, the judgment will be **favorable**, and you'll receive your **reward**.

Having been accused of being a sinner, if you do not accept that accusation or that statement against you, you will continue in your ways. And you will not exhibit righteousness, but you will fall. And when your probation closes and judgment comes, then you too will receive your reward which is eternal death.

So, when we read in Revelation 14 and Revelation 18 that Babylon is fallen, what we see is that this second angels' message, this pronouncement, this proclamation, against Babylon is making a statement. **That having accused or pointed out that Babylon is in sin, Babylon does nothing about it.** It falls and it's in fact in a **fallen position**, and then when judgment comes it's going to be **destroyed**.

But when we look at the second angels' message, we hardly ever seem to see the flip side of this. To say, who is making that comment against Babylon, who is making that proclamation, who is delivering the second angels' message.

We know it's an angel.

I would suggest that the person who is making that accusation against Babylon and pointing to them and are saying you have fallen, is by making that statement is making another statement, and the second statement is that they're saying, by inference, **I am righteous**.

So, in that proclamation there's **two proclamations** being made, one against **Babylon** and one against the **person** who's making the proclamation against Babylon.

So, to say it simply, if a brother stands up and says Babylon is fallen, he's accusing Babylon of having fallen, the second angels' message, he is also by inference making a statement that he is **exhibiting righteousness**.

So, this second angels' messages is, this **twofold message**, one party **falls**, and one party **grows** and **exhibits righteousness**. Another way of understanding the first, second, or third angels' message, **which is the Everlasting Gospel**, is to understand that this message is a **prophetic message** that comes to **two groups of people**. It's the **same** message, a message that they're **sinners**, because both groups **are** sinners. One of these groups recognizes and accepts their **sinfulness**, **repents** and **changes** and **exhibits righteousness**. And the other group **rejects** this message of being a

sinner and falls. Both will come to a probation. When their probation closes it will come to judgment.

And those who have exhibit righteousness will receive their awards. And those who have fallen will receive their rewards. And we know that's eternal life and eternal death.

So, that's an understanding of the relationship between these messages. It's important to understand this from this perspective because this message here, is a message of accusation, but this message here, is a response to this accusation.

So, when this statement comes and touches your life, you'll respond to it. And I want us to understand that, that the second angels' message is not just some words that we give out, it's an experience that we enter. An experience of righteousness or sanctification or an experience of falling. You hadn't already fallen but now you're going to be judged, you're fallen because now you're aware of it.

So, in the history of the Millerites they have this warning message in this time period here, and then from **1842** they begin to testify or make an exhibition of how they accepted this angels' message.

So, I just want draw this in kind of a schematic simple fashion.

There's one person and there's another person, so you've got two people and they're running parallel to each other, under the history of the first angels' message. And they get to a certain time in history, but they've received enough warning, the warnings are sufficient now. And now they are required to make a decision.

So, this person here says, okay I recognize that I'm a sinner. and they're going to start changing. So, they start growing in sanctification and they exhibit righteousness.

This person rejects the message that they're a sinner and they fall. And the righteousness of those who fall continue until probation closes. And then judgment happens to both of them. And these receive eternal life, and these receive eternal death.

So, that's just a simple overview of the first and second angels' message, and then judgment comes; the third angels' message.

So, then we've considered revelation 14, it's not just the words that we're **required to regurgitate and memorize**, is actually an **experience** that each of us will go through, just as the Millerites went through.

But it's not in a **haphazard** fashion, it's in a very **specific pattern of sequence** with a **set start** and a **set end**. Just like these Millerites did. So, the Millerites entered a stage of time, where the first angels' message came into history and this message that they were sinners, and that they needed to prepare for Judgment Day was delivered to them. And by the time **June 1842** came, then they began to make this separation **where both parties were now making their decision on what they were going to do**.

The divergence grew and grew and grew until you get to the **summer of 1844**, where now there's a proclamation made.

And so, I could draw here, and I'll write a "P" for proclamation. and it's just before the judgement and what happens is, that the righteous make a proclamation against the **fallen**. And as soon as that proclamations made; **judgment comes**.

So, this proclamation that's made in the **summer of 1844**, in this instance, is not to tell the fallen you have got a chance, the probation is going to extend that if you **don't stop carrying on in your wickedness you're going to be lost**. what it's actually saying is, **it's saying you have fallen**. It's a **past tense** experience and judgments about to occur and there is **no escape from it**.

So, when these proclamations made, **there is no escape from your judgment**. The time for escape was back here, and once you go down this route and this proclamation is made, **it's already too late**.

So, this **experience** here, that I've just spoken about is discussed is shown clearly in the history of Nebuchadnezzar, Daniel chapter 4, and Belshazzar chapter 5. You can clearly see this **three-step process** that runs through their histories, **the first second and third angels' messages**, the Everlasting Gospel touches Nebuchadnezzar, touches Belshazzar, not only as **two** separate men, but they have a relation one to another, there's an intimate connection **between the two**.

I'm not going to go into that in this presentation but there is an intimate connection between the **two**. And this intimate connection, if we can see how this Everlasting Gospel relates to these **two** men. It gives us the ability to go into those **two histories** and draw out lessons for ourselves, at the end of the world. And so, these **two**

Babylonian Kings become types for the people who are living at the end of the world, **at the time at the end.**

And it's for that reason that information is given about these **two** men, they could teach us very important lessons about our own experience and our own history.

And it's the sequence of **sin righteousness** and **judgment** and this **sin righteousness** or **judgment** is a **two-step** process. Firstly, enters history silently, if you like, and then there's a proclamation made. The proclamation happens just before **judgment** occurs, and it's not to help you. It's not there to help you and say oh you've got a chance, or you've got time to change. **It's there to state a fact before judgment comes.**

So, I hope that makes sense.

I want to read a Spirit of Prophecy quote which reinforces and explains this point that I've just explained. Before I read the quote to you, I just wanted right underneath here, that this here, is the Millerites history. I'm going to draw underneath this history of Christ in a very simple fashion, in the same fashion as I have done here.

What I'm going to put here instead of putting **the first angels' message and the second angels' message**, I'm going to put **John the Baptist and the Ministry of Christ**. So, this is the **Millerites history, Christ history**, and you'll see as I read through this passage that there's going to be a comparison that's being made.

And the comparison is between **John the Baptist and Christ** and between **the first angels' message and the second angels' message**.

And this concept or idea that I've suggested that the second angels' message isn't just this sentence that Babylon is fallen, it's not that. What it is, it's an **experience that you're required to enter**. And not only are you required to enter it, everybody does whether you **like it or not**, you will enter the experience of the second angels' message. The difference is, one group of people are going to enter the second angels, message in righteousness, and one is going to enter and fall. But everybody will enter the experience.

And the thing that makes you enter the **experience** is the first angels' message. The response that you give in the time period of the second angels' message is contingent **upon how you accepted** the first angels' message.

So, I hope that makes sense.

The second angels' message, this time period here is not just words it's an **experience** that you enter. This experience that you're entering, and everybody will depend upon the reception of the first angels' message.

If you accepted the first angels' message, internalized it and accepted it we will exhibit **righteousness, and the reward will be everlasting life** when judgment comes. And if you didn't accept it you will **fall and when judgment comes you receive eternal death**.

And obviously there's one more step the proclamation very close to judgment. God in His wisdom instructs the righteous to make a proclamation to the fallen, to tell them their condition. **And it's not to help them**. it's just to drive home the point of **who is who, before judgment comes**.

So, having said that let's read the Spirit of prophecy quote, it's taken from Early Writings page 259 and the chapter is, "A Firm Platform"

I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps- the first, second, and third angels' messages. Said my companion angel accompany an angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they received. I was again brought down through these messages, and I saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform, I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wish the improvements made, and then the platform would be more perfect, and the people much happier. Some stepped topped of off the platform to examination it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the Platform, and they with humble look again stepped upon it.

I was pointed back to the proclamation (so let's listen carefully now) I was pointed back to the proclamation the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. (so here she talks about John the Baptist and Jesus) Those who rejected the testimony of John were not benefited by the teachings of Jesus. (so, if you reject John the Baptist you cannot be benefited by the teachings and administration of Jesus) Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still further and reject and crucify Christ. In doing this they placed themselves where they could not receive the blessings on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. (so she lines up the first second and third angels' message, hopefully we can see that) The rending of the veil of the temple show that the Jewish sacrifice and the ordinances would no longer be received. (And you could see that in the proclamation and when the temples rend, is showing you what's happening, in fact what's already happened, it's not a proclamation for salvation) The great sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon his disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken place of the earthly, yet they had no knowledge of the change. Therefore, they could not be benefited by the mediation of Christ in the holy place.

So, you can see all these parallelisms going on, His administration, the most holy place; the rending of the temple, proclaiming the lost condition. what judgment has become when on Pentecost the sprinkling occurs.

I want to ask the question, when you're under the Ministry of Christ or his teachings what happens to you as an individual? All you need to do is to see the lives of the disciples, what happens with them?

You know in the book of Acts it says, when they spoke, they noted that they had been with Jesus. They saw these men who were we deformed, unlearned, changed, and molded into people who were walking in the image of God. They really were to the degree that by the time you get past Pentecost they can do just as many miracles if not more than Christ did.

You see this growth, the sanctification process, this perfecting of the saints, and in administration of Christ. **In these three-and-a-half-years' time period** they grow from being **lost sinners** to **save men**. And that's what happens during the administration of Christ, that's what the purpose of Christ's ministry was.

But if you hadn't accepted John the Baptist ministry, who pointed to Jesus, you could never have entered this. **So, you can see a cause-and-effect relationship between these two men, these two ministries.** You must accept this one, to be benefited by this one.

And it's this ministry here, that changes you, because what does John say, what is his ministry about? His ministry is all about telling you that **you're a sinner**. And what do you do? You go to John and say **what must I do to be saved**. And he tells you, he points you to Christ. And it's in the Ministry of Christ that you **developed** and begin to **exhibit perfection**.

So, we can see that He says, you're a sinner, and we can see that in the administration of Christ. You become **justified, sanctified**, you become a **holy person**; perfection happens in your life.

So, you can see the relationship between **sin** and **justification**, or I should say **righteousness**. You exhibit righteousness, which is the first and second angels' message.

I'll read on; **Many look with horror at the course of the Jews in rejecting and crucifying Christ; (so when we look at this history, we say what was wrong with the Jews, how could they have ever entered into this calm, this combat this warfare against Christ, why would they have done this. How could they have entered into that delusion that they did. If we were in that time, we would never have done that, that's what we would say. I think each of us would say that. If we were in the time of Christ, we would never have been part of the Jews. We would have been one of the disciples. We would have never ever been part that rejection. But this is what Ellen White says).** and as they read the history of this shameful abuse, they think that they love Him, and would not have denied him as did Peter, or crucified him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel.

So, the point here is that in the time of Christ, God's going to test you. **If you don't accept John you're not going to be benefited by Christ.**

But in the time of the Millerites, what is their test that you love Christ in that history? The test is are you going to accept all of this information, so that you can be benefitted in this time period.

Ellen White says, God's going to bring you a test to prove whether you love Jesus, just like the Jews had a test. This is where they were tested, they were tested here.

If you really love God, I'm going to send a prophet to test you.

But the God who reads the hearts of all, has brought to the test that love of Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. (so now she's switching over to Millerites history) All heaven watched with deepest interests the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion (were already saved we don't need this message) They hated those who loved His appearing and shut them out of the churches. (which begins in June 1842) Those who rejected the first message could not be benefitted by the second; neither were they benefitted by the midnight cry, (which empowered them) which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angels' message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefitted by the intercession of Jesus there.

The point I wanted to bring out is that Ellen White makes a relationship between the first angels' message and John the Baptist, and the second angels' message and they're teaching on the administration of Christ

So, I'm suggesting this, when you enter the history of the second angels' message, you'll begin to exhibit righteousness. And it's based upon an acceptance of what occurred in the first angels' message. If you didn't accept this when this happens, you're going to start falling, and you don't even know it. You don't know it until the proclamations made. And somebody who had accepted it is going to tell you, and it's going to be a wake-up call, but it's too late.

So, in the Millerites history, what did they have to accept so they can be benefited? They had to accept, **the time of the end, first angels' message in 1798**. They had to accept **Miller and his work, they had to accept 1840** and the **empowerment** of the first angels' message, and they had to accept **May 1842**, which produced **a chart**, which was the **1843 chart**. And the acceptance of **all this information**, all the **rejection** of it began in the **summer on June 1842**. It began here when the **doors began to close** upon the Millerites

So, it was in **June 1842** that doors began to **close** and those people, those churches who **rejected** all this **information**, who **rejected John the Baptist**, who refused to accept that they were sinners, if you like.

When you get to the **summer of June 1842** they begin to ostracize and push those people who had accepted **all this information**. Who had accepted the Ministry of John the Baptist, who had accepted that they were sinners and began to exhibit righteousness?

This righteousness developed a character, so that by the time the **summer of 1844** occurred they were **empowered by the Spirit of God** to tell those people who had fallen, that they had fallen. And, by the time you get to **1844** entered the most holy place with Christ. Whereas those who had **rejected** went into **darkness**.

There's a **two-fold** message that comes here in this proclamation and this empowerment. This proclamation is to **two** people, the **two** people who've been spoken to. I'll do it in this way. **Others** and **themselves**.

If you find that hard to believe, that we're familiar with the parable of the ten virgins. There are **two groups**, the **others** and I'm going to call them **themselves**, the **five wise** and the **five foolish**. Who gives the Cry at Midnight, Behold the bridegroom cometh? Because there are no other people in that parable. It must have been the **virgins themselves**. Parables have a way of breaking down when you take them to the extreme. But the **virgins themselves gave the proclamation**. So, that's why I had the legitimacy to say **themselves**.

So, what I mean is, this the **proclamation to themselves** is this, Behold the bridegroom cometh. And this, behold the Bridegroom cometh is talking to all the Millerites. Those people who are in this message they say, Behold the bridegroom

cometh, come out of her my people. They say Behold the bridegroom cometh, come out.

And they made a proclamation, they told the Millerites if you're still worshipping in the churches you need to come out. And they made a second statement to the others, and they said Babylon is fallen,

So, these righteous ones, there's a two-fold message that they gave, they said we should be happy, the bridegroom is coming, he's here, and you need to come out of Babylon.

And then they make it a proclamation to the others who had fallen, these people here, in this administration, the second angels' message, they said, you are fallen, you're lost then probation comes.

This is a simple overview of it

Now the interesting thing is, when we talk about the administration of Christ or we use this language of sin, righteousness, and falling, then you see the mechanics of this.

I want to use a phrase, when we historicize this, what I mean by that is, when we take these words and we dovetail them into history which is what I've done here. I've dovetailed them into history because this is a message of sin, and this is a message of righteousness or falling.

When we dovetail them into history, it becomes interesting, because this message of sin isn't a message that says, oh you're all a bunch of sinners, get your life straight. When you historicize it and put it into history, this is what the message looks like, it looks like several events **1798, 1833, 1840, 1842.**

What this message says is except this information. It's not so much to say, oh you need to stop shouting, you need to stop eating pork, you need to have a cleaner life, stop alcohol. it's not that message.

When it's historicized put into its context in this history what the message turns out to be is, you need to accept, guess what? Dates and events, information. You to accept all this information and that, is the historicizing of the first angels' message in the Millerites history.

When you do that, then you enter into this phase of the history where you begin to exhibit righteousness or what you begin to fall. And the reason why that's interesting is this, because we'll see this. As I get into this history I'm going to parallel into our history. Because the argument that we're having is, well you're just as much of a sinner as I am.

In fact people who proclaim the messages, there in some cases worse, the biggest sinners and the definition of this sinner is, you shout more, or you eat a certain type of food, or you eat four times a day and not two times a day. Now I'm not believing in any of those messages, but what I'm saying is when you historicize these messages you don't historicize them in the sense of looking at mortal sin. Which is what people do to argue against this message, they argue against this message by mortifying these messages not historicizing them. And there's a clear distinction between the two.

So, what I mean by that is, they would say, look you're a sinner, you don't drink enough water, you don't eat properly, you're not a vegan diet, whatever reformer it is, that's how they define your acceptance or rejection of these messages. And then they say you're not a righteous person because you still get angry. And this message is not built upon that premise.

I'm not talking about righteousness by faith is done away with, all that is not important. What I'm trying to show is, in a very clear and precise way, what the test was, and therefore will be for us.

Because our history is repeat of the Millerites history. And if you look at what their first angels' message was, it wasn't an acceptance per se, but that they led a sinful lifestyle.

What the acceptance of the first angel message was, is do you accept this information? And what was all this information about? In its simplest form it was that Christ is about to return. That's what this information is, the first angels' message between **1719** in **1852**. The message is Jesus is going to come, do you believe it or not? And in the acceptance of that, you testify that you love His appearing, you love Him. And how are you tested upon that? Is the acceptance of this information. I hope we can see the subtle differences between the two.

What I will say is, those Millerites who went through this **experience** and into the second angels' message, **they reformed their lives**, you **will reform your lives**. I'm not arguing about reformation and that it doesn't occur, that it's not important on a personal level, on a family level, that's the work of Elijah, to restore the relationship between the sons and the fathers. So, I'm not opposing that concept.

But what I am saying, is this message that's **rejected** is not a message that you say to somebody, you need to get your life in order, because Christ is coming, and stop shouting at your wife. it's not that acceptance or rejection of the message. **It's a very specific acceptance or rejection**. And it's **a lack of understanding** on that point which has led to a warfare against this message.

And I hope we can see it clearly, as I've got this, this, and this, because in this first angels' message we've got **dates, events**, things are occurring, if you don't accept that you don't love Christ, If you don't accept that you don't love Christ.

It's not if you shout at your wife or if you're rude to your children or you stole something, that you don't love Christ. That's not the test that's being applied to the Millerites. it's a very specific **test and we can see it**.

But when we take their history and apply it to ourselves, we somehow get amnesia, and we forget that our **test is the same**. I'm not saying you should steal; I'm saying if you're going to steal or not or if you're lie or not, it's going to determine whether you love Jesus. It's not understanding prophetic history and it's not understanding what's going on in the church and the world today.

It's a very specific **acceptance** or **rejection** of **information** and **events** that we must enter, based upon the **events** that occurred in this history, that we are being **tested** upon. It's you're not being **tested** upon, did you lie or not, to see whether you love Jesus. I'm not arguing that, please don't misunderstand. What I'm saying, **the test is a test that you would never have imagined**.

If you were to ask somebody, if you **accept 1840**, that means you love Jesus, who would believe that? Nobody would. They would say, if you're nice to your children that proves if you love Jesus or not, or if you accept whether the Ottoman Empire fell or not. But this is the **test** that God has deemed to bring upon his people, and we read that clearly. He designed the **test** to show **if you love Jesus or not**. And it's not to do with mortal sins. Which is what the message that those who oppose this message thrust at us.

And in doing so, what they're saying is, I don't accept the first angels' message. But they'll say, I don't do any sin. And you say, I agree you don't, in fact you listen more than I do. Convincing themselves among themselves they were fools.

Then we recognize there are righteous men in the church who have not accepted this message, and people observing say, well who the righteous ones they look more righteous than you folks. They must be saved, and you must be wrong. Because they're looking at **the wrong tests**. To **test** if you **love Christ or not**, they're looking at the wrong things.

Because the things you need to look at is **dates** and **events**, something that is foolishness to the mind and ideas of man. Because God says **His ways are not our ways**. **And the things that are of God of foolishness with man**. And that's exactly what would happen.

If I drew a little schematic chart and it said, if you don't accept that, you're going to be lost. Who would believe that? if I went to church on sabbath and I said, here's my chart, if you don't accept this number, you're dead? Nobody would accept that.

But that's the very **test** that God has brought upon his people. and it's the **rejection** of that, that is going to be the **downfall** of every single individual who doesn't accept it.

I'm not undoing the fact that we shouldn't be nice and righteous and the Ten Commandments, **but that is not the test**. The Sunday law we agree that's mortal test. But the ones before the ones that **prove whether you love Jesus or not**. A test that we would never ever have devised, but there the very ones that Christ has devised. And we don't get that point, and because we don't get that point the people who were warring against us, **think they're doing God's service**.

They think they're doing God's service by warring against you, and I think people who understand this message or have accepted it, even they don't fully understand this point that I've just brought up, about what the third angel's message actually is.

It's this acceptance of information, which if you accept gives you the ability to enter an experience in the administration of Christ, during this time period where you will **perfect character**. It's a marvel it's a mystery, I'm just explaining things as they are. If you ask me why it is this way, I don't know, I frankly don't know, but that's how it is.

So, **all this information must be accepted before you can enter this experience**. If you don't you **will not** enter this experience and you will have a proclamation made against you that you are fallen.

There's a lot of **information** that's here that I haven't gone into, but I just want to make one or two points about this. I want to look at to some relationships, **cause-and-effect** relationship between **two** things. The first one I want to look at is these **two**, **1798 1844**, first angels' message, first angels message **empowered**.

So, hope that we understand to some degree what I mean by the **empowerment of this message** or what the relationship between these **two** is. We know that the Millerites history or the Millerites message should I say, was based upon a principle, **the rule of interpretation, one day equals one year**. One day equals one year, **a day for a year**. So, I think we're happy with that.

And this first angels' message it's based upon this principle. Because that's how we can calculate **that the hour of his judgment is come**. Christ is about to return at the end of the **2300** days, days, days turn into year's, **day for a year**.

But as you march through this history how do you know that principle is correct? Because the Bible teaches, **on the testimony of two a thing is established**. And you don't have much backing to prove yourself that this is correct.

So, when I start telling you Christ is about to come, you're saying what? You're saying, can I have the evidence. I say sure, **2300 days**, it's there you've got it. And you'll say, well how do we know you're correct? How do you know **a day for a year** really works?

So, you run through history and you get to **August 11th, 1840**. And what Josiah Lynch did was, he proved the **day for a year** is correct, it does work. Having proved that, this testified to this. It was a testifying truth. And that's why we use this phrase empowering, **empowerment of the message**, because it verified it. We could say **not empowerment but verification**.

So, if I proved it, and I say to you, well I have proved it, now what's your argument? The answer is you don't have an argument. There's nothing for you to argue against.

So, all the excuses that you were coming up with, I've stripped them away from the you and I'm saying, well now what you're going to say.

And even then, God gives them **time**. He still gives them **time** because He could have closed it there. But he doesn't He still gives them **time to dwell and think** about this, **two years** they have.

But by the time you get to this stage he says you've had enough time; you've had enough proof. But this works they need to decide, and some decide many don't.

So, there's a **cause-and-effect** relationship between these **two** and there's a **cause-and-effect relationship between these two as well**.

Because up to this **date**, William Miller was never certain about when the **event** was going to happen. And he would say, "if Christ is going to come about this kind of time", and he was very vague, if I can use that term.

But when they get to this conference in **May 1842** and they produce a **chart**... So, if you write an email, you have to write those words and those words are fixed, you can't change them. And people are calling you back and they say, well you said this. If there's a conversation and it's your word against mine but once, it's printed it's not your word against mine anymore.

Everybody focuses on the words now.

So, when this **chart** occurred, they weren't focusing on Miller's words anymore they were focused upon the **chart**. Because **they don't care what he's saying**. Because they're saying whatever you're saying your **chart says differently**. Because the **chart** said **1843**, we didn't say if **1843** or about **1840**, it was a calculation, very **specific**.

So, when this came, people said, hold on a minute now you into **time setting**, and you're saying, you know **the day and the hour**, when Christ comes, then they say, now you're going against scripture. So, what you're saying now can't be true even though you might have been right on that, now you're not right, because you're going against Christ, you're going against Bible verses. Because they were very specific with the **number 1840**.

So, the cause between these **two** things this **rejection** here happens because they **reject a number**. They **reject a number** and the **number** was **1843**. It so happens that the **number** was a **date**.

We understand **1843** is **1844**. I think most people now understand that mistake. So, when I come in **1843**, I actually mean **1844**, but they use a **number 43**. So, that's what's going on here.

So, it's in **rejection of this number**. This was the cause and the effect where they **closed the doors** down. They **shut** down these people who were proclaiming this message. Because now they're saying your **time setting**.

Because they're saying we know the specifics of it, they knew that they were in error or they thought that they knew they were in error.

So, there are **two** things going on, first of all we're proclaiming **day for a year**, then God confirms that **day for the year is correct**, and then as the progression goes on, they have a number that's on a **chart**, and they reject the number that's on the **chart**. and that's how you get to **1842**.

So, in **1842** the **door begins to close**, there's a separation that begins. And it continues and it gets worse and worse. Until you get to the **summer** of **1844** just before **judgments** about to happen.

And the Millerites make a **proclamation** because they're now really **empowered** by the holy spirit. to make this proclamation to tell those Millerites who are already worshipping the church is to leave. And why do they want to leave now? **Because it serves no more purpose in staying**. There saying Jesus is about to come you don't need to stay where you are any longer. **It serves no purpose, come out**. And as they're coming out, they're saying we're going to leave you to your own devices, your fallen.

This is a basic summary of the timeline of the Millerites. and I'm going to develop this argument, this this this timeline in our history and draw out parallels in the next portion of the study.

Let's close with prayer: Heavenly Father we thank you for your continued loving-kindness and tender mercies as we contemplate the things that we have heard may

you guide our thoughts and our feelings and be with us we pray and ask in the name of Jesus amen.

Let's open with prayer: Heavenly Father, we do continue to honor you and glorify your name, please direct our thoughts into the most holy place. You need to give us wisdom and understanding, we ask these blessings in the name of Jesus, Amen

102.11 PART TWO

During the break there was a discussion that went on about clarification in respect to what the **test** was. So, one of the brethren here wants to ask the question again. Kind of a question quote statement, so that they could understand in the clearer fashion exactly what I meant.

What I'm saying is these **tests** are these **dates** and **events**, as opposed to mortal sins, just to clarify that situation.

(Audience) Are you saying that with these dates here, do these days have anything to do with morality or are they just statements? Therefore, rendering the test merely, you know someone's ability to recollect, and that being the test, with the morality being kind of just on the side.

(Parminder) So, no it's not just it a history lesson with morality to one side I think it's our understanding of what morality is and it's not.

We could ask the question, is Sabbath-keeping morality? And the answer would be yes. But if you ask the question, well how it relates to the interaction between human beings, in the sense of being good or doing good, then it really is independent of that. But God has deemed it a **test** of morality, a **test** of discipleship. And not only with that he's encoded in the keeping of the **Sabbath a blessing**.

But above and beyond that I'm just going to read the Spirit of Prophecy quote that we read at the beginning. It's found in Early Writings 260.1 It says; **Many looked with horror at the course of the Jews in rejecting Christ; and as they read the history of His shameful abuse, they think they love Him,**

So, they see how Christ was treated and they said that they **loved** him, and they wouldn't have behaved in this in the same way. Now in the history of Christ the

people of God receive a **test**, they receive a **test** and it's the reception of that **test** that manifests **whether they love God**.

They think **they love him, and will not have denied him as did Peter, or crucified him as did the Jews**. (then it reads this) **but God who reads the hearts of all**, (and in this context the hearts of all and the people who are living in this history, so he's reading the hearts of all the people who live in this history, because Ellen White is dealing with this history now) **God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel**.

So, what Ellen White says there, is that **love** that they have for Jesus whoever they are, it's not humanity in this generic sense. It's talking about the people who are living in this history. **They have a love for God, for Christ**. And God is going to bring a **test**, that **test of love**. He's going to bring the **test** that shows or exhibits whether they have that **love for Christ** or not.

So, hope we can all see that in there

It says, **But God who reads the hearts of all, has brought to the test that love for Jesus which they profess to feel. All heaven watched with the deepest interest the reception of the first angels' message. So, there is the test**.

How are you going to receive the first angels' message? **It's the test to discern whether you love Jesus or not**. And what was the first angels' message? When it's verbalized revelation 14, the realization of that is the judgment hour has come.

In the book of John, in the book of Acts, when you verbalize that first angels' message; it's sins, it's the message of sin. But when you historicize it in this history, with these people, it's not per se the judgment hour is coming. Although that's what it's talking about.

It's not that, let's look at people's sins as we would commonly understand them. **But the tests to prove that you love God is accepting the information, all the messages, all the light, that God is pouring out upon his people in this history**.

And what was the light or the information that he was pouring out? He wasn't pouring out light that said you need to be a better person. He was pouring out light, but said you need to understand **1798**, you need to understand **1840**, you need

to understand **1842** and **1843**. That's the light that he saw fit for God's people to accept, *which testified whether they loved Him.*

And any test that God devises, that he decides to bring upon God's people, is inherently moral. It's as moral as committing murder. It says moral as lying. *So, the acceptance or rejection of this truth is as moral as of the Ten Commandments.*

So, I hope that clarifies that situation.

*So, let's begin to parallel the Millerites history with our history. With the history of the final generation, the history of **144,000**.*

Before I proceed, I want to say this, besides the brethren here who are watching this presentation, there are other brethren who by God's grace will be watching these presentations via the internet.

I'm aware that there are going to be two groups of people that are going to see this information. There are those brethren who are antagonistic and combative or in opposition, who want to verbalize against this message, the message in Daniel 11, this whole encapsulation of all this information. I'm aware of that.

There are other brethren who are going to be listening to this presentation, who are sympathetic to the message, who agree with this message.

I want to address that class of brethren here quickly, and it's to say to them, to those of you who wherever you may be. If you already sympathetic to this message. that when I lay out this timeline of the **144,000**, or the *final generation*, and obviously in the title of this timeline those who are not agreement with the message would be opposed to these titles anyway.

So, I'm really addressing the people who are sympathetic to this message. As I lay this timeline it's to examine whether this timeline is correct. Because what I'm going to do in the first stage this presentation, *is to build upon this information. And to make an application.*

Most people are focusing upon the application *at the end*. And they they're having trouble with that. And I understand those difficulties. But from my perspective that final piece of information is built upon this premise that this is correct.

So, I would ask those who are not opposing this message to just look at the information and see if they see any light in it. **But those who are already sympathetic, to examine whether this timeline is being constructed correctly.** And if it isn't, then the final premise doesn't stand on the firm platform anyway.

So, I hope that's clear.

We're back in Daniel 11 verse 40, **And at the time of the end shall the King of the South (atheistic France) push at him (the papacy in 1798) at the time of the end.** And we get to the colon (:) in the King James, and then the verse says. **And the King of the North (the papacy) shall come against him (the King of the South) like a whirlwind, with chariots, and with horsemen. and with many ships; they shall enter into the countries and shall overflow pass over.**

There's a lot to that verse which I don't want to get into. There's the **symbology**; and the **chariots** and the **horsemen** and the **ships**, or it's **overthrown, passed over**, all of that. What I want to focus on is that **the Papacy** is going to come against the **King of the South**.

Now this verse is constructing in a very interesting way.

Because as I read this, and I'll ask you to investigate how you understand this verse, is that the King of North shall come against the King of the South, at **the time of the end**.

So, **two** things happen at **the time of the end**. First, the King of the South comes against the King of the North. And then at **the time of the end** the King North comes against the King of the South.

I didn't put it in here, but I'll put this on now, that France wars against the Papacy. And this is the **deadly wound**.

But when it comes to the second part of the verse, it talks about the King of the South and the King of the North. When it says it then, that the King of the North or the Papacy, it now comes against the King of the South.

But in this history, the King of the South, and I'm going to put this term "**Atheistic France**" the King of the South is no longer Atheistic France, but **it's changed now to the USSR, the Soviet Union**.

And I'm not going to go through the history of that now. But there is general acceptance on both sides of the issue, that this is so,

But most people who either accepts the message Daniel 11 or even who don't, generally **accept that the Papacy makes war against the USSR.**

There's disagreement in the application of the term. **time of the end**, and of the **date**. Because the Papacy, when it comes against the USSR it's not a one-off **event**, it's a **sequence of events that culminates in the dismantling** of the Soviet Union.

I will say, it's a very interesting study to see the process of the dismantling of the USSR, how it worked, who did it, and the ins and outs of that. **The reason why that's interesting is because in verse 41, it says he the King of the North, the Papacy, shall enter also into the Glorious Land.**

And what that verse is saying, is that the way that he entered the countries of the King of the South and it will enter to the Glorious Land in **the same way**. And what I will point out here is, that when he entered the USSR, **the USSR is not a country, It's a Union of States**. And the reason why that's **important to understand is because the United States is also a Union of States**.

So. you have **one Union of States during the Cold War. The United States of America was warring against not Russia but the Soviet Union**. You had a Union of States warring against another Union of States.

And the Papacy dismantles this Union of States in verse 40. And in verse 41 it says, he will also do the same in stroke with the Glorious Land. And **I think there's great light that is there waiting to be understood**, on the process of that entry into the Glorious Land and the dismantling of that Union.

So, the point I want to focus on, is the **time of the end** and the **dates**, and we could go from **1989** to **1991**. It's in this time period here that the Soviet Union is dismantled, this union of states gets broken up.

Many people when they look at this verse, they understand it to read this way, At the beginning of **the time of the end** is **1798** this event happens, then during **the time of the end**, or at some time in **the time of the end** this **event** happens. I don't believe that this verse is teaching that.

I'm not arguing against people in the concept that, **the time of the end** is an **event**, plus **a time period**. So, that we could be living in the time period of the **time of the end**.

But what I would say is, this **date** marked the beginning of **the time of the end** for this people. So, this event and this time period marks the beginning of **the time of the end**, for this group of people.

In a crude fashion, I'm saying, there are **two** types of the ends. There's this **typical**, and if you like, **anti-typical**.

So, this notion or concept of **time of the end**, which is applied to a specific generation, is that this generation has come to the end of its time, in a micro sense.

The whole world has come to its time period where the world is now at **the time of the end**. From **1798** to when **Michael stands up in the second Advent**.

But on a micro level, these people, this generation that live have come to the time period when their end has begun. They had the time of the end and then their **probation closes**. And so, it will be for the **144,000**.

Because at **the time of the end** this happens, at **the time of the end** this happens, not during the **time at the end**. So, at **the time of the end** this happens, inferring that this indeed is the beginning at **the time at the end for this generation**.

So, that's one point I want to highlight.

The other point is, so what I've done here by the way, is get **the time of the ends** lining up.

Now because the first angels' message is attached to an **event**, Ellen White talks about this concept, by the way, where she says the messages are located, **we need to locate the messages**. And we see that all the messages are now located.

So, if you can conceptualize that you had these three messages just hanging in space. And if you read about them, you'd say, well they're interesting messages, but what do we do with them? Who do they apply to? So, to make application of these

messages you need to pluck them all out of midair and you need to put them somewhere.

And look what we're going to do, we're going to get this first angels' message that was plucked out of this loose air that was hanging up. And we're going to fix it to this **event**, and not only an **event**, a **date**, we fix it to an **event and the date**,

When we get the second angels' message that was out there floating around, we pick it up and we lock it in, to an **event** and a **date**.

And the **event** here is the **closing of the doors**.

So, we're going to get a second angels' message and lock it into an **event** in a **date**. Then we're going to get a third angels' message and we're going to lock it into an **event**, the **Close of Probation**, with a **date**.

So, in the Millerites history we have located the messages or historicized them. We've put them into history We should be doing the same in our history.

These three angels' messages, because that was a partial fulfillment, and they're going to be fulfilled again. The complete fulfillment in the time period in which we live in. We must get these messages and we must locate them in time.

So, as the first angels' message is located and locked into a **time of the end**, we also have the first angels' message beginning in this time period in our history.

So, let me reiterate that, the first angels' message is locked into a time period, **the event, time of the end**.

Which is this warfare between these two warring factions. These two factions are roaring again. So, the first angels' message will be locked into this **event**, and it's tied into **the time of the end**.

So, in this history when the **Papacy comes to war against the USSR**, we came to the time period which we're now in **the time of the end**. And the first angel' message comes into history.

Those who have been on this message from the beginning, instead of using this **date**, this time period from **1989** to **1991**. they decided to use this number here, on this **date 1989**, as typifying this **event**.

The reason they did that was because in **1989** the Berlin Wall fell. And if you look at the secular news world, they homed into that **event**, the fall of the Berlin wall which locked into this in **1989**.

I'm going to show you in the next part of the presentation, but what seemed to be an arbitrary decision is actually a providential decision. But it wasn't discovered until many years later that it was **providentially** selected in **1989**.

So, what I'm going to do now, is I'm going to say, it's **1989** and I'm going to say now, without proving it. What I will prove or show it that **1989** is a **date, not just an event**.

So, we have an **event** and a **date** in the time of the end where the first angels' message comes in, the same, this was a date, and a date. **The event, the time of the end and the first angels' message**'.

Now. the rule of interpretation that the Millerites used, was **a day for a year**, we're all familiar with that and we all understand that.

The rule of prophetic interpretation that we use, for the generation of **144,000** which we use and **is not day for a year**. The rule that we're using is that history **repeats**.

Again, most people who are in opposition his message do not accept this premise that history **repeats** in the way that we suggest that it does. Everybody accepts it as it was in the days of Noah or as it was in the days of Lot, and so should it be at the end of the world. They accept that the restructured Jerusalem typifies the destruction of the world at the end.

But when it says, as he was in the days of Noah, they don't go into the history of Noah and work out the events that happened. and see the sequence of those events. And try and get those sequence and lay them over into the sequence of events that are going to occur at the end of the world.

They don't take you to that depth. So, in that fashion I'm saying they don't **accept that history repeats**. So, That's the premise that I'm basing it upon.

The other premises we're not familiar with this one, is that the parable of the ten virgins, Matthew 25 shall be **repeated to the very letter**. It was fulfilled in the Millerites history and it shall be **repeated** in our history.

But without an understanding of this concept, of these times of the end lining up in the fashion that I had done. When she says that it shall be **repeated to the very letter** in our history, we're left clueless to know when it **repeats**. When did the **repeat** begin and how does it **repeat**?

What I'm going to show is by an understanding of this parallelism or this history **repeating**, that the parable of the ten virgins does in fact **repeat to the very letter**.

But if you take these messages, the first, second or third angels' message and don't locate them in time and space, what happens is, you make a mockery of that statement.

Ellen White also says, that the first, and second angels' messages were **a delineation of events** that occurred in the Millerites history. And she uses this phrase of **seven thunders** when she talks about that. And she says these things shall be **repeated** in the future.

So, what Ellen White says, is that the first and second angels' messages are going to be **repeated**. So, the first and second angels are going to be **repeated** and so is the parable of the ten virgins, But, the parable of the ten virgins in the Millerites history was the story, of the first and second angels' messages, was it not.

First angels' message second angels' message, the history began here and ended here at the commencement of the third angels' message.

So, when we talk about **the parable of the ten virgins being repeated to the very letter, what we're saying is, that the story of the first and second angels' messages are going to be repeated**. And part of that repeat I would suggest, means that we need to locate them in history. Which is one of the things that people war against

So, I've already begun by locating the first angels' message in history and locking it into an event. I've already said that **1989** is a date **not just an event**. And I'll go to show why I think that so.

We then come to the second angels' message and we have a **closed door**. And then we're going to come to the third angels' message, and I'm suggesting that the third angels' message which was the **Close of Probation** for the Millerites, translates to the **Close of Probation** for the people who are living in the history of **final generation**.

And I will suggest that this is the **National Sunday Law**. The **National Sunday Law** marks the **Close of Probation** for God's people.

The empowerment of the first angels' message in **1840** translates to **September the 11th 2001**.

For those who are not familiar with this history, this **date** marks an **event** and the event is this, **it's the restraining of radical Islam by the West**. And I would suggest to you after **9/11** that radical Islam was restrained by the West. **The United States was the leading power**, sure the whole world was involved but this was driven by the West, the powers here that restrained radical Islam, these Western powers, there were **4 powers that did this**.

This **number 4** which was literal in that circumstance, is **symbolic** of something that's **worldwide**. And so, this restraining of Islam by the number **4** represents a **worldwide restraining**. Because the United States didn't restrain radical Islam and went to war with them by itself it took the **whole world with it**.

Because there was the **United Nations** agreement that they could **legitimately** go and make **war with radical Islam**. That's why there are many States, many Countries who were involved in this **warfare**.

So, the restraining in this history is marked by the restraining in our history

Now as in **1840** that **this was the empowerment** of the first angels' message, because this proves that through this it was correct. So, in our history when we say look, **history is repeating**, people say or how do you know it's repeating? We'll say, so look what happened. They'll say, it's not enough proof, because he's not up on the testimony of **two**.

So, what happens is as we go through history we see, but when radical Islam was restrained, which parallels our restraining of radical Islam in **1840**, that we have

now got a testimony of **two**. in **1989** history **repeated**. And now in **2001** history repeats.

So, in our history the **empowerment** of the first angels' message occurs in **9/11 2001**. The events are the same and therefore the empowerment of the message must therefore be the same. Because it serves the same purpose.

Our **empowerment** that this message is correct it is based upon a repeat of this history.

In **May 1842** there was a **chart** that was developed the **1843 chart** which you're familiar with.

I'm just going to extend this out here because in **1850**, we all know that there was a **second chart** that was developed. And the **second chart** was the **1850 chart**. The **1843** and **1850 chart**. of all intents and purposes, **are the same chart**.

We could say in another way, but this is the foundation and the **1850 chart** added the **pillars**. And the **pillars** that the **1850 chart** added to the **1843 chart** were **twofold**, they were the **Sanctuary** and the **Sabbath**.

All the other foundations were already laid in this history.

So, the **1850** and **1843 chart** are essentially **one chart**. These **two charts** are the **two charts** that are spoken about in Habakkuk chapter two.

Now in our history we've known about these **charts** for many, many, years, there's no argument about that. In this history the **number**, the **contentious number was the number 1843**.

In **March 2005** these **two charts**, the **43 chart** and the **50 charts** were under investigation. **And on both charts is a prophetic time period, the 2520**. And this **2520** was first discussed, first issue like resurrected, and brought to the discussion table in **March of 2005**.

And so, what I'm suggesting is, that in **March 2005** we have a parallel to **May 1842**. In **May 1842** the contentious issue was a number, **1843**. It happened to be a **date** as well.

In **March 2005** the contentious number is the **2520**. **By the way the 2520** is on **this chart** and it's on **this chart**. It's on both charts. But it wasn't a contentious issue in those history. This number was the one that was contentious.

In our history the contentious number is the **2520**. It's not **1843**. And people, when they see this number **2520** begin to make war against it. It's the cause of many a controversy, just as this number was a cause of many a controversy.

And as time marches on we would expect that the second angels' message would come into history, and when it does it would indicate that the doors are beginning to close upon those who are doing what? In this history those who are proclaiming this number and in our history those who we're proclaiming this number.

The closing of the door in June **1842** started as a small event and begin to escalate in this time period.

I'm suggesting and that from **March 2012**, that the doors began to close upon those who understand and proclaim this message in a very specific way, in relation to the **2520**.

This closing of the doors occurred at the Newport Church in Washington State. And the Newport Church in Washington State there was a higher level than just at a local church level. There was the decision that was made that all those brethren who attended this church, who were favorable to this message, that they should be disciplined.

And eventually led to the disfellowshipping of a number of those brethren.

So, I'm suggesting that **March 2012** is the parallel of June **1842** when the church begins to close its doors upon those who proclaiming this message. Which leads us to the last way mark.

As the second angels' message enters the history those who do this work who begin to close the door upon the people who are presenting this message, believe that they're doing God's work.

And this separation begins to occur as it did in the Millerites history, And it will get to a stage where in the future, and even though this scale is very big, it should be over here, almost on top of the close of probation, there will be an empowering of the second angels' message. And there will be a proclamation made similar to the proclamation that was made by the Millerites.

As we discuss in our previous presentation if you reject the first angels' message, this history here, you could not be benefited by the second angels' message.

And what is it that you need to accept on the first angels' message? You need to accept **1989**.

But the war against and the Papacy and USSR was a prophetic event that marks the beginning of the time of the end for the final generation when the first angels' message comes into history. All based upon the repeat of history of the Millerites.

Then you need to accept that when the Twin Towers came down on September **11th, 2001** that prophecy was being fulfilled, and that Islam was beginning to do its work in relation to the third woe in revelation 9.

And at that event Islam was restrained fulfilling or paralleling the history of **1840** and all the consequences and significance that are attached to that event. And then, that in March **2005** the **2520** began to be discussed and investigated. But all the truths that are centered around this number are in fact correct. And these are the events or way marks.

But we are now being tested upon as God's people, the acceptance or rejection of this message, this singular message. The three key events will determine our response here and where we will end up going, whether we will exhibit righteousness, or we will fall.

I will add one more event here. this is when Miller formally begins his work or the formalization of this message All this message gets formalized in a concise fashion in this time period.

In **1996** this message is also formalized. It gets formalized in **1996**, it gets codified in a coherent fashion that's understandable, that has some relevancy and meaning. And so, it's an acceptance or rejection of all these way marks, that decides whether you will exhibit righteousness or not.

I want to add one more point here before I move on.

So, I want to add in here that I said, that this was the cause, and this was the effect. This is a cause-and-effect relationship here, and this is the cause, and this is the effect. This closing of the door is intricately related to this **2520**.

So, whoever's listen to this presentation whether you're sympathetic or antagonistic toward this message, if you'd be wondering what the **2520** what's it got to do with this message of Daniel 1, I hope you can see it clearly laid out here. That there's a cause-and-effect relationship between the two. A rejection of this message will drive you into this position.

An acceptance of this will cause you to have the door to be closed upon you, until you must be ostracized and put at arms-length. This number has this ability just as it did in this history here.

I just want to add one more point here, we mentioned about the Ministry of John the Baptist and of Christ, remember that? And if you didn't except John's Baptist you couldn't be benefited by the administration of Christ. And the ministrations of Christ is this perfection of character.

And one of the tests that God says, his people will know that you're a Christian by, what is the hallmark that they know you as a Christian? By the love that you have for one another.

More familiar to varying degrees on the seven churches of Revelation.

Now the church that exhibits love is the Church of Philadelphia. What I want to do is the simple fashion, is lay out the churches and map them over this time period.

Your mind should already be ticking away here because what I've said is the first angels' message is John the Baptist, the second angels' message is Christ. And how you're going to be benefited by it. You're going to turn into a Christ, into this in this history. You're going to turn into a Christ that this mind be in you.

And what's the hallmark of that, that **you love one another** which is the hallmark of the **Philadelphia church**. So, you can already see what I'm saying. I'm going to get this and I'm just going to put it over here, **1798, 1842, 1844**. This is **Thyatira** the **fourth Church**. Next comes **Sardis** the **fifth Church**. Sardis means to come out come out of her my people. They came out in **1798**. This church here is the **fifth church or Sardis**.

And then in **1842** and the initiation of the second angels' message, **two groups** begin to diverge. One of those groups begins to **exhibit righteousness**. begins to have the administration of Christ. They begin to receive the administration of Christ, the reception of it enters their life and they begin to **exhibit righteousness** and they begin to **develop brotherly love**.

And this is the time period here, of the **6th church** or **Philadelphia**, it's the church that has **brotherly love**, from this time period here. And it's the time period where **character development** happens, and you develop a **righteous character**.

So, if you overlay this history on to our history, as I've suggested, and you get **1989** and you get **2012**, you can see that if you **haven't** rejected the message for **1989** to **2012**, what you're going to start exhibiting? **You're not going to be part of the Philadelphian church**.

SO, if you have accepted this **information** then you have the **privilege** of entering to a **relationship with Christ**, that takes you into a sphere or a realm where no Christians have ever entered into, the place where the **144,000** go. And you exhibit the **characteristics of Philadelphia**. Which occurs under the administration of Christ; that **brotherly love that were all desperate to be part of**.

So, as I said at the beginning of the laying out of this is, for those who understand this message and the relevancy of all of this, is to see whether or not they find **acceptance in these dates and these events**, whether these line up as I've suggested. Because if they don't then the conclusion is it doesn't have legitimacy.

Question from the audience

I didn't want to get into the complexity of this because the church's overlay one another. So, I'll try explained this way, the **Seventh-day church is the church of**

Laodicea. It's the final Church. But this church in its lifetime, so, say this is the lifetime of Laodicea, from here to here. It will experience or it will go through the experiences of the **7 churches**.

And so, in this time period it will go through **Ephesus, Smyrna**, then through **Thyatira**, through **Philadelphia** and then finally **Laodicea**. What happens to Laodicea?

Laodicea gets spewed out. And that final spewing out of Laodicea is when Christ comes, and people are getting destroyed. This is the culmination of this, when there's this total separation and they had been spewed out.

So, this **Philadelphia** that we are entering, and the Church of **Laodicea the Seventh-day Adventist** is entering into, this stage of Philadelphia where one group is beginning to gather together and have this **brotherly love**. Where this other group are going **further and further into Laodicea**.

You'll notice that from **1989 to 2012** there was **Sardis**, we begin, there's a group that were coming out. As some of the disciples said, **this is a hard saying who can bear it**.

I will say this, but this **coming out of Sardis** what are coming out of? **They're coming out of Adventism**. And what I want to say carefully is this, this coming out Adventism is by a hand that gets hold of a mountain and carves a stone out of this mountain. **Not with the human hand but with the divine hand**.

And this **Sardis**, this group that is carved out, not physical separation, there cohabiting but there's a mental separation that's going on. It's not who you know in the sense of human beings it is who you know **if you know Christ**. But this **Sardis** here is the stone of Daniel chapter 2, and that may offend people who are listening to this, and I apologize for that, but that's how I understand it.

And when this **stone** is carved out of this mountain **Sardis**, and it's in the hand of a man and who's that man? **The man is David**. And that stone in his hand and he begins to sling it into Goliath; the stone when it does its work is Philadelphia. **Philadelphia does the work that brings down Goliath, Babylon**.

But as it's being carved out, it's the very warning of **Sardis** that church that comes out. Out of what? What are they coming out of? **They're coming out of Thyatira**. And what this time period of Thyatira? **It's time period darkness**, it's the dark ages.

From **1989**, prior to **1989** Adventism was in darkness. And from **1989** God's people began to come out of darkness. That's what this coming out is. It's not a separation movement, it's a coming out of spiritual darkness, where the scales come off your eyes and you begin to see what's happening.

Because God has got these long tubes that come from heaven and he's pouring his oil into your brain, through the messages of the first angels' message. Through these facts and figures, moral facts and figures. and this is what's carving out of people who are now entering to the stage of Philadelphia, soon to be thrown at Babylon to bring it down.

I want to talk a little bit now about this **2520**. There's many, many, studies on the **2520**, but I just want to bring up some points about the **2520**.

You'll remember at the beginning of the second presentation, remember what I said about this date here. I said in **1919** it's not an event it's a date.

So, I'm going to show you why it I believe that. Why **1989** not **1990** or **1991** why is this one?

And it's all going to be focusing upon this cause effect relationship which is caused by this troublesome number. I will say this, Ellen White calls these messages in later history, she calls it the **Rock of Ages**. She parallels or personifies this message as the **Rock of Ages**. And where do you find all over this history? You find it in the chart. This chart is a snapshot or an encapsulation of all this information.

So, the **Rock of Ages** or the personification of all this history is in the chart. The chart is in essence, the personification of **Christ**, it is the **Rock of Ages**.

The scriptures say that **Jesus** is not only the **Rock of Ages**, but He's a **Rock of offense**, this number is the **Rock of offense**. Which is an offense to this church, it's an offense to them. And I'm suggesting that this number, which is an offense, is a rejection of Christ Himself through the messages that He has sent his people.

Because this **number on this chart** was this history which Ellen White says is the **Rock of Ages**. She may have said **as the Rock of Ages**, but it's the **Rock of Ages**.

Let's have a quick look at the **2520**, there's many, many, things to **understand** about the **2520**.

But the first thing, the most **important thing** I want us to **understand**, is that there is only **one 2520**, not **two**. There's often some confusion, some blurring of the edges. But because of the way the **information** is laid out there's an **assumption** or there's the **appearance** that there are **two 2520s**, but there is only **one** with **two** themes.

So, we all know the history of Israel that start with Abraham, then to go to his sons, then you end up getting with Jacob, and then you get his twelve sons and you get the tribe of Israel, Jacob becomes Israel. So, Israel is **begin to formalize**, then they go into Egypt, they held in captivity in Egypt, then they leave Egypt under the ministrations of Moses, the Messiah, then they wander in the world for **40** years, then they go into the administration of the judges beginning with Joshua. And then after administration of the judges they go into the time of the kings. And after the first three kings, Saul, David, Solomon, the kingdom is divided. It's divided into **ten** and **two**, the **Northern and the Southern tribes**.

By the time you get to the death of Solomon, the kingdom is now rent between Jeroboam and Rehoboam his son, so, Rehoboam and Jeroboam who was a servant of Solomon. Jeroboam takes the **ten Northern tribes** where Rehoboam takes the **two Southern tribes**.

There's a prophecy that even Moses gives, that says, **you need to keep the covenant that you've agreed with God**. If you don't, you're going to be **cursed**. And this curse that comes upon God's people is this **2520**, the **punishment that comes upon them**.

So, there are many people who I may have lost by now, who don't accept any of this and they may have switched off.

I'm not going to explain all the ins and outs of [Leviticus 25 and 26](#), where many people get hung up on. I have done a series on that before and there are other

people who have done presentations, please review that material if you are struggling with that.

I would like to tackle some other aspects of the **2520**.

So, this is **2520** years long, and this is **723**, and this is **1798**, this is **BC**, this is **AD**, and if you work out the dates, you'll find that these numbers will work out the beginning and the end.

We have **677 BC**, and we have **1844 AD**, and this also is **2520**. Do you see where people get confused, it looks like there are two **2520**, but there's only one, because this **2520** is the scattering and this **2520** is the gathering.

In the midst of this scattering, exactly in the midst of it, is the date **538 AD**, and this time period here, was **2520**. And we all know that **538** to **1798** is the **1260** and half of **2520** is indeed **1260**.

So, we have two **1260**. There's so much information that's built into this. This **2520** is known as the **7 times**. A time is a prophetic year of **360** days. So, **7 times 360** is **2520** and we know that the **1260** is developed from this concept of three and a half times and three and a half times. These three and a half times of three and a half times of persecution or trouble by the Papacy or the Papal persecution or the Papal desolation.

At this time period is the persecution by paganism or the pagan persecution or the Papal desolation. So, there's a pagan desolation and there's Papal desolation and Papal desolation. And the scriptures teach that desolations are determined upon God's people.

Now there's a relationship between these two prophecies, these two **2520**-time prophecies. First, I want to note, that between these two dates there's a time period of **46** years.

So, at the end of the scattering God's people begin to get gathered and they are completely gathered by **1844**.

And these **46** years we discussed in John 2:20. And this discussion that Christ has with the Scribes and the Pharisees, when they talk about their temple being having been built in **46** years.

When all this **information** here, starts a **date** that is future to all of this. **723** by the way is when King Hosea, who is a king of the Northern tribes, gets dethroned. And **677** is marked when Manasseh is taken captive by Babylon.

So, we have Hosea and Manasseh, which marked these two dates. Now this date here **723** BC is determinable by an understanding and are an analysis of chronologies from the [book of Chronicles](#) and the [book of Kings](#).

From those four books, [first and second chronicles](#), [first and second Kings](#), you can determine by careful analysis, **December 23** is the year when Hosea is taken down. Which marks the beginning of these **7 times** of scattering, but **677** you can't determine that date, the scriptures **don't tell you when that event occurred in the reign of Manasseh**.

So, how do we determine the beginning for this date? The way we do that is, **there's a time prophecy in Isaiah 7, when Ahaz is reigning. Ahaz comes to the throne and the date is 742 BC**, and there's a dialogue that's going on between him and Isaiah. I want to give a bit of background on that, of what the dialogues about.

In the time period of Ahaz's father there is **war** between the North and the South, the Northern tribes and the Southern tribes are **warring with each other** before Ahaz comes to the throne. When Ahaz comes to the throne,

So, let me put here **Civil War**, and the **Civil War is in the Glorious Land**. And **the Civil War is between the North and the South**. When Ahaz comes to the throne there's a battle that ensues in the very year that he comes to reign in **742**. And this battle is precipitated by the **Northern tribes coming against the Southern tribes**. So, the North comes against the South. This is all found in Isaiah chapter 7.

And in Isaiah chapter 7 the **Northern tribes are called Confederate**, their Confederate against the **Southern tribes**.

So, there's a **Civil War in the Glorious Land**, and the North who are Confederate are coming **against** the South and there's a **battle**. So, we've got **one, two three, four, five** events that mark **742**.

Isaiah says to Ahaz, if you believe me everything's going to be okay because in **65** years, Ephraim which is these Northern tribes are going to be destroyed. If you believe me in **65** years they're going to be destroyed. So, there's a **65-year time prophecy**. This is **not** day for a year it's **65** years **literal time**.

It's this **65** year that gives us the marking point for this **677**. And this is how it works; because within **65** years this power is going to be destroyed. This power gets destroyed in a **two-step process**. The first step is when the King's **taken down in 723** and the kingdom is rent.

But there are still people in the land after this stage. As time progresses, Assyria who brought down the king, come back a second time. And they wipe out the **Northern tribes completely**.

So, they first take the King down, capture some of the people, then they come back a second time and wipe the country clean. In fact, they repopulate the country. When they come back a second time here, so this is the first, and this is the second time, they don't stop with Samaria, which is the name of land of the Northern tribe. They travel further South and they enter Judea into Jerusalem and come and take Manasseh captive.

So, they do it **two-fold step**. In the second coming they come down and they take Manasseh. Providentially, Manasseh **repents** while he's in Babylon and gets **reinstated**, And the prophecy that was given by Isaiah is fulfilled.

It says if you believe, this will happen and all that would have happened, it would have been a **twostep process**. And the **Northern tribes would have been blown away** and the Southern tribes **would have remained glorious**. But he didn't **believe** and so, he and his **prodigy**, his **children get the punishment as well**.

And the **punishment** is inflicted at the end of these **65** years when the second time is here, Syria comes down, **he takes all the people captive and then he comes down for Manasseh as well**.

So, I want to mark something here. If we take **723** from **742** and subtract that, we get **19** years. And if you do **65** minus **19**, you get **46** years, and you can see the **46** years here, are lining up with these **46** years; which were from John 2:20, **46** years was this temple in building,

So, there's the **65**-year time prophecy which is broken down into **two** components, in **19** years which takes you **723** when Hosea is taken down. That's the first bringing down the Northern tribes. **46** years later they brought down completely and this time the **Southern tribe are punished**.

And then history moves on. You can see that this **46** year here, is lining up with this **46** year here, you have the **46** and the **46**.

And remember, all of this is **structured around this 2520-time prophecy**, not **two** but **one-time prophecy** staggered, and it's a scattering and gathering.

What I want to show you is that this **pattern is the chiastic structure**. We had **46** years here, we also got **19** years.

So, if I take from here, and run **65** years into the future, or to put it another way, run **19** years into the future, so, **19** from **1844** or **65** from **1798** which is exactly the same as this, **46** and **19** and **19** and **65** and we do the calculation if you get **1844** and add **19** you get **1863**.

Now when this message about **2520** was discussed and began to be brought up in the church, it didn't take very long when people noticed that there were two charts, the **43** in the **50** chart that had the **2520** on it. But they said that we weren't a church during this time phase.

But there was development going on and they noticed that as history moved on and then in **1863**, would become a church.

Then in **1863** there was another **chart**, this was the **1850 chart**, and this was the **1863 chart**. There is **1863 chart**, this one had a **2520** on it, this one had a **2520** on it, and this one did not. And people who opposed the **2520** said see, **the**

latest and the final, the most perfect chart rejected the **2520** therefore the **2520** is not valid.

But what they fail to accept or see or to understand, was that this chart and this chart, were **fulfillment in Habakkuk chapter 2**. And not only that Ellen White endorsed both charts, and she was silent on this chart.

This chart was commissioned by the General Conference of the Seventh-day Adventist church and they commissioned James White to produce this chart in **1863**. He developed this chart, and not only does he develop this chart it's without **2520**.

In the following year January **1864**, he published a document which he'd written in the preceding weeks beforehand in **1863**, where he imprints, he rejects the **2520**. So, he ejected in the church's papers and they also produce a chart which rejects it. But Ellen white is silent on all of this.

What I want to show you is that it's not a coincidence that this chart is created in **1863**, which rejects the **2520** where you see **1863** come up, in this chiastic structure which is intricately related to a to the **2520**.

Not only is this date here which marks or parallels or mirrors **7, 42 BC, 1863** where in **1863** the **2520** is rejected. **742** marks the beginning where the **2520** is going to be rejected. This marks the beginning, and this marks the end.

Now if that's all we had of this mirroring or this chiastic structure, we could say Amen. That is profound that these numbers aren't coming up in coincidence which occurs in **1863** and is locked into the **2520** in this structure.

We all noticed **one, two, three, four, five** points here. I'm going to show you that all these **five** points occurring this year too.

In **1863** if you know your history well, we were in the midst of the American Civil War. There was a Civil War going on in what country? It was going on in the country that was making these decisions where the **2520** was being rejected. Where these leaders were making these decisions, this is where the Civil War is going.

I will add one more point here. What did Isaiah tell Ahaz? He said, *if you listen to me, you're going to prosper*. And what does Ahaz do? *Ahaz rejects the testimony of a prophet*. So, *there's a rejection of a prophet*.

So, there's a *Civil War in 1863*, again if people who are opposition to this message, will not accept this next statement. But in what country was it? *It was in the United States*, the United States *is the Glorious Land*.

So, it's the *Civil War* and it's in the *Glorious Land*. Who's the war against? *It's between the North and the South*. Why wasn't in between the East and the West, why between the North and the South? *Because prophecy is being fulfilled*.

So, there's a *war* between the North and the South, did this war begin in **1863**? *No*, it didn't. Did this war begin **742**? *No*, it was already in existence.

But, in **1863** there was a battle, *a very decisive battle*, that ensued and basically broke the back of this whole war. And this battle was *the most famous battle in the whole history of the Civil War, it's the Battle of Gettysburg*.

So, there's a Battle of Gettysburg, there's a battle between the North and the South. In this history the North comes against the South, in this history if you go back and check it, the Battle of Gettysburg was when the *South came against the North*, it's upside down.

In this history the good guys, those who are God's people are with the South, in this history those who are following God's people are with the North, you can check, the Spirit of Prophecy tells you that.

In this history it says the *Northern tribes were Confederate*, in this history the Southern tribes, their very name was Confederate, that was the Union *against* the Confederate.

Now, if you heard about *the testimony of two*, I mean this is *not* a testimony of two, this is a testimony of **one, two, three, four, five, six, seven, eight**. It's like testimony of **ten**. This *date is crucial in your understanding of what's going on today*, and people don't even recognize it. There's a battle here the North and the South and there's *rejection of the prophet*.

In this creation of this chart which rejects the **2520**. I say there's a rejection of the Prophet because the Prophet had already spoken. Ellen White had already said, this chart was created by the hand of the Lord, this chart was created by the hand the Lord, and she specifically says, there's a prophecy about this chart. She specifically says there's a prophecy in the Bible about this chart here, Habakkuk Chapter 2, there's two tables of these two tables here.

So, when Ellen White establishes that these charts were created by the hand of the Lord, she's putting her rubber stamp upon this **2520** number. Because the mistake on this chart is corrected in this chart, and so when we as mere human beings come and say well, we don't accept that, what we end up doing is rejecting the word of the prophet. So, we've rejected the prophet.

When this rejection of the prophet occurs, Isaiah says to Ahaz, you shall not be established. And what happens, the **2520** kicks in. It doesn't start there, but it kicks in.

The point I want to make on this thing is, even though technically it doesn't kick in until **723** to **677**, it technically begins here, in **742**. The **2520** begins here, it runs through history and then splits, comes back down and converges again.

The reason why that's important to understand is because when Ahaz rejects, he's now starting a chain of events that aren't going to undo.

You can't come back into the history, and into his son, into Hezekiah and say, well, Hezekiah is going to make some reforms, everything's going to be okay. It can't be okay because Ahaz had already cast mold, it has already been fixed, their history had been determined.

So, this is the marking point.

The reason why that's important to understand is because in **1863** this church goes into darkness. It entered a period of darkness because we rejected the word of the Prophet. The light that God, through Ellen White had seen fit to give to his people. And we said, well what do you reject? Just a number.

1863 is the year that the health message is given. As a church we have never embraced the health message, we've always warred against it. From the very

inception of the health message the two-meal plan was part of that message. And the two-meal plan has never, even in conservative health evangelism, is never spoken about. We got this health message and we wrecked it. *Since this time darkness has just continued.*

So, what I've shown so far is that the **2520** is intricately related with the year **1863** when it is *rejected*. And when the **2520** is *rejected the church goes into darkness*. And if I haven't already said it clear enough already, that the **2520** in its first place, *is given to God's people*. Because there's a rejection of his word or his covenant, they reject the covenant and *so they get punished*. We reject the covenant, but the rejection of the covenant in **1863** isn't just an arbitrary date in **1863**. *It's locked into the Covenant itself; this is the wheels within wheels that the scriptures speak about.*

I'm going to pick up on this *date 1863* and develop it a little bit more. I've already mentioned the histories of Nebuchadnezzar and Belshazzar. Nebuchadnezzar and Belshazzar both Babylonian kings. Nebuchadnezzar is Daniel chapter 4. Belshazzar is Daniel chapter 5.

There's much more light in this 2520 which I don't have time to enter. Nebuchadnezzar is told if he doesn't listen, he's going to get punished for **7 times**. This was **7 literal years**. I'm not arguing that, I'm suggesting it's the *type of 2520*, **7 times is 2520**.

And I want to put in bold "*type*" *it's not literal its type it's symbolic*. **It's a symbolic 2520**. Does he understand it? He certainly does. He understands what it all means. Belshazzar, he also gets **2520** but his **2520** says, **MENE MENE TEKEL UPHARSIN**. Does he understand it? *He doesn't, he's clueless to what it means.*

This one is relatively straightforward, because the *time is 1 year*. So, you have **7** years and *a prophetic year is 360*, so that's how you get these **7 times, 2520** in a *type or symbology or symbolic*.

MENE MENE TEKEL UPHARSIN, I want to run through this.

Most people are not aware, but this is talking about *coinage or weight or things of monetary value*. **MENE** means **50 shekels**, **MENE** means **50 shekels**. A **TEKEL** is

another word for a shekel which is **1** shekel. And UPHARSIN is half of a MENE which is **25** shekels. If you add all this up, **50** plus **50** is a **100**. **100**, plus **25** is **125** plus **1** is **126** shekels.

The scriptures teach at least four places, maybe even five and definitely for four, that there are **20** Gerah in **1** shekel, and if you time **126** times **20** it equals **2520**. We notice that MENE MENE TEKEL UPHARSIN equals **126**, but it also equals **2520**. Did Belshazzar understand? He didn't.

When Belshazzar sees **126** on the wall, he doesn't know what it's about. When Nebuchadnezzar was told about **7** times, he understands exactly what it means.

I want to see this **126** because this **126** and this **2520** it's interchangeable terms, they both mean the same thing.

So, if we're looking at **126**, it's a codified version of **2520**,

Now remember we had **1863**, and we said in **1863** the **2520** is rejected, and **1863** is related to **742, 723, 677, 1798, 1844** by a chiasmic structure by the Civil War. I mean that is locked in, in a six-point lock. And that didn't even look at the chiasmic structure that locked him in that was just the events.

So, this number is solidly a prophetic number, whatever way you want to look at it.

This number is related structurally to the **2520**, we saw that already. It's a rejection of the **2520** and it's locked into the **2520**. And I'm suggesting we go into darkness, a scattering time period once this happened. Now the scattering was **2520**, we saw that in the previous chart.

I've also shown that **126** and **2520** are both interchangeable terms of the scattering.

So, if go here and I run through a **126**, what happens at the end of the scattering, because remember we said, **1798, 2520** remember, and it had **538, 723** if you remember we had **723, 538, 1798**. When the scattering ends, what date do we get to? We get to the time of the end, first angels' message.

1863 the scattering begins. What should we see at the end of the scattering? We should see we've come to the time of the end, the first angels' message, which is the gathering begins.

The temple begins to be constructed, it's fully constructed or gathered by this time period. So, we see here that the gathering begins, and this is the scattering. This is the scattering of Adventism; this is William Miller's dream of the casket and the jewels get scattered.

I said here that this date that I want to give is **1989**. I also said that **1989** was chosen because, it's when the Berlin Wall falls, and it's when the secular news world is the date that they focused on. But the events were from **1989** to **1991**. If you subtract **1863** from **1989** look what number you get, you get **126**. This **126** it's a form of the **2520** or a type or a symbol of it, which is the scattering, It's a scattering of Adventism.

1989 is marking the time of the end when the final generation are coming into history and the judgment of the living is about to begin. And it's all predicated and derived from this **2520**. And you saw before the cause and effect is the thing that God is put in your face you must accept, and we're all rejecting it. As our forefathers did so do, we.

1863 which we locked into the **2520** is the number that starts this **126** scattering which brings us to **1989**.

When on the previous timeline I laid out all those events. The **1989** is locked in and we can see how history is repeating itself. And we are now entered the time of the end, and the final generation has entered into history.

Which is a thing that haven't picked up on yet, but I'll just add in here,

Go to the Gospels, it says in Matthew, this generation shall not pass until these events be fulfilled. That generation didn't pass until all the events fulfilled until they get to here. Our event ends with Close of Probation of this church. And it began in **1919**, it's going to end soon.

We saw in this history here that the **scattering** marks the **beginning** of the first angels' message in **1798**. We also saw that the third angels' message comes into history when this **2520** comes into the end, and this is the gathering. **the scattering theme, the gathering theme.**

A single **2520** that **begins in 742** has this **chiastic structure** that ends in **1863**. It's the same **number** because it's the **same prophecy**, not **two**. It's the same prophecy, **scattering, gathering**. The gathering begins, he builds his temple, it takes **46 years** to build it in this history and locked in **Close of Probation** happens.

We've already shown how each of these **events** are going to be **paralleling** in our history, they're going to be **recycled**, they're going to **come back** into history. These **events** are going to happen again. And this one, this one, this one, this one, this one. has already happened again. If you accept what I'm saying. If you see light with what I'm saying, there's hardly anything left.

This is where people start getting nervous, people start saying this is fanaticism, this now starts opposing Spirit of Prophecy. This is when people who are **accepting all this information** that I've spoken about, begin to **reject** what I'm saying.

But I want us to understand, if all what I've said previously is not correct in some place then what I'm saying now isn't correct.

I'm going to squash this down. first angels' message, third angels' message, **1798, 1844, 2520, 2520**. One 2520 which encapsulate the whole history of Millerites from the first to the third,

I'm going to get this and I'm going to **parallel** it into our history, **1989**, **first angels' message**. I think I've already proven this whether you accept the proof or not, I've already demonstrated this. Third angels' message, the date we don't have, **126 years from 1863**. I'm suggesting that this **date** here is in agreement with this history, will also be **126**. **Because we're going to parallel the history to the very letter.**

If we determine what the start date of this event he is here, we'll be predicting when this event here happens here. And this is where people start saying this is time setting an inters into fanaticism.

I think it's for each of us to decide whether that is the case. But what I want to say before I move on is this, I will leave this for the moment, and I wanted to develop a point here.

The argument goes something like this, after 1844 there is time no longer, we don't have a message based upon time, and we can't hang anything of time, Ellen White says the third angels' message is stronger than time. But he doesn't need time to bolster it up to support it.

I don't have all the answers to explain what Ellen White is saying in relation to the information I'm laying out here. But what I do say is this, that after 1844 the message as we understand it today in 2012, is in relation to time. At the moment I've given you two dates. I've given you 1863 and I'm saying we have a message that is in relation to a time, to a date.

1863 led us to 1989, these two dates here.

1989 marks the first angels' message where we say the final generation begins its history, the time of the end for the final generation has begun and start marking off events from date. We now have a message that's in relation to a date not just an event.

So, we mark off how many years is it since this date? So, we know that we're ever closer. 2001, 9/11,

First of all, I want to ask a question. When we talk about this **date**, what do we name it we name it? We name it 1989. When we name this date, we name it 1863. When we name this date, we name it 1840. When we name this date what do we name it? What does the whole world name this date? They always say 9/11. No one ever says 2009, 2001, Why? Why is the whole world calling this 9/11? I'm suggesting, that 9/11 in 1818, Islam radical Islam the Wahabis, which was the sect that bin Laden was a sect of. were restrained. They were restrained on the very day, and the very month of the restraining of the third woe.

There's a reason why the world focuses on things. I'm suggesting that 9/11, 2001 is not just an event it's a date. I also suggested that May 1842 lines up with March 2005. What happened in 2005? I suggested that the two charts were interrogated afresh and the 2520 begins to be discussed.

I want to say this, 2520, 7 times, 3 and a half times, 1260, 1260, I'll do it like this not, it's not technically correct, 126, all of these are synonymous terms or symbols of the same thing. They're symbols of punishment. The symbols that God is trying to teach you something.

2520 was first discussed in March 2005, that's a date. 9/11 in September 2001, let's count September 2001, September 2002, September 2003, September 2004, you might stop September to March and it's six months. It's 3 and a half times between September 2001 and March 2005.

2520 has some relationship to this year and to the month, as the month and the day has a relationship to the restraining of radical Islam in 1818. I suggested that June 1842 lines up with March 2012. This was a date not something that someone plucked out the year this is the month, but he actually began to happen where they began to be this closing of the door.

How many years between 2005, 2012, 5, 6, 7, 8, 9, 10, 11, 12, it's 7 times.

During these events, in September 2008, we had the biggest banking collapse, I'm going to say on earth's history. It's the biggest banking collapse and we're still feeling the repercussions of it now.

If you look at the time between March 2005 September 2008 it's 3 and a half times. This 2520 in its various forms keeps on stamping itself over this message wherever you look. It doesn't stamp its imprint upon this history. It marks the beginning in the end, but it doesn't imprint it here, but it does on ours. It prints itself at this point, at this point, at this point, at this point, at this point, 1, 2, 3, 4, 5, 6, dates.

And they're all interrelated to the 2520. And what are all these dates for those of who are listening to this who are into who accept the message Daniel 11:32-35, this is the message of Daniel 11, 40 to 45 verse 40 verse 41, 42, 43, 44, this is the relationship between the 2520 and Daniel 1.2520 is the thread that threads this message together. In other words, it is it's the everlasting gospel. That's running and weaving its way through this message.

The reason why I showed that or mention all of that, is because when people say that to predict future events is it fanaticism, I prayed and hope that it isn't, obviously in its first level, But the fanaticism is based upon an understanding of spirit of prophecy that says, you're not allowed to put time in relation to the third angels

message, that's the nub of the problem for making 44 the third angels' message is what we're talking about.

So, this is all the time history of the third angel's message, the time they say that we're talking about. And we have now a message Daniel 11 i, 30 to 45, the third angels' message. But people are saying you're not putting it in relation to time, which you're not allowed to do.

I want to show is that from 1863 to 1989 to 2001, 2005, 2008, 2012, all of those dates are not arbitrarily selected. They all have this hallmark of the 2520 interlacing them together, There all time, there not just events. 9/11, 2001 couldn't have happened in 2002, without 2520 being discussed in March 2006. then the Lehman Brothers banking crisis would have been 2009. When the disfellowship with the Newport would have in 2013. Those events that are occurring and there's an intricate relationship between them.

I didn't invent any of these things, I don't think I'm plucking them out of the air. If it's considered fanaticism, I don't know how that is define as fanaticism. Maybe the wrong emphasis has been placed upon those things. But that's what I'm suggesting the day and the month, 9/11 is found in Spirit of Prophecy, Testimonies volume 9 page 11, Islam was restrained. 9/11, 1818 the day and the month is there. The year has a relationship to the events that are going on now.

The only point I'm trying to bring about when I make all these observations, is that the accusation of time setting can only be leveled against what I'm saying in the fact that it's a future. And I think people do argue against this, but I would suggest it's a moot point. Because we're already building a message that's in relation to time.

We're saying that verse 41 is in reference to verse 40 in verse 40 as a date. So, to mark off when that Sunday Law in America is going to happen, verse 41, we're referencing it to a set date a set time. We had the third angels' message in relation to time. All that I said does not answer the problems with all the Spirit of Prophecy quotes simulation to time. I'm not professing that it does.

All I'm saying is that this is how I understand this message, is showing, this information has been brought forth whether people accept it or not. I don't know.

So. we've got this base, I will say, where do we get the start date for this? One of the most important events that happened in the time of Christ was the destruction of Jerusalem. destruction of Jerusalem was a two-step process that occurred in 66 and

70. And this was Passover, and this was Tabernacles. Most people are familiar with these dates and the events.

And they know that the standards of Rome were planted in the Holy Place where it will not be in accordance with Matthew 24 mark 13 Luke 21. And they were drawn, only to come back at a later date. And why was it done that way? It's so in this time period because people have had a chance to see the time in which they're living, make adequate preparation so they'd wouldn't get destroyed when this happens.

If you look at a time distance between these two dates it comes up again, but it's 3 and a half times. Why 3 and a half times? Because God is giving us sign upon sign upon sign. It's the hallmark, and it's his hallmark in our generation, is all intertwined with this number 2520. In some shape or form.

I'm not going to develop the argument because of lack of time. But this is the suggestion that I'm making, is for people to go and look and investigate this. I know there are many brethren who dispute this. And all I'm offering is my suggestion of how I see things. And I would ask instead of people openly rejecting it, is to explain where something has gone wrong. So, we could correct any mistakes that may or may not have happened. Having said that, I'm suggesting that this event here with the parting of the standards, Ellen White says, that the planting of the standards of robe in the Holy Place is the Sunday Law, a type of the Sunday law or a prefiguring the Sunday Law.

And what I see in that is that in 1888 it was the anti-type or the parallel of this event in 1866, where Rome went to stamp its mark of authority. And for whatever reason depending on your viewpoint, it didn't work out. They would draw and walked away from that battle. And then sometime later they're going to come back and then we're going to have the National Sunday Law.

This was the third angels' message, this was the loud cry, the outpouring of the latter rain, and all these 3 events are the same three events that occur here. So, in a very simplistic fashion I'm suggesting that the relationship between these two events is the same as the relationship between these two events.

And I would add this also the relationship between the two events of Nebuchadnezzar. Because Nebuchadnezzar comes to Jerusalem and he besieged Jerusalem twice. Once, twice, He does come a time in between that but when we read the scriptures, he actually says he only sees it twice at the beginning and the end.

I'm suggesting based upon this parallel history that these two events are connected with a 3 and a half times with a form of the 2520, which is the very thing that we would expect, based upon this parallel. And if we put 126 in here and go 1888 200 plus 126, we end up getting with a date of 2014, which is the date that people are saying is wrong.

There are people who saying this parallelism looks sound, and the date looks sound, but it's not the National Sunday Law, but it might be something related to the National Sunday Law. Some people say to do this is heretical in and of itself, but it's okay to say that this is correct, but this isn't. And the reason they say that is because we're now in June 2012 and everything this side of June 2012 we can say it's okay to predict time there, but we can't future predict time. I'm not sure if that sound reasoning people would have to make their own decision on that. And there are other people who just say there's no light in any of this.

In closing I just want to say one thing one last thing.

But this imagery here of the planting of the standard in the holy place, which is found in the scriptures, in the Gospels, I think he's also shown in the very versatile third angels' message Daniel 11 verses 20 to 45.

We often, when we go through these verses delineate them. And what I mean by that is we say we put them in sequential order. And by doing that when we come to verse 45 we say the verse 45 occurs after 44, 43, 42, 41, etcetera and verse 25 says and he shall plant the Tabernacles of his palace between the Seas in the glorious holy mountain, he shall come to his end and none shall help him. And we put that at the end.

We have been dogmatic; I would suggest this scenario. for people to ponder on.

If we had 40, 41, 42, and 43, that this was sequential event and that if I took this out because verse 40 was already occurred, that verse 41, 42 and 43 occur sequentially but verses 44 and 45 talk about, or are a parallel commentary of what's going on in this history.

So, if I can do this and say 44 to 45 parallel this history. And the reason why I'm suggesting that, is because when Rome, if I take an imagery of this sequence here, and if this is Jerusalem the walled city, and this is the Holy Place, which is really the bounds of Jerusalem, then Rome does this, he plants his banner in the Holy Place which is outside the walled city but within the precincts of Jerusalem. This is the holy

ground of Jerusalem. I don't think there's any argument on that concept that's firmly based on Scripture.

And when it says in verse 45 the he shall plant the Tabernacles of his palace between the seas, in the Glorious holy mountain. I think that imagery in the Glorious Holy mountain is the very same imagery that spoken of in the Gospels. The verse 45 is saying but he's going to make a Sunday Law in the Holy Place where he ought not to. He's going to do it in verse 41 and then into verse 42, and obviously verse 43 just talks about the treasures that he has.

So, there's a two-step process verse 21 and verse 42 talks about the treasures that he has. And he's going to enter this sanctified place, but he's not allowed to enter into. And that sanctified place is the Holy Place that's mentioned in the Gospels. And so even in the verses itself, this imagery is mentioned about the banner, it mentions him here in this verse, the tabernacles of his palace is going to come into the into Jerusalem.

And what I see in that, is this imagery that's given in Daniel, commented in Spirit of Prophecy. But it's talking about when the message from the East and the North comes in verse 41, there's going to be trouble and he's going to plant the tabernacles of his palace, he's going to plant his standers in the Holy place.

He's going to make a Sunday Law in verse 41 and 42.

And so, these verses are running parallel to these verses. So, we even see imagery in the very passages that are passionate to all our hearts. That is in this imagery that's given here.

Any questions?

Verse 21 the Glorious Land, verse 42 Egypt, which is the world. First the United States then the world. He plants his tabernacles twice. but it's just a running continuum. It's just one country after the next, after the next.

Let us pray,

Heavenly Father we pray and ask that you would continue to guide us and strengthen us please may you direct our thoughts and our feelings heavenward may all that we do and say notify your name Frank we pray and ask for continued light and wisdom and understanding so that we may be able to discern and understand what it is that you're trying to teach your people in these last days father we've presented much material this presentation I pray father that you would give us this only heart so that we might know how to deal with these do with this information help us Lord to known as a corporate body and also individually whether or not this information is true or otherwise be with us guide our thoughts my feelings we pray and ask in the name of Jesus, Amen.