

**\*\* THE LONGEST TIME PROPHECY IS NOT THE 2520 - PART 2 \*\***

20 > Presentation by Antoinette < 20

**\*\* PARMINDER BIAUT \*\* GERMANY \*\* CAMP MEETING \*\***

I appreciate that people can sometimes feel unnerved or be a little confused. Yesterday we spoke about the fact that the **three messengers** give a **distorted message**.

What's **common** between all **three**, is the following **principle**. just take the **word** from here, **time**.

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

All **three dispensations**, the **dispensations** of **Christ, Miller** and **Us**.

All of them have an **understanding** or a **message** that's **based** upon **time**. It's the **unsealing** of **time**.

History of **Christ**, what's **unsealed**, is **Daniel 9**, which **means Daniel 8**.

In the **Millerites** history it's the **same** passage.

In **our** history, what gets **unsealed**? **Daniel 11**

So, the **time** of **Christ, Daniel 8, Millerites, Daniel 8, our history Daniel 11**.

So, the **unsealing**, if you were to look at **Ellen White's writings** on that **subject**, we'll go to **7 Bible Commentary**, this is a **commentary** on **Revelation** chapter **10**.

We'll just **cut** into the **passage**, this is **7 BC, 971** paragraph **4**, it's the **commentary** on **Revelation 10**. The **unsealing** of **The Little Book**, was the **message** in **relation** to **time**. It's **not**, the **message** relating to **geography**.

That becomes important.

That **message** is in **relation** to **time**, It's **unsealed**. So, let's do **our** history first, let's go **backwards**. What is **unsealed** to us? A **message** in **relation** to, **time**, **not event** or, **not geography**.

The reason I say that, in **our** history, **Daniel 11**, what **verses** are we referring to? **40** to **45**. What is the **context** of **40** to **45**? **King of the North**, **King of the South**, the **Glorious Land**, **Egypt**, the **Libyans**, the **Ethiopians**.

All of that is in what **context**, what's the **subject** or the **context**? **Geography**. It's so **geographical**, that in verse **41**, what do the **commentators** or the **translators**, in the **English**, write?

Now I don't know how it's written in the **German**, but it says, **he shall also enter into the Glorious Land, and many countries shall be overthrown**.

So, in the **German**, that **translation**, more **literal translation**, they **don't** put the word "**countries**", but they **do** in the **English**.

Why does it say **countries**? Because in the rest of the verses, it says what?

Who's going to **escape out** of the **countries**? **Edom**, **Moab** and **Ammon**, **Egypt**, **Libya**, **Ethiopians**, that's **six** witnesses, this is about **geography**. And we say, it's got **nothing** to do with **geography**, it's about **many** people.

So, if we can hold on to that thought.

And we say with **John**... Does **John** got a **message** that's **related** to **geography**? For sure, it's about **nations clashing**. Who's **fighting** for **geography**, for **supremacy**? **John the Baptist**. **Rome**, **Pagan Rome** and **Israel**, they're **fighting**. That's what **John** wants to say.

**Daniel 9:24**, at **the end** of **70 weeks**, **490 years**, there will be an **end** of, what?

**Not sin**, it says **sin** in the verse, end of. It says **iniquity** in the verse, end of. Captivity. Those **Romans** have **oppressed** us, and we're going to put an **end** to that, how? We're **going** to **go to war**, and we're going to **reclaim** what? Our **land**, our **geography**.

**Miller**, what's his **problem**? This is his **problem**, the **Sanctuary**.

What's the **issue**? Where, is the **Sanctuary**? Or as my sister said, **location**.

I want to say, the problem is, **geography**. It's a **geographical** issue in all **three histories**.

The reason they make **mistakes**, is because the **unsealing**, the **increase of knowledge**, we say the **unsealing of the message**, the **increase of information**. It's the **unsealing** or the **increase of information**, on **geography** or **time**.

What's the **unsealing** of the **increase of information**, on **geography**, or on **time**? On **time**.

The **unsealing** was the **message**, the **information**, in **relation to time**, **not geography**.

So, **Daniel 11:40** to **45**, if we're going to say, that there's a **message** in that **little book**, that is **unsealed**, you tell me what gets **unsealed**? **Time** of course. I want to **flush** that out.

What are we **teaching**? what's our **message**?

It can't be **Jesus** is coming. Because if you say **Jesus** is coming, I'm going to say, where to? So, that's **geography**, that's not **unsealed**.

What's our **message**? It is **time**.

But what I want us to do, we asked, what's the **first angels' message** say? And you say, **(like robots)** fear **God**, give Him **glory**, it's not the good **answer**. He says, be **on guard**, in **46** years, **Able** is going to be **judged**. That's what the story is.

So, what is **our message**, that's **unsealed**, that no one ever **knew** before? When. Where do we find the "**when**" in **six** versus? Verse **40**. And, at the **time of the end**. It says **time** right there.

What has been **unsealed**? I want to **rephrase** verse **40**.

What did you say **Sister Sophie**? Why is **1798** a **bad answer**? If you **know** that's the **bad answer**, what's the **right answer**? Tell me what's the **right answer**. What has been **unsealed**? In **1989**, no one ever new that before.

In **1989**, things will happen, those things are the **start** of the **end** of events.

So, our **message** is **not** about **geography**, it's about **time**, some **new information** on **time**. And it's **based** upon what **Prophecy**?

So, we're not going to **see** it **clearly** on these **charts**, but it's there. Which **prophecy**? Which **prophecy** is this one going to be **based** upon? This one here, the **1260**.

It brings you to what point? **1798**.

So, we're going to have to take all of that study, **538** to **1798,1260**, brings you to **the time of the end**. In **1798** things will happen, the things are the start of **the end events**.

So, what gets **unsealed** for us? What gets **unsealed**. is an **understanding** of what the "**time of the end**" is. So, that's our **history** that's **unsealed**.

That's why, so many **people** in the **movement**, get so many **things wrong**, on what issue? **Time** is **unsealed**.

What do we make **mistakes** on? On **geography**. We make **mistakes** on **geography**. Verse **41**, he shall **enter** into a **geographical** area. And what do we **think** that means? There's going to be a **fight** over what **issue**? **Saturday** and **Sunday**, there's a **fight** over that.

Our **understanding** of what that **fight** looks like, is **based** on our **understanding** of **geography**. Of what that **geographically** event would **look like**, and we make it up, because it's not **unsealed**. This **is why** we don't have a **consistent** position on this **subject**. Because it's not **unsealed**.

So, then we go to the **Millerites**. So, what gets **unsealed** for the **Millerites**? It's a **message** in **relation** to **time**, and what's that, that gets **unsealed**? **2300-day prophecy**, I guess you're going to say.

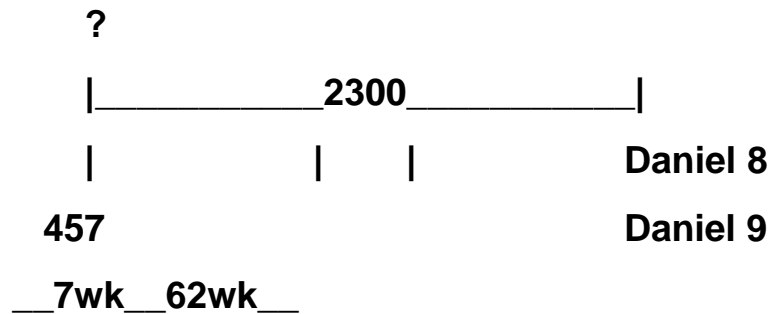
**Daniel 8:14**, the **cleansing of the sanctuary**. So, that's **1844** and that's **2300** days, is that **Daniel 8**? We begin at **457**, so this is **Daniel 8**, **Daniel 9**. Hopefully we have a good **working knowledge** of **Daniel 9**. Now in **Daniel 8**, it doesn't actually have that here, it has that.

Where's **457** found? In **Daniel 9**. So, I'll put it down here.

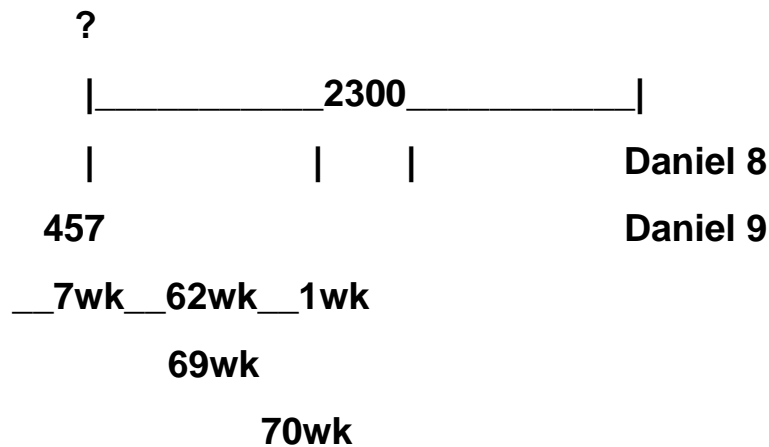
So, my next question is, where does **Daniel 9** end? The year give me the year. **34? 31? 34**, Who said that? So, read **Daniel 9**, if you went to verse **26**, after **62 weeks** the **Messiah** will be **cut off**.

So, if we go back to **25**, it says, **midway** through the verse, "**from the going forth to restore Jerusalem, to the Messiah shall be 7 weeks and 62 weeks**, so you got **7** and **62**.

So, we've got **7 weeks** and we've got **62 weeks**. If you **add them together** that's **69 weeks**.



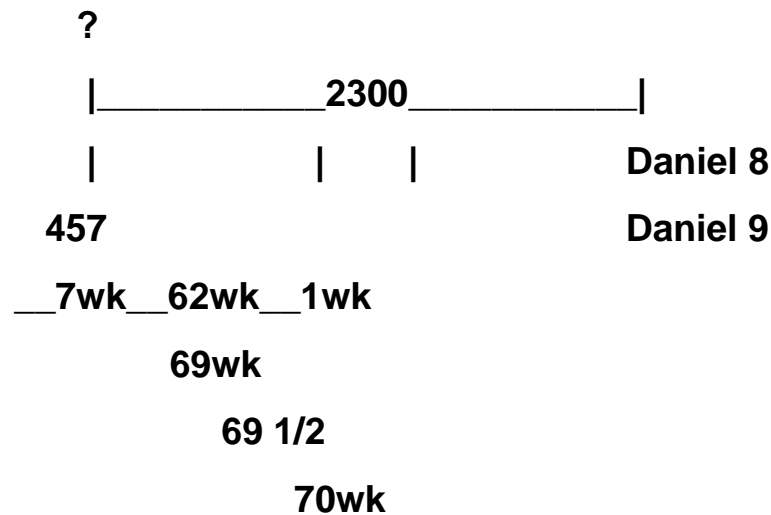
If you go back to verse **24**, it says **70 weeks**. So, if you put **all that together** we've got **7, 62** and **1**.



Which **brings** you to **70 weeks**.

Verse **27**, it says, in the **middle of the week**, that's this **week** here **at the end**.

So, we've got **69**, **70**, I'm going to erase the **70**. We've got **69** plus a half, which is **69** and a **half weeks**, and then **70 weeks**.



Is everyone okay with that.

You have **7**, **62** which is **69**. Then it says there was **70 weeks** all together. It says, in the **middle of the week**. Which would be **69** and a half. and then you get to **70**.

So, that's all the **information** about those **weeks**.

Does anybody have any **questions** on that, they're **confused** or it's not clear? It says, **7**, **62**, **1**, adds up to **70**. The last **week**, it **mentions** about the **middle of the week**. Hopefully that's **all** clear.

So, I'm going to repeat my question. Where is **Daniel 9** end, which year?

So, **people** are going to go to **34**. So, if you **do the math**, this would be **490** years. And I'll take that, **457**, then we've got **49 years**, see how we get **49**; **7 times 7**. Then we get the **62** weeks, **which makes it 483**, that's **69**.

Then **490**, so that's **7 weeks 69** and **70**. I hope that's **straightforward**. Do all the math's, this would be **27** this should be **34**. And **in the midst** of the **week** would be **31**. Standard **Adventist** teaching.

457	27		34	31
7 w	49			
69 w	483			
70 w	490			

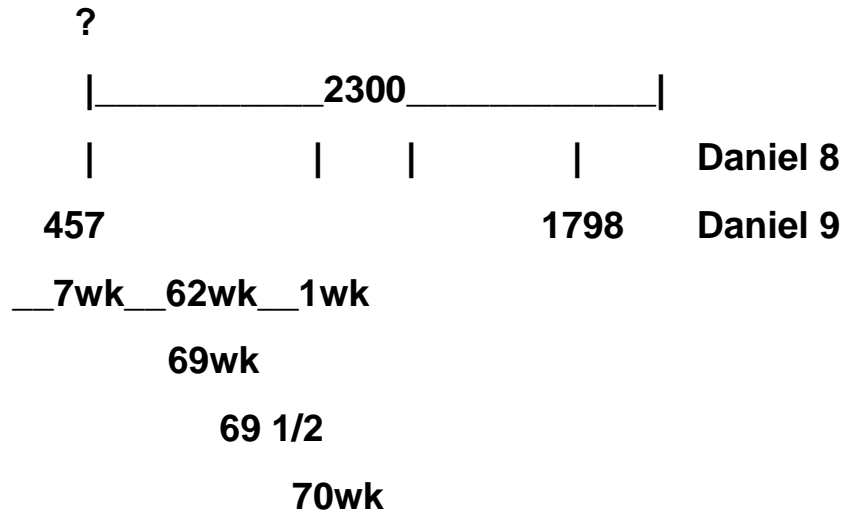
My question was, **when** does **Daniel 9** finish? And I think pretty much, we've all said **AD 34**. And of course, that's the **wrong answer**. It's not **34 AD** at all. Because what we **haven't done**, is **gone** all the way **to the end** of **Daniel 9**.

So, if we **read**, the **last part** of verse **26**, and the **last part** of verse **27**. It talks about the **Destruction of Jerusalem**, **verse 26-part B**. The **Prince** shall **come** and **destroy** the **city** and the **temple**, and **the end** of the **city** and the **temple**, **the end** of this **destruction** will be like a **flood**. And this **destruction** is been already **prophesied**.

**Verse 27**, because of the **sins (God's people)**, it's the last part, it will be **made desolate**, that's the **city** and the **sanctuary**. Even **until** the **consummation**, that means even until **the end**.

And there's a **prophecy**, that the person who does the **destroying**, will **destroy themselves**. So, the **destroyer** of **God's** people, will **themselves** be **destroyed**.

So, if you take **all** of that **information**, **the end** of **Daniel** chapter **9** is not **34 AD**. It's what year? **1798**. Hopefully that shouldn't be too much of a surprise to us.



So, the **Millerites**, they're going to be **dealing** with the **unsealing** of the **Book of Daniel**, the **unsealing**, in **relation** to **time**.

So, what event is that? That one there.

When did they start having that **information unsealed** to them? In **1798**, at the **time of the end**. So, the **unsealing** of the **Book of Daniel** for the **Millerites**, while it points to **1844** it actually occurs in **1798**.

So, in **1798**

**Things will begin to happen**

**The things are the start of **the end** events.**

So, in **1798**,

**Things will begin to happen**

And where are you leading people to?

**Things will begin to **happen** until you get to **the end**.**



What's **the end** for the **Millerites**? **1844**. So. that's what that message is.

For us, for them, in **1798**, **things** will begin to **happen** until you **get** to **1844**. For us in **1989**, **things** will begin to **happen** until you get to, **the end**. What is the **end** for us?

Until the restoration of the church? **46** years?

So, in the context of the verses, which verse would we be pointing to?

What would the **end** be?

Go to **Daniel 12:1**. How does it begin, "**and at that time**", that's what it's pointing to. It's pointing to **the end**. Someone said the **Close of Probation**. The **Close of Probation** and the second **Advent** are really a common point.

So. if we've looked at **our** history, **Daniel 11**, if you look at the **Millerites** history, **Daniel 8** and **9**, **1798**, the **end** will happen **1844**.

What are the **Millerites** teaching? What gets **unsealed** for the **Disciples**? What are they saying? **John** says that **time** is fulfilled.

What **time** has been fulfilled? The **70 weeks**.

	<b>457</b>		<b>31</b>
		_____ <b>27</b> _	_ <b>34</b> _____
<b>7 w</b>		_____ <b>49</b> _____	
<b>69 w</b>		_____ <b>483</b> _____	
<b>70 w</b>		_____ <b>490</b> _____	

What passage is this? Where's this taken from? **Daniel 9**, which is the **same** prophecy as **Daniel 8**.

The **Romans** had put their **standard** or their **banner** where, where was it flying from?

Not only **Jerusalem**, it was **actually flying**, if you can imagine this way, from **the temple**. That temple was really a **Roman** building. And they'd built a facility that was right next to the temple.

The **headquarters** with the **Roman** Empire in **Rome** was essentially **indistinguishable** from the **sanctuary precincts**, the area of the sanctuary. The **Roman garrison** was built **high** up onto this **temple**.

So, if you want to **cleanse the sanctuary**, you **need** to get **rid** of those **Romans**. They had their **flags flying** all **around** you.

The **Disciples** are going to be **dealing** with an **unsealing** of **time** based upon **Daniel 8** and **Daniel 9**. The **Millerites** use the **same** prophecy. One is **using** the **490** years. And one, is going to be **using** the **2300**-year prophecy. That's what the **unsealing** of **time** is for **both** of those **Disciplines**.

Can we see that? The Millerites' is easy to see, it's all about the **2300** days. and its relationship to **1798**. In the **Disciple's dispensation**, it's **all** about the **490** years in **relationship** to the birth of **Christ**, or the birth of **John**, and **all** the **events** that go from **4 BC** to **27** to **31** to **34**.

If we can see that, we do **line upon line**, the **line** of the disciples, is what **prophecy? 490**.

The **line** of the **Millerites** is what **prophecy? 2300** days.

The **prophecy** of our **dispensation**, of **our line** is what? **Daniel 11, the 1260**,

So, we have **all** those **components**, we could also argue it could be the **2520**.

What we're going to do, is we're going to take the **Millerites'** history, and we're going to **spiritualizing** it; they take **1798**, we take **1989**.

But I want to make an **observation**, in our **previous presentation** what did I say about these **charts**, about the **2520**. It's not **relevant** in the **way we say** it is.

We go to **Great Controversy** page **351**, and we say, the **longest** and the **last** time **prophecy** is the **2520**, it's obvious. You go read that passage again.

What **Ellen White** is doing, do we have a **working knowledge** of that **passage**? Perhaps **some** of us **don't**.

So, let me just show you something from there, I'm not going to read everything, but I want to take **one portion** from there. First sentence, **Great Controversy 351** paragraph **1**.

I'm going to **cut into the sentence**, which does **not** work **well** when you're **translating**. I'm going to **take** a **small** phrase, and I'm going to **ask** you, what does that mean. Here's the phrase. "**had its counterpart**".

What **principle** is that, if I said, "**had its counterpart**"?

Before you answer this, does that **translate** well?

What is that **telling** you, what should **immediately** come to **your mind**, when you read the phrase. "**had its counterpart**"? **Exactly! Compare and Contrast.**

Human beings are what?

What we're we created to be?"

We'll choose the phrase we just did., this is in vow **12**.

We were we created to be what?

The **counterpart** of **God**.

When **God** creates **Adam**, what does **He** do for Him? He **creates** a **counterpart**. We call that person **Eve**, his wife, she was the **counterpart** of **Adam**. Human beings are a **counterpart** of **God**. And as **Brother Roland** said, **image** of **God**.

Today, human beings are what? They are the **counterpart** of **Satan**, **Compare and Contrast.**

So, let's read the sentence now, "The **experience** of the **disciples** who **preach the gospel** of the **kingdom** in the first **Advent**, had its **counterpart**

in the **experience** of those who **proclaim the message** in the second **Advent**".

The **experience** of the **disciples** can be **compared** to the **experience** of the **Millerites**.

Are we okay with that para phrase?

"Those who **experienced** the first **Advent**, can be **compared**, with those who **experienced** the second **Advent**". So, she's **comparing** the **Millerites** and the **Disciple**. That's the **context** of this **passage**.

Then she's going to say, the **longest and last prophetic period**, people say that's the **2520**.

Now just **think**, do you **believe line upon line**? **Yes**

Give me another phrase for **line upon line**. So, now I would say **Brother Roland** tell us what the **answer** is. And I would do that because you **already** gave us the **answer**. **Line upon line**, is the **same** as, **Compare and Contrast**.

The **line** of the **Disciples** is the **counterpart**, of the **line** of the **Millerites**.

We can all say, **Amen** to that.

Now let's **see** what we've **done** here, it was **a message**, that was **unsealed in relation** to **time**.

What's the **time** for the **Disciples**? **490**

What's the **time** for the **Millerites**? **2300** days

What is **unsealed** for the **Millerites** is the **2300** days. What's **unsealed** for the disciples? **490**, **Compare and Contrast**.

The **unsealing** of the **Millerites** is this **prophecy**, the **unsealing** for the **disciples** is this **prophecy**.

457		31
	_____27_  _ 34_____	
7 w	_____49_____	
69 w	_____483_____	Disciples
70 w	_____490_____	Millerites'

What would the **Millerites** preach? The **time is fulfilled**.

What would the **disciples** preach? The **time is fulfilled**.

Tell me **where** the **2520** is in that **discussion**?

To make the **longest and the last prophecy** from this **paragraph**, and turn it into the **2520**, and we **haven't** even **begun** to read **the passages** yet; **destroys** the **context** or the **structure** of the **passage**.

She sets the **framework** up, **Compare and Contrast**, the **Disciples** and the **Millerites**, you **compare** them, what are you **comparing**?

457		31
	_____27_  _ 34_____	
7 w	_____49_____	
69 w	_____483_____	Disciples / compare
70 w	_____490_____	Millerites' / contrast
	_____2300_____	

The **unsealing** of **time**, for **both dispensations**; **490** and the **2300**. It **cannot** be the **2520**.

And this is **not**, the only **line of evidence** that we **have**.

Without you **realizing**, if you make it the **2520**, it **destroys** the **line upon line methodology** that we claim to **believe** in. Unless you're going to **destroy** those **two prophetic messages**, the disciples say, the **time** is **fulfilled** of the **490**. The **Millerites** say, the **time** is **fulfilled** to the **2300** day.

We know that, we should let **common sense dictate**, and the **context** of the **passage**, the **key words** is, **counterpart**. That **has** to **control** and **direct** how we **approach** this **passage**, it's **not** some **mathematical calculations** that **2520** is **bigger** than **2300**. It's **not** a **proper approach**, it's **not** even a **contextual approach**.

I didn't mean to go down this road, but I wanted to show, that the **message** is **relation** to **time**. The **time** has been **brought** to **view** can be **found** in,

**Daniel 8, Daniel 9, Daniel 11**, from **all** those **dispensations**.

You can do the **same** if you go to the **line** of **Moses**.

What's the **problem** that **Moses** has?

What's the **problem** that the **Millerites** had? **Geography**

What does **Moses** mean? What does the word **Moses** mean?

No, it **doesn't** mean **taken out of the water**, it means "**taken out**",

Taken **out** of what? The **parable** is, **taken out of the water of the river Nile**.

It's a **parable** of the river **Euphrates**. The river **Euphrates** is a **support system** for what **city**? **Babylon**

What does **waters** represent? **Kingdoms, Nations, Powers, People, the World**.

**Egypt** is a **symbol** of what? **The world**.

The **parable** of **Moses** being “**taken out**” of the **water**, is what? **Moses** being “**taken out**” of **Egypt**.

And **Moses** isn't going to be **taken out** of **Egypt**. **Moses** is the **Messiah!** **Moses** is the **one** that **takes** you **out** of **Egypt**.

What does **Moses** want to **do** when he's **40 years** old? Where does he want to **live**, in which **country**?

What does he do when he's **40 years**? He **kills** an **Egyptian**.

When you **kill** an **Egyptian**, who's **going** to **live** in the **Egyptian's** house? **The murderer**.

Where does **Moses** want to **live**? In **Egypt**. He **wants** to take **over** the **palace**. Because he **doesn't understand**, **geography**. But what **does** he **understand**? He **understands** the **time**.

He knows it's the **fourth generation**. He knows the **400 years**, the **430** is all to be **fulfilled**. He's got a **problem** with **geography**. Even when **God** **gave** him his **name**. Think how crazy that is.

**God** gives you your **name** from **birth**, and you **still get it all wrong**. With **all** of that **training**, it's **criminal**, his mother, **trained** him.

What did she train him in? **Not** in the **ways** of **Egypt**, in the **ways** of the **true God**. Because the **prophecy teaches**, you're going to leave **Egypt**, but he wants to stay there.

So, I already **mentioned** that, because it's a **repeating pattern** **everywhere**.

What we want to **understand**, is **review** what we **taught** here.

The **third angels' message** arrives in **October 22<sup>nd</sup>, 1844**. Now we're going to employ **Matthew 13:24 to 30**, the **parable** of the **tares and the wheat**.

We have **three** symbols, the **field** the **plants**, the **servants**, and the **Reapers**. What's **interesting** is, like **Daniel 8**, the **story** does not **begin** at the **beginning**, it **begins** here, at the **Sowing of the seed**.

The **first** thing you **see**, is those **servants** here, in the beginning. **God** does **all** he can to **direct and guide us**. He gives us **all** the **clues**.

So, we went **through** this **study**, we've **identified** the **start of life**, with the **former rain**, the **latter rain** and **harvest**. And what we've **noticed**, is at the **beginning stages** you **cannot** identify the **wheat and tares** they **look** the **same**.

It's only here when the **fruit** begins **to show itself**, that you **notice** a **difference**. And this is where the **servants** have a **conversation**. This is where they **see**, what's really **happening**.

And from then on, their **relationship** with these **plants**, changes, **until** you get to **maturity** and **the reapers come**.

We **identified**, that the **growth of these plants** is a **work** of a **lifetime**. Which is **connected**, to these **steps of salvation**. Which is **Sanctification**. **Sanctification** is **Constant righteousness**, which is the **second angel**.

Taken from **John** chapter **16 verse 8**, **Acts** chapter **24 verse 25**, you can **show** the **work** of the **Second Angel** is the **work** of **Righteousness**.

**Revelation 14 verse 7**, whether it's **righteousness, temperance, or glorification**, all those **synonymous** terms, **speaks** about this **experience** of **growth**.

The **servants** are **not connected to the field**, they just **oversee** the **work** that goes on there.

These are the **ones** that **investigate**, that **take care of**, that **make** the **decisions**.

These are a **symbol** of the **Third Angel**. When you take that **concept**, we come to that **place** where we could **say**, that the **arrival** of the **third** is at the **former rain**.

Therefore, we can **see**, a **confirmation**, that at the **Sunday law**, when the **latter rain begins**, you **see** the **distinction** between the **two groups**. They **both** remain **together** until the **harvest**, when the **separation** occurs.

So, that's where we've arrived to, thus far in our studies.

What we **want** to do now, is we **want** to take all **these concepts**, and we **want** to **create** a **reform line**, that **brings** all these **points together**.



Now before we do that, I want us to **remember**, all of this is **based upon parables**. Now **parables**, are a **childish** way of looking at **reality**. It's a **technique** or **methodology**, that tries to **simplify a complex issue** in the way that we can **understand** what's **happening**.

Now we should **not** expect that the **reality** is as **simple** as the **example** or the **parable**.

We are **like sheep**. Now **sheep** have **many problems**, one of them is **not overeating**. Like most **animals**, they just **eat** when they're **hungry**, and they **don't** have **addictions** to **food** like **humans** do.

So, when we **talked** about the **parable** of the **Shepherd and the sheep**, and we **think** about **Christ** and **ourselves**, that **Shepherd** is not **taking** those **sheep** and **instructing** them **not to overeat**, and to **control their lusts**, which is a **problem** that **plagues human beings**.

What I want to **identify** in that **example**, is that **real life**, looks much more **complicated** than the **parable**.

So, when we **look** at **these models**, and we take the reality of what they mean, we **need** to be **careful** of what **we think** it will **really** look like.

**Hold on to that thought.**

The **other thing** that we **need** to **be careful** about, is when we take **multiple** stories, we **need** to **be careful** how we **overlay** them.

Clear example, we **didn't** read from **Desire of Ages** page **333**, but I **referenced** it. In that **passage**, **Ellen White** will tell you what the **primary reference point**, or **theme** or what this **parable** is; **Ellen White** says, this is, **The final separation**

Now when you go to **Matthew 25**, there you'll also **see** a **separation**. And the way we **approach that passage**, the **separation** occurs when? **Matthew 25**, there's no harvest in **Matthew 25**.

At **Midnight**, there was a **Cry** made, **everyone wakes up**, ten **virgins**, they have an **argument**, and **what** happens? So, **they separate**, they **separate** at the **Midnight Cry**.

So, the way we **approach these subjects**, where do we **put** the **Midnight Cry**? Right here, we did this already, **Midnight Cry, Loud Cry**.

We know that the **Loud Cry** happens before **the end**. The **end** is the **Close of Probation**, right.

So, you have the **Loud Cry** here, or the **Midnight Cry**

In **Matthew 25**, we **approach** it, there's a **separation** here.

And in **Matthew 13**, the **wheat and the tares**, what do the **servants** want to do here? They want to **separate**. And they're told, **no**. **Separation happens**, here.

So, we **need** to be **careful** how we **deal** with **these parables**.

Depending on how you **approach these parables**, you get **separation** in **different** places.

So, when we **come** to this **story for us**, so, let's **cheat**, and what I **mean by cheat**, let's **assume** some things. Let's **assume** we all **understand** the **line of the priests**.

So, we've got **5 dispensations**, we **picked** up from the **board** over there, we've got **harvest, latter rain, former rain**, and you **remember** what **begins** at **Matthew 13**, it **begins** here, **one, two, three, dispensation**. But in the **full line** you have **four**.

So, we've got a **plowing**, we put some **dates** here, **1989, 911, 2014, 2019, 2021**, this is the line of the **Priests**.

	1989	911	2014	2019	2021
Priest	__Plough__	__FR__	__LR__	__Harvest__	

If we were to **take** that **parable** from **Matthew 13**, **where's the separation**, **one, two, three, or four?**

From **Matthew 13**, the **wheat and tares**, four. The **disciples**, the **servants**.... See a problem, they say, **let's deal with it now**. The **householder** says **no**, let them **both grow to maturity, together**, then **separate**.

Let's come back. Where's the **separation** here? Number 4. This is **where we separate**, into **two groups**.

So, if this is **where we see the separation**, a **problem** that **many of us have encountered**, is that we **seem to see** a lot of **separation in our movement**.

**Path of the Just, Tree of Life, Future for America**, is that we **seem to see** a lot of **separation in our movement**. And all that is **happening** where? **One, two, three, or four?** Number **3**.

All the **separation** is **happening** here. And therefore, **instead of looking** at the **data correctly**, we become **inclined to manipulate** the **information**.

And even though it's **clear**, this is **Harvest**. What we **tried** to do, is trying to say, **maybe** there's some **kind of pre-Harvest**, or **mini Harvests** or **first harvest**.

We see what's happening, and we try to explain it, **using the parables**. But we **need** to be **careful** how we **do** that.

So, if we were to do this for ourselves, the first thing we want to do, is go to **inspiration**.

There's a **field** where all this is **happening**, and what is the **field**? The **World**.

So, has the **world** got anything to do with **Priests**? **No**.

So, **already we know**, that you **cannot** do **Matthew 13** like this, with the **Priest**. Because the **parable** says, **it's the world**. We're not the **World**, We're the **Church**.

So, are we **allowed** to take that **parable** and **bring** it to the **Church**? **No**.

If you **want** to be **legal**, if you want to do **things by yourselves**, then you could.

But **Ellen White's** going to help us? **Christ Object Lessons page 70**. She will tell you, **ignore what Jesus** said, the **field** is **not** the **World**. the **field** is the **Church**. There, we have it.

So, now we're going to take all this **parable** and bring it to the **Church**. So, there's going to be a **separation** in the **Church**, according to **Ellen White**. And there's going to be a **separation** in the **World**, according to **Jesus**.

**Ellen White** does this again; **she changes inspiration**.

When **Jesus** said **World** what did he **mean**?

Did he mean **Church** in the **World**? Or did He mean planet **Earth**?

So, people are going to say, He meant **Church** in the **World**, and He did not.

What we try to do, is **manipulate inspiration**, rather than **approaching** it in the **following** manner. **Jesus** said **World** and He meant **World**, planet **Earth**.

**Ellen White** says, that's **good**.

But we also want to look at this **parable**, from a **different perspective**. That this will also happen in the **Church**. And we need to **learn** about that, an **important principle**.

if you want to **understand** what **happens** in the **Church**, where should you look to? **To the world**. **Jesus** says, look at the world. **Ellen White** says, no let's **look** at the **Church**

What we're going to **copy**, what **happens in the world**, **replicated** it, in the church. So, we can do that, we can then **create this line**, but the **problem** is, this is **not** the **complete line**, this is **Matthew 13 verse 24**.

I want to **encourage** you, to watch the **presentations** that were recently done in **Paris**. I think there's some of the **most significant presentations** that have been done in **recent times**. **Not** because they're **good**, but because of **what** they're **teaching**.

They are **showing** us, that from **2019** the **separation** between this movement, **Church triumphant**, **Ephesus**, and the **Seventh-Day Adventist Church** has begun.

We've been **warning** people about this for **30 years**, and now **the time has come**, that this **movement** will **separate itself** from the church, **without human assistance**.

**Daniel 2** says, **without hand**. What does that **mean**? Whose **hand** is that **talking** about. I'll give you a choice, **God's hand or your hand**. Which **hand** is he talking about in **Daniel 2**? It says **without hand**, whose **hand** is he **referring** to?

**God's hand or yours? Your hand**. That **cutting out** will be done with **your hand**. **Hand** is a **symbol**; therefore, it **equals**, what? **Hand** is a **symbol** of what? **Power**.

Hand means to do this, all **about the thumb**.

What makes **humans have power** is this one **digit**. Without this we would not be able to do what we can do.

Hear' something, this is not a hand, this is a hand.

Now I have **power** over this object, it's **a clenched hand**, that's what that means.

What is **Human power**? **Sister Esther**, what is human power you told me just a second ago. **Your mind, you're thinking**.

The **stone** will **not** be **cut out of the mountain** through **Human wisdom**. What does **Human wisdom** look like?

I don't like the idea that the **end time message is equality**, so I'll **use** my **human wisdom**, and **make** it what **subject**? **Sunday Law**

I don't **like** the **fact** that **the end time message** is about **receiving a new heart**, the **kingdom of grace**. So, I will call it, take up **arms, weapons**, and **fight** against the **Roman**.

I don't like, **this** is a **story** about **Jesus moving** from **one room to another**, so, I'll **change** it, to an **issue of geography**. That **Christ** is going to come back to **Earth**. That is all **Human strength**.

This **movement** does not **separate** itself **from the church** with **Human hands, human power, human thinking, human wisdom**, you have to **Trust in God**.

And when **God** said, the **message** of the **Messiah** is to **restore families**, **not to kill Romans**. Don't use **your wisdom** because you can't **create** a church that way.

God says, **I'm moving from one apartment to another**, don't use your **human wisdom** to make the **sanctuary** the **Earth**.

And **think**, you're going to **cut out a stone**, only **50** people make it. Don't **think** that you can **change** a **message about equality** and **change** it into a **message** about the **Sunday Law**, using **Human wisdom**, and **think** there's going to be **a cutting out**.

If we had the **same** message of a **Sunday Law**, that the **church** had, we'd be **best friends** with them, we wouldn't be **cut out** from them.

**Our message** is it's **self-evident** that we **cannot** use **human thinking**. Stop, being **scared** of what people **think about you**. Have **faith** that **God** is **leading this movement**, and you will **begin** to be **cut out**.

In closing, there were a **group of people**, I've named **three** of them, they were here, and they **saw the separation coming** and **they** were **scared**.

So, what **they decide** to do, is to **leave the ranks** of **God's people**, and **join** whom? The **Church**, the **mountain**. They **don't** want to **separate** from that **Church**, because **they** have a **common message**.

Because they **want** to put **human thinking** above **God's thinking**. Which is **completely opposite** to what they **claim**. They **see** the **storm approaching**, the **separation**, which is **just begun**, and they're **fearful** of that. And in their **human wisdom** they **want** to try to **manage the situation**, it **won't** work.

So, the **separation** that **Matthew 13** speaks about, is about the **separation** of **God's Church** from the **world**.

**Ellen White** says, we'll **copy that model** and **make** it into **the church**.

There **will** be a **message**, which is **not** according to **human wisdom**, that will **separate** this **church**, from the **Church of Laodicea**, **Seventh-Day Adventist Church**.

And we **must** not use **human wisdom** to **try** to **assist** in this **cutting out**, if you tried to, it **won't** work. It **has** to be **done** without **human intervention**, **Human thinking**, **Laodicean thinking**.

You can't use **Laodicean theology** to **separate** from **Laodicean**. That's why **this movement** is **teaching** what it is.

And that **we** have **separated** from, **The Path of The Just, Tree of Life, and Future of America**.

Those are **symbols**, of the **way of thinking**, they were **all cut** from the **same cloth**. Because they **all** believe in **human thinking**, in **human strength**, which is **Laodicean theology**.

This concludes the end of part 2

Let's pray,

Our Heavenly Father we bow before you, seeking salvation, we've either voluntarily, or we have been deceived, into using human wisdom to save ourselves. We have clear evidence that your church is about to be destroyed. And we need to separate from that body before the destruction occurs. The separation cannot be done through human wisdom, it must be done through your wisdom. May we have confidence to observe in your leading, as you begin the work of separation. Help us Father, to settle into these truths. I pray in Jesus' name, Amen