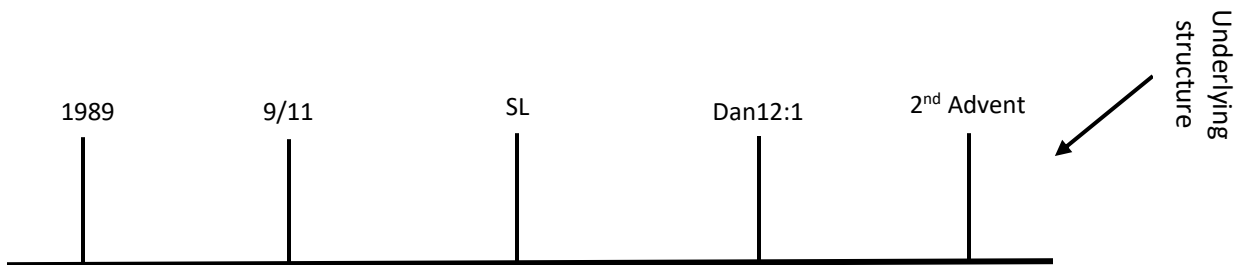


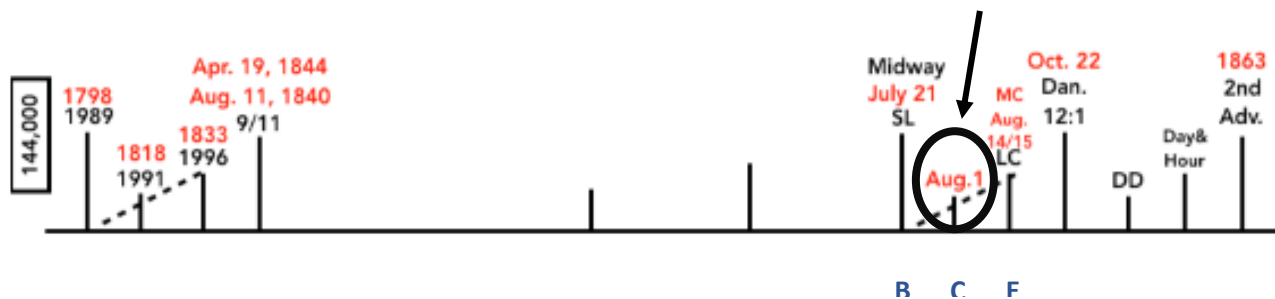
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SIDE NOTE BUT IMPORTANT TO MENTION

It might be in the presentations you find something doesn't make sense. It might be because it is new to you. It might be because I haven't explained it very well. It might be because I am wrong; so I'd like to encourage you not to keep those thoughts to yourself as well. There is nothing wrong with disagreeing or not understanding something but when we don't speak of it, it becomes something that could be problematic later on when we find ourselves unsure of something. I don't have all the answers. Much of what I am putting on the board has been things that we've taught for a long time. We're just thinking of the consequences of them. So some of those foundational things might have to go back into the history of 1989 to 9/11 to understand how we originally built it and these events if you're not so familiar with them. I would like to encourage you voice what you're thinking. In different countries, different groups and different people feel more comfortable doing that; but it always seems to be a bit easier if we're willing to wrestle a little. It's not bad natured. There's nothing wrong with it, wrestling over these things.

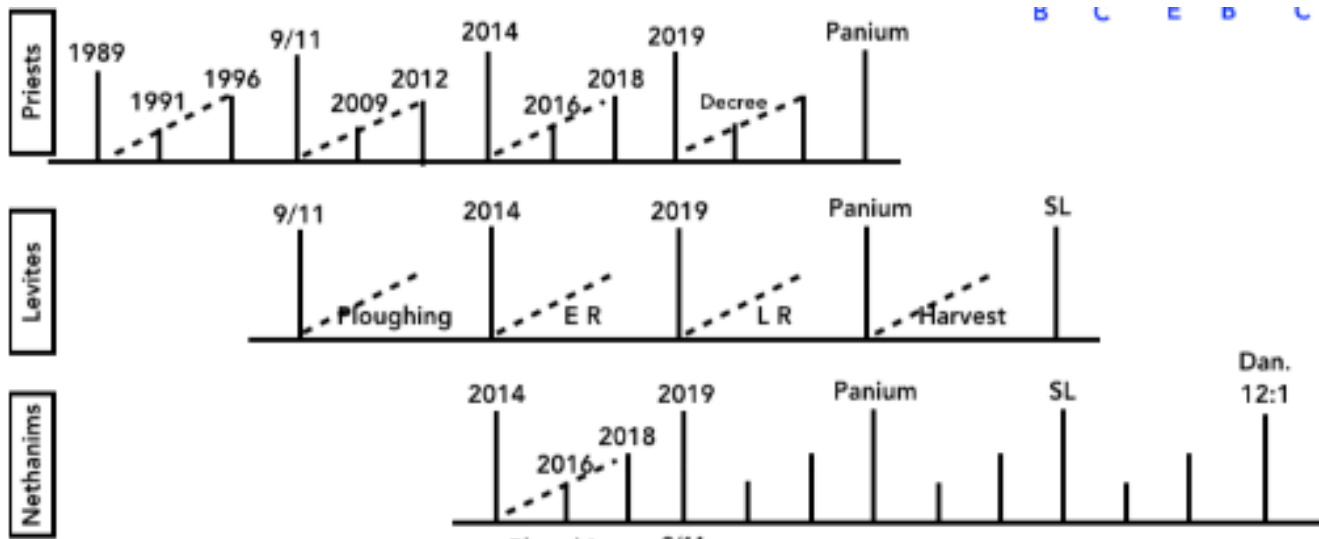


HSo we really began with just one underlying structure—five waymarks: 1989, 9/11, SL, Daniel 12:1, 2nd Advent; and all of this Ellen White gives us. We've built in 1989 to 9/11 based on our understanding of Daniel 11 verse 40; then understanding the reform lines and the repeat of history, we've placed over that the line of the Millerites. The reason I want to place the line of the Millerites is particularly so it can get this state here—Aug 1st. Once we understand that there must be a waymark between SL and the LC based on the three camp meetings: Boston, Concord, and Exeter, it gives us this waymark (Aug 1st). They had July 21, Boston August 12 to 17, I think the whole camp meeting was Exeter, but between those two they had this camp meeting of Concord where Joseph Bates says the cry resounded throughout the camp, so it was given here. Therefore, if we bring the Millerite reform line down, there must be a waymark between SL and the full swelling of the LC.



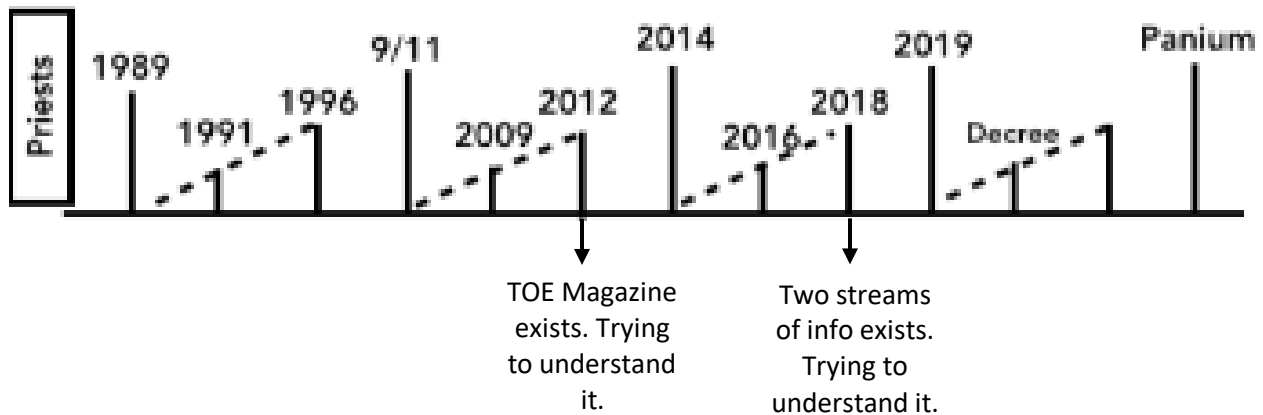
When we bring that into our reform line, it makes much more sense because we actually have a date. We've lived through it so we can see it. That between 2014 and 2018, there is a year of extreme importance in our reform line of **2016**—it's a really important year to understand, particularly those external events of the US election because when you bring it down to the line of the Nethanim, for the world, it's their increase of knowledge.

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We've said and taught in this movement, I believe accurately, everything that we do in the future comes back to this history—the TOE (1989) and the increase of knowledge. It's this original message that is everything we know in capsule form. So for the Nethanims everything they need to know is in capsule form in this history of 2014 to 2018. You can particularly see it in the US election. **There's not going to be anything new and wild in this history that you can't pin back into this history, particularly from the TOE.** So when we want to know what a battle looks like, we can bring it back here (TOE) and pin it. When we want to know what the seven last plagues look like, we need to bring it back here (the TOE) and pin it. Everything needs to come back to this history (the TOE).

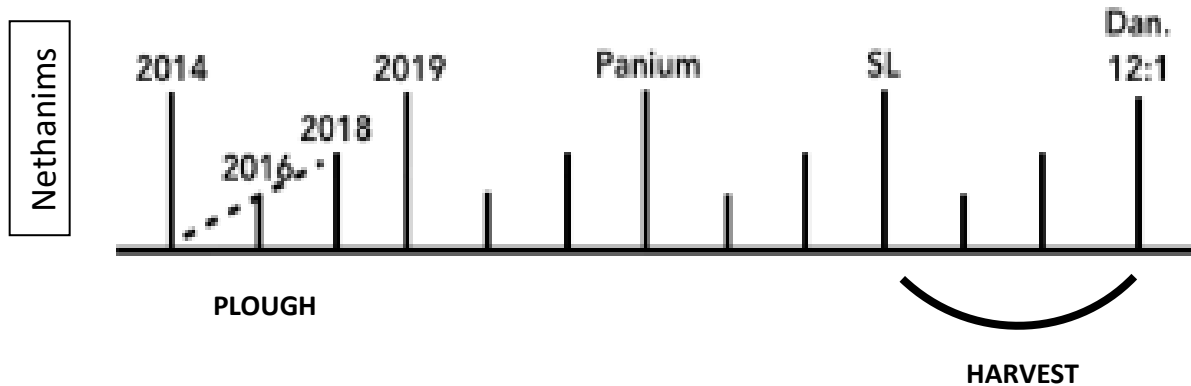
2012, a message of time setting. TOE magazine already exists. We're just trying to understand it. **2018, two streams of information: the Ulai and Hiddekel,** we're just trying to understand it. It was already unlocked. **2016 particularly and 2018, this history is the plowing work for the world.** How they stand on the external messages of this history is how they're going to see SL and what side they're going to choose. So we took this structure and we brought it to 1989 to Panium, the line of the priest and we saw that we can see this middle waymark --2016. We should have a waymark between SL and the LC because this is an increase of knowledge.



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This is a formalization (1996). But between 1989 and '96, we have '91, so for it to fit the pattern there must be a waymark here. When we bring that into the priest it's the same thing. 1989 – 9/11 is the same. 2014 to 2019 we've discussed. But then we must also see it between 9/11 and 2014. 2019 and Panium. We get that from here. Daniel 12:1, Death Decree, day and hour, 2nd Advent. It makes sense also that we wouldn't have empty space. There has to be some type of message developed. God isn't just going to leave us alone. If we're a plant we're growing through this history. If we're growing, there must be rain. If there's rain, it's a message. So at 9/11, there's an increase of knowledge. The theme is the 2520. In 2009, 2520 is revealed series is laid out. 2012, the 2520 is developed into the message of time setting with the mene mene tekel upharsin being developed into the 126 and the 151. That's 2012. The 2520 is formalized here--2012. And then 2014 is a test. We also discussed that the test really is the formalization.

The TOE magazine, the minute it's handed to me, I decide if I want to even read it. First of all, I have to decide read it. Once I read it, I decide whether or not I trust it—how much I trust it. So it really becomes a test from 1996. **There's no sudden test on November 9 that we're not already in. It's just really when you hand in your papers. It's the end point (my note, you basically sealed in your final answer in relation to COP).**



So we particularly took that down to the Nethanims and we considered 2014, 2018, 2019; and this is a history we're going to go over in more and more detail to see the external events. **We should be in this movement the best historians. We should be following external events. For us to come to this history and understand it, we have to also know the external events. It's already of utmost**

WIKAPEDIA REFERENCE TO THE BESLAN SCHOOL SIEGE

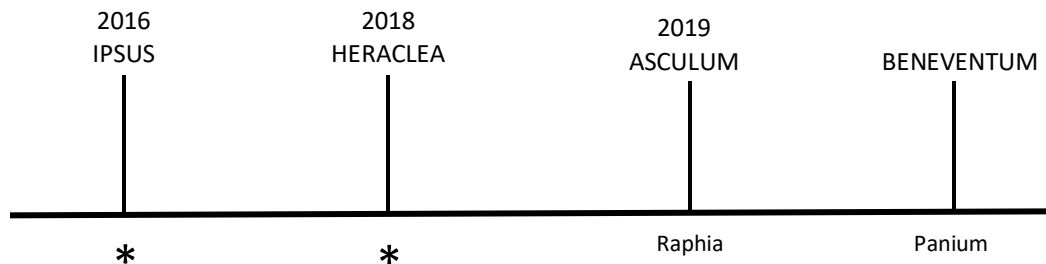
The **Beslan school siege** (also referred to as the **Beslan school hostage crisis** or **Beslan massacre**)^{[3][4][5]} started on 1 September 2004, lasted three days, involved the illegal imprisonment of over 1,100 people as hostages (including 777 children),^[6] and ended with the deaths of at least 334 people. The crisis began when a group of armed **Islamic militants**, mostly **Ingush** and **Chechen**, occupied School Number One (SNO) in the town of **Beslan**, **North Ossetia** (an **autonomous republic** in the **North Caucasus** region of the **Russian Federation**) on 1 September 2004. The hostage-takers were the **Riyad-us Saliheen**, sent by the Chechen warlord **Shamil Basayev**, who demanded recognition of the independence of **Chechnya**, and Russian withdrawal from Chechnya. On the third day of the standoff, Russian security forces stormed the building with the use of **tanks**, **incendiary rockets** and other heavy weapons.^[7] As of December 2006, 334 people (excluding terrorists) were killed,^[1] including 186 children.^[8]

The event led to security and political repercussions in Russia; most notably, it contributed to a series of federal government reforms consolidating power in the **Kremlin** and strengthening of the powers of the **President of Russia**.^[9] As of 2016, aspects of the crisis in relation to the **militants** continue to be contentious: questions remain regarding how many terrorists were involved, the nature of their preparations and whether a section of the group had escaped. Questions about the Russian government's management of the crisis have also persisted, including allegations of **disinformation** and censorship in news media, whether the journalists who were present at Beslan were allowed to freely report on the crisis,^[10] the nature and content of negotiations with the terrorists, allocation of responsibility for the eventual outcome, and perceptions that excessive force was used.

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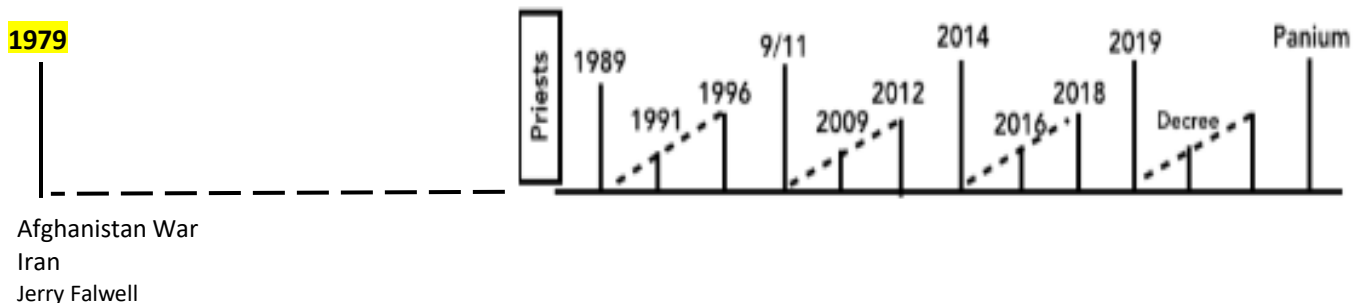
importance. Whenever a message comes, it's connected to external events. So if anyone is not following two streams of information, it's absolutely crucial that we understand what's happening. If asked what happened in 2004, we should be able to start listing them off. For ex; 2004: the Beslan School siege, this is where Vladimir Putin becomes a dictator and takes over the Russian government. We can start listing these things. So when we say 2004 is a waymark on our reform line, and we do that because through a different structure, we understand the external events connected to that. This becomes especially important when we see 2014 is a SL; 2019 is a SL. So we've taught in this movement that on the testimony of two everything is established. Millions and millions of Adventists are waiting to see a Sunday law in Congress before they are willing to wake up. And if they think they're going to even recognize it, they're not. They won't be based on a couple of Ellen White quotes they don't know how to take in context and how to read. We have two witnesses. If they don't accept line upon line; see 2014, see 2019—two witnesses. They won't see Panium and they won't see the Sunday law.

WE ARE TWO BATTLES DOWN IN A FOUR BATTLE WAR



We're two battles down in a four battle war. 2016 was Ipsus. 2018 was Heraclea. 2019 was Asculum/Raphia—if you went to a different history. Beneventum/Panium—if you went into another history. Most are probably more familiar with the words Raphia and Panium. We're two battle down—Ipsus and Heraclea—they have already showed us what mode of warfare looks like, what Raphia looks like, how are they going to fight, who's going to attack who, who's going to win. We are already able to know, just based on Ipsus and Heraclea, what Raphia looks like. 2014 is a Sunday law. 2019 is a Sunday law. Panium is a Sunday law. And then we have this Sunday law in the line of the 144,000. By the end of this year, two Sunday laws down. We should know what it looks like, what it characterizes. Based on these two histories [Ipsus and Heraclea] what this [Sunday law] looks like [on the 144, 000 line]. May be we won't know it in its fullest detail, just like we don't know exactly what Panium looks like. We have to wait until that dispensation—increase in knowledge and a formalization. **But we should start to understand and we're going to understand that by also understanding the external events.**

10-YEAR HISTORY



We come to this history: 1979 to 1989. Another thing that's been well taught and documented in the movement is that prior to the TOE, there's this history of 10 years. 10 year history from 1979 to 1989, the TOE. 1979 to 1989 was a 10-

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year period of time when Adventism was meant to wake up and realize the time we're living in, so that by the time we got to the TOE they were ready for it. They already knew they were entering into a new history. So they had this opportunity to see external events.

We speak of the Afghanistan war. So this is the war in Afghanistan. It's a proxy war between the king of the north and the king of the south. It began in 1979 and ended in 1989; but that's not all that happened in these ten years.

In 1979 there was an Iranian revolution that overthrew the government. A new leader stood up He was a radical Islamist. He took power in 1979 when they overthrew the government. He died in 1989. Iran is a 10-year history. 1979, one

influential teacher, Jerry Falwell founds a movement called the moral majority.

What is he saying? We need to enforce the morality of the majority. He begins that movement in 1979. It dissolves in 1989. There are layers to our history.

Every one of them fits prophecy, but this is much more than a war in Afghanistan. If we want to understand church and state, we take it back to 1979. If we want to understand **government surveillance**

of data, this is a court case in the Supreme Court that decides how the government surveys data. This is Iran turning radical. This is church and state beginning. Their very first work, the moral majority. Their very first work was getting Reagan into office. Reagan goes into an alliance with the Pope to bring down the Soviet Union. The moral majority brought about our TOE just as much as the Afghanistan war. Church and state begins here [at 1979]. Lots of people are arguing where the Sunday law is in 2015. I want to ask where is Sunday in 1979? If you can't put it here [at 1979] there's a problem with how we're reading.

WIKIPEDIA REFERENCE TO JERRY FALWELL AAND MORAL MAJORITY

The Moral Majority was a prominent American political organization associated with the Christian right and Republican Party. It was founded in 1979 by Baptist minister Jerry Falwell and associates, and dissolved in the late 1980s. It played a key role in the mobilization of conservative Christians as a political force and particularly in Republican presidential victories throughout the 1980s.

In a general sense, the term refers to "the majority of people, regarded as favoring firm moral standards", according to Oxford Dictionaries.

NSA surveillance may be legal — but it's unconstitutional

By **Laura K. Donohue**

June 21, 2013

As a constitutional matter, the Supreme Court has long held that, where an individual has a reasonable expectation of privacy, search and seizure may occur only once the government has obtained a warrant, supported by probable cause and issued by a judge. The warrant must specify the places to be searched and items to be seized. There are exceptions to the warrant requirement. In 1979 the court held that the use of a pen register to record numbers dialed from someone's home was not a search. The court suggested that people who disclose their communications to others assume the risk that law enforcement may obtain the information. More than three decades later, digitization and the explosion of social-network technology have changed the calculus. In the ordinary course of life, third parties obtain massive amounts of information about us that, when analyzed, have much deeper implications for our privacy than before.

https://www.washingtonpost.com/opinions/nsa-surveillance-may-be-legal--but-its-unconstitutional/2013/06/21/b9ddec20-d44d-11e2-a73e-826d299ff459_story.html?utm_term=.f96f24b5db29

Resource from Wikipedia for Govt. surveillance Data:

***Smith v. Maryland*, 442 U.S. 735 (1979), [1]** was a case in which the Supreme Court of the United States held that the installation and use of the pen register was not a "search" within the meaning of the Fourth Amendment, and hence no warrant was required. The pen register was installed on telephone company property at the telephone company's central offices. In the Majority opinion, Justice Blackmun rejected the idea that the installation and use of a pen register constitutes a violation of the "legitimate expectation of privacy" since the numbers would be available to and recorded by the phone company anyway.

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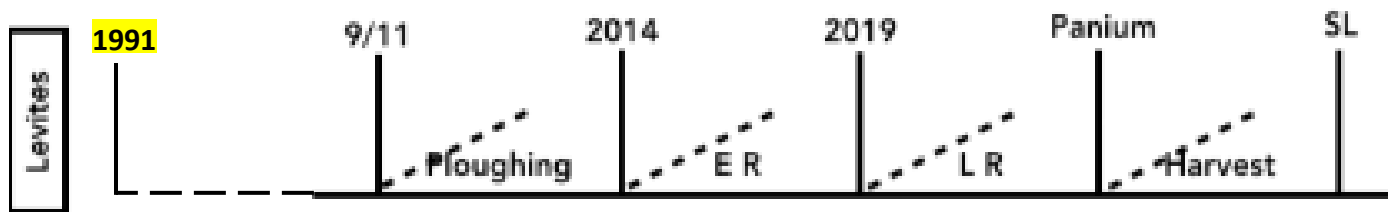
What we're doing when we go over our reform lines in these two presentations is just to see the framework we're putting them on...I want us to see the framework. If we have a 10 year history by the time we are meant to wake up, the Levites must have a ten year history. Nethanim

Q. Their history would go from 9/11 to when? A. 1991. 1991 to 2001.

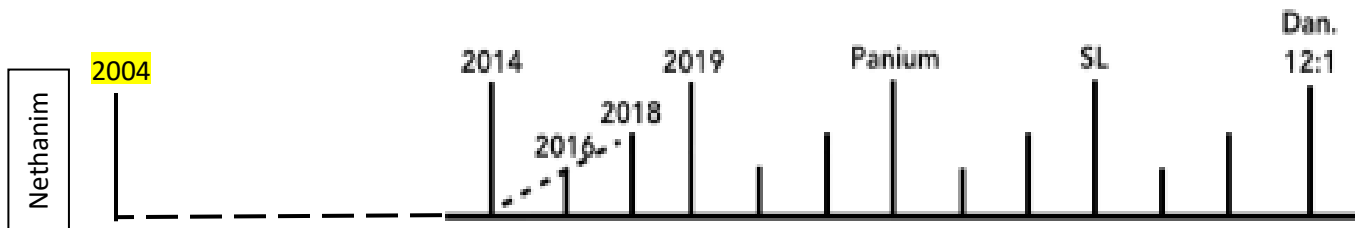
Q. Is 1991 a significant year? A. Yes. Significant external events 1991 to 9/11.

Nethanim; 2014. Q. When is a good meant to wake up? A. 2004.

Q. Is 2004 a waymark on our reform line? A. Yes. We construct it through another model, but it's a waymark on our reform line.



So 2004 becomes a significant year. Not just for us, but for a good Nethanim. 2004, you're in a history of an Iraq war. George Bush. Vladimir Putin just taken over the Russian government. It's a significant year. And, it's all encapsulated in a message right here [2004]. **They must also have a 10 year history—2004 to 2014. So we had a 10-year history and there's multiple threads.**



If I want to understand what war looks like, I go back here [1989] and see the World Wide Web, government surveillance, and disinformation. If we want to understand church and state, we can take it back to Jerry Falwell. The very first evangelical leader to embrace Donald Trump was Jerry Falwell Jr, his son. He led the charge that embraced Donald Trump in 2015 and 2016. His family hasn't stopped carrying this work. But it begins in 1979 with a 10-year history of a movement. They didn't stop working in 1989. They just changed movements because their first work was to get Reagan into office and then went to get George Bush Sr. into office. And when they got both of those in, their work is essentially done. Then there's no turning back from them. Once you have Reagan in office, there's no turning back. We've begun our reform line. But, at the same time they're doing that, you see the streams of information open up. We particularly mark that at 1996 but it had begun long before. Even the streams of information. Fox News we take back to 1989 and pin it. So it's simplistic to say this is a ten year Afghanistan war. There's layers. It depends on our subject. If we want to understand proxy wars, we need this thread—Afghanistan war [at 1979]. If we want to understand what's happening in Iran this year, we're going to need to trace that thread—[at 1979]. If we want to understand church and state, we need Jerry Falwell and his moral majority. If we want to understand government surveillance, we need the Supreme Court case that decides how they access phone records. All of them take you from 1979 to 1989 and then progressively through our waymarks.

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A. Before. They must be in this movement before Dan 12:1 and then they close their probation all at once—the exact same for the priest in this movement wherever we came in. Whether it's 2009 or 2015 when we come in, we close our probation all at once—on the same day, Nov 9th 2019.

For **a Levite, Panium is your close of probation; Panium to SL is your harvest.**

Q. When do Levites join this movement? **A.** Before their harvest.

Q. What does it mean to harvest? **A.** It means that someone goes into a field, they see wheat growing and they take a sickle and they cut them. They're cut from the world and they're placed in the garner. **SIDE NOTE: DEFINITION FOR GARNER IS TO GATHER OR COLLECT (Something, especially information or approval).**

Q. When a Levite is harvested, where are they placed?

A. They're taken from the world, they're cut from the field. The field is the world. They're placed in the movement.

Q. When do they join the movement?

A. In their harvest time—Panium to SL. **They are not part of this movement before harvest.**

Q. If I were to go to someone who should be a Levite and to introduce them to the movement; who do they become?

A. They become a priest.

Some of us has gone straight from the world. From this line where we are on the line of the Nethanims, we're completely in the world and then someone gives us this message or we find it online, we're no longer a Nethanim. We become a priest. **So to be a Nethanim, you cannot come into this movement before your harvest.** If I have a friend in the world, they hear what's being said and they accept it and join, they're a priest. If they take this message between Panium and SL, they become a Levite. To be cut off from the world and enter this movement, they are harvested. **So to be a Nethanim, they cannot enter this movement before SL.** This starts to make a difference between how we see our reform lines: The 144K and the priest between; the Levites and Nethanims.

Q. If a Levite comes in before Panium, who are they? **A.** A priest. They are a Levite if they come before SL.

So, they [Levites] join this movement one by one.

Q. When's their [Levites] close of probation? **A.** Before their harvest

Let's concentrate on the one reform line.

Q. When's the close of probation for Nethanims?

Q. When do they [Nethanims] enter the movement? Before or after their close of probation? **A.** After. If they enter before their probation they are a Levite.

Q. What's happening at SL? **A.** At SL there's a swelling. It's a loud cry.

Q. What are we saying? **A.** Babylon is fallen. Come out of her my people.

Q. Who's the people in Babylon? **A.** Nethanims, the world.

So we're crying to them in this history –SL to Dan 12:1. —after their COP. They're joining one by one. Can we see that?

Q. So who closes their probation at SL? **A.** It depends on who enters the message here [at SL].

So if I'm a Nethanim. It's SL, the day of. Someone gives me this message, I accept it, I've closed my probation. But not everyone gets it on the same day. Someone else has to hear it and then another person then another person. **It's progressive through their harvest if they're cut off from the world and they join this movement.**

For the 144K and for the priest, we're already part of the movement then we close our probation at one point in time. For the Levites and the Nethanims, they are not part of the movement; not from their plowing; not from their early rain; not from their latter rain. Not until harvest are they cut off from the world because that's when we're crying to them. That's when they come in and join this movement. But they don't join all at once. They come individually. So their close of probation is progressive. Ours is instantaneous. **The close of probation for the Priests occurs at the same time. For a Nethanim it is progressive—individual by individual.** As they are given then message, they close their probation.

Perhaps, you're probably troubled by this...[It] makes us consider what it means to close your probation. On this [144K] line, we've drawn Dan 12:1. What do we say that means? We say that means no advocate. So there's no advocate at

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Dan12:1. And then we mark the 2nd Advent. Christ comes down and takes us home. If we bring these straight as they are into the reform line of the priest, it's 2019 and Panium.

2019; what some people are trying to say or believe is that there's no advocate after 2019. If we're going to take this history [Dan 12:1 to 2nd Advent of the 144K line] and drop it down directly, then we should be saying at Panium, Christ comes down and takes us home. If we're not willing to say it about Panium, that it's a literal 2nd Advent; not seeing the parable that's coming down; **we shouldn't be taking 2019 and saying there's no advocate.**

This history [2014 to 2019 on the line of the Priests] is the increase of knowledge, of formalization, and then it is a **prophetic test. Not a moral test.**

Q. So if you're a Nethanim and at SL you hear this message and someone comes to you and says you shouldn't be keeping Sunday, you should be keeping Sabbath. You accept it. It's your close of probation—shut door. Does that mean your life is in order? Does that mean that your vegan and you're nice and you don't get angry in traffic? Does that make them moral?

A. No. Their close of probation here [SL] is not moral.

Example

Let's name him Bob. Bob receives the message. You tell him he should be keeping Sabbath. He accepts it, agrees with it, and starts keeping the Sabbath here—[SL]. He still gets angry in traffic but he has closed his probation. **Q.** So what does it mean to close your probation at Sunday Law? Does it mean that there's no advocate? **A.** It means that he has heard the message and accepted that. It becomes a shut door test. **You're saved or you're lost based on your reception of a prophetic message. The same at 2019. We're saved or lost depending on our response to a prophetic message. It is not a moral test for Bob because he's only heard of this movement for a day. He hasn't sorted his life out. But he's passed the prophetic test. That's all he needed to do. Up in this history, what's increasing here is a prophetic message. So even here [Dan 12:1 on the 144K line] when there's no advocate, it's a prophetic test. It's not a moral test. The fact that there is no advocate is a secondary thought. The test is prophetic.** If it's prophetic at 2019, Panium, and Sunday Law, then it's prophetic here [Dan 12:1]. It's a response to this prophetic message. **Secondary to that, you also have Christ standing up—the end of Him advocating for us in heaven. So when we consider what the close of probation is it is best illustrated by a shut door.**

Example:

We've been a priest for 30 years. You come to 2019, there's a message. It requires a certain methodology. We accept it or reject it. **Based on our response to the prophetic message is how we respond to the test and what side of the door that we stand on.** Question: 2019 we have another message and then we come to Panium. **Q.** What's Panium? **A.** It's another prophetic test. **Q.** But for you and I, who are we after Panium? **A.** 144K. **Q.** So after Panium, what must happen? **A.** Another prophetic test and many will be overthrown. SL to COP, another prophetic test. It's a repeating theme. But it is a prophetic test. Not a moral.

The prophecy does impact our morality. When you come down to this [2014] history [On the line of the Nethanims] and there's two streams of information for Nethanim. 2014 is two groups developing—two movements—two external movements. Whether or not you agree with Trump or whether or not you agree with the two streams of information does impact your morality. **They are in a sense inseparable.** If you're a racist, you're not going to like Obama. You're already heading to the wrong stream of information. If you're sexist, you're not going to like Clinton. You're not going to stand in 2016 on the wrong stream of information. **It impacts your morality. So as we go through these histories and these shut doors, we do change. The message changes us. But if we're going to put it on a reform line as a movement, the test is prophetic. You can see people pass and fail their test based in their morality.** If their racist in this history, it doesn't go well for you. If you're sexist in this history, it doesn't go well for you. It's a theme that runs around conspiracy theories and the religious right. **But if we're placing it on a reform line, then the message and the test is always**

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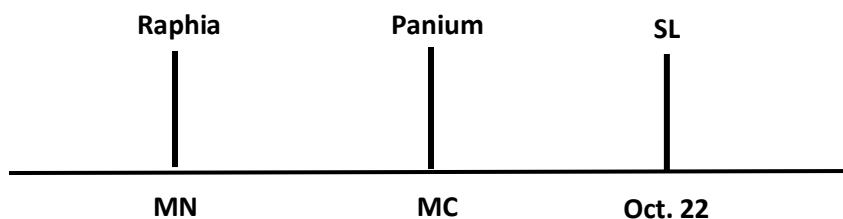
prophetic. Each testing point is a prophetic test not a moral. Therefore, morally we have an advocate all the way until

Dan 12:1. If we want to say no advocate here [Dan 12:1 on the line of 144K]; therefore no advocate here [2019 on the line of the Priests], we need to take 2nd advent here [On the line of the 144K] and bring it down to Panium literally. But no one's willing to do that. So that's most of what I wanted to cover by discussing our reform lines.

REMINDER/REVIEW

A couple of things to remember for our latest studies. **We have to thread our waymarks and they have to take us back to the TOE.** Many of these threads connect us to 1979 and show us a 10-year history. But we need it from this increase of knowledge and it will direct us in all of the current events and the ones coming. This [1989] thread will connect us. Two streams of information, It's in the TOE magazine—the Ulai and the Hiddekel. Time setting is in the TOE magazine. Down here [on the line of the Nethanims], 2014 to 2019 is the plowing work for the Nethanims. These external events becomes significant; but, **we need to recognize 2004. 2004 is when they were meant to wake up.** 2004 is an external message based on the Iraq war and George Bush and what's happening in the United States. We are two battles down in a four battle war. There's four Sunday laws on our reform line. By the end of the year we're two down. And if people think they are going to understand this SL law based on some Ellen White quotes that they don't know how to read is for the Pharisees to say that they understand what the cross looks like based on some writings of Moses. They don't. **You have to bring it to a reform line and understand it. You have to understand 2014 and 2019. 2019 is a test. But it is not just a close of probation. It carries these characteristics with it (9/11 and SL) as well. So, this is the repeating pattern.** This is the particular history that were in (2014 to 2019). **Time setting is not the test.** That was for this history (2012 to 2014). **There's a new test. It relates to conspiracy theories. Conspiracy theories were shared at the same time as the message of time.** Conspiracy theories, streams of information, disinformation is what people have fought from the time that message was given. **It's what continues to be fought over.** Some of it because people reject it and part of it because it doesn't hurt to wrestle. I said at the beginning we can do that. I also want us to consider the future. That the reason people leave this movement is because they wake up one day and they realize that they aren't happy with how we're reading. It's not just a subject of 2012 when we have these quotes that Adventism takes to say that time will never again be a test. It also comes back to this history when they say that there will be no new movement. That the church will go all the way through and God will stay with the conference leadership no matter what. All of that type of thinking that Adventist Church is taking to this movement is the same thinking that the Pharisees took to the time of Christ when they took the writings of Moses and they did not consider, first of all, progression—that things were to change. That what was in one dispensation was circumcision and in another dispensation was baptism. They also weren't willing to actually read Moses' writings in their context and understand what he meant, which is why Christ had to keep repetitively fighting their concept of the writings of Moses.

SUBJECT OF THE MIDNIGHT CRY



There's just one other theme I want us to take before I move on. That is the subject of midnight, midnight cry. So as we teach it, as we have taught it for many years, we have two waymarks: Raphia and Panium. 2019 is Raphia and we call that midnight.

Q. For the Millerites, when was midnight? **A.** 1844. **W Q.** What day? **A.** (July 21st).

Q. Why? Why did they call it midnight to start with? **A.** Because it's midway.

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They saw it as midnight in the parable of the 10 virgins. But they took the concept of midway that midnight is the 12 p.m. whether you take midnight or noon. **It's the concept of midway through the day or midway through the night.** They **took it to be midway also because it's midway between April 19 and October 22.** So this waymark of July 21 is midnight.

Q. When is midnight on the line of the 144, 000? **A.** Sunday law. **Q.** When is midnight for the Priests? **A.** 2014. 2014 becomes midnight. **Q.** When is midnight for the Levites? **A.** Wherever their Sunday law is. It's another characteristic of the SL--2019 is midnight. Panium is midnight for the Nethanims. **Midnight is called midnight because it is Midway.** **When it comes to the priest or any of these reform lines, it's not a literal. But, it gives us a symbol that we can use in prophecy. So SL is Midnight or Midway.** **Q.** 2014 is symbolic midway between what dates? If this is April 19 and this is October 22 what is 2014 midway between? **A.** April 19 and October 22; 9/11 and 2019 [on the line of the Priests]. **Not literally but as a symbol and we can use that symbol to teach us a great deal from history.** 2014 is midnight [on the line of the Priests]. 2019 is midnight [on the line of the Levites]. Panium is midnight [on the line of the Nethanims]. **Q.** For this Millerites] history, when is the midnight cry? **A.** August 15 [on the line of the Millerites] or the LC [on the line of the 114K]. **Q.** So for the Priests when is the midnight cry? **A.** 2014. Midnight, increase of knowledge, midnight cry. [Is the theme or pattern on every reform line. [On the line of the Priests: Midnight is 2014; an increase of knowledge from 2014 to 2018; and Midnight Cry at 2018], before November 9th 2019. 2019 is Midnight for the Levites; there's an increase of knowledge; Midnight Cry at Panium/October 22 [symbolic when brought down]. Panium is midnight for the Nethanims; there's an increase of knowledge; formalization is the midnight cry before October 22 --before the COP.

Q. Which one of the reform lines is Panium—the midnight cry? What we have taught is that you have: Raphia, Panium and SL. We say Raphia is midnight and Panium is the midnight cry. **Q.** If Panium is the midnight cry, what reform line is it at the midnight cry? **A.** Levites. **Q.** What is Panium for the Levites? **A.** COP. The Levites are ploughed at 9/11 to 2014; early rain is 2014 to 2019; latter rain is 2019 to Panium. The end of their latter rain is Panium. It's the beginning of their harvest—their close of probation. Their midnight cry is back here between 2019 and Panium.

Q. What's Panium for the Nethanims? **A.** Midnight. It's not the midnight cry.

On none of these reform lines is it the midnight cry. For the 144K, it's the LC [on their line]. For the priest, midnight is 2018. **For the Levites it's this waymark before Panium. For the Nethanims it's this waymark after Panium. Panium is a midnight. It's a SL. It's a COP.** On none of these reform lines is it a midnight cry.

Q. Why do we say midnight, midnight cry, SL? **A.** It's not a question that I want to answer now. Some of you are perhaps already aware of why we would say this. I just want us to see that on all these structures that we have built so far, we cannot say midnight, midnight cry, SL. **Q.** Midnight and midnight cry always follows what event? **Q.** What did it follow for the Millerites? **A.** Oct 22. So it is Midnight, midnight cry, Oct 22. So when we bring this structure of Midnight, Midnight cry and OCT 22, we bring it to the Priest, Levites, and Nethanims. Even when SL is a COP, Panium is not the midnight cry for that group of people. **Why I believe we originally did that is we said that the SL is the COP for Adventism. But then we divided Adventism into two groups of people and when we divided it into Priest and Levites this was no longer the midnight cry.** That really started breaking down our understanding of fractals. So I just want us to see the problem now so we can address in a different study to give some clarity--why we would say MN, MC, SL.

A WORD OF ADVICE

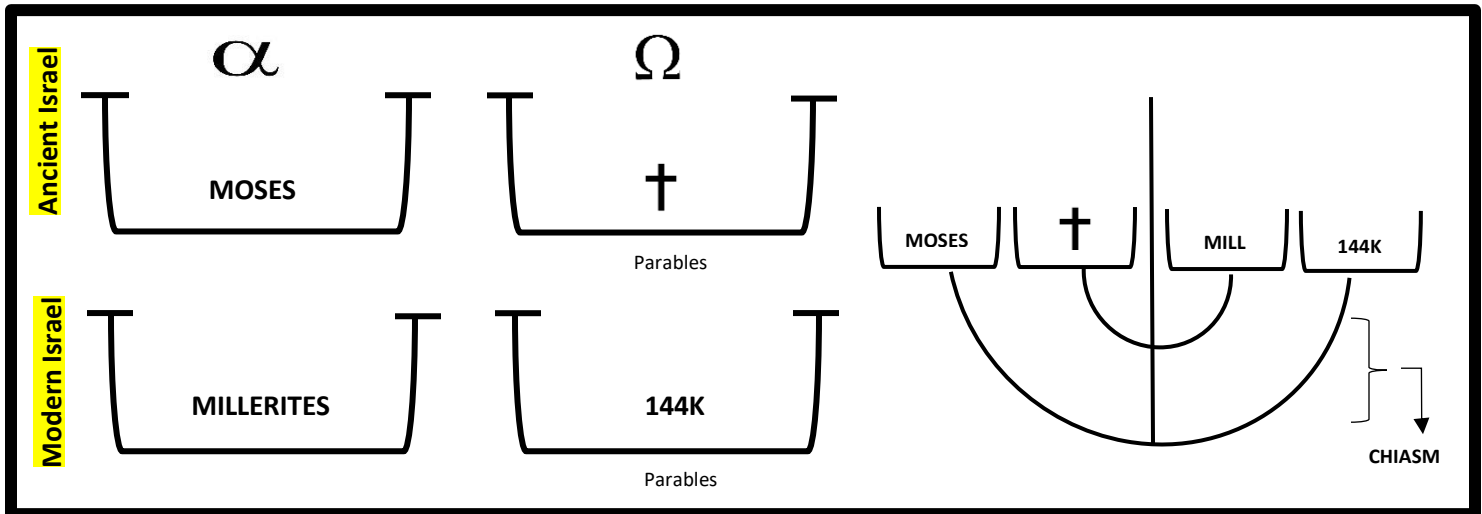
Those reform lines are the framework that everything else we study goes over. So if anyone comes with the history or battles—anything we do gets overlaid over that fundamental frameworks. **I would really encourage you—and it becomes much easier—if you draw it yourself. If you draw it yourself** it stays in your mind much longer and then you can always refer to your own piece of paper. It'll show you the questions you still have, why something looks a certain way. You might draw it out and feel that you're not comfortable with that structure and then you'll understand what your questions are. I would just encourage everyone to take a piece of paper and just draw it for yourself. Everyone responds differently to a different way of presenting something. So you might prefer to draw your lines differently or use a different way to represent different symbols. However you do it that stays in your mind the best will really help in

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understanding any part of this message because that is our framework. I would encourage you to get a book. No lines on it just straight paper and whenever you see lines just draw lines. It makes it so much easier to internalize information.

ACTS CHAPTER 27

I want us to have working knowledge of Acts 27. We all know we're repeating the history of Christ. Perhaps most closely the history of Christ than any other reform line. The reason for that is that we have these histories.



The beginning of ancient Israel. It's the history of Moses. It's the Alpha. Then we have the end—the omega. This is the history of Christ. Then we come to modern Israel and we have it's beginning which is the history of the Millerites and then we come to our history where everyone is going to accuse us of breaking the law just like they accused Christ of breaking the law. It's the history of the 144K. We're repeating this history of the Millerites can see it in different ways. We're repeating most closely the history of the Millerites because it is Modern Israel. Therefore, for modern Israel it's really the Millerites history that shows us modern Israel—the truth for our time. If we want to take an Omega, it is this history--144K. If we want to understand what an Omega looks like—the end of Israel—whether it be literal or spiritual—where the end looks like is the reform line of Christ. If we want to understand other subjects, and we took it as one long progression, you have: Moses, Christ; Millerites, 144K. It's most like Millerites because it's modern Israel. It's most like Christ because it's an Omega. But we're also repeating the history of Moses. I would suggest we could build that argument because it is a chiasm. It depends what point you want to make; what history you want to highlight. We're repeating all of them. If we want to see what a successful Omega history looks like it's this one (Christ) If you want to understand modern Israel, we need the Millerites. I don't mean to say that the reform line of Moses doesn't have things to teach us. If we want to talk about the end from beginning, it's the beginning. It begins the chiasm that we end. So everyone one of them becomes significant for us.

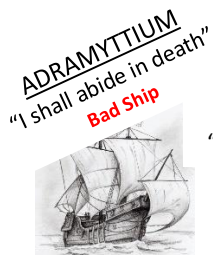
The reason I want us to highlight Christ is because this is what a successful omega history looks like. What was the method of teaching in this history of Christ? Parables. 144K it's all about parables. You can take it back to the time of the end even if we didn't understand all the rules, the mechanism of how they worked. It was still the use of parables from the very beginning.

We know that Christ taught in parables—he spoke to the multitude in parables; he spoke to the Pharisees in parables. **Q.** Why did he speak in parables? **A.** A couple of reasons. One of them is because they would have killed him if they knew what he was just saying bluntly. But also because it made complicated things simple.

I once had this concept that Christ only used parables on the Pharisees. It was because of those who would have rejected that he used parables. It really wasn't for the disciples. He could speak plainly to the disciples. If we believe that I want us to consider this quote. This quote is talking about Pentecost. **Q.** What is Pentecost? **A.** It's waymark of the

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formalization or the midnight cry. That's the waymark of Pentecost. You could mark a few in that history. Triumphant entry, becomes the first; but then Pentecost also becomes a symbol of the midnight cry. So when they take the message a second time. On the day of Pentecost, the Holy Spirit is poured out upon the disciples. That's what it's saying in this quote. So she is speaking about Pentecost the Holy Spirit is poured out—what does it mean when the Holy Spirit is poured out? She says the Holy Spirit is poured out in the first part of that sentence and in the second part of that sentence she tells us what that looked like. It **wasn't some kind of spiritualistic experience.** The Holy Spirit was poured out upon the disciples. Explanation: they understood that truths that Christ had spoken in parables. What was Pentecost? It's a message based on an understanding of parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Q. What are fanciful theories? A. Conspiracy theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the spirit and light shone into their once darkened understanding. When you have the reform line of Christ—if you would map that on a line—you would see Pentecost lined up with the formalization of a message with a loud cry or a midnight cry. The Holy Spirit is poured upon the disciples and what are they understanding? They are understanding the truths that Christ had already spoken to them in parables. Parables were also for the disciples but they hadn't understood them—why? Because they were still thinking like their fathers. They were still thinking like Adventist. They were still thinking apostate protestants. When the Holy Spirit is poured out at the midnight cry it gives an understanding of parables and it opens to them their darkened understandings. It makes them ashamed of what? The fact that they were holding on to conspiracy theories and disinformation that's the work of the Holy Spirit. Parables weren't just something for the Pharisees. They were also for the disciples. When the Holy Spirit is poured out upon them it's parables they begin to understand. In this history [Christ] as in ours [144K], it's parables. **I would encourage you to watch Elder Parminder presentations on parable teachings.** Understanding how parables work, what are the rules and methodology behind it so when we come to anything in the Bible. Q. The Bible –what is it? A. it's a parable. We need to be consistent with how we read. So when we talk about Acts 27, it's the same thing. It was the beginning foundation of the midnight cry message and it's opening up history in parables. It has another side effect. It shows us our conspiracy theories and if we're faithful, we'll let go of them. Q. What were the disciples' fanciful theories? A. They had an idea of what the end of the world looked like and they had an idea of politics. Their idea of politics was what they thought was going to happen with Rome—what their church structure would look like, they are about to have a king, it related to their understanding of politics and what it should look like. It also related to their understanding of the end of the world. **Those two misunderstandings run thick through Adventism. When you've traced where they've come from, they've come from apostate Protestantism because by and large conservative Adventism listens to the same stream of information and they're listening to the same stream of information, they're going to have the same worldview.** They're going to be looking at the Rothschild and the George Soros of the world. **The work of this message from the TOE is to not only teach us; not only to help us learn but also to help us unlearn that baggage we've brought into Adventism.**



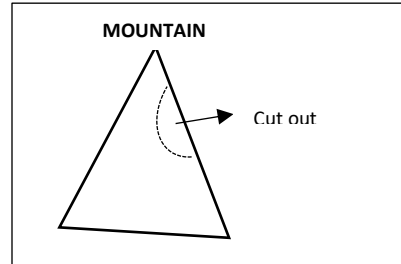
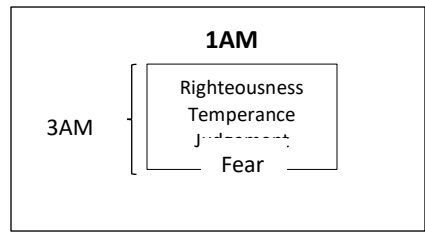
Journey Begins

1989

Caesarea

"To be severed"-- Cut out

- Felix = USA
- Felix /Festus
- Reagan/Bush
- Agrippa =SDA



When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding. {8T 267.2}

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So when we come to Acts 27, we're looking at a parable and if it's a parable it's based on prophecy. Acts 27 comes in two parts—two ships. The first ship is the ship of Adramyttium—it means I shall abide in death. Is it a good ship or a bad ship? A bad ship. It's a ship in trouble. It can mark its beginning in Caesarea.

In Acts CHAPTER 27:1 & 2

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

² And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

So Paul's journey begins from Caesarea. It begins on the ship of Adramyttium and it's that ship's journey that we want to trace. We want to look at Paul's experience in Caesarea. Caesarea itself means severed. **Q.** What does it mean to be severed? **A.** It means there's a structure and something begins to be cut out. **Q.** What begins to be cut out from 1989? **A.** There's a mountain and something begins to be cut out. That takes us back to Dan 2. The severing of the stone from the mountain. The severing work begins from the TOE in Caesarea.

In Caesarea Paul presents a message to two primary people. **The first, in Acts 24:24 and 25....** The first thing that Paul does in Caesarea—the first message he gives is to Felix. **Q.** What message is this? **A.** It's a message of righteousness, temperance, and judgement. **Q.** What would we call this? **A.** We would call this a three-step prophetic testing message or three angels' messages. But I want us to consider it in its context.

What is this message for Felix? If you're Felix and Paul comes to and he gives you a message of righteousness, temperance, and judgment and it causes you to tremble. **Q.** What message is that? **A.** The first angel's message. **Q.** How many parts are there to the first? **A.** Three. The first angel's message combines all three. The first angel's message combines righteousness, temperance, and judgement all in the first message and what does it cause? Fear. So if you're Felix, in chapter 24, he gets these messages not spaced out, but all at once because it's one message of Paul's that he gives. That message causes him to tremble with fear. Therefore, I want to suggest in its primary context it's the first angel's message.

ACTS 24:24 & 25

²⁴ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient

The Jewish princess well understood the sacred character of that law which she had so shamelessly transgressed, but her prejudice against the Man of Calvary steeled her heart against the word of life. But Felix had never before listened to the truth, and as the Spirit of God sent conviction to his soul, he became deeply agitated. Conscience, now aroused, made her voice heard, and Felix felt that Paul's words were true. Memory went back over the guilty past. With terrible distinctness there came up before him the secrets of his early life of profligacy and bloodshed, and the black record of his later years. He saw himself licentious, cruel, rapacious. Never before had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thought that all the secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with dread. {AA 425.3}

Reading from Acts of the Apostles, there is a chapter in the AA and a chapter in Life of Paul that goes through this history step by step.

Referencing AA 425.3: I want to mark also that Felix is with who? Drusilla. There's a Jewish princess. She's Jewish. He's Roman. So you have a church state relationship. Drusilla was not meant to be his wife. She was previously married to a husband who loved her. She separated from her husband and married Felix. **Q.** Why did Drusilla leave her husband? **A.**

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It was because of Simon Magus. A false prophet separated Drusilla from her husband and she married Felix. **It was a church and state relationship that they should not have been in.** Ellen White says that Drusilla understood the character of the law which she had shamelessly transgressed. In a prejudice against Christ, she steeled [--mentally prepare (oneself) to do or face something difficult.] her heart against the word of life. She had already decided against Christ because she had already had experienced. **She was Jewish. She already had experience with the message. Felix had never before listened to the truth and when the Holy Spirit sent conviction to his soul, he became deeply agitated. Conscience now aroused made her voice heard and Felix felt that Paul's words were true.** Memory went over his guilty past with terrible distinctness. There came up before him the secrets of his early life of profligacy [reckless extravagance or wastefulness in the use of resources.] and bloodshed and the black record of his later years. He saw himself licentious, cruel, and rapacious [aggressively greedy or grasping.] Before had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thoughts that all the secrets of his career of crime were opened before the eye of God and that he must be judged according to his deeds caused him to tremble with dread. **Q.** What's his experience? **A.** Fear. It's the response to the first angles message. **Felix is Roman. His state power connected with the church power should not have been in a relationship.** **Q.** Who does Felix represent at the time of the end? **A.** The US. Never was he to receive another call from God. That's a couple of paragraphs down. Acts 24:27... We move here from Felix to Festus all in Caesarea. **There's a change in the leadership and that's a characteristic that we mark at the time of the end. Particularly in our reform line, we see it's a repeating theme. In our history we mark a change from Reagan to Bush. Again, a characteristic of the US.**

I just want to make one point. Paul gives the first Angels message to Felix. He also gives it to Agrippa. **Agrippa is a Jewish king.** **Q.** Who does he represent? **A.** We are going to recognize that he represents Adventism. So everything that we are now drawing on our reform line there's other threads through it. But we're going to begin to trace the history of institutions of the United States and Adventism and how they relate in these waymarks. **This is the theme of Acts 27.**

The end of presentation.