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\* ELIM HIEGHTS \* CAMP MEETING \*

\* AUSTRILIAN PROPHECY SCHOOL \* 2019 \*

We're trying to tie up some loose ends that we've had, in the studies that we've been doing. We've been looking at the **concept**, the **word dispensation, dispensationalism**, depending on whom you ask, **this word means different things**.

So, **to one person it can mean one thing, to another person it can mean something else**. The word itself is found **4 times** in the scriptures, all by **Paul, 1st Corinthians**, once, the book of **Ephesians** twice, in the book of Colossians once. **4 times**.

**Ellen White** uses this **word frequently**.

We saw how she used this word, and what we did was we could see how we could take that word **dispensation** and use it **interchangeably** with the word **age**. We went to a reference in **Great Controversy** page **343** par. **1**, it says from **age to age**, and you can understand that to mean from **dispensation to dispensation**.

And the way she uses that phrase there **is to show that history repeats and has striking similarities**. Often when she uses this **concept of dispensation**, she speaks about the **Jewish dispensation** and the **Christian dispensation**. She uses it in different terms like the Old Testament and the New. **Ellen White will say that in various ways**.

Also, she uses the word **dispensation** within what we would call the Gospel **dispensation** or the **Christian dispensation**. **Ellen White** will

say, the **Gospel dispensation** began in one way and *in this age, in this time period, it looks or feels or has some different characteristics.*

So, you can see that she's going to use the word **dispensation** or **age**, within the history of **Christianity**, marking the beginning and the end.

We saw that in **Acts of the Apostles**, the **Spirit of Prophecy** book chapter 5, beginning page **47** to **55**. We didn't read those passages. If you review them, you'll see that's what she does. *She'll take the Christian time period and she'll show you how dispensations run through that history.*

Now people seem to be concerned about the word **dispensation**. I say people, **Future for America**, *those people who have left the movement*, they seem to have a concern.

I could say, I'm not sure why they have this concern, I think I have a feel or understanding of why they do.

But I wanted us to be comfortable, that the concept is well established in inspiration. Just the fact of Revelation chapter two and three, the **seven churches**. So, the **7 churches** are **7 time periods. 7 ages, or 7 dispensations** of the **Christian Church**.

When we spoke about that we can **compare and contrast** the **Christian dispensation** or the **spiritual church** with the **literal church**. The **Jews** and the **Gentiles**, the **Christian Church** the **Jewish Church** and if you can have **7 dispensations** in the **Christian Church** you can also have **7** in the **Jewish dispensation**.

*And that's what we did here.*

You can show that there are **7 dispensations** of the **church's** experience, and therefore there would be **7** in that history or that **dispensation**. And the reason why that becomes significant, *it's because you can see in the time of **Christ**, that is the **church Laodicea**.*

**It's the church that's going to come under judgment.**

And in that history, before they come into **judgment**, in fact the **mechanism** or the **means** by which that **judgment** is brought to the **church**, is through a movement, a group of people that come out of that church, and turn their attention upon the **faults**, the **failings**, the **woes** of that **church**.

This is the movement of **Ephesus**, this is John the Baptist, the **disciples**, whether it's the **12**, the **70**, the **120**. whether it's **Paul**. All of that is happening in conjunction with the history of **Laodicean**, those **2 churches** overlap.

Once you can take that **model** and we followed the **principle** found in **Isaiah 28, line upon line**, then you can take **the history of Christ** and you can bring it to the end of the world. Because **the history of Christ** is **the end of the Jewish dispensation**, and we are now living in the **end** of the **Christian dispensation**.

So, that's a **symbol** of the **Jewish church** in which **Christ** lives. And this is a **symbol** of the **church** or the time period in which we live. We **understand** we're **Laodicean**, the **7** in the last **church**.

So, if you take this and see it's a **parallel history to our history** then you know in our **church**, we should expect a **coming out** of our **church** which we would call **Ephesus**.

This is the story of **Daniel** chapter **2**. This is how **dispensationalism** works.

So, the problem with this idea, is that the words that we use, other people share those same words. Some of those people are good, some of those people are bad, not morally good or morally bad, **doctrinally good** and **doctrinally bad**.

So, if there were a group of people, some **religion**, some **Eastern religion**, that used the term, use the word **dispensation**, would that mean, if we

use the same word, that we were then **imbibing** or **following** their **doctrinal** beliefs?

We've already gone through this before in our **movement** with the word **fractal**. That's what we were accused of by people from this **movement** who have now left.

That we were borrowing, what is a **mathematical** term, and **New Age** people take that **mathematical** term and use it to explain their **ideology**, their **theology**. And we too are going to take that **word** to understand and explain our **ideology** our **theology**.

Because we're using a common word, the accusations leveled against this **movement** is that, we must have gone into **spiritualism**. Because only **spiritualists** use the word or apply the word **fractals**, to explain what's going on in the life of their **movement**, or in the life of the **individual**.

We know that is **foolishness**.

And the same issues happening now with the **concepts** of **dispensationalism**.

So, I just want to do a quick review of this **word** as it's used in the **New Testament**.

We're all familiar with **Strong's** and **Thayer** hopefully. They're just essentially **dictionaries**. They're **dictionaries** that take you from one **language** to another. They help you to manage the **Greek** language and bring it into something that's more **familiar** to us, the **English** language.

So, just think of them as **dictionaries**; they're **two people**, one is called **Mr. Strong's** and the other one is called **Mr. Thayer**. They wrote these **dictionaries**; people call them **Lexicons**. It's just another fancy word for **dictionary**. And as I say, goes from one **language** to another.

So, what **theologians** have done is, they've taken all these words in the **scriptures** and they've given them **numbers**; the **Old Testament Hebrew**

words, all **numbers**, it starts with **one** and they go all the way to a couple of **thousand**. And in the **New Testament** the **Greek**, has the same **numbering system**.

The **Old Testament** they're **Hebrew** words, so, they have a prefix of **H**. So, it's, **H1, H2**. The **Greek** you can guess, it's going to be **G 1, G 2**, etc.

So, the word **dispensation** in the **New Testament**, is **G Greek** number **3622**. So, it's **3622**, that's what that word is.

If you've got some portable electronic device whether it's a computer or a phone, you can download software that helps you access that. And it will tell you what **G 3622** is, what the **definition** is. You can go to **two different dictionaries**, the **dictionary** of **Strong's** and the **dictionary Thayer**. Hopefully that's reasonably clear if you've never done that before.

So, if we were to look at the **word dispensation**, obviously it's the **Greek** word which I'm not going to attempt to pronounce. All it means, depending on who you ask, **Strong's** or **Thayer**, it means **administration**. It's the **administration** of a **household** or an **estate**, think about it as a **farm**.

So, you have this **farm** and you're going to have to **administer** the **farm** or take hold of it. You've all heard of the biblical word, **household**, and there was a **householder** of a **farm**. That's what this word **dispensation** means. Specifically it's talking about a religious phenomenon, Which you can understand it also in a secular framework, which is the **householder** or someone who **owns an estate**, a **farm**, a **plantation**, depending on how you want to think about it. that **Strong's** definition.

If you look at **Thayer's** definition, what he's going to do is refine that understanding. And he's going to say. it's not just someone who runs the farm, it's actually the **manager**, the **officer**, or the **overseer**. So, it's

some hired person who's going to **manage** the farm, or what we would call the **household** or the **estate**.

So, there's this **estate**, there's a **house**, it's got **lands**, it's a big project, so, the **owner** is going to get some hired help; a **manager**, an **overseer**, to deal with the **oversight** or the **administration** of this venture. That's what the word **dispensation** means. It means the **management**, the **oversight**, the **administration** of someone else's property.

Now if you heard that that was the definition of **dispensation** it might be different to what you thought **dispensation** meant. So, I'm pretty sure that most of you think **dispensation** means a period of time, that's what most people think **dispensation** means.

But I don't in this country you have this term, I'll explain what the term is. **Dispensation** comes from the word **dispense**. So, if I were to ask you what it means to **dispense**, you know that's nothing to do with a period of time. **Dispensing** means to give out something, doesn't it?

Back where I come from, you get a pharmacist and they're called "**Dispensing Pharmacists**" their opposed to other types of pharmacists. And it's someone who works in a chemical company, they wouldn't be dispensing pharmacists, the ones who **dispense** are the ones that **give out** the medication.

So, **dispensation** comes from the word, to **dispense** or to **give out**. And so that's where you can see that this idea of **dispensation**, as this comes from its Greek word, means to have **oversight** of this **estate** or this **household**, to **manage** it, to **deal** with it, to **hand out instructions**. You can conceptualize it that way.

**Dispensation, dispense.**

Now this word comes from two other Greek words so, it's a **compound** word.

Before we get to the **compound** word, it comes from another word, which is **3623**. So, we just looked at **3622**. Its next-door neighbor is **3623**. And this is very similar, it means a **household distributor, household manager, someone who distributes the work, gives some instruction, manager overseer, etc. an employer or an employee.**

We also figuratively mean a **preacher of the gospel.**

So, the word **dispensation**, is someone who's a **manager, an administrator of a household, but can also mean someone who is a preacher.**

So, there's this person who's going to now **administer, or hand out, or dispense, what? The Gospel.** Because he's a **Preacher, or she.**

**Thayer** gives a very similar **definition, it's metaphorically an apostle, or a Christian teacher, or an overseer of God's church.** And now we've gone from a **farm** to the **household of God, which is the church.**

So, the **household of God, the church, is going to be administered by Apostles, Leaders, Elders, Bishops, etc.**

And if you went to **Matthew** chapter **10**, where Christ says, Go and **look after** or **search out** the lost sheep of the house of Israel.

**So, from that story we know that the people who look after sheep are Shepherd's.**

We could go to **Jeremiah 23**, and we could see the problem in the church is that the existing **Shepherds have scattered the flock.** And God says what? I'm going to fire you, (use the word fire; to make someone lose their job, get rid of them) and I'm going to **hire** new **Shepherds.** We would call them **under Shepherds** or **hirelings.**

So, there's this concept of **Pastors, Elders, who are hired by the boss** to look after the **sheep, or in this case, the worst considering, the Church of God.** That's what **dispensation** means.

It can also mean, someone who is going to **take over**, or **look after**, the **children of the family**. So, there's the parents, they've got a big project, they're too busy. So, what they will do, they would **hire** or **purchase** a **slave**, this **manager**, and the job function of that **servant** or **slave** would be to **bring up the children**. This is not a wet nurse, this is someone who's going to have **total oversight of the welfare of these children**, from birth to adulthood, we would say **18**.

From **0** to **18**, the person going to **look after** that child would be the **servant**. They could **administer** punishment, they could **give** gifts, the total control, whether it's a stick or a carrot is in the hands of this servant. It's not in the hands of the parents. **The parents give that work to these servants**.

And once the child comes of age, then they take over the family business and they become the **supervisor**, or the **boss of that servant**, they switch roles. **All that imagery is the imagery of slavery** that's brought to view in the **New Testament** that **Paul** uses in some of his illustrations. You can use it, you can see that in the imagery of **Galatians** chapter **4**, when it talks about a **schoolmaster**.

So, that **schoolmaster** is a very similar definition to **dispensation**.

What I want us to see is that the word **dispensation** is not what you might think it is. The way we commonly use it is from **age to age**, **time period to time period**. And why we use that is because what we want to portray, in fact when I say we, it's not, I didn't invent this; this is the way the word is used, is that the way the **household** is **managed**, from one **period** to **another**, **changes**. That's why you get from **age to age**, from **dispensation** to **dispensation**. The **gospel dispensation**, the **Christian dispensation** or the **Jewish dispensation**.

It's how the **household** is going to be **managed**. The **management** of the **household changes** from **one period** to **another**. All of us know this.



We know that the **Jewish dispensation** or the **age** of the Jews, works and **operates**. The **management** of that **household** is **different than it is in the Christian dispensation**.

If you weren't sure about that you could go to **Hebrews** chapter **7**. In **Hebrews** chapter **7**, what does Paul say? One of his powerful arguments he says that there must be a **change in the Law**. The reason there needs to be a **change** in the law is because, who are the only people that can become priests? **Men**, and, **the tribe of Levi**.

So, he's going to say, **that rule must be broken and done away with, destroyed**. There must be a **change** in the **law**, there must be a **new dispensation**, a new **age**.

Now, the **Priests** are after the order of **Melchizedek**.

You become a **Priest** not based upon who your parents are, but upon **your own standing, your own relationship with God**. And your children cannot be **Priests**, we might say your children cannot be **Christians** just because you are. We know how that works, most of us.

No children, either personally, or we've heard about them that have been lost and their parents were **faithful Christians**. **The ultimate or classic or the original story is Adam and Eve**. They were faithful parents, good parents, and their firstborn son was lost, and the second born son was saved. It's not about the management of the parent.

You can't make your child a **Christian**, they must make that choice for themselves. That is the concept or the idea of the **priesthood of Melchizedek**. Unlike the priesthood of **Aaron**, because the **priesthood of Aaron** introduces corruption into a system, doesn't it?

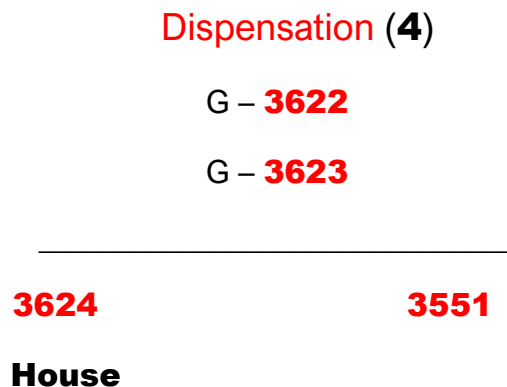
We know that, just look at **Eli** sons, **Eli's** sons were corrupt men, but they were groomed to be **Priests**. Not because they were good, because they had a birth certificate that said our dad is **Eli**, therefore that makes us fit to

be **Priests**, one of them would have become the **High Priest** if they hadn't died.

So, you can go right down to the next step, we've gone the word **dispensation**, we've taken it down three layers. We went from layer one, the coding that was **6322**. Then we went to **6323**, and now we're going to go to **6324**, going down three layers.

And now this word is going to be broken down into two, it's a **compound word**, **6324**, all that means is a house, a house or a household. So, we already defined that. But there's another word that's attached to that, which is **3551**.

So, I just want to give the structure that we've seen here;



So, this word here, is **dispensation** as given in the New Testament. It's found in 4 places. it comes from the Greek word **3622** which itself comes from this word **G-3622** which comes from these 2 words. So, this is the **compound word** as is this and this means **house** that's why we get **household**. Hopefully that makes sense.

The other word, which is **3551**, this one here, this has an interesting meaning. This means to **parcel out** or to **give out** to **give something to someone**. Often it can mean if you **give food to someone** or it can mean that you have **some animals** and what you're going to do is you're going to tell your **animals** to go on grazing this part of the **field**, or this part of the **land**. You're going to **parcel out** the grazing of the animals.

So, you can see where the word **dispensation** comes from the word **dispense**. So, the **householder**, the one is in charge of the house is going to **dispense** or **give out instructions**, whether it could be **food to someone** or whether it could be to **the livestock**.

So, want to see how we build up this word.

Now if you look at the other definition it can also mean **law**, generally a **regulation**, specifically the law of **Moses** or figuratively a **principle**. So, you're going to **hand out** something, you're going to **dispense** something, and we have a few options, it's **law**, **principle** or **regulation**.

#### Dispensation (4)

**G – 3622**

**G -- 3623**

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**3624**

**House**

**3551**

**Law (Moses/Christ)**

**Principle**

**Regulation**

So, it can be **Moses's law**, or it can be **laws that are established in the history of the Christian dispensation.**

So, let's summarize, the word **dispensation**, the way we use it means from one **age** to another **age**. It comes from the word to **dispense**, which means to **give out**. So, you've got a **manager** who's **in charge** of a **farm** and an **estate**. A large estate, so large that the owner cannot manage it or take care of it himself. So, he has hired **servants** to do that work for him. He's going to give out **instruction**, he's going to **feed the other servants**, he's going to tell the flock where they can graze, where they cannot graze. **They're going to parcel out information.**

So, all of that is what this word **dispensation** means. But if you take it to its **foundational understanding**, it means a **house**, and it means, a **law** or **principle** or **regulation**. Can be either **Moses** or **Christ** or **Christian dispensation**. And so, when you combine this, in the book of **Hebrews**, it talks about **Moses being faithful in his household**, as **Christ was faithful in his household**.

If you take those two people, it says that **Christ** was better than **Moses**. Why was **Christ** better than **Moses**? Because **Christ** owned the house and **Moses** was just the worker in the house.

So, it talks about this whole **principle** there when you see the relationship between **Christ** and **Moses**. All I want us to see, is that the word **dispensation** means, that you've got a **house** or a **church**, the **household of God**. It's run or governed by **laws** or **principles** or **regulations**. And those **laws, principles** and **regulations** can **change** depending on the situation that you find yourself in.

The definition it can either be the **laws** or **regulations** of **Moses** or the **laws** and **regulations** of the **Christian** era. So. that's what **dispensation** means. It's not an ugly word, it's a word that is easy to understand.

We've been **accused** that we're now into **dispensationalism**.

So, you've got **dispensation**, they're going to put an **ism** at the end of this. And this is the **accusation** that's been leveled against us. That we believe **dispensationalism** is a valid approach to Scripture. So, ask yourself the question, don't get tangled up in what other people might think **dispensationalism** is.

But from what we've understood from **inspiration**, from the **dictionary** definitions, or what **dispensationalism** is, the **accusation** that's leveled against us that we believe, **dispensationalism** is a valid approach to Scripture.

So, ask yourself the question. **Do you believe that the dispensation of Christ, was different to the dispensation in which we live, the rules and regulations are different?**

**Christ** was circumcised, you're forbidden from being circumcised.

**Christ** when he was born, these parents had to make animal sacrifices.

**Paul** was willing to go through the Nazarite vow and had he's hair shaving.

All these **rules** and **regulations** are no longer **binding** to us, in fact you're **forbidden** to do many of those things.

**So, we could go through many examples.**

Is the **concept** that we're living under different **rules** and **regulations** valid or invalid?

An example that we're all **familiar** with, sister Tess read to us, **Early Writings** page **74**, this was written in **1850**, in **November**.

And all I want to say is, **Ellen White** says that, the **Lord has instructed her, that He's about to gather his people the second time.**

So, I'm just going to put **G** for **gather**. He wants to **gather** his people the second time, the date is **1850**. He's about to **gather** his people the second time. **That means he must have gathered them the first time.**

So, here he was, he **gathered** with people the **first** time. And then **Ellen White** says, the **Lord is not going to deal with us now in this gathering, in the same way that he dealt with us in the scattering.**

So, before this **gathering**, God's people, the way God was **managing** them, it was the **management** in a **time** of **scattering**. So, I'm going to put **scattering** here. And if that was a second **gathering**, there would have been a second **scattering**. And therefore, you would have had the **4<sup>th</sup>** scattering.

So, **Ellen White** has already set this **model** up, this timeline for you.

|                                  |                                 |                                  |                                 |  |
|----------------------------------|---------------------------------|----------------------------------|---------------------------------|--|
|                                  | <b>1798</b>                     | <b>1844</b>                      | <b>1850</b>                     |  |
| <b>1<sup>st</sup> scattering</b> | <b>1<sup>st</sup> gathering</b> | <b>2<sup>nd</sup> scattering</b> | <b>2<sup>nd</sup> gathering</b> |  |
| <b>1260 &gt; 1/2</b>             | <b>46</b>                       |                                  |                                 |  |
| <b>(2520)</b>                    |                                 |                                  |                                 |  |

I'll just put some dates you're all familiar with them. This is **1798**. This **scattering** here is the **1260** which is half of the **2520**. **2520** is a scattering. This **gathering** is **46** years, and this is **1844**.

So, it's clear that **Ellen White** says, the **rules** and **regulations** of how **God is going to manage his household** is different today than it was before. And if it is different now than it was before, and this is the second time he's going to do this, then this time period or these **rules** and

**regulations** must be the same as these **rules** and **regulations**. And therefore, these **rules** and **regulations** must be the same as these ones.

**Ellen White** says, if you look to the **same rules**, the **same regulations** that we were being employed here, and bring them into this history, what will not happen? **You cannot be gathered**. Because the way God's going to deal with these people now, what is their experience going to be? **They're going to be scattered**.

That's how the **dynamic** works. The relationship works that they're going to be **scattered**, and if God was to interact with you and I in the same way today, what would happen to us? **We would remain scattered**.

So, therefore there are going to be **new dynamics**, a **new way** of dealing with us, **new laws**, **new principles**, **new regulations**.

So, this is a classic quo, that deals with **dispensationalism**. The **rules** and **regulations** change from one area to another, and all of this is in the Millerites history.

So, in the **Millerites** history you have **different dispensations**. This is nothing new or crazy.

**So, this is what we were being accused of.**

This teaches us that God **provides a message for each dispensation**, which is solely for that generation. And must not be understood as speaking the same message to us. So, this is where they're going to start twisting what we say.

Now I want to throw up some terms to you, one of them is obviously **dispensationalism**, one of them is the **historical critical** method, the other one is the **historical grammatical critical** method.

We could go to **futurism**, **preterism**, there are all these **isms**, all these ways of understanding scripture. And it's easy when someone talks about going

into the Bible.... So, you can turn if you like to **Habakkuk** chapter **1** and **2**.

Now if you were to go to the **Great Controversy, Ellen White's** going to quote from this book. And what she's going to say is the following; **The Millerites, they were fixated by one prophecy**, what was the prophecy that they were fixated on? **Daniel chapter 8 verse 14, the 2300** days. It's not the **2520**. They do not have a fixation about that prophecy.

They use it, they employ it, just like they do the **1290, 1335**, in fact the **1335** the **2520** and **2300** days, are the **3** key prophecies that are given. In fact, they're all on this chart here. They're the **3** that are given the **1335** here, the **2300** days here, the **2520** here. They're the **3** major **prophecies** for the **Millerites** movement. But the one that they focus on, is the **2300** days. That is the **pillar** and **foundation** of the **Millerites** movement.

So, when **Ellen White** speaks about these **charts**, this one in particular, not this one. She says when they produced that **chart, it was a fulfillment of Habakkuk chapter 2 verse 2**.

I'll read it to you, verse **2**; *And the Lord answered me and said write the vision and make it plain upon tables, that he may run that read it*. We've read this before. **Ellen White** says, the fulfillment of that, was this **chart**. This was getting the **vision** and making it **plain upon tables**. And the **vision** that's been referred to, is what **vision**? The **2300-day vision**. That's what's been referred to here.

We know that because a few short years later, because this chart is produced here in **1842**. In **1850** they're going to produce another chart, which is this one. They're going to make a major correction.

You see the year **1844**, you can see here is **1843**, wherever you look it's always **1843**. Here's the **1843 chart**, they're going to make a correction because what they know, is that there was one prophecy that got changed.



Daniel **8:14** got shifted from **1843** to **1844**. So, the correction of that **date**, is a correction of their understanding of **Daniel 8:14**. We should all understand this. And we know that's the case. Because if you go to the history of **October** the **23<sup>rd</sup>**, and you go to **Hiram Edson**, he's going to have a vision in a cornfield on the morning after the disappointment, and what's he going to see? **He's going to see the sanctuary.**

And what are you going to see about the sanctuary? **That the sanctuary is now being cleansed.** That Christ has moved from one apartment to the other. This is a understanding or explanation of what portion of Scripture? It's not in **Leviticus 26**, it's in **Daniel 8:14**. **And this leads them to review what happened in their past experience.**

The **scattering** period from **44** to **50**, whereby they're going to make this **new chart** after they've sorted out their problems and then a change to **1844**. And it says the **2300** days an **administration** of Christ in the Holy, terminate in **1844**. This is **Daniel 8:14** the **2300**-day prophecy, **it's not the 2520.**

This movement has a huge misunderstanding of what the **2520** is, how we're supposed to handle it, and how **Ellen White** handles that **prophecy.**

And what we do is, what we do consistently, with **Spirit of Prophecy** quotes, **we manipulate, we manipulate, we manipulate.** **GC 351, Great Controversy page 351.** We manipulate that passage to make it sound or say what we want it to say.

My purpose isn't to go into that story, but what I want us to see, is that the way the **Millerites**, and **Ellen White** commenting on the **Millerites** history, which she **rubber-stamps** and **approves**. She says in **Habakkuk** chapter **2** verse **2**, **that vision, that's been made plain upon tables, is this vision** here, this one here, which is **Daniel 8:14.**

And the question is, is that correct? And the obvious answer is, **No, it's not correct.** All you need to do is read **Habakkuk** chapter **1**. And understand **Habakkuk 1** verse **1**. **The burden which Habakkuk the prophet did see.**

What do prophets see? **They see visions.**

So, the **vision** of chapter **1**, we know what that is. If you go down to verse **5**, what is the **vision** that he's going to see? It begins in verse **5**. **God's going to do a miracle**, what's the miracle he's going to do, when you see across the geopolitical realm? **He's going to see that the Babylonian Empire is going to rise up from obscurity.** Why would that be a miracle? Because it's an impossibility for the **Babylonian people**. I call him an **empire** they're not an **empire**, they're a two-bit group of people.

There's no way that they're going to rise to power, because someone is stopping them. Who is that? **it's the Assyrians** it's not an **Egyptian** it's the **Assyrians**. The **Assyrians** their next-door neighbors, are stopping the **Babylonians** from rising to **supremacy**.

So, a miracle is going to happen, the **Battle of Carchemish**. The **Babylonians** are going to destroy or do away with the **Assyrians**. And they're going to come to their ascendancy, it's a miracle that's happened. That's what **Habakkuk** is prophesying. Verse **6**, he tells you what the **prophecy** is, for lo I raise up the **Chaldeans**. And it tells you what their **nature** is or what their **property** is.

God is going to allow the **Chaldeans**, which is another word for the **Babylonians**, to rise. To become the **de-facto superpower** of the world. This is not overcoming **Egypt**; this is overcoming **Assyria**.

**Assyria** had put the **Babylonians** essentially in prison, not literally of course.

They **constrained** and **restrained** that people, so they could never rise to **supremacy**. But a miracle is going to happen. That is what the **vision** in that **Habakkuk** is seeing, in **Chapter 1**.

And if you go from verse **7**, onward to verse **11**, it tells you what they're going to do. When they rise up, they're focus of attention after they've risen up, and to rise up means to what? **It means to destroy your enemies**. Who are your enemies? **The Assyrians, the Egyptians, and everyone else that gets in your way.**

Who is the focus of their attention going to be after they've dealt with their enemies? If you were to read from verse **7** onwards, if you read carefully, contextually, what you will see, is that it's **God's people, the Israelites, they become the focus of attention.**

And the reason they become a focus of attention, is found in verses **2, 3** and **4**. In verses **2, 3** and **4** of chapter **1**, **God's people are committing sin**. And the complaint is that God is not dealing with the **sin**.

So, what will **God** do? **He'll answer the prayer** and He'll say, I'll deal with the **sin** problem. How will **God** deal with **sin**? **He's going to raise up the Chaldeans to punish God's church**. Raising up of the **nation**, which is in the self a miracle, must happen by destroying their geopolitical rivals.

So, first they deal with the rivals, and then they're going to deal with **God's church**. This is the story of **Nebuchadnezzar**, the story of **Jehoiakim, Jehoiakin** and **Zedekiah**. Those **kings** which is the subjugation of **God's people**, culminating in **destruction** of the city and the temple by **Nebuchadnezzar**. That's what's being portrayed in the **book of Habakkuk**.

Now when this was written, the book of **Habakkuk**, the **Chaldeans** had not risen, **the Assyrians are the superpower**. Who would believe anyone saying that? **No one will believe that**. That would be like us saying today, **America is the de facto superpower**.

And **Mozambique** they're going to rise up to **supremacy**, and they're going to do away with the **United States**. And they're going to be the **de facto superpower**. And then what they're going to do is they're going to come and deal with **Seventh Day Adventists**. How many of you would believe that? **None of you would believe that**. Why would you not believe that by the way. Because you would say, **prophecy doesn't teach that**.

So, it's not just the fact that you can't believe that their a two-bit nation is going to overcome. I don't mean say that in a disrespectful way, overcome the **United States who are the superpower of the world**.

It's not because they can't believe it could happen, **with God all things are possible**. It's because we have **prophecy** that we believe shows that that cannot happen. And that's part of their argument that they had.

They got the **Old Testament** for them, the **Old Testament**, which is the **Pentateuch**, the book of **Moses** which shows them they're going to be a **glorious people**. They've got **Isaiah** to show all of this, but it's not going to turn out this way, **everything is going to be good**.

So, they have **prophetic arguments** to show why this is not going to be the case. All these need to be considered when we **understand the book of Habakkuk**.

So, having discussed chapter **1**, the **church** is in **sin**. **God's** going to raise up a **nation** to punish them. The **nation** that He will raise up is not an existing **superpower**. The first **miracle** He'll do is, have them **destroy** their **rivals** and then they're going to turn their attention upon **God's people**. No one will believe it.

So, in chapter **2**, **God says**, you know what you need to do, because this is, I'm going to say, around **100** years, maybe **60** years, **50** to **100** years, in the future when this is going to begin to be fulfilled. **God's going to say**, you know what you need to do, **you need to write this prophecy down**. That's what **Habakkuk 2** verse **2** is.

It says, get this **vision** about the **Babylonians** coming to destroy **God's church** and write it down, so no one's going to make mistakes, no one's going to forget it. That's what the **vision** is. It has nothing to do with the **2300-day prophecy**. Because the **2300-day prophecy** has got to do with the **Persians**, which comes down here. It's not to deal with the **Babylonians**, totally different history.

So. That's enough about **Habakkuk**.

I want to come back to the accusation. **We teach that God provides a message for each dispensation which is solely for that generation.** And must not be understood as speaking the same message to us.

So, I want to ask you just the cursory review of **Habakkuk** chapter **1** and chapter **2**. It should be clear, what the **vision** is of **Habakkuk** chapter **2**. **Habakkuk** chapter **2**, the **vision** of this, is dealing with the rise of the **Babylonians** and the punishment of **God's** people, **God's church**, which is the **destruction of Jerusalem** and its eventual **70-year captivity**.

And if you go **Habakkuk** afterwards it explains the release from **captivity**. That's what **Habakkuk's** dealing with, dealing with that **punishment**.

The **Millerites** are going to take that story and they're going to **change it**. They're going to turn the **vision**, not into this **vision** of the **Babylonians** rising, they're going to turn into **2300-day prophecy**.

They do the same thing with **Ezekiel** chapter **12** by the way. So, **Ezekiel** chapter **12** is the **same prophecy** that's being dealt with here, but **Ezekiel** happens around **40, 50** years later. But it's dealing with the same issue, the rise of the **Babylonians**, the **destruction of God's church**. And the **Millerites** is going to take that **passage** and take it and turn it into the **2300-day prophecy**.

So, is it incorrect to say this, this teaches that **God** provides a message for each **dispensation**, the **Jewish dispensation** here, talking about the **Babylonian captivity**, which is solely for that **generation**?

The **book of Habakkuk** is solely for that **generation**. We agree with that accusation that their leveling against us. And then they say, I must not be understood. and speaking the same message to us.

So, this is where they begin to **twist** and **manipulate** what we say. Not just what we say, what **Ellen white** says, what all the **prophets** say, when they go and use previous inspiration, **Paul** will use this phrase, “**it is written**”, back in the **Old Testament**, and applies it to his own **dispensation**. **Ellen White** does that, **we do that**.

What we should be saying, what I'm saying, and I believe it to be true, which they're saying is gross darkness, gross error.

Is you take this little story, and you make a **spiritual application** of that, **Ellen White** did that? She turned this **prophecy**, of the **Babylonian captivity**, and turned it into **2300-day prophecy**. By making this **table**, let me rephrase that, of **turning** the **book of Habakkuk** which was this **table** that the **Prophecy** is going to be written on, turning that, into the **1843 chart**. She turned the **book of Habakkuk** into the **1843 chart**.

If I were to ask you that, as a regular **Adventist**, could you do that?

I've got a little booklet here with some **charts** in it, and I'm going to turn the **Book of Isaiah**, and I'm going to turn it into this **chart**, this **chart** has nothing to do with the **Book of Isaiah**. You'd say that's crazy to do that. You'd say I have no right to do that. But that's exactly what the **Millerites** do. They take a **Bible book**, a specific portion of it, I admittedly, and turn it into a **chart**.

**Ellen White** puts her **endorsement** on that, and I'm saying, if she says that, **I accept it**. And more than that, I understand the **principle** of what they're doing. The **mechanism** behind it, the **rules** and **regulations**.

So, what we've been accused of, is an invalid statement, it's an invalid accusation. They're mixing **truth** and **error**. Some of the things that they are saying that I teach, that we teach, is correct, some of the things are not.

So, when they say, you must not be understood in speaking the same message to us. I'm saying, you can take this book and you can make an application, not only to **Ellen White** today, but also to our day and age, you can for sure do that,

Then they say, **God's interaction** with each **dispensation** is unique to that **generation** and has no bearing on **dispensations** that follow. So, you can see this is **repeat and enlarge** that they're doing, the first part is correct.

Who would argue, if I put a full-stop, **God's interaction with each dispensation is unique to that generation** full-stop?

Who would say that that's **error**, of course that's correct? **The way God deals with the Jews** is not the same way he deals with the **Gentiles**, not the same way he deals with the **Christians**, the way **God** deals with **God's church** here in the history of **Thyatira**, is that the same way he deals with his church in the history of **Sardis**? Of course, it's not. We have a **Spirit of Prophecy** quote that says that. **Early Writings** page **74**. God's going to deal with you here, differently than he deals with you here.

| <b>1798</b>                      | <b>1844</b>                     | <b>1850</b>                      |                                 |
|----------------------------------|---------------------------------|----------------------------------|---------------------------------|
| <b>1<sup>st</sup> scattering</b> | <b>1<sup>st</sup> gathering</b> | <b>2<sup>nd</sup> scattering</b> | <b>2<sup>nd</sup> gathering</b> |
| <b>1260 &gt; 1/2</b>             | <b>46</b>                       |                                  |                                 |
| <b>(2520)</b>                    |                                 |                                  |                                 |

If he didn't deal with you **differently** what would happen? There'd be no change. **Therefore, there would be no salvation.**

So, to argue that God's dealing with humanity, is **unique** in each **dispensation**, of course that's true. But then they say, has no bearing on this **dispensation** that follows. **That's the lie, that's the error, of course they do.**

The way God deals with his people in this **dispensation**, does that have a bearing upon this **dispensation**? Of course, it does. There is no one, who says that that is the case.

**1844**

**2<sup>nd</sup> scattering**

**1850**

**2<sup>nd</sup> gathering**

So, what they're doing is, which is what they like to do, give a message that's **half true and half false, half right and half wrong**. It's a consistent **methodology**, that they have begun to use from the beginning of this year, and we should all know.

Go back to the original story, of **Satan** in the **Garden of Eden**, does he tell the truth speaking to Eve? **Yes**. Does he tell lies? **Yes**. It's a combination of **truth** and **error, truth** and **error, half lies, half-truth, half wrong, half right.**

When people start using that **methodology** you know it's a **satanic** message.

Everybody, even **FFA**. If you go and see what they're teaching, they will state one **fact**, that **Satan** will never do what? **Teach, 100 %** what? **He will never teach a 100 % error.**



## **100 % ERROR**

Why? **Because no one would believe it.**

So, the hallmark of this, if **Satan** doesn't teach a **100 % error.... We've got 2 people**

### **Satan and God**

So, can **Satan** teach **100 % error? No, he cannot.** Can **God** teach **100 % error? No, He can't.**

So, there's a **100 % error**, I put **E** for **error**. Can **Satan** do that? **No.** We'll try **God**. Can **God** do that? **No.** So, no one can teach **100 % error.**

| <b>SATAN</b>     |          | <b>GOD</b>       |
|------------------|----------|------------------|
| <b>E = ERROR</b> | <b>X</b> | <b>E = ERROR</b> |
| <b>T = 100 %</b> |          | <b>T = 100 %</b> |

So, here **we're going to have truth.** Can **Satan** teach **100 % truth. No, he can't.** Because if he did, He'd like **God.**

Can **God** teach **100 % truth? Yes!**

So, can **Satan** teach **error** and **truth** mixed; we'll do **50/50? Yes.**

Can **God** do **50/50? No!**

**SATAN**

**E = ERROR X**

**T = 100 % No**

**T & E = 50/50 Yes**

**GOD**

**E = ERROR X**

**T = 100 % Yes**

**T & E = No**

So, the only option is, you can see how that works. Anybody that teaches **half right and half wrong**, who are they following? It's **Satan**.

You can't **teach all error** you can't teach **half right half wrong**; you **must** teach this.

**SATAN**

**E = ERROR X**

**T = 100 % No**

**T & E = 50/50 Yes**

**GOD**

**E = ERROR X**

**T = 100 % Yes**

**T & E = No**

Ask yourself this question, If I said to you, I'm going to accuse you of this, I'm going to accuse you of believing this. **Dispensation** is valid. Do you assent to that? Will you say yes, I **100 %** believe that, that this **dispensation** is a valid approach to Scripture. We just proved it here.

**Dispensation (4)**

**G – 3622**

**G -- 3623**

**3624**

**3551**

**House**

**Law (Moses/Christ)**

**Principle / Regulation**

They want to use the word **dispensationalism** because they've got an angle to do. Satan's always got an angle. He's always got a way of manipulating things.

But the word **dispensation** is valid. We all agree. *Of course, It's a 100 % correct.* You're on this side.

This teaches that **God** provides a message for each **dispensation**. Which is for that **dispensation**, with that **generation**. Is that **100%** true? *Of course.*

He gave a message to the **patriarchs**, He gave a message to **Adam**, He gave a message to **Aaron**, to **Christ**, to **John**. They're all different messages.

*Is the message of **John** the same as the message that **Isaiah** had? Of course it's not the same, it's a different message.*

**John's** message is the **Messiah** is about to come, not about to come, in fact he says what, the time is fulfilled. **Isaiah** is not saying that. **Isaiah** is not saying that the time is fulfilled, that **Messiah** is here, they have different messages.

*This **teaches** that **God** provides a **message** for each **dispensation**, which is **unique**.*

Do you believe that? *Of course, you do.* All of us believe that.

*They don't believe that, they don't believe that's true.*

**So, we're going to say, yes, that's the correct explanation of what we believe.**

And then they're going to say, what we also believe, which is solely for that generation and must not be understood, is speaking about us or people in the future.

Do we believe that? **No!** You know that the story of **Christ** has an **application** to our history.

So, when someone accuses you of that last part, that the story of **Christ** is only for the **first century Jews**, do you believe that? **No. you don't.**

But you're being accused of that.

So, there's **half** a light being portrayed there.

So, they're telling **half-truth** and **half lies** about what you believe. I say **you**, because if you just read that, any reasonable person knows that that's crazy.

**God's** interacting with each **generation** is **unique** to that **generation**. Of course, it is. The way he dealt with God's people in the time of the **judges**, is **different** to the way he deals with **God's people** in the time of the **kings**. The time of the **kings**, you've got a **490-year probationary time**, we know that. The time of the **judges** there's no **490** year of **probationary time**. It's **different** the way he deals with these **generations**. Everybody agrees with that, they're correct on that.

**And hopefully you agree with that.**

Then they say, has no bearing on the **dispensations** that come afterwards. That's what they say that you believe, because that's what they say I teach, and if we're all together, do you believe that? **No**. So, it's a false accusation, **half right half wrong**. They're testifying that they're following **Satan** because *they're using satanic principles.*

Now the reason why they want to become fixated about this **word dispensationalism** is because, if you look at the way, **dispensationalism** is understood the **word** itself, go and do a YouTube search.

If you've all heard of the phrase, “**The Age to Come**”, if you've heard that term, “**The Age to Come**”, if you haven't you've certainly heard of these others, “**The Secret Rapture**”. If you haven't heard of that, you've heard another one, the “**Left Behind**” series.

So, all of those are the **same**, they're just **synonyms** of the **same** idea, the **same belief system**. That is **dispensationalism, as apostate Protestants** believe.

*And this is how they ended up doing that.*

You had these people, the first person if we could name him, his name would be **Darby**, and this is around **1830**. And then you get someone; I'm only giving **two famous people** that you probably should have heard, he produced the **Darby Bible**, it's a famous **Bible**

And the other one is **Scofield**, which is the **Scofield Bible**. Which is a particular type of **Bible**, it's a **reference Bible**. It's his **reference** that people really like.

This is around I say, **100** years. But this is around the **1920s**.

**Darby >> 1830**

**Scofield >> 1920**

He produces this book; he becomes rich. There's not a problem on that. But they **both** produce **Bibles**, but they **both** have this **belief system**, which is termed today, **dispensationalism**. Now there's many **facets** to **dispensationalism**. But this is basically what it is.

So, I'm not going to tell you what they believe, but I'm going to tell you what the **end product** is. The **end product**, of their **belief system** is what you see in the **United States**.

Not only in the **United States**, it's what you see in the **Middle East**.

And not only what you see in the **Middle East**, it's what you see or the **product** of what you see, of what happened after the **Second World War** in **Europe**.

So, you've got a **European** influence, an **American** influence, and the **Middle Eastern** influence. And the focus of attention of all that, those **3 geopolitical areas**, is **one nation one people**, and who is that? **It's the Israelites**, the **Jewish nation**, the **nation of Israel**, literal **Jews**.

So, that's the **product** of these **peoples** work, these **scholars** if we can call them that. That's what **dispensationalism** is.

And the way it works is like this; They were **reading their Bibles**, he reads his **Bible**, and he's just going to **copy his theology**. And they're going to go to the **Old Testament**, and they're going to take those **Old Testament promises**, and they're going to **read** them obviously **literally**.

They're going to go to passages like **Habakkuk, Jeremiah, Isaiah**, and they're going to see what **God** is going to promise them, after the **Babylonian** captivity.

Was the **Babylonian** captivity **literal**? **Yes**, It was **literal people**, a **literal nation of Israel**, we'll call them the **Hebrew** people.

They were **literally** put into **captivity**, and afterwards, **God** promised that they would **come out**, and everything would be **good**. And the Land of **Israel** was going to be like what? **It was to be like the Garden of Eden**. **It's all going to be beautiful**.

*And what these people want to do, is they want to take those **portions** of **scripture**, after the **captivity**, and they want to make them **literal**.*

*So, they want to use this concept of **literalism**. But they get a **stumbling block** Because it's okay to talk about the **literal Jews**, and the problem*

that they're going to face. So, this is the **70-year captivity in Babylon**. And afterwards what are you supposed to have? **Eden**.

## **Babylon**

**70** | **Eden** |

**Jeremiah** chapter **31**, verse **31** to **33**. **Jeremiah 31** verses **31** to **33**; *after those days, these here*.

After those days of captivity, I'm going to promise you that everything's going to be fixed and repaired. The crops are going to go well, you're going to be a beautiful people, I'm going to fix you up inside, outside; the land is going to be prosperous, all **literal**.

That's what was promised. **Israel** is going to be the like the land of **Eden**, the **Garden of Eden**.

What was the problem? **They failed**.

They come out of **Babylonian captivity** and they fall flat on their face. And they go into **idolatry**, they're go into **legalism**. They get into this huge mess.

What follows; **Medes** and **Persian** captivity, **Grecian** captivity, **Roman** captivity. This is the **League of the Rome's**; they get into **alliances** with the **world**. Because they can't handle living by themselves, following God's rules.

So, there's a **failure** here, **they fail in receiving the Garden of Eden**. Of turning **Israel** that small plot of land, between the **Mediterranean Sea**, in the **River Jordan**, into a **literal Garden of Eden**. It doesn't work.

So, **Christ** comes, and things start going really badly wrong. What goes wrong? **The book of Acts. Paul** steps in and he makes a mess of all this plan. So, this is **Plan B**. It's an **aberration**, it's a **parenthesis**, we'll put it here.

### Babylon



It's this small-time history, not that small, it's around **2,000** years. And what's happening in this time period? **I'm going to call it the church.**

So, the **church** comes now. And the **church** is basically full of **Gentiles**

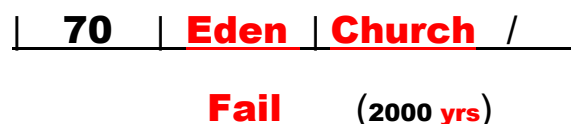
So, this story of the **church, which becomes a worldwide phenomenon, has got nothing to do with all the fulfillments here in the Old Testament.**

So, what we're going to do is, we're going to say okay, we'll go through **2,000 years** of **history**, deal with the **church**, and then we're going to get back to the **real issue**. *What's the real issue?* **The Hebrew people literally.**

So, after the **church is dealt with**, what does it mean that the **church is dealt with**? We're all going to go to **heaven**. Everyone else who isn't fit to go to **heaven**, the **Hebrews**, and **all the rest of the people**. Where are they going to remain? *They're going to remain here on earth.*

### Babylon

### Heaven





So, you're on an airplane and you shouldn't have **Christian pilots**, pilots in the airplane, because it's dangerous. Or a **Christian bus driver**, because you're driving along or in the plane, and they're going to be **secretly raptured away**. And the planes going to crash, and all the people are going to die.

So, **this is real theology**, *this is what they believe*. Because it's built upon this idea of **neutralism**.

So. what's going to happen here? **Eden is going to be restored** back here on earth. And once **Eden is going to be restored**, all these people in **heaven** they're going to come back down. *It's all going to be a happy family.*

**Babylon**

**Heaven**

| **70** | **Eden** | **Church** / **Eden restored** |

**Fail** (2000 yrs)

So, this is a basically an overview of what? **dispensationalism**. And it's all built around the subject of **reading inspiration literally**

So, they call it **dispensationalism**, but I want to call it **Literalism**.

**Literalism**

**L \_\_\_\_\_ L**

And I want to suggest, if you want to follow **parable teaching**, and you go from **literal** here, it is **literal** to what? **Literal to literal**, that is a crime, *that's punishable by death. It's that serious an issue.*

If you don't like me saying it that way, **a crime punishable by death**, I'll give it in a nicer way. **It's a life and death message**, maybe that's nicer way of saying it.

If you want a nicer way of saying it, **we'll call it the everlasting gospel**. There you go, **the everlasting gospel** that sounds nicer.

**The everlasting gospel is a prophetic testing message that creates two classes of people.** One of them believes what? One of them is going to **go to death**, we agree with that. One's going to **go to life**, we agree with that. **Two streams.**

The one who goes to **death**, what is their crime? **Literal to Literal**.

So, if that's their crime, **what's the saving grace?** And what's the means by which the other group are saved? *The ones who accept **the everlasting gospel**.* Where would they begin their journey? **They're going to go to the Old Testament**, because that's where you're always going to start. They're going to go from **Literal to Spiritual**. It's that easy.

This movement just teaches one thing. If you speak in **literalism**, which apostate **Protestants** called **dispensationalism**. Then you're going to die, because you reject, **the everlasting gospel**.

But this doesn't look like **the everlasting gospel** that you know. Because you have **different ways of explaining it**. What does this look like? This one here when you go from literal to spiritual.

### **Literalism**

**Literal \_\_\_\_\_ > Literal**

**\* Literal \_\_\_\_\_ > Spiritual \* = Parable Teaching**

**This is parable teaching**, and you can clearly show, from Numbers chapter **23** and chapter **24**, using some of the principles, **the rules of prophetic interpretation that we use**. That the first time the word **parable** is **ever** used in the scriptures is by **Balaam**. And when he uses it, he says I'm going to take up my **parable**. What's he talking about? He's talking about something, that's about to happen, a **prediction**. What's another word for **prediction**? **Prophecy**.

So, you know that **parable** is **prophecy**.

And if you weren't sure about that, you can go into **Spirit of Prophecy**, I think you just type in the word **Balaam**, and type in the word **Prophecy**. And you see that she's going to take you back to number **23** and **24**. Where in the **Bible** he doesn't say the word **prophecy**, it says the word **parable**. *But **Ellan White** says it's the word **prophecy**.*

### Literalism

**Literal** \_\_\_\_\_ > **Literal**

\* **Literal** \_\_\_\_\_ > **Spiritual** \* = **Parable Teaching** = **Prophecy**

So, she's going to use **proof texting methodology**. She's going to put these two things together, and she's going to **proof text** to you, **that parable is prophecy**. Prophecy means that you have to take a **literal story** and you have to **understand** it at the end of the world, **spiritually**.

**Which means it will not look the same.**

*And that's where the problems begin to arise in this movement, where we begin to separate.*

So, those people who believe in **half right and half wrong, half-truth half lies**, are the ones that are following **Satan**.

Now I'm not going to be silly and say that their **Satan worshippers** and all that kind of stuff.

*Now let's be serious about this, intelligent, this is a Bible study. You can clearly see what this is teaching. You ask yourself the question, if someone accuses you, and they give **half-truths and half lies** in their accusation against you, which side would you put them on? It's easy to see.*

So, we can establish that about people who do **half right and half wrong**, that's easy enough to see.

So, the reason why this becomes **problematic**, is because this is the **3rd time**, at least, and it's counting, that this has happened.

They did the same thing with **Wagner** and **Butler**. Then they did this same thing with **Sister Angelica** or **Mother Angelica**, If I can use that **symbol** to talk about this issue, **half right and half wrong**.

And now they're doing it again; on the subject of **dispensationalism**.

The reason why this becomes so **important**, is because, what **Future for America** wants to do, they want to **persuade you**, to believe in this issue.

But in the **dispensation** or the **time period** here, from **1989** to the **National Sunday Law**, this is **11:41** and this is **11:40**, Part **B**, that this is the **close of probation** and this is **12:1**.

|                |              |                 |
|----------------|--------------|-----------------|
| <b>1989</b>    | <b>NSL</b>   | <b>COB</b>      |
| <b>11:40 B</b> | <b>11:41</b> | <b>DAN 12:1</b> |

**Daniel 12:1, Michael stands up; close of probation.**

What they want you to **believe**, is that we live today here in **2019**. This is what they want you to **believe**. Is that true? Do we really live here in **2019**? **It's true**, they want you to **believe** that that is the case. **And it's true, for sure it's correct.**

But they also want you to **believe**, that here in **2019**. and even though I don't think they've fully clarified it, that from **November 19** to **January 20**.

But even if you just take **November** at this point you have a **close of probation**. They say, there's a **close of probation, November the 9<sup>th</sup>**. Do you believe that to be true? **Yes.**

**So, now comes the problem.** What they want you to **believe**, after teaching all this **truth** is, that **Michael** is going to stand up for you.

So, they're going to take this **way mark**, and they're going to bring it here into this history. And they're going to say this is **Daniel 12:1**. And they want you to **swallow that pill**.

They want you to believe that **Michael's going to stand up** for you here.

|                    |              |                 |
|--------------------|--------------|-----------------|
| <b>1989</b>        | <b>NSL</b>   | <b>COB</b>      |
| <b>11:40 B</b>     | <b>11:41</b> | <b>DAN 12:1</b> |
| <b>2019</b>        |              |                 |
| <b>Nov - Jan</b>   |              |                 |
| <b>COB</b>         |              |                 |
| <b>Daniel 12:1</b> |              |                 |

Because what they want to **claim** is that I'm teaching **gross error**. And I'll tell you the **gross error** that I'm **teaching**, according to them.

They want to say this; The subject, **close of probation, November the 9th 2019**, has been semi hijacked by me, I've hijacked that theology.

Do you know what **hijacking** means?

*This is someone's car, and it's the owner who drives that car. So, the owner drives that car and what I'm going to do is, I'm going to whisk past him, or I'm make him stop and I'm going to hijack his car. That means someone else must own that property. So, if I've hijacked it, that means November the 9th must have been owned by someone else. Who do you think that someone else would be, if there's this movement and them?*

*They're taking possession of November the 9<sup>th</sup>. This is just the soft touch of saying, November the 9th was invented or owned or it's the property of **Future for America** and their followers; not the property of this movement. They'll say it might stronger language.*

*That **sister Tess**, when she claims that she discovered, through the Lord's instruction. And when I she, I hope we can be mature enough to understand what I mean by that. That she's the one that brought November the 9th to this movement. They see this as a red flag. Because they see her as exalting herself, And they say, we know, that there are plenty of other people who brought in November the 9<sup>th</sup>, there are plenty of people who saw November the 9<sup>th</sup>, before she ever introduced it in October 2018.*

*So, they want to take possession of this, which is why we can hijack it.*

*This subject has been semi hijacked by **Parminder. Parminder** introduced the concept of **4 close of probation**. One for the **Priests**, one for the **Levites**, one for the **Nethinim's**, and one for the **144,000**. This is **Error**.*

There are **3 closes of probation** according to him; **Raphia** for the **Priests** point in time. Then the **Levites** period of time **Panium** to the **Sunday Law**. Then the **3rd** one **Sunday Law** to **Michael** standing up **12:1**.

Once Parminder had that concept floating around, which is the **4 closes of probation**. The next confused discussion was about whether there would be any *further mediation* for the **Priests** after the *door closed* at **Raphia**.

**Mediation** means **Christ** intercedes for you.

I'm saying here, on **November** the **10th 11th 12th** into **January**. All the way into **2020, 2021** and beyond, **Christ will still be mediating for you**.

**So that, were explicitly clear on that.**

So, he says, this confusion introduced, whether there would be any **mediation** for the **Priests** after the **closed-door** at **Raphia**.

This is the essence of this line of questioning taking place in their discussions. Can we **sin** and **repent** after **Raphia**? How simple is that to understand. They say **No**. We say **Yes**.

If you say no, it cannot happen. What would happen if you **sinned** after that? You're **lost** because there's no more **mediation**. When does mediation stop? it's **Revelation 22** verse **11**, that's here **22:11** two doublings.

#### Dispensation (4)

**G - 3622**

**G - 3623**

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**3624**

**House**

**3551**

**Law (Moses / Christ)**

**Principle**

**Regulation**

**22:11**

1989

NSL

COB

2<sup>nd</sup> A

| 11:40 B | | | | 11:41 | 12:1 |

2019 Nov

Nov / Jan 10th

COB 11th

Daniel 12:1 12th

Rev 22:11 January

So, they were to take this **experience** and we'll bring it down for the history of the **Priests**, whether you're good or bad, it's all too late. *If you're righteous you'll remain righteous, if your unrighteous you're going to remain unrighteous*

So, ask yourself the question; do you believe that after this **experience**, you haven't even got to the **Sunday Law**, by the way your **probation is closed**. You know why they can believe that? Because they go to this kind of place, **Last Day Events**, page **227** paragraph **1**, which is taken from **Second Selected Messages** page **81**, which is dealing with the **4th** visions, of Anna Phillips.

What they're going to do, is going to say, **the great test** for God's people is before the **Sunday Law**. So, the **Sunday Law**, **Daniel 11** verse **41** is **not the great test**. Because you must have a **great test** in order to be **tested**, in order for a decision to be made, whether you pass the **test** or, not don't you?

So, if this is your **close of probation**, you're going to have to have a **great test** before November the 9th 2019, And they don't believe in 2014 the way we believe it.

So, where's your **great test**? They haven't even **developed** and **refined** these **studies** properly, because it's just a mishmash.



They're going to be forced to go to **9/11**.

They're going to undo everything that has been **taught** over the **last 12** and even longer **months, 24** for certain. So, what they want you to **believe**, that in the **time period** before the **Sunday Law**, the **close of probation happens for a group of people, for anyone**, it doesn't matter who they were. **Think about that.**

This is the **former rain** this is **the latter rain**.

Dispensation (4)

**G - 3622**

**G - 3623**

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**3624**

**House**

**3551**

**Law (Moses/Christ)**

**Principle**

**Regulation**

**22:11**

---

**1989**

**NSL**

**COB**

| **11:40 B** | | | | **FR** | **LR** | **11:40** | | **12:1**

**2019 Nov**

**Nov / Jan 10th**

**COB 11th**

**Daniel 12:11 12th**

**Jan**

We discussed this all the way here, **2019** is here. We're in the history the **former rain**, they want to tell you, before you even developed immature fruit, not even ripe fruit yet. Your immature fruit because you haven't had any **latter rain** and your **probations closes**, you haven't even confronted or dealt with the **Sunday Law** issue, however they want to understand that **Sunday Law** issue.

**So, I want us to see how crazy a position that they hold.**

Now if that's the **close of probation** they will tell you what the **2nd Advent** is. Because you can't have a **close of probation**, **Daniel 12:1** mediation stopping, without having it in a framework.

**So, what would the *framework* be, if **Raphia** is the **close of probation**?**

What would the *framework* for the **2nd Advent** be? It will be Panium.

*Think about the stupidity of that statement.* Whatever they want Panium to be, and they believe it to be **July 18th, 2020**, going all the way to **December** the **25<sup>th</sup> 2021**, it's a period of time regardless of what that is.

**Panium** is between **2020** and **2021**. Does that mean **Christ** is going to come back? Of course, he would. How would he come back? **It'd be like a secret rapture** wouldn't it.

They're giving you straight in your face, that they believe in **dispensationalism**, not us. We're not dealing with **literalism**, their dealing with **literalism**. They want to take **literal** stories and bring it here and make this a **literal close of probation**.

So, you're going to make a **literal close of probation**, what does Panium become? Panium cannot be a **literal Second Advent**. So, they're going to make it a **spiritual** Advent, or they're going to have to, in fact, try whitewash all of that away.

The whole message that they had, it's just a jungle mess.

They're making way mark in the **line** of the **Priests literal**. They're going to be forced to make the other one not **literal**. It all becomes a confused mess.

You cannot have a **close of probation** in the **former rain**, it's impossible for that to happen, **t's all false**.

Which leads us another point that they keep accusing us of. Is that the **Sunday Law**, is it something to do with **Sabbath** and **Sunday**? Or is it something else? Is that the **mark of the beast**? And their arguments going to go something like this; in **321** the **mark of the beast** the mark of the **beast authority**, was literally what? **Sunday**.

At the church council in Orleans **538 France**, what was the mark of their authority? **Sunday sacredness**. **Literal** and **literal**. What they want to do, is take those *two literal stories*, bring them to the end of the world, and do what? They're going to go from **literal to literal**.

So, you go from **literal** to **literal**, you are going into **dispensationalism**.

You're going to take **literal** stories in the past, and bring them **literally** into the future, you're going to fail the test. This is what they're doing.

So, if anybody wants to be labeled with the title of **Apostate Protestant dispensationalism**, which basically is the story of **literalism**. You take literal stories, and they must be literally fulfilled at the end of the world, it's **Future for America** and the people who follow them, they're the ones that are going down this route,

We, I, wholly reject that. I want a state categorically, that the **end** does not look like the **beginning**, it never has, it never will. **The end of Ancient Israel** did not look like the beginning of **Ancient Israel**.

Ellen White says, **scenes similar to this**, **Great Controversy 343**. All those histories have **repeating patterns**. **3** steps, first, second, third angels' messages. They all have **time of the end**, they all have **close of probation**, they all have **similar properties** or **characteristics**, but they do not look the same, it's easy to see that.

**Ellen White** will teach you that. You go to the time of **Christ** here, which is the beginning of the **Christian dispensation**. Does this history of **Christ**, which is the **former rain**, look like the **latter rain**? Of course, it **doesn't**. Because the **former rain** is where plants germinate. The **latter rain**, when they come to maturity, they're not the same experience.

So, you know they're not the same. They have **similar characteristics and properties**. They appear to have **similarities**, to be the same, but they don't look the same.

So, you can't go from **literal to literal**, it's so easy to see this the more you look. They've got a complete jumbled up theology, methodology it just doesn't make sense.

Do you believe that the way God deals with these people is always the same? **Of course, you do.** They teach you it isn't. They don't explicitly say that, they say we believe that as well, but they don't, because what's the great **test** if your **probations** closed here, it's not the **Sunday Law**, *it's something that's come before.*

So, your **great test** was something **before 9/11** or something else. What's the **great test** what they would call for the world? **Daniel 11 verse 41, Edom, Moab, and Ammon to Sunday Law.** So, you've got **different tests**, we don't teach that. We do not **teach** that you have **different tests.** **We stick by the rules.** This is why it's **essential to understand these lines as 4 sequential steps**, the **Priests, Levites, Nethinim's**, and the **144,000**

And the **144,000** is not a separate group of people. The **144,000** is another **symbol** for the **Priests**. And the **Priests** are another **symbol** for the **144,000**. The **Priests** are a **symbol** of **144,000** when they go through their initial steps.

Because if you were to ask **Ellen White**.... what do you want to ask **Ellen White**? What are the **steps** that the **144,000** go through?

She's going to tell you, I don't know. **Ellen White** has no idea what the initial steps are. However, God in His wisdom has coded that information in his written word. And unbeknown to his **Prophets**, he's done that through the words, and he's done that through the structure.

So, he is coded into his words, **1989** and **9/11**. **Ellen White** doesn't know that, and **Daniel** didn't know that, they were not aware of that.

**So, he's coded into them, into their stories that information.**

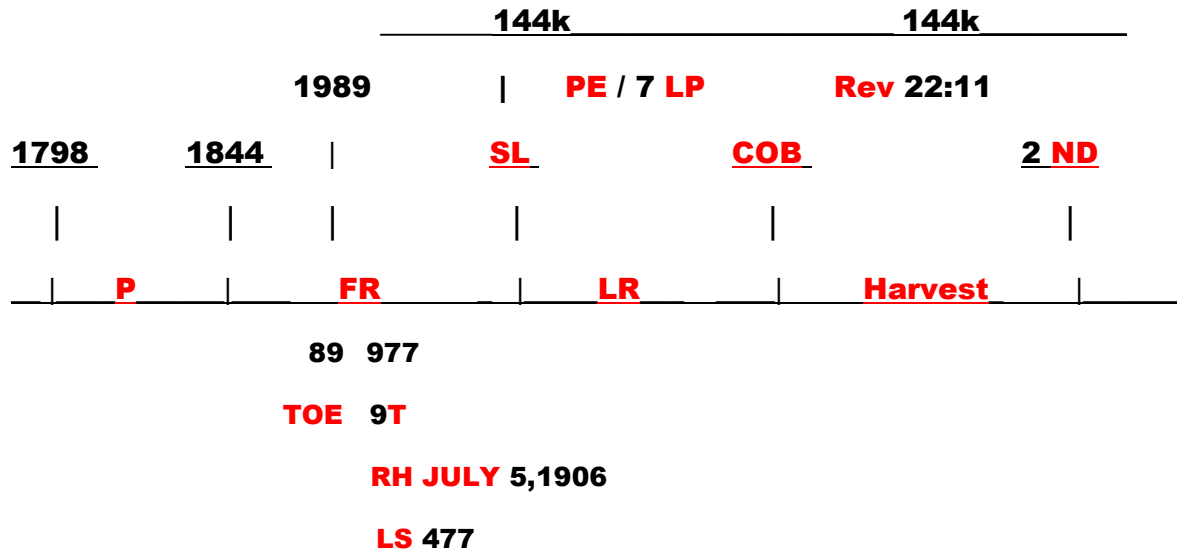
So, when we want to start dealing with the **144,000**, **Ellen White** is going to give you some commentary on that. And her commentary, in this part of the history **144,000**. She'll tell you about this.

If you to **John the Revelator**, he'll tell you about it as well. He'll tell you the experience of the **144,000**. It's all contained in this history, post **Sunday Law**. Which is not much help for us. Why is he not much help? Because this is the history of the **latter rain**. In order to pass through the **latter rain**, what would you need to experience first and have passed through? The **former rain**.

Now **Ellen White** will give all that story in the framework of a moral experience. She'll say, if you were messing around here, don't expect the latter rain to fix you up, because it's not going to work. The **latter rain** is used for what purpose? For public **evangelism**. To go and do a work for someone else, not to do a work for yourself. The work for yourself is here, in this history, **preparation time**.

Then we know the **144,000** the final generation,

So, she doesn't give you the start date, it's right here **Daniel** gives you the start date. *It's hidden within the words through a structural understanding of verse 40. Which we have un-coded and discovered.*



So, we have this history here, from **1989**. And this is the history of which group of people? **It's the 144,000**. This is the **information** that you need to know, in how to **prepare for doing this work**, which we would call **Public Evangelism**, we could divide this into two parts. **Public evangelism part 1** in here, is a finishing work, **which is the 7 last plagues**.

I've had to testify to people about who and what you are. But you need to prepare for it in this history, and there's no information.

*Ellen White tells you that no human being knows when that's going to happen, how it's going to happen, or what it's going to look like.*

Until we came about, till this movement was created.

And then this movement has **piece by piece systematically** over the past **30** years, worked out what this looks like.

**< 144,000 A > B 144,000 C**

*History of the Priest*

*Time of the End > Sunday Law*

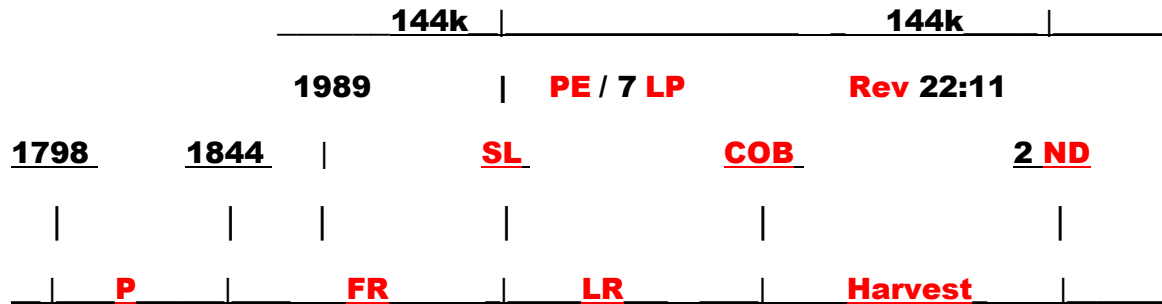
And what we have chosen to do, through our study of inspiration is not called this, **144**-part **A**, **144** Part **B**, and **114** Part **C**. What we chose to call it, is *the history of the **Priests**. The history of the **Priests** is the history of the **144,000**. And how they prepared themselves from the **time of the end** to the **Sunday Law**. That's what it's doing, that's what that history is doing.*

And how do you know it's correct? How do you know it's not all made up? how do you know we didn't make a mistake at some point; we say, we might have made the mistake somewhere there. How do you know that point is correct? **2014**,

The experience of **2014** for the **Priests**, which is some kind of experience that the **144,000** go through. How do you know that's correct? We should all be able to know the answer to that. How do you know it's correct?

Because either we just made something up, we've plucked out thin air, we did some mathematical calculation, we said you know there's **2691** days divided by **5** times it by **12** turn it from a **karaites reckoning** into a **rabbinical reckoning** and we came up with this magical date. We didn't do it that way, because that's the **methodology** that **FFA** currently used.

The way we know that these **dates**, these **way marks** are sure, is because we use the **principle, repeating patterns**. **Repeating patterns** we call them **fractals** that's how we know. Because we're going to take this whole history and we're going to squash it, into this history here in **(2) 144,000**-part **A**. And it will explain to us, and it will prove to us, what those steps look like.



89 977

**TOE 9T**

**RH JULY 5,1906**

**LS 477**

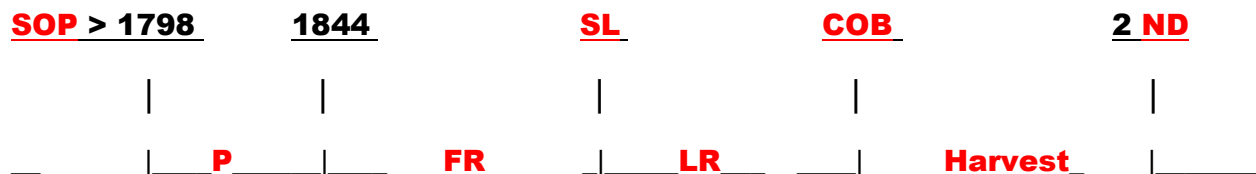
**< 144,000 A > B 144,000 C**

*History of the Priest*

*Time of the End > Sunday Law*

**?**

So, someone comes up with some number **2014**, and you're going to say, well how do you know it's right? **You don't know it's right** because you did some random calculation. You know it's correct because it has a **repeating pattern**. And the **repeating pattern** that it has is one, is this one here.





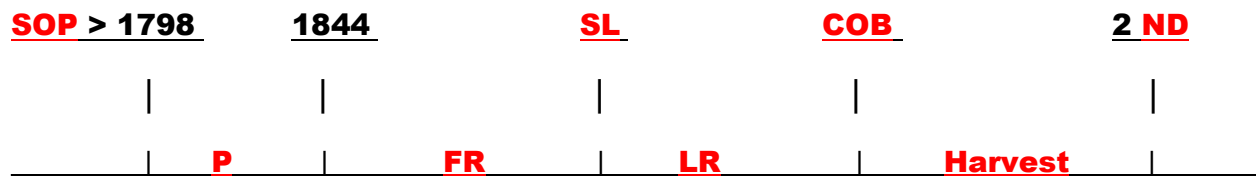
And we know that this one is correct, because it's given through the **Spirit of Prophecy**, we didn't make that one up. And that's why we know that these **way marks** are correct. That's why we know that the history of the **Priests** is solid, is correct, and what those things mean.

So, you can't just trash **2014** when we say, it's the **Sunday Law**, it is correct, it is true. Because it's a **mini version, a mini pattern** of this large line, and that's why we call this the **Sunday law**, because it's a **repeating pattern**. But the history of the **Priests** is nothing more than the **preparatory time period for the 144,000**,

So, when **they say that these 4 groups**, but they say, **we say, these 4 groups**, but it's **really 3**. We teach **there are only 3 groups**, we showed that the other day, **Priest, Levites, Samaritans**, there's **only 3 groups**. You can go over and over again and see there's **only 3 groups**. That's not the point, that's easy to see.

The story of the **144,000** is not the story of a new group of people. It's the story of the **2nd part** or the **continuation**, of the **experience** of the **Priests**. That's what that storyline is.

And even though we might not fully be able to **grasp** all of these issues, because it just may be **information oved load** to you. To say that there are just **3 groups**; **Priests Levites the Nethinim's** and ignore this **line**,



which is where everything comes from, which is what they're going to have to do, you end up cutting short your line here, because the story of the Nethinim's ends at **Daniel 12:1** it doesn't carry on.

If it carried on, that means they're going to go where? **Into translation**. Even **Future for America** don't believe that they're going to be **translated**, just like we don't believe they're going to be **translated**.

We don't have a narrative to know exactly what their ending will be, and what it will look like.

**We don't believe they're going to have the same experience as the 144,000 we're in agreement on that issue.**

So, if the story ends here, what happens to this bit at the end. where does that come from? It doesn't come from the line of the **Priests, Levites** and **Nethinim's**, it comes from this line here, the line of the **144,000**. Which is the line of the **Priests** now.

**< 144,000 A > B 144,000 C**

*History of the Priest*

*Time of the End > Sunday Law*

**?**

These might seem **convoluted arguments** but they're not.

There are some simple things to see. You can't go from **literal to literal**. this is **literalism**, this is **dispensationalism** as apostate Protestants believe, the **Adventist Church** believes what kind of **theology**. **Apostate Protestantism**. it's not the whole package, they take selective portions of it.

The primary one that they take, is that there's **no time**, and the other one that they love to hold on to, is a story of **literalism**. They're going to take **Ellen White's** quotes, and they're going to take them **literally**.

The **Great Controversy**, there's a **literal Sunday Law. 538 literal Sunday Law, 321 literal Sunday Law**, they take a **literal Sunday Laws** and they say at the end of the world, it's going to be a **literal Sunday Law**, it can't be. This is just one argument to prove that, because dealing with many ever the same.

If **God's** going to deal with us one way, he must deal with the world the same way. If this is true, our **close of probation**, there's no point in even having a **Sunday Law test**. It's not the **great test**. Because the **great test** comes before the **Close of Probation**.

This is **2019** for people who follow **FFA** if they're watching. Ask yourselves what your **great test** is. Because you don't believe this **2014**, you say it must be something else, that's your **great test**. That's not the **great test** for the **Levites** or the **Nethinim's. Nethinim's**, they don't even exist in **9/11 2001**.

**They haven't even begun their journey until 13 years afterwards.**

So, our **test** is everything **tested** in the world, think about how wrong that is, how many **rules** that's **breaking**.

Repeatedly you can see that this is not working, they have an **incoherent message**, because they are not following the lines.

There's so much more that we could say but we're run out of time.

But what I want us to go away with is this idea, whichever side of the argument you stand on, whether you follow **FFA**, or you're in the valley of decision, or you're fully on the right side of these of these things, you need to know one thing.

Despite their accusations, **Future for America** and the difference is that they now hold to, are not some minor issues. It's not like that they're just saying you know we are **false Prophets**, or we are being led by **Satan**, you know all of that is just inflammatory language. Not worried about that.

I didn't want to say that these are **Satan worshippers**, I'm just trying to make a point. But what I wanted us to see is, that within two short months, they began their first presentation the beginning of **September**, so you got **September October**, in two short months they have, completely undone, not only everything that we teach, but everything that they taught themselves since around **2014**.

And because **2014** was built upon all this previous history, they're actually **undoing** and **dismantling** their own **belief system**, their own **truths**, way back from the **time of the end**, they're in freefall. And even though, if you **read** their **statements** or watch their **presentations**, they're given with **force** and they're **interspersed** with **Spirit of Prophecy** quotes to make some points.

I want us to see that that is not the case. That they're actually so far away from the **truth**, they are no longer **recoverable**. They've gone so far there's no **possibility** of **recovering** themselves.

Now what I don't want to do is, introduce people's names into this story, you introduce the names by yourself. But I want to read something to you.

So, we read from **Second Selected Messages**.

*"I've been **shown** that the **Image of the Beast** is going to be set before the **Close of Probation**".*

I just want to read that in its original context, Second Selected Messages page **80**. This is a communication to someone called **Mr. Garmire**. This was written in **1890**.

So, there's this woman, her name is **Anna Phillips**, she used to be a **worker** for **Ellen White**. She had these **false visions**, **Ellen White** said she repented, and she became a **faithful worker**.

This is Second Selected Messages, we'll read from page **80** paragraph **1**. **Mr. Garmire** is one of **Anna Philips** followers, he listens to her **false prophecies** and he says, you know this all sounds great, I'm going to accept this.

*I'm just going to read the commentary from the compilers.*

*"In 1893 Anna Phillips, a young woman residing in Battle Creek, was led to believe that her impressions and dreams were the intimations of the Spirit of God. She was encouraged in her work when her so-called testimonies, placed in the hands of a leading worker, (that's **Mr. Garmire**), were read by him before the Battle Creek Church as divinely inspired communications. The next morning this worker received a communication here presented. On hearing this read, Anna Phillips discerned and acknowledged the delusion, repudiated her past work, and became a trusted faithful Bible instructor in the work of the church". So, she ended up becoming good.*

So, this is the comment to **Mr. Garmire**.

So, see if you can put some names into here if you want to because I'm not going to do it.

Now we know that it's **false prophet**, so if there's a **true prophet** there's going to be a **false prophet**, if there's a **true Midnight Cry** message there's going to be a **false Midnight Cry** message.

Sister Tess presented that earlier on. At the Exeter camp-meeting, how many tents do you have? **Two tents**. The tent from Watertown and the tent where Samuel Snow is going to be giving his message. And in fact, those

people were giving a message, there were sermons etc. They had a band, we would call it a rock band today, it was a jazz band then.

And they had these **two** competing messages, **true** message, **false** message. So, I want us to understand, that there are **true** and **false prophets** in this story. The **true prophet** is **Ellen White**, the **false prophet** is **Anna Phillips**, and you've got people supporting her.

*“Since visiting in your house Sabbath afternoon (talking to **Mr. Garmire**) August **23<sup>d</sup>**, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God”.*

**Anna** is a **false prophet**. If you go through the story of the New Testament, inside the church there are two prophets. There's **Paul** who's a **prophet**, a **true prophet**. Who's the **false prophet**? Simon Magus. There are **two prophets**, the **false** and the **true prophets**. I want us to know that.

And **Paul** is living in what **time period**? In the **time period** of the **Loud Cry** the **Midnight Cry** or the **Sunday Law** history. So, in the **Sunday Law** history you should expect how many prophets? **Two prophets**, A **true prophet** and a **false prophet**, you've got it within this story.

So, I want us is to think, internally, in their movement, in the church, you have **two prophets**. So, you need to understand who's a **true prophet** that's giving the **true Midnight Cry**, and the **false prophet** is giving a **false Midnight Cry**.

Because one of the arguments we read in **Elder Jeff's** comment is, that I've **hijacked November** the **9<sup>th</sup>**. Which means, and he says that explicitly in other places, that there are **other people** who gave the **Midnight Cry** message.

So, you've got the **true prophet** or the **false prophet**.

So, I want us to see that there's one person who's going to give the **Midnight Cry** message, and everyone else is, a **false prophet**. You work out who the false prophet is.

*"I have no hesitancy in saying that Anna's vision is not of God. The dreams that the members of your family have had are a deception of Satan. Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true source of light....Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way".*

So, the **false prophet** is going to have what? A message on time.

So, there's going to be a **false message on time**. There's going to be a **true message on time**. You need to work out what is the **false methodology on time setting** and the true **methodology on time setting** because there's two different **methodologies** which going to give two different ways of understanding **time**, one's going to be a **false**, one is going to be a **true**, can we see that.

So, when we start dealing in our movement, **Future for America** are going to have lots of **time setting**, you should expect that. Don't expect them to have **no time** and say we don't believe in **time**, where the faithful ones, no. The **false prophets** are going to have **time** and the **true prophets** are going to have **time**. You need to work out which is the **correct way to understand and interpret time.**

We're saying clearly, we don't know time in the future until you get to a certain **dispensation**. When you get to the **dispensation** you know the **time**. Another way of expressing that, is the **Formalization** of the message, or the **Midnight Cry** the **Loud Cry**. It's in the **Loud Cry 2012, 2018** that you understand the **time** for that **dispensation**. You can't jump ahead of yourself, and no **dates**.



**Future for America** say you can.

Two different ways to understand dates; Anna is going to use **time setting** in a **false** way.

*“Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven,”*

Who's the angel that came down from heaven? **Revelation 18**. You got a message to do with **Revelation 18**. **False** message that they're going to have this group of people, **Mr. Garmire**. That's who she's writing to. He is a supporter, he is upholding who? The **false prophet**.

The **false prophet** is the one that uses **methodology** the wrong way to support their **false prophecy**. You won't you figure out who **Mr. Garmire** is today. Because he's going to be having a **false understanding** connecting with the **false time setting**, of the work of the **second angel**.

You know that there's an argument about the work of the **second angel**, who the **second angel** is. and when they're going to be introduced.

If you to go back to the study that sister Tess did last Sabbath, **Future for America** are now teaching that the **2 messenger Christ**, is going to come when at Panium, not **911**, way in the future.

Christ is a second angel, so they're going to be dealing with the second angel, and they're moving it, which is exactly what the context here is.

*“Corresponding to that of the mighty angel that came down from heaven, whose glory light in the earth, Satan sees that your mind is already to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you....”*

*Several times you in our conversations, in which you became very much in earnest, you repeated the sentence, “Oh consistency, thou art a jewel!” I repeat the same with decided force to you. You say that Anna's visions*



*place the forming of the image of the beast after probation closes. This is not so. You came to believe the testimonies; let me set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided”.*

What is she connecting the **great test** with? **With the angel of Revelation 18 that comes down to the earth with its glory.** You need to figure out what the **great test** is that she's referring to, it's the **Sunday Law**. The **Sunday Law** is the **great test** and that's when the **angel of Revelation 18** comes down.

They want to have you believe that they're going to move it, the **image of the Beast**, which they say is the **great test**, would be what way mark?  
**911.**

Can you see why they've taken you in a direction which is just pure **false**. Because they're following **Anna Phillips**, who uses **time setting** incorrectly.

*“Your position is such a jumble of inconsistencies, but few will be deceived.... You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sister White. (The true prophet) You say she is perfectly honest, but the deceived prophet. For this reason, the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sister White? If she has walked contrary to God, will you show in what? My duty to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth”.*

I want to suggest that the **experience** of **Mr. Garmire** as he's going to be dealing with the **great test**, with the **angel Revelation 18**, with a **false methodology** of **time setting**, dealing with the **false prophet, Anna**

**Phillips** who would be **Simon Magus** in the **time period** of the **Midnight Cry**, is today being fulfilled.

There are **true prophets** and there are **false prophets** that are vying for your attention. *You need to know who those people are.*

Let's pray, Heavenly Father we want to give you thanks for your goodness and mercy, as we realize the solemn times in which we're living. Only two short days before the destiny, the destiny of each of us changes irrevocably. It's our hope and our prayer that each of us stay on the right side of these issues, that we understand the work of Christ in the Most Holy place, and what he is doing for us through us and in us. Help us to have a correct understanding of these lines that we may we be able to discern between Ellen White and Anna Phillips. Please be with us, please guide us, we ask and pray in Jesus name, Amen