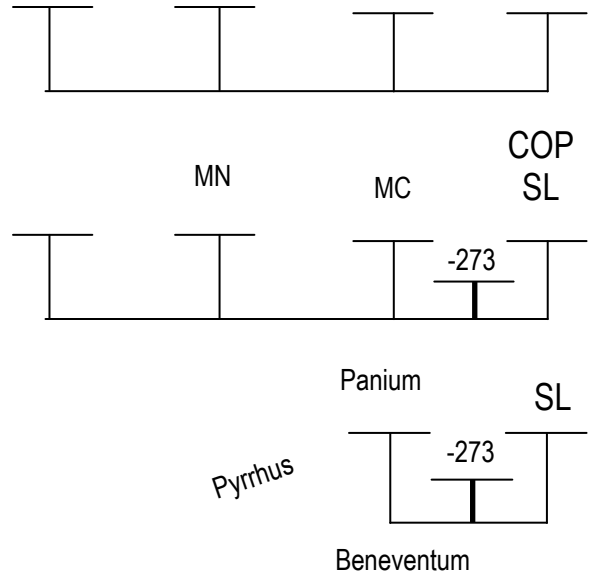


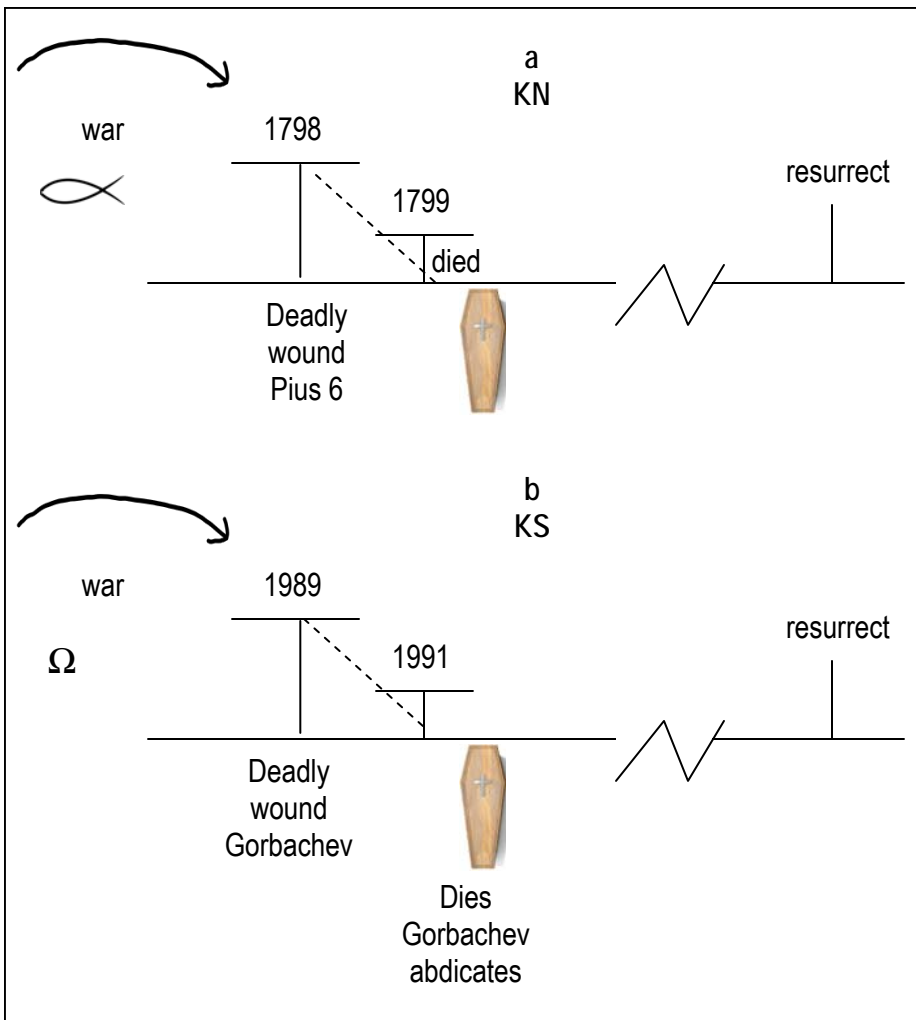
#36 Marking Time and Midway 1:28 3/26/2019

Tess, Brazil

We're beginning a new subject so we're just going to take a few minutes to review what we've been doing through previous studies. We started by studying Acts 27. In Acts 27 we studied the ships. We took the chapter and saw the history of two ships, Adramytiam and Alexandria. Our conclusions from that study were that the ship's represented the United States and Adventism. We looked at them from two different perspectives, good and bad. We traced their journey from 1798 and we saw that they close their probation at Sunday law. The waymarks of Raphia and Panium are titled midnight and Midnight Cry that lead up to a close of probation. Midnight → Midnight Cry → close of probation. We saw that in between Midnight Cry and shipwreck we can place the number of those onboard, we broke down that story and saw that there are 273 Levites. We went to Numbers 3 and then we went back into history. We saw that if we understood the history of Pyrrhus, 273 BC was a way mark between Panium and Sunday law or Beneventum in this history.



We can do this from another perspective, Daniel 11 verse 40. When we went to Daniel 11:40 we compared and contrasted and saw that there was a deadly wound and a progressive fall and then a death. Then we saw in part A after the death there would be a resurrection. Then we saw part B when we compare and contrast that there would be a resurrection of the King of the South after 1991.



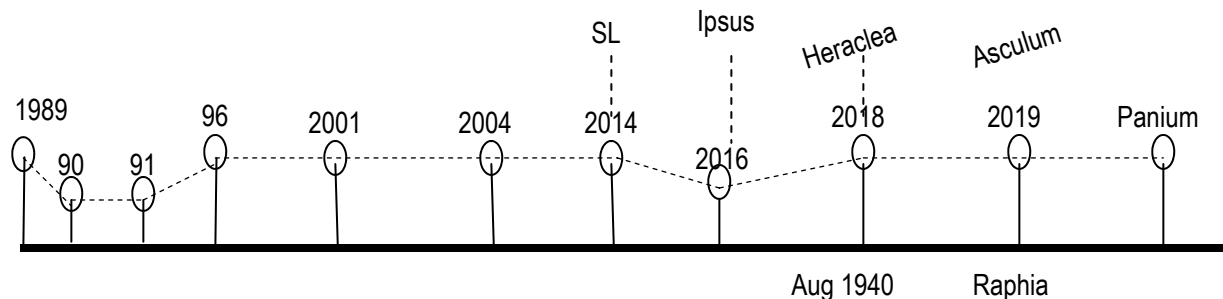
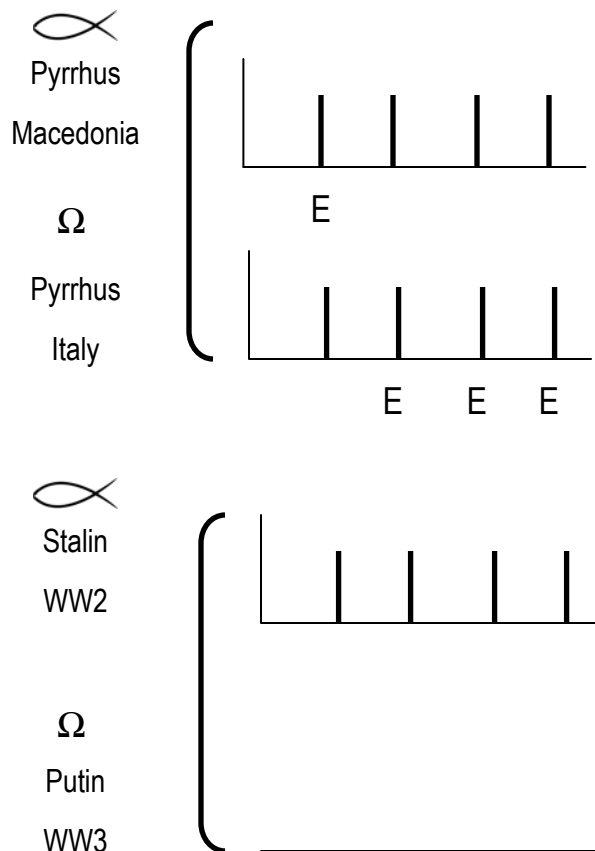
Next we compared and contrasted the history of the counterfeit King of the North with the True King of the North. When we compared and contrasted as a True and a counterfeit we saw there are two histories, this is where it merges with Pyrrhus. We saw the Pyrrhus occurs in two histories, Macedonia and Italy. We understood the history of Pyrrhus and through this structure that there's two histories.

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Tess, Brazil

From here we went to a more in-depth study of Pyrrhus and we laid out the two histories. We understood the first history to be the history of World War II, Hitler and Stalin. Next we laid out the 2nd history and Putin. We laid out those histories two for Pyrrhus the king of the south of that day and two for the King of the South in our time. World War II and World War 3. Stalin in World War II, Putin in World War III. There were other details, we lined up the history of the kings that enabled us to place Stalin solidly in that history and then we started making applications. We recognize the battles in the history of Pyrrhus, that we could understand four battles in Macedonia and 3 in the history of Italy. Also in the history of World War II four battles, two fronts. And then we made applications. We're able to make applications because we understood there's one mode of warfare. Elephants are decisive in every one of the battles of Pyrrhus: Ipsus, Heraclea, Asculum, Beneventum. We wanted to understand that mode of warfare in our time. We went back to our reform line and what are we required to do? We're required to take our way marks and trace the development of events. We traced that mode of warfare to the time of the end, the increase of knowledge, the formalization of the message, the empowerment of the first angel, the laying of the foundations, Sunday law, the increase and loud cry and we traced all that then we come to Raphia and Panium and we know what the mode of warfare is. We connected our thread and we did that study and saw that as information war.



Then we went into the history of 2014 and we understood the internal, what Sunday looks like. We spent a large amount of time looking at the Battle of Ipsus from two different perspectives and broke down what happened in that battle.

Next we looked at 2018, Heraclea. We broke down what happened in that battle, and by the history of August 1940 World War II. So we studied Ipsus and Heraclea to give us understanding what happens at Asculum or Raphia and Panium. We do that by connecting our way marks. That's where we're up to. Acts 27 and Daniel 11:40 we've laid out in fairly detailed fashion, the war with the King of the South in our time. What it's about and how its fought. We have two witnesses for battles, we looked at the external history and traced the history of the Cold War to also understand what it looked like, the fall of the Soviet Union and that history. That has been our studies to date.

Now we're going to begin to consider time, how we place 2019. But first we want to briefly look at 2014. The first date that was set by this movement. What are reasons or logic that allowed us to set November 9? If a nominal Adventist came to us asking what gives you the right to time set, what are we going to say? The lines give us the right to time set. The nominal Adventist says what line? What are the lines? Why do we think we have the right to time set? So when asked this question in Argentina by someone that had a hard time with time setting, completely put on the spot unexpected. In all history throughout the Bible God worked through time and the question would be why now would He stop doing so? Also we need to understand that we're living in a time of gathering and in these moments God has always given time. Sister Tess had some advantages because she knew what lines were. How sister Tess has seen it and laid it out just as a structure, it's probably already how you would do it but as an introduction it's a good reminder. It's helpful when people come to you and say there are so many quotes speaking against time. Because this person didn't bring just one quote, there are many and he has a right to be concerned. He's doing his best to follow inspiration.

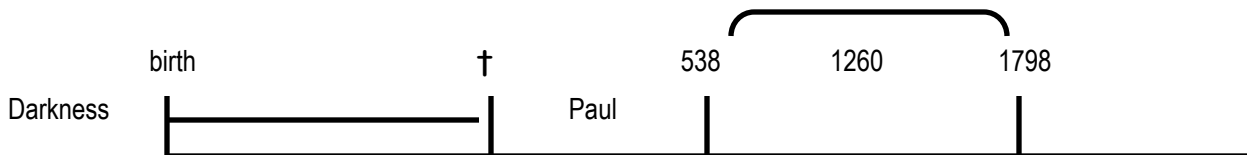
We'll turn to 2nd Thessalonians chapter 2. vs1-7 .

- 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him,
- 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- 2:3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;
- 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.
- 2:5 Remember ye not, that, when I was yet with you, I told you these things?
- 2:6 And now ye know what withholdeth that he might be revealed in his time.
- 2:7 For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.

What is happening in Paul's day? What are people doing? They're trying to determine when Jesus would return. If we consider this history beginning with the birth of Christ, there's been a period of darkness and the birth of Christ. We've gone from the scattering in the darkness to a gathering time. We can just say that this is the reform line of Christ. Then after the cross he leaves the disciples doing this work. But in 2nd Thessalonians Paul is speaking to the people because they're looking for the second Advent of Christ, what does he say to them? It's not time. What has to happen in verse 1 to 7? The falling away and the man of sin has to be revealed. What are the dates for that? Who is the man of sin? The Pope in the time period of the papal supremacy, 538 to 1798. It's going to be 1260 years where we can see persecution, and God's people are also taking on the wine of Babylon which is part of the persecution, imbibing their doctrines. After 1798 what happens? We look at Great controversy 356.1,2:

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." [2 Thessalonians 2:3.] Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC88 356.1}

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near. {GC88 356.2}



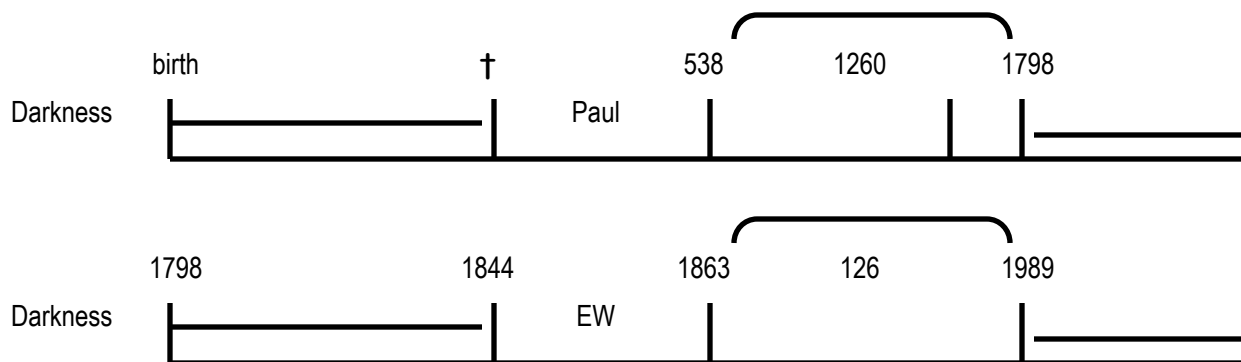
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Tess, Brazil

What is Paul saying, not just Paul but Ellen White's writing on Paul's words? Christ could have returned after 1798, that's part of it, and Paul preached that Christ could not have returned in his generation. But also the proclamation that Christ is about to return. Paul also couldn't preach about it. Why? Because it was not time. Where does that time begin? The prophecy of the man of iniquity had to be fulfilled. Which was 1798. What happens in 1798? The time of papal supremacy ends. If we look at the second paragraph, the last sentence, in 1798 The Book of Daniel was unsealed. And there's been an increase of knowledge. So after 1798 God is ready to open up the message of the second Advent. In Paul's time did they not know that the second Advent was going to happen? What did they lack information on? Time - they knew his second Advent was going to happen, what they didn't understand was when, and they're searching in Paul's day to know when. Paul says sit back and get comfortable, live a good life, be nice to each other, try to reach your friends and family with the gospel. But it's a message in his time telling them to wait, not be deceived. If he says not to be deceived what are people trying to do? In verse 2 + 3 it says don't be shaken or troubled. Why would they be shaken or troubled? When he says do not be deceived, there must be a danger or risk that they could be deceived. So those people in Paul's day are looking for time at the second Advent, saying it's soon. Paul tells them to stop, tells the people to not listen to them, don't be shaken, get comfortable because there's going to be a period of 1260 years where he says in coded language that the man of sin, mystery of iniquity has to be exalted and attempt to counterfeit God. In careful language he's talking about what is already beginning in his time, this counterfeit Church.

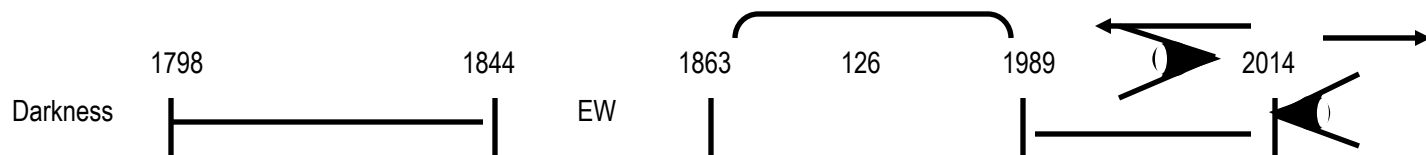
We want to make one point, Paul is speaking for his day. Is the message forever? Or just a message for his generation? It's for after the 1260 years. But we also see in these passages it's not just this generation. It's 1700 years where this message can't be given. He's not just speaking for Paul's time, he's also speaking for the whole period of the Reformation. It's not just for his time.

When we come into our history we can take it from 1798, we can understand there's an increase of knowledge and in 1798 Daniel was unsealed and knowledge in the prophecies increased, the message of judgment could be proclaimed and God began to draw his people out of darkness. Then after 1844 we have Ellen White, what is she saying? Stop looking for the second Advent, live a good life, give your tithe, be nice to each other, stop deceiving people and looking for the time of the second Advent.



1863 God's people again going to a scattering, for how long? 126 years. After 126 years knowledge on the prophecies increased and the message of judgment can be proclaimed, but it's here. Time has come For the second Advent. How do we connect the 126 to the 1260? The 10th part of Isaiah 6. If somebody is completely new to the methodology we think they can still be drawn to see the logic in the structure. They may not answer every quote but it begins to open up the possibility to people. This is how we can perceive it, it's how Tess answers the question to herself without going into the details. There are other issues in this history, the moving of time prophecies etcetera. Ellen White is doing the same thing as Paul when she says we don't have a message based on time. She's not just speaking for her generation, she's speaking all the way up to 1989. Once 1989 comes we can proclaim the message of the judgment, the time of the second Advent.

Question: You started this topic with a statement where you said 2014 was the first time set by our movement, why would you say this is the first time? I don't know an event before 2014 where we predicted time. Why is it different where you predict time or where you set a time? We can all go back and say 1844, but what began to open up here was in advance, therefore it came in after the fact. Even though we're not yet accepting it in 1989, what we're able to do is to see it in advance, not after the fact, it just takes us time to understand that. That's why we're marking 2014, because that's where we're going to begin our study on time. It has become apparent in our movement that we have been seeing time not setting time. We've known for many years that 1989 is a way mark, so we're able to place 1989 but we've been placing time looking back after the fact. And we're able to do that in the history of 1863 and 1989 observe events but now we need to see into the future.



Go to Daniel 5 to discuss one topic, there's a couple of the numbers that we've used. Some of you are already familiar with this but we want to discuss it for those that might be confused on this. Daniel 5:25

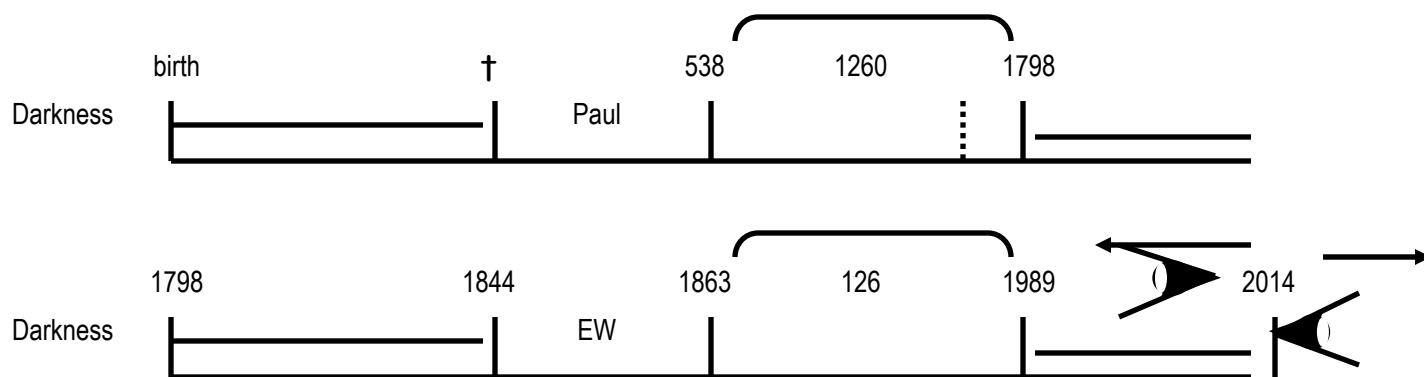
5:25 And this [is] the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Mene	50	60
Mene	50	60
Tekel	1	1
Upharsin	25	30
Total	126	151

For some of us this is familiar. MENE, MENE, TEKEL, UPHARSIN for those that are unfamiliar with it we're going to lay out how we do this. This is part of the way that were able to construct 2014. We saw this writing on the wall and it's a type of measurement. What they did was go into these words and understanding the currency used. The MENE, MENE, TEKEL, UPHARSIN, what is their value? What's the value of the mene? It can it depend, there are two options, 50, will work on the 50 first. How many mene are there? 50 What's the value of a tekkel? 1, what's the value of upharsin? Half a mene = 25. And if we do our math what's the measurement being drawn on the wall for Belshazzar? 126, it says his judgment is come. There's two values for a mini. What is the second value? 60. So we have 60, 60, 1, 30 and equals 151. They become equal, they both represent the 1260 and the 1260 is just half of the 2520. They're all measurements of time. We don't need to go into detail but we could just point to Parminder and his studies where he says it's the 2520 that unlocks time. It gives us the 1260, the 126 and the 151. This just gives us more evidence to why we put weight on the 151, where that number comes from. Just to review these lines when someone doesn't give you one Ellen White quote which refers to the mene, this is my first thought, based on Ellen White's history she lines up with Paul and they're saying the same thing. There's been a history of gathering, the time of Christ and Millerite history. You find many quotes where she compares these two histories and she says the rejection of the Protestant churches is the same as that of the Jewish nation when they rejected and crucified Christ. She talks about William Miller being raised and in the great controversy when she introduces William Miller, the whole chapter before she's discussing what led up to the birth of Christ. The Magi, the shepherds, John the Baptist. Often in her writing she makes this comparison and then you come to 1844, a disappointment, shut door. Then she has a different message. It's not one based on time, they're not to look for the time of the second Advent. In this history there's a 1260 and part of that persecution is also that they're taking on Roman theology. Then we have the 126 and we come into the movement with the same problem. 1798 and forward is the history of the learning and also the history of unlearning. And we're doing the same thing from 1989. After 1260 they can proclaim the message of the judgment near. And the message is time-based as it was in the time of Christ, he is the Passover Lamb and he knew the time. 1989 forward we know the time, there's no point understanding second Advent after it's already happened. We begin to see in advance. Look to the studies in Italy, there are different papal doctrines that are coming into God's people during the 126 and one of those papal doctrines is the millennium. It's a message that warps our understanding of time. So we come into 1989 with misconceptions. We have a lot to learn but we have just as much to unlearn. It takes us time from 1989 forward to understand that we can now do this, that we can see in advance and predict.

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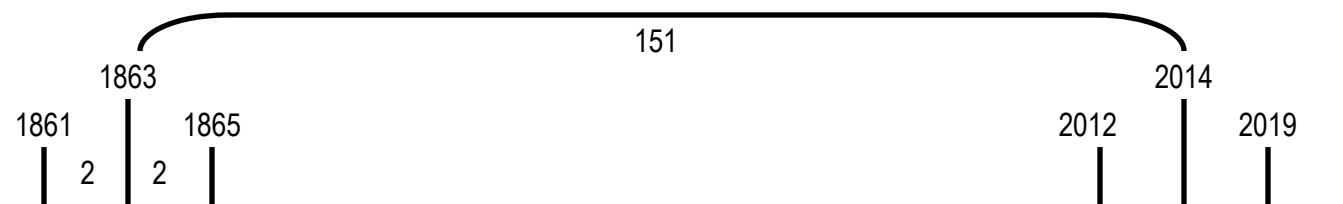
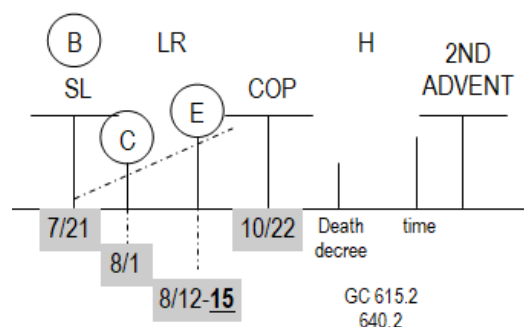
Tess, Brazil



In expanding on the millennium and papal doctrines that have come in, if you go into Millerite history the key one that we are still unlearning that they inherited from the papacy is that we would see a Sunday law and they needed to learn about the Sabbath. So they're unlearning through all that history. Ellen White references the three deceiving messages from the papacy, one of them is the millennium and you can see the connections of our misconceptions on time. This is more clearly defined in the Parminder studies in Italy. In saying 'our' misconceptions on time, we're speaking of Adventism. We can observe Millerite history that there's an unlearning to do because we still come in to 1989 with our misconceptions, observing what they are and learning what is correct.

Comment: Talking about time, we saw that Christ could have returned it 1863. Ellen White writings don't consider our time any moment. She wasn't waiting for another time of gathering, this explains why there are these quotes which say there will never again be time which are the quotes most difficult to deal with. But understanding what happened that our history was not supposed to be taking place, most of the quotes fit into the period of 1844 to 1863. So there's quotes where she says never again there will be time. I'm saying she's saying these things because never again will there be a gathering that Christ would return then, so she doesn't see our line of history. But Paul did, he knew that there would be a time in the future where the message of the judgment would be proclaimed, but Ellen White didn't have that eye sight beforehand. We can only learn this line upon line because there are no texts or quotes to show this.

The first date we want to consider the 2014. The reason we want to look at 2014 is because it's 2014 that gives us light on 2019. It's impossible to establish 2019 without first having 2014. If we consider this date as it was understood in 2012, when the 151 and the 126 began to be understood, is it also takes us back to 1863. It's just 1863 that we want to consider in this study. It isn't the 126 that takes us to 1863, what number are we using? The 151. 1863 is an interesting point in history, what is happening externally? The American Civil War begin in 1861 and ends in 1865. We have two years and two years. When we see a midpoint what does that remind us of? If we were to go back in the Millerite history what is 2014? July 21, Midway. 2014 is Sunday law in our history.



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Tess, Brazil

If July 21 is Boston, it's Sunday law in 2014, 2014 becomes a symbol of Sunday law, Boston, midnight. It's midnight because it's midway. What is 2014 midway of? We have July 21 in Millerite history, April 19th they experience a disappointment. They've predicted the second Advent, their prediction was wrong and then they don't have a message of when the second Advent will come. July 21st is the first of three camp meetings, this is the work of Samuel Snow. He gives the message of time did on July 21 that October 22 is the second Advent. He gives that message at the Boston camp meeting. If we would take that to line of the 144k Boston is Sunday law announcing the close of probation. The message is given here at Boston which begins to swell into a Midnight Cry just like at Sunday lot swelled into a loud cry leading up to the close of probation. July becomes the symbol of midnight of the parable of the ten virgins, The virgins have been sleeping and their awoken at midnight. This is the message of Samuel Snow and you can see it as midnight also based on the logic that it's midway, midnight is midway which is the symbol that is drawn here. Because July 21 is midway between April 19th and October 22. That was how they understood, that July 21 with midway. We'll review this again and then we'll look at April 19th and October 22 in our history. Will draw some conclusions about what 2014 was. Because 2014 takes us back to 1863. At 1863 is midway.

