**\* THE LONGEST TIME PROPHECY IS NOT THE 2520 \***

**\* PARMINDER BIANT** \* **\*** \* **JANUARY 2, 2019 \***

**\* GERMANY CAMP MEETING \***

The last presentation we looked at the parable of the wheat and tares found in Matthew chapter **13** verse **24.**

And why did we go to that passage? What are we looking for? We were looking for the good and the bad.

Does anyone else remember, why did we go to Matthew chapter **13**?

So, it's a lot of information that we are handling, and it's easy to lose our direction and forget the reason of why we go down a particular path.

We're looking at vow **21** and vow **24**. One of them is dealing with the judgment of the living, other is dealing with Revelation **18**, the sealing, the sprinkling. And its focus really, is about all these events occurring at **911.**

So, if we just summarize those two issues, those two thoughts, it's all about **911**, and what occurs there. Whether it's the end of Revelation **18** coming down, the latter rain, or the judgment of the living.

How did we come to these conclusions, about the importance of **911**? Now the answer to these questions, is lost in the midst of time, which is quite disconcerting, quite worrying; because it's not that many years ago.

So, it's always good to try to understand why we did what we did.

As we go through these studies, people are confused, because they don't know what is right and what is wrong anymore. It’s not my purpose to shake your faith, but we do need to think about, what we believe and why we believe those things.

So, the first part of our study, as we look to these two vowels.

What was the first thing that we wanted to look to, think about? The third angels’ message.

That's the first thing we need to address.

We're nine presentations into these studies, and what I have tried to do, is go over the same thoughts and ideas, repeatedly. So that we can become familiar, not only with the issues, but also, with the sequence.

If you want to do a study, on the vows or this message, particularly these two vowels,

**VOW 24** **VOW 21**

you need to have a good working knowledge, a good working understanding of the third angel.

Now we haven't looked at the wording of the third angel. We haven't looked to Spirit of Prophecy quotes, about how big or how wide the third angel is, what it encompasses.

All we've managed to do thus far, is to establish the beginning and the end of the third angel. Now you think that would be an easy job, an easy thing to do. But obviously it's not that easy, because we're not fully clear on what these issues are.

We're looking at these vows,

**VOW 24 VOW 21**

We what to understand about **911** and what happens there. And why we believe those things happened on that date.

Another important thing that we need to be clear on, and people still do not seem to be crystal clear on this issue. People still think somehow some way, what I'm about to say isn't correct.

Ellen White knows absolutely nothing about **911**. There's nothing in her writings about that subject. God gave her no insight into that way mark, that event.

So, I've tried to insist upon this for several years, like this movement there's an inability for people to accept that. There’s still a lot of resistance, by people in the movement.

When I say that Ellen White never mentions **911**. I cannot imagine we could have gone for **30** years, to come this far in our movement, and constructed everything around this way mark of **911.**

And there's no reference to an inspiration.

So, I don't know what you think about this matter. If you think, of course she talks about it; she must have spoken about it; we couldn't have been wrong.

People seem to equate, the fact that I say Ellen White never speaks about the subject, to mean that we're wrong.

I don't believe that we're incorrect about **911**, but at the same time, I don't believe Ellen White speaks about the subject.

What I want you to do, if this was a class not a camp meeting, about now I'd start asking people questions. And the question I’d ask, what is your position on **911**?

The first person who would say, Ellen White speaks about it. I'd ask them to prove that.

So, if you find yourself in that position, ask yourself, what's the proof that you have, what's the evidence. Because I would suggest there is no evidence.

In order to established that way mark. What you must do is, create a structure, and that structure must be based upon precise and valid methodology.

And what we've tended to do in the past is be very slack or lazy in our thinking. And all of this depends upon how you read inspiration.

We spoke about this yesterday if you recall on this board work; how a Prophet, who's alive in his present setting, he or she might have some communication with God. Angels may impress or speak to their mind, but they're not considered to be Prophet, they don't tend to have dreams and visions. And even if they do, they're not considered as inspired statements.

So, what do they have to do to prove their point, to defend what they want to say? What's their only recourse? Second witness?

So, they take existing inspired statements, and they use them in their own context. They’re forced to do it. And when they do that, you will find invariably, that they twist or manipulate the meaning of those portions of inspiration.

Ellen White, in her generation, for whatever reason I don't know the reason. She does not want to women to wear the same clothes as men. I don’t know why. Now she's just going to tell you, don't wear the same types of clothes. And people are going to say, why, we can wear what we want. And she's going to say, no you can't. And we'll say, who said? And she's going to say, Moses said.

We're in the time period of Moses, maybe about **3,000** years ago.

And what are women wearing in that history? A long dress or rope.

So, that's what a woman would wear. So, what is a man wearing? The same thing.

So, in this picture, which one is the man, and which one is the woman? You can’t tell,

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So. Ellen White says, men must dress one way and women must dress another way. And she's going to say, I'm going to prove this to you if you don't take my word for.

Ellen White will to take you to Deuteronomy chapter **22** verse **5**, which says a woman, is not allowed to wear the same clothes as a man. and the man is not allowed to wear the same clothes as a woman.

She says that's simple enough to understand, men wear trousers women wear dresses. There's your proof text. And everyone says, wow! of course it's obvious. They don't think when Moses says that they're wearing the same clothes.

We could be foolish and think that Moses wrote that. He said, let me write these things so **3,000** years later people can use that verse to defend trousers and dresses.

Of course, he's not doing that. He has no idea that the earth is even going last for **3000** years. He wrote that statement for the people who were alive when he was there.

Now whatever you might think that verse means, it does not mean, that men and women don't wear robes. And I can assure you, women's robes in that time period didn't have little lace around the edges.

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Robe

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It wasn’t like that.

**CLOTHING** WAS THE **SAME**

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**Robe**  **Robe**

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So. whatever the verse means, it doesn'tmean women can't wear trousers.

Jump forward **1000** years, we’re in the timeline of Christ now, and what are men still wearing, and women? The samething.

You jump forward **500** years, what they wearing? The same thing

Go and look at Roman culture; if you're a soldier, and you went on the winter campaign, you’d wear, in English they call them long johns or thermal trousers under your shirt. Just like women do today, they wear leggings underneath the skirt.

And that's well over **1000** years, after the time of Christ**.**

So, this modern way of dressing, women wear dresses men wear trousers; is that, it's modern.

So, Ellen White wants to maintain the status quo. This is not a study of why, it's a study of the evidence or the proof**,** that it should be that way.

Because the proof text that she's going to use, cannot honestly be used to defend her position.

Now lest you think, I don't believe in the Spirit of Prophecy or I don't agree with her, you'd be mistaken,

I believe Ellen White has authority, to go into Deuteronom**y**, and she will tell you what that verse means. But you must understand that dynamic.

She can tell you what the verse means, period. She can tell you what the verse means to in her circumstances**,** in her dispensation.

In the time of Moses men didn't wear blue robes and women pink ones.

All our cultural norms that we had. are not the same norms that they had, when those statements were written.

So, that's just one simple example that’s current.

Not only in our movement but in the church. Not only in our church, but also in conservative Christianityacross the world, of how you read inspiration. The purpose that it serves for the time period in which you live.

So, when we come to our dispensation and we want to try to understand what the prophets spoke about, we will do what they all did, every single one.

They take inspiration, and they apply it in a way that they think is correct. And if you considered them a Prophet of God, their application is correct.

Are we all familiar with the prophecy of Joel?

What’s Joel’s prophecy? Children will do what? They will dream dreams and see visions.

What will happen in the sky? The sun will go dark and the moon will turn into blood.

Have you read anywhere, that anything like that happened at Pentecost? **No**.

What does Petersay?

What you see, that's happening all around you is the fulfillment of what? Joel

It looks nothing like the prophecy, it feels nothing like the prophecy, but he says it's the fulfillment of that.

And what do we say? We say, of course, because Peter says, it must be.

I’ll give you **3**rd example**;** Malachi chapter **3** verse **23**, Behold, I send you Elijah the Prophet before the coming of the Great and dreadful day of the Lord.

What is that a prophecy about?

What's the great and dreadful day of the Lor**d**?

Malachi chapter **3** verse **23** in the German. Malachi chapter **4** verse **5** in the English.

What is that day?

The end of the world?

The great and dreadful day of the Lord?

When God’s going to destroy the earth, I think that's what it's referring to.

But if you go to the New Testament, what did they call John the Baptist? Elijah, and it's based upon this prophecy**.**

What dreadful day was there? You might argue, the destruction of Jerusalem was a dreadful day. But this prophecy is not talking about the destruction of Jerusalem.

One little city, **2000** years ago, Ellen White is talking about the Great Controversy, and yet the people applied this passage to the first Advent. And we just accept at face value.

So, there's example after example, it's a common practice.

If you are in the time period of the first Advent, you'll take an Old Testament prophecy, and say this applies to us. Even when it might not have done, that's what we are doing.

It's using that principle that we created **911**.

And I think it's important for us to be clear on this issue. So, we don't get deceived into thinking, when Malachi spoke about the dreadful day, he was speaking about the first Advent.

Or that when Moses was speaking about what men and women wear, that he was speaking about dresses and trousers.

But when Joel was speaking about the Sun, Moon, and our children, that he wasn't speaking about the day of Pentecost.

We really do need to be clear on these issues so that we can look at inspiration honestly, intelligently. So, that we clear when all these prophets took these passages of inspiration and did that, I believe they were led by God.

They did what they were required to do in their generation.

But those passages that they use to defend their position do not mean what they say they mean.

I’ll give you another example, maybe one that's a little closer to home.

So, these charts are a pictorial representation of the **2520**.

So, first of all the **2520** is not found in the Bible or in the Spirit of Prophecy. Are we can be clear on that?

The whole idea this kind is found in Leviticus **26,** in the phrase seven times. Now a phrase, means not a sentence but more than one word.

Seven times, it's two words, it's a phrase.

So, that's where the first problem arises. Because of course in the original it's not a phrase, it's a singular word; seven.

Let's deal with this in a very simple fashion.

\_\_\_\_**7**\_\_**Times**\_\_\_

What the Millerites are going to do, they'll take that word, which in original, is one word that got translated into two words, it’s in the English.

And then they say we know what times means; it equals **360** years. It doesn't. That does not mean **360** years.

In Leviticus **26** that does not mean **360**. They'll do **7** times **360** and get **2520**.

\_\_**7**\_\_\_\_**TIMES**\_\_\_\_\_\_

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**=** **360** **yrs.**

**7** **X** **360** **=** **2520**

I don't mind if the Millerites want to do that. But let's not pretend that's what it means in Leviticus **26**, because it doesn't.

This is a clear example, people taking inspired statements, and using them in a way that they think is right in their own history. If we can recognize this, and be honest about what has happened, we can save ourselves from looking silly.

Being honest doesn't mean we reject the leading of God.

Ellen White says that these charts, particularly this one (**1843**) she comments directly about, were directed by God's hand.

I take that at face value that that is so.

Then she says, she has a vision or there was a prophecy about this chart, (**1850**) I think that's must be so then.

Both charts deal with the **2520**, in the way that it's dealt with here.

\_**7**\_\_\_**TIMES\_\_\_**

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**=** **360** **yrs.**

**7** **X** **360** **=** **2520**

The calculation might look a little different but it's right up there at the top of the chart. That's fine, but how do we deal with that?

Do we say, William Miller says it's **2 ½ 1000** years?

Ellen White says, God directed these charts.

It mentions **2520** down here.

If you go to the top, it's small, but it's **677. 1844** which is **2520.**

And because Ellen White says these were directly by God's hand, this must be the true correct answer of the following Bible passages;**18, 21, 24, 28.**

**Leviticus** **26: 18, 21, 24, 28**

We've come up with clever answers to explain all of this. Some are good some are not so good. mine too sinister good.

Now if you're willing to see what I've spoken about; with the clothing issue, with the issue of Joel, of Malachi, then you could be willing to see, that when the Millerites address this passage, and they did this,

**7**\_\_\_\_**TIMES**\_\_\_

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**=** **360** **yrs.**

**7** **X** **360** **=** **2520**

This is not what Moses meant. The prophecy of Moses: Leviticus **26** is fulfilled around **500** years after Moses wrote.

It wasn't fulfilled in **1844, 1843** is the indicate. But what the Millerites are going to do, they're going to make an application of this passage, to develop this logic, this truth.

**Leviticus** **26: 18, 21, 24, 28**

**7**\_\_\_\_**TIMES**\_\_\_

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**=** **360** **yrs.**

**7** **X** **360** **=** **2520**

We read in Early Writings that angels directed the mind of Miller.

**I accept that face value**.

He had **3** prophecies, the **2520**, the **2300**-day prophecy, and the **1335** prophecy. These were his **three** key prophecies. And he used those to develop his message. That everything was going to finish or happen, come to its conclusion.

Ellen White's going to comment extensively on that history.

Now our critics are going to tell us, if you believe in the **2520**, show us one clear passage that deals with that number.

And they will mock, by saying you can't find any.

And what do we say? We say, sure we can.

Where will we take them? We’ll take them to the Great Controversy, page **351**.

And we say there it is. Can't you do math’s?

Which one is the longest? **25, 23**, or **13**.

**2,520 - 2,300 - 1,335**

Which number is bigger? **25**, it’s the longest!

So, we're going to go to Great Controversy page **351**. It's going to speak about the longest and the last prophecy.

We say there, I got a proof text.

But of course, what we do, is what we like to do in this movement, is to manipulate inspiration.

An honest and fair reading in the Great Controversy **351** will tell you; Ellen White is speaking about what subject? She is speaking about the **2300**-day prophecy. The longest and the last, great time prophecy that's given in inspiration. It's not this one.

**2,300-day prophecy** <<< **not this one** >>> **2,520**

**If we want to be honest and read intelligently….**

But what we like to do, is we try to dig into the Scriptures, crab and try to find something that's not there. We try to construct a logic to make that statement say be what **we** want it to. And not only is it wrong, it's unnecessary.

It's unnecessary to manipulate to defend the **2520**.

The **2520**is not a regular time prophecy. If it were, we would have had clear information about, but there’s not.

Because the **2520**, which comes from the term seven times in its original context, was not dealing with a time prophecy that was two and a half thousand years ago.

So, I've given enough examples, of why we can get into a problem.

We went to the third angels’ message, and what we saw, we had three witnesses for this.

What the three witnesses that we use? Revelation **14** that's the first one. Second one, Spiritual Gifts vol. **1** or the book Early Writing. Early Writing is a compilation of three books. One of them is Spiritual Gifts.

**3**rd witness, the Great Controversy, on a testimony of two or three a thing is established.

THREE WITNESSES

**1. Revelation** **14**

**2. Spiritual Gifts** / **Early Writings**

**3. Great Controversy**

We established that the third angels’ message comes before **harvest.**

Once we did that, we over lay that information upon a reformed line. It was the generic reformed line, that was constructed using an agricultural model, and a Salvation model. Which we call the Nature of Man or the Seven Steps of Salvation.

When we did that, we came to this fixed point here. and can't be here.

We can see that this way mark, which is this pivot point, which is,

**Daniel** **12:1**  **Revelation 22 :11**, or we call the **Close of Probation**

We call it the general Close of Probation it's not a good term. Especially in the context that we understand end time prophecy in.

What we then wanted to understand is where the beginning of the third angel would be. And in order to do that, we went where? We went here, to,

Early Writings

race the steps of the third angel.

Its **arrival**  its **empowerment**  and its **close**

The close of the third angel is the view here, so we have that point. We found it here in Early Writings, we also went to the Great Controversy, chapter **39**.

Remember when we have, Early Writings here, this is Spiritual Gifts volume **1**.

What we then did, is look in detail, particularly at Early Writing, **277.**

What's the chapter title? The title is The Loud Cry.

We've done this about four or five times now. Everybody should become familiar with the chapter titles and with the page numbering.

So. we can establish from Early Writings, the chapter title is The Loud Cry. And its parallel chapter is the Great Controversy.

Chapter number **38,** chapter title,The final warning.

We can prove from that chapter that this is the Sunday Law.

Combining all that information we know that this is the empowerment of the third angel. So. that's why we have a **3** here.

Then go back to **254**.

Ellen White tells us the arrival of the third angel, October **22**nd, **1844**.

When Christ moves from the holy place of the most holy place, He tells you what?

What happens? He tells you an angel comes down from heaven with something in his hand. A document, parchment in the English.

And what does he say to you? I'll start you can finish,

What you see remember is, I haven't read these passages more than you have. I don't have a better memory than you do. I'm just remembering what we read here over the last two or three days.

BE ON GUARD! Why, why be on guard?

Because the hour of trial is coming. Ellen White doesn’t say judgment she said the hour of trial or the hour of temptation is coming. That's **3**A.

Where is he pointing you to? Be on guard today, because the hour of temptation is coming.

Where does the third angel take you to? It takes you till the end

Right here, he takes you from here all the way to the end.

So, we've established this framework, then what I wanted this to say and come back to is the relationship of the first and the third angel.

Now this is critical for us to understand,

The **First Angel** and the third angelare identical.

* **Fear God**
* **Give Him Glory**
* Because **Judgment is coming**

The **Third Angel**

* be on your **guard**.
* don’t receive **the mark of the beast**
* because then **judgments coming or our trials**

So, we need to be aware.

I'm saying the difference of just reading a passage and understanding the story. We’re so inclined to go into Millerites history.

**First** Angels’ message, **1798** to **April** **1844.**

**Second** Angels’ message, **April** **1844** to **October** **1844.**

Is that correct? **Yes,** it’s correct

The first Angel did not finish its work in April, it could not have. It continues all the way to the end which would be October.

**This brings us to an important point.**

I want to refresh our minds, hopefully. We spoke about these judgments as you recall, what's the first Angel saying? Stop sinning, Change your life….

Why? Because in **46** years, what's going to happen? Jesus, he's going to move from here to here. (pointing to the chart)

From here**:** **Holy** **>>>>** To here**:** **Most Holy**

And do what?

Look at Abel's case, that's what he's was supposed to say.

And what happens?

What happens to Miller, the ambassador of God? He says, I don't want to do that.

If I did that, if I listen to you what would be the consequence? Nobody would listen.

So, he does not have the faith to follow the instructions that he's been given. It's a failure of his mission.

The story that we've just given is not a version that you find in inspiration. The version you find inspiration is clean and tidy, it's sanitized.

Miller is what kind of a man? Faithful or unfaithful? **Faithful**, no faults, good person.

But I've given a different narrative. So, people would argue I'm not speaking in agreement with inspiration therefore I must be teaching error.

I'll leave it for you to decide if my version has validity when you consider the facts. The facts of what the angel should say, compared to what it did say.

I'm not opposed to Ellen White's version of William Miller, it's a perspective.

I want to give a different perspective. Not because I have any problems with William Miller, I don’t. But we need to learn some lessons.

What church is William Miller part of? Sardis

Let's go to Sardis, Revelation chapter **3**. So, Sardis, the word itself can mean several different things.

What does Sardis mean?

Before you give your answer, ask yourself, where did I get that answer from?

What does Sardis mean? So, my brother says, Sardis means dead. Another brother says, living. Elder Parminder says, so, not dead.

So, if you go to the Bible it means alive.

If you go to a dictionary what does it mean? Red

Anything else? Re-new

I'll put the last one: Come out or leave

**SARDIS** **=** **Alive**

**=** **Red**

**=** **Re-new**

**= Come out** **/** **Leave**

Which is where you get this concept of re-new

So, these definitions are found from dictionaries, and this one is found from the Bible.

**SARDIS** **=** **Alive** >> **Bible**

**>** **=** **Red**

**Dictionary** **>** **=** **Re-new**

**>** **= Come out** / **Leave**

**And there’s a clear difference between them.**

So, when we come to the story of Saudis, this is Miller. Now if Miller is part of this church it helps us to identify what kind of a person he is.

What church are we members of? We are part of Laodicea

And therefore, what is our experience? Lukewarm

So, it talks about being cold, hot, lukewarm.

**LAODICEA… COLD WARM HOT**

Now I don’t want to do a study on this, but I'll give you some Bible passages.

Matthew **5** verse **2** and **3**,

Matthew **15** verse **14** and

Matthew **23** verse **37-38**

So, all these passages will tell you about the of God's church at the first Advent.

If I say it this way; this is the Church of Caiaphas, the Church of Nicodemus, the Church of the Sanhedrin.

Matthew chapter **5.**

What condition are God's church? It says that God's church is poor in spirit. So, it says that they're poor.

Matthew **5** verse **2** and **3** >> **POOR**

Matthew **15** verse **14** and

Matthew **23** verse **37-38**

What does it mean if you're poor in spirit? It means you don't have something. If I said you were poor, it doesn't mean you don’t have any money in the bank.

So. if you're poor in spirit, it means you have no spirituality.

Matthew **5** verse **2** and **3** **>>** **POOR** **/** **No Spirituality**

Matthew **15** verse **14** and

Matthew **23** verse **27-28**

Matthew 15 verse 14, it's going to talk about the church. And it's going to say, that the leaders of the Church are blind and also all the congregation.

We'll read: Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

So, you’re poor and you’re blind.

Matthew **5** verse **2** and **3** **>>** **POOR** **/** **No Spirituality**

Matthew **15** verse **14** **>>** **BLIND**

Matthew **23** verse **27-28**

Chapter **23: 27**

Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, or tombs or coffins, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

So, this is a tomb, and your white on the outside. And your what on the inside? You’re dead on the inside.

Matthew **5** verse **2** and **3** **>>** **POOR** **/** **No Spirituality**

Matthew **15** verse and **14** **>>** **BLIND**

Matthew **23** verse **27-28 >> TOMB WHITE OUTSIDE**

**DEAD INSIDE**

Verse 28 tells you what bones mean.

What there's the bone represent? Those bones are a symbol of iniquity and hypocrisy.

So, this symbol of sin on the inside it's an analogy of why you look white on the outside.

Matthew **5** verse **2** and **3** **>>**  **POOR** **/** **No Spirituality**

Matthew **15** verse **14** **>>** **BLIND**

Matthew **23** verse **27-28 >> TOMB WHITE OUTSIDE**

**DEAD INSIDE**

**BONE = SIN**

What is white a symbol of? Righteousness.

So, on the outside what are you? Righteous.

And on the inside what are you? Sinful.

So, you look good on the outside but inside you're full of sin.

So, if you're in this condition on the outside what do you look like? Cold, Warm or Hot? **Hot**, alive, you look alive.

So, this is what you're on the outside. What are you on the inside? You're cold.

**INSIDE** **OUTSIDE**

**LAODICEA… COLD WARM HOT**

Matthew **5** verse **2** and **3** **>>**  **POOR** **/** **No Spirituality**

Matthew **15** verse **14** **>>** **BLIND**

Matthew **23** verse **27-28 >> TOMB WHITE OUTSIDE**

**DEAD INSIDE**

**BONE = SIN**

So, this is the condition of God's church in time of Christ.

And if you went to the verses that deal with Laodicea, what does it say about that church? It says, you’re poor, blind and naked.

It’s the **3** characteristics of Laodicea found in Revelation chapter **3.** The same characteristics that we find here.

Matthew **5** verse **2** and **3** **>>**  **POOR** **/** **No Spirituality**

Matthew **15** verse **14** **>>** **BLIND**

Matthew **23** verse **27-28 >> TOMB WHITE OUTSIDE**

**DEAD INSIDE**

**BONE = SIN**

Poor, Blind and it says naked. So, that nakedness means you don't have the right clothing. Or its false clothing. We would call that self-righteousness. It's the same characteristics that you find here in God's church at the time of Christ, the first Advent.

So, I'll go and ask the question again, if you're a Laodicean, what condition are you in? You’re cold. You’re not warm and you're not hot. You give the appearance of lukewarm. Because you're a hypocrite. That's what that bone says. But in reality, you're dead.

That's what the Laodicean condition is, people who are internally dead.

And externally they’re what? They're alive

Externally they’re alive internally they're dead.

So, we agree that's a problem. Let’s go to Sardis, Revelation **3** verse **1** They have a name that says?

We’ll read the verse. And unto the angel of the Church of Sardis write; These things saith he that hath the seven Spirits of God. and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

So, this was Laodicea, and this is Saudis.

What does it say about Saudis? They have a name that says what? They are alive.

But what are they? They are dead.

Their dead internally but they have a name that says that they're alive.

Now people struggle with the subject, of the Nature of Man. The threefold Nature of Man.

Now when it says the inside, how do you know what's on the inside of a person? As a man thinketh so is he.

**What you think, comes out through your mouth, through your hands, with your behavior.**

So, the Millerites saw this. They were supposed to be ambassadors for God. They were supposed to be alive.

But it turns out that internally they’re dead.

So. If your internally dead, what’s going to come out of your mouth? Dead things or alive things? Dead things.

So, what comes out of the message or the mouth or the doctrine of the Millerites?

Will it be a living message or a deadly message? A deadly message

Jesus when He speaks to the Samaritan woman, they have a discussion over what issue? Water.

If you drink her water what will happen? You'll be thirsty again. You must keep on drinking because it never satisfies.

If you drink from Christ’s water, what kind of water did He call it? Living water.

What comes out of your belly? A stream

Can you sort of put your arms around it and stop it from coming out? No, it will just leak through. It’s unstopping.

Where did it come from? From your belly.

Which is where inside or outside? Inside.

If you're alive on the inside, what will come? Life. A life-giving message.

So, the Millerites are going to fulfill this prophecy. On the outside, their name is what? First angels’ message.

That's what they were, they came down from heaven and they look beautiful. They had a name that says that they were alive.

You would trust the first angel, wouldn't you? Of course, you would.

Why, because they look white on the outside and they're deceptive? Because inside they have a deadly message.

They're going to teach you that the judgment is not investigative, its executive. And that is not the message they were supposed to give.

So, why did they give the message? Like us they do not trust God.

They want to take the management of this project into their own hands. It's all about project management.

Who's directing this project?

God, Jesus, or Miller? Miller. Miller is not going to trust what God wants him to do. He would rather go and get his instructions from the church.

Now what would have happened in reality if he followed the instruction? He would have gone to the people.

And he says, **46** years…

What's going to happen? You can't see it you can’t feel it. Millions of miles away you can't even see with a telescope, it’s that far.

Jesus will move rooms, start dealing with Abel, and that's what's going to happen. And he doesn't want to say that.

Why, what’s he afraid of? No one's going to hear.

Let me ask you question. So, this is kind of a cliché phrase. It has some accuracy to it.

At the end of **46** years how many people are saved?

What number pops up in your mind? **50** people.

**46** years, millions of dollars, hundreds of thousands of man hours, people go bankrupt; they give their life savings for this project, and the end result is what? **50** people.

You tell me, does that sound like a successful project?

**And the person whose Commission to give it, doesn't even make it.**

**SARDIS** **=** **Alive >> Bible 1AM**

**>** **=** **Red**

**Dictionary** **>** **=** **Re-new**

**>** **= Come out** **/** **Leave**

Now we can smile, we can philosophize, then, it was necessary to do this. John does it, William Miller does it, and today, Elder Jeff Pippenger does it.

John died a broken man, he wavered. It was only Christ goodness that protected his reputation. John was crumbling because he couldn't reconcile his dead message with the truth of the gospel. Miller does the same thing.

Today you know the result of Elder Jeff Pippenger.

Now we could argue that if they didn't do it this way, no one would listen.

In this room there are a few people who have been here for a long time in this movement, but it’s a handful. We've been doing this for **30** years; we have spent hundreds of thousands of dollars. And what is the end result? A few hundred people.

And the leader didn't even make it.

If William Miller had been faithful and true and given the message that he was directed to give. He may have saved more than **50** people.

His message would have said, in **46** years this is about to happen. And the very day when it was prophesied to be fulfilled, when everything would seem to have come to nothing, they would have expected it. It would not have been a surprise.

And God doesn't even wait. What does he do?

October **22**, He sends the third angel, to do the next part of the work. The first and the third angels’ messages run immediately one after the other.

God was merciful, He had it all prepared. If only his children would have trusted Him.

The perspective that I have given is an alternative perspective. One that you might find to be harsh or judgmental or critical upon people. It's not intended to be.

But it’s intended to be an honest evaluation, prophetically speaking about what happened.

This is not a criticism upon John, Miller or Elder Jeff. But it's an acknowledgement. That Sardis is in the same mess as Laodicea. And they end up having corrupted messages.

Now were supposed to be coming out of that condition. And therefore, as we approach these subjects, we too must be extremely careful on one issue; to trust in God. And not try to take things into our own hands because we don't like the way God manages this project.

But it seems scary. If we followed his way. if he tells us, which he does, that there is no literal Sunday Law, we should not be fearful of that.

Like Miller was, like was John, like Jeff Pippenger is.

We should embrace the message. We should come out of this condition. Except the truth as it is in Jesus. And if no one listens, except that as a fact. Because when you go down the false path you only get **50** people anyway.

If they had given a proper message, maybe they would have saved **55** people, maybe **45** but it would have been a true and faithful message. And it's always better to trust in God, then do our own thing.

Yesterday we gave a version of those three histories, that inferred, you must give a false message at the beginning. If you don’t, no one will listen.

**John** has to say, the end of sin.

**Daniel** 9:24 means the end of captivity. He doesn't have to say that.

But **Miller** has to say, this is the end of the world in 46 years, be scared. He doesn't have to say that.

And **Elder Jeff** has to say, the Sunday law is coming, rather than saying, we can now ordain women into leadership positions because they're equal to men.

**And the model of headship in a marriage is now defunct**.

In those **3** dispensations, that **first messenger** could have done that. But what we find when the work is taken up at the end, Midnight Cry, by the **second messenger**. They don't repeat the mistakes of the first.

Therefore, I want to encourage each one of us, to begin to read honestly, to listen and intelligently and trust the God who can come up with better answers than we could.

**If the 2520 is not the longest and the last prophecy, and it's not**. We could accept that. We should try to explain that and not try to give a false message. We try to twist inspiration to make it fit with our version.

**The truth will always set you free.**

**The 2520 is the most important prophecy that's given to us in inspiration. But it's not the longest time prophecy**. in the terms and framework that Ellen White speaks about these issues.

We're not talking about mathematics, about which one is longer, we can all do the math. What we want to understand, is what Ellen White means when she says those statements.

An honest reading, Great Controversy 351 will tell you that she's referring to the **2300** days. And we should use sound proper logic, not the logic that says, can't you do mathematics?

**25** is longer than **23.** It doesn't work that way and we should try to be mature about this issue.

Looking at the vows, we look at the third angels’ message, we find where he ends, we want to look where it begins.

**And we want to see its relationship to the first angel.**

END OF PRESENTATION

Let us pray,

Heavenly Father help each of us Lord as we meditate upon our lives and upon our mission. Above all things may we be faithful and true to you. The high calling of being a part of your remnant Church demands everything of us. May we be willing to sacrifice, not just our time our money and our efforts, but may we also be willing to sacrifice our reputation, our opinions, our preconceived ideas. Help us to embrace the truth as you give it to us. In Jesus’s named, Amen.