

Reunion Part 11

Heavenly Father, today we give thanks. We ask that you would bless us this evening in the study and meditation of your word. May we hear your voice speaking to us through these words of life? In Jesus's name we ask, Amen.

Just to recap what we studied yesterday. Remember we looked at 13MR page 394 and when we combined that with Testimonies to the church volume 9 page 11 and page 14, we saw that we're living in the time of the end. The time of the end is Daniel 11:40 and it goes to verse 45 and into Daniel 12:1. We've identified this as the present. We read that the verses are from 1 to 39 of Daniel 11 will be repeated and I gave you examples of how those histories would repeat. We saw in these verses the story of Media Persia, Greece and Rome, and it's Rome in its two phases. First Rome is pagan and then papal and we saw in a very brief fashion how each of these kingdoms and nations would repeat themselves at the end of the world. We saw how Media Persia would dry up the river Euphrates symbolized by the kings of the east who come and make war against Babylon. We saw what that history meant for us today. We saw how Greece would rule the world. This singular kingdom.

We went to Revelation 17 and saw that there is a singular kingdom at the end of the world. We then saw how pagan Rome and papal Rome would join together, Daniel 11:30-31. When they would come together they would war or fight against those who keep the holy covenant, and it's this combination of church and state that come together on the pretext of dealing with one issue and actually end up doing a different work of persecuting God's people. We identified from verse 30, as soon as this alliance begins to form on one pretext dealing with the ships of Chittim, they switch their focus and they begin to persecute God's people.

We identified in Revelation 13:2 that the dragon of Revelation 12 would give 3 things to the papacy. It would give military power, a seat or throne and would also give religious authority and by the time you get to those 3 aspects you come to the year 538 which begins the 1260 years of papal persecution called in the bible 42 months or 3 and one half times. In the book of Daniel this point 538 which is given by this power paganism is identified in Daniel 11:31 where it places the abomination, the papal church and in Daniel 12:11 it identifies the same history but it says it sets up the abomination.

So we had 11:31 and we had 12:11 and I gave you one more verse because this alliance between paganism and papalism or between church and state is a relationship of transgression and we see that in Daniel 8:12. Then a host or army is given to the papal power by reason of transgression which means disobedience. Once that happens the verse teaches that the papal power will prosper and that prospering is identified as the seat in Revelation 13 with its crown. It's ruling supremely and when it does that, Daniel 8:13 says that the host will be trampled down. The same information is given in verse 10 when the stars are cast down from heaven and stamped upon. The same information is given in Daniel 7:25 when the saints are worn out.

All of this persecution is a view of the history of the dark ages. We've identified that Daniel 11:40 is 1798 and we see that the past, particularly verse 30-36 which is this history will be repeated when paganism and papalism join. When they join together in the present, this is not the old world. These are not the old alliances. These are new alliances and we'll discuss more of that as we go through our study. We then discussed that the everlasting gospel in Revelation 14:6 is given in 3 steps. Fear God, give glory to him for the hour of his judgement is come. We read in 2nd selected messages page 106.2 that this gospel message that's given in Revelation 14 is the same message that is given in Genesis 3:15. Both are the everlasting gospel and EGW says they're the same gospel. We see in Genesis 3 that it's God's will when we enter into covenant with him and that he puts a hatred in our hearts for Satan and if we juxtaposition these 2 kingdoms, if you hate Satan, you love God. If you love God you hate Satan. The other way to express that is, "thy law have I hid in my heart that I might not sin against thee." If you love the law you hate sin.

So we understand that this is the beginning of the gospel and this is the end and because we're living in the time of the end, we need to understand the everlasting gospel, the message for our dispensation. The dispensation of the

present, not of the past. Yesterday we spent quite a bit of time going through the everlasting gospel. We looked at John 16:8, and Acts 24:25. We looked at the model of the sanctuary, the 3 compartments, where you receive justification, sanctification and glorification. We began to model the everlasting gospel because we know the sanctuary, like all of the ceremonies or the rites that have been given to us is nothing more than a parable. It's an acted parable which shows us the mechanism of salvation.

So we know we must be saved in 3 steps, you're justified or pardoned because you realize that you have sinned, you fear God and you seek for justification. You're pardoned and you live a life, if you go to the model that is given in John 16, a model of righteousness. Or if you look at Revelation, we glorify God awaiting judgement. So it is an understanding of these 3 steps that help us to see how salvation works. It works in 2 steps. If this is a human being, the first step or what we call glory 1 is the glorification of the heart which is exhibited in our lifestyle choices we make. How we speak and behave towards one another. Out of the abundance of the heart the mouth speaks. Then we saw that after this life of sanctification, at the Second Advent our bodies will be glorified and this is the resurrection.

We went to 2 chapters in the bible. We went to 1st Corinthians 15 to see this model and we went to Romans 6 to see this model and what's the proof that God has given to us that we can be resurrected in these two steps. We saw the proof that Jesus was buried and then resurrected. The 3 steps that he went through are the 3 steps that we go through. When we looked to this history from 1798 we saw that these 3 messages were given in this history. The first, second and third angels messages. We saw that the 3rd angel's message came into history on October 22, 1844, when Christ went from the holy place to the most holy place. We understand that this work of judgement or restoration is a fulfillment of the prophecy of Daniel 8:14. Daniel 8:14 is the answer to Daniel 8:13 which is here. How long shall be the vision concerning the Daily, paganism and the transgression of desolation, the papacy when they combine their forces to trample down 2 things, the host and the sanctuary? Daniel 8:13. The answer to that question is Daniel 8:14. Unto 2300 days then shall the sanctuary be cleansed or restored.

What I want us to see is that there is a relationship between the 1260 years of papal persecution and the 2300 day prophecy that brings us to 1844. I also want us to see that the subject that we're dealing with is God's church and the sanctuary. The church or the host are the people of God. The sanctuary is a symbol of the religion of God and his doctrines. So we see once the sanctuary or the doctrine is restored that something begins to change in the doctrines of the church.

What happens after 1844 in the continuing story of the restoration of God's church and the work of salvation here on earth? We understand that the 3rd angel's message arrives and with it come 2 things, an understanding of the sanctuary in heaven and also the Sabbath truth. The restoration of the sanctuary or the religion of God is the restoration of the 10 commandments, but to have 10 commandments you also have to have a church.

That's why both of these things are dealt with. These two issues were attacked in the history of the 1260. The host and sanctuary, Daniel 8:13. We didn't read Daniel 7:25 but we'll read that now, and you'll see that 2 things are dealt with. "He shall wear out the saints of the most high." That's the people. "And he shall speak great words against the most high." That is doctrinal attacks upon God's religion.

What we see is a horizontal or earthly attack where he attacks God's people here on earth and there is also an attack upon the sanctuary or the religion of God. As we said many times now the past is the natural, the present or the future is the spiritual. We could say that this is the alpha and the omega. We studied this in Isaiah 46:9-11 so we can see how we go from the natural to the spiritual.

Let's turn to Daniel 9, a passage which we already read, verse 26. The people of the prince is the army of pagan Rome. What are they going to do? They are going to destroy the city and the sanctuary. The city is a symbol of what? The people. The sanctuary is a symbol of what? The religion of God. So we see this repeating theme, this dual attack upon God's people and upon his religion, or as the bible calls the sanctuary. I just want to turn to

another passage. I think this is Luke 21. We're in Luke 21:24. Before we read this, I want us to go to Revelation 11. As you are turning to Revelation 11, remember when we spoke about going from the natural to the spiritual, we could say that this is the alpha and this was the omega. We also spoke, when we went to Revelation 16 that the stories of the past foretell the history of the future. We spoke about Babylon being destroyed. We know how Babylon will be destroyed at the end of the world, the Euphrates will be dried up and 2 kings will come. But I said that Babylon at the end of the world is not a city in Iraq.

You cannot take natural history which was local and literal and go to the end of the world and maintain that local literalness. When you come to the end of the world, it has to be understood spiritually and as a worldwide phenomenon. So it begins local and it ends spiritual worldwide. So Babylon at the end of the world is a worldwide phenomenon. Whatever it actually is in real life, whatever organization or nation it is, it is a worldwide phenomenon. How do we know? We already proved it when we saw that the whole world would wonder after the Beast in Revelation 13. We saw that mystery Babylon in Revelation 17, what does that woman sit upon? Revelation 17:1. She sits upon many waters and waters represent people nations and tongues. Or what we would call the kingdoms of this earth, or in the words of Revelation 7, that great multitude. All the earth. So we need to remember when we think about Babylon, it starts off literal and then it becomes spiritual.

Therefore when we deal with Jerusalem, Jerusalem is also literal and it must end spiritually. Not as evangelical Christianity teaches that it's that literal city in Israel in the Middle East. We know that is a false concept because Paul dealt with that in the book of Galatians chapter 4. He identified that there were two Jerusalem's and if you maintain your faith like Evangelical Christianity does today, what are you in? You are in bondage and bondage means sin. He proved that in Romans chapter 3 verse 9, when he said we know the gentiles are under sin but I've proved to you that the church the Jews with their literal Jerusalem are equally under sin. We should all understand if the church is under sin then we are in a worse condition than the world because the world looks filthy. It accepts that it's filthy. Jesus called the Saro Phoenician woman a dog and she accepted that as did the Jews, but Christ would have us understand that if they are unclean, God's church is in no better condition. Isaiah chapter 1 says that God's church is sick from the head, its leadership to the feet, the smallest lowest member.

So I want us to remember when we talk about Jerusalem, we're in Revelation chapter 11 verse 2. If you look at verse 2 it speaks about the holy city towards the end of the verse, hopefully you can all see that. There is only one holy city in scripture. There's a wicked city, Babel or Babylon and there's a righteous city or a holy one, Jerusalem. I hope we all can agree with that. The holy city that's mentioned in this verse is Jerusalem. Let's read. It says something about the Gentiles and it says the Gentiles will do something. What are the Gentiles going to do? They are going to tread down, the same concept that we read in Daniel 7 or Daniel 8. The same idea of this treading down. We also went to Daniel 9. We saw the same thing. 3 chapters speak about the treading down. Now we go to the book of Revelation and we see the same treading down. How do you know it's the same treading down? What clue that we have? It tells you the time period. And what's the time period? 42 months there it is. 1260 days. By the way I hope we know how to do that calculation. 42 months, there are 30 biblical days in a month = 1260. If you do 3 ½ times, a time is a year and a year is 360 days. Therefore 3 ½ times 360 is 1260 days. A relatively straight forward calculation. So this 42 months is the same time period and it says Jerusalem will be trodden down underfoot. It says Jerusalem is the holy city.

Now let's go to Luke 21:24. In this passage, were going to read of the events when the Roman army surrounds Jerusalem. You'll remember we did this $J1 + J2 = J3$. The destruction of God's church and how it was symbolized. We saw that this was AD 70. We don't want to forget AD 66 the siege. So that is the context of verse 24. We'll read. We're not spending time looking at these verses in detail and comparing them with other verses, but as we read this verse the placing of it is AD 66 to 70. We read that Jerusalem first will be surrounded and then it says Jerusalem shall be trodden down by the Gentiles, and it tells you how long it will happen. If we just drop back to verse 20. Verse 20 is about the Roman armies who surround Jerusalem in AD 66. This is the sign to flee Jerusalem. And who is saved? It's always the same case, a remnant is saved. So this remnant that is saved are the ones who identify the

sign. Coming to verse 24. Jerusalem will be trodden down, Jerusalem 9:26 is the holy city. Revelation 11:2 it's the holy city. It says it continues to be trodden under foot for how long? Until the times of the Gentiles be fulfilled. The word fulfilled means ended. So until the times of the Gentiles have come to an end, when is that going to happen? If you go to Revelation 11 it tells you in verse 2 the Gentiles continue to tread the holy city until 42 months have finished. So what we can demonstrate, I'll do it simply here. If this was AD 70 and as you go through history, Jerusalem goes from literal to spiritual and the 42 months ends in 1798. So what's being demonstrated is the trampling down of the city. Is the city the sanctuary or the host? It's the host we identified that. The sanctuary is a symbol of God's religion. So we go from literal to spiritual and we don't want to forget in Luke 21:24 it says the times of the Gentiles. I'm going to split this period into 2. This is Time 1 and this is Time 2, 538, this time period here, 1260. So the times of the Gentiles mentioned in Luke 21:24 is the period from AD 70 to 1798. It's the times of the Gentiles. The second period of 1260 years, this is the times of the Gentiles period 1 and this is the times of the Gentiles period 2. 2 time periods.

I want to make a break in this study and I want to make an observation. We're all familiar with the bible. Its 66 books divided into 2 parts. 39 books in the old and 27 in the new. By the way an interesting observation. EGW tells us that the books of Daniel and Revelation are one and the same book. One is a book that is sealed and one is a book that's unsealed. One is like a hand and the other is like a glove. They are exactly the same shape. What book number is Revelation? Number 27. Daniel and Revelation are the same book. What book number do you think Daniel is? I bet you never counted. Its number 27. There are no coincidences or accidents in scripture. Think about the human activity that was involved in creating this book. Some of those men and women may have been corrupt people yet God's signature and his protective care is over this book. He gives us nice little gifts or presents to show us this. That wasn't what I wanted to show us.

In the new testament, if you go from the first book and I'm including Mathew, Mark, Luke and John as the first book, the story begins with a kingdom, the church that's in bondage to whom? Pagan Rome. Go through every single book of the New Testament and you'll see somewhere in some shape or form the stamp of Pagan Rome whether it's the epistles of Paul or the books of John or Peter. They all have the backdrop of the pagan Roman captivity. The last book, the book of Revelation, where does John the Revelator write that book? Where is he? On Patmos. What is Patmos? It's an island. What kind of an island is it? It's a prison island. It's a prison that pagan Rome puts the worst criminals on because there's no escape.

The New Testament begins with the captivity and ends with the captivity. The story is 100 percent about the captivity of God's people. When we think about the salvation that the Jews desire, the whole context is how to come out of Roman captivity. What does God want them to do? He wants them to come out of the bondage of sin. The whole of the New Testament I want to suggest is nothing more than a parable. God is going to use the literal bondage of his people to explain the spiritual bondage of sin that we find ourselves in. The story of the captivity is the parable of salvation. That's why so much time is given to this persecution of God's people or the captivity. If you go to the Old Testament, 39 books, depending how you calculate because some books are multi themed, at least 24 books or 75 percent of the Old Testament is dealing with one subject. Can you guess what that subject is? 100 percent of the New Testament is captivity. What do you think 75 percent of the Old Testament is dealing with? Captivity. This is Rome, pagan. This captivity is the captivity of Babylon. The whole of the bible put together, about 66 percent or two thirds is dealing with one subject. The captivity of God's people. And yet when we study, how many of you ever have approached the scriptures from this perspective to try to understand what that captivity was, what it meant literally and spiritually. How do you get into captivity? What happens to you when you are in captivity? How do you get out of captivity? 2/3 of the old and 100 percent of the new, 2/3 of the bible is dealing with that very subject and we never studied from that perspective.

So when we talk about this history here as we discuss the New Testament and come out of the New Testament, AD 100 and then go into the 6th century the dark ages, the 18th century as we move into prophecy the subject is always

about captivity. If the Old Testament is mostly dealing with captivity you know captivity of God's people did not begin with pagan Rome. They were in captivity a long time before 70AD. In fact Herod who had restored and rebuilt the temple began that work 2 decades before Jesus was born. Pagan Rome had control of Israel long before that, in fact God's people went into an alliance with pagan Rome over 160 years before Jesus was even born. So do we know why they went into an alliance? Did you know that God's church went into an alliance with pagan Rome? What would that teach you? If we into an alliance with Pagan Rome in this history, don't you think we're going to go into an alliance with pagan Rome in this history? We don't call it alliance anymore. My sister knows what we'd call it. It's called Ecumenism. Ecumenism that we see today that our church is running to is the alliance that the Jews went into with pagan Rome. Over 160 years before Jesus was even born. Why? In that history why did they go into an alliance? Because they were being persecuted by whom? Greece and before Greece everybody knows the story of Esther. Esther is the story of the Medo Persian Empire and we already read that that story of the death decree, the story of the Medes and Persians is going to be repeated at the end of the world. The Medo Persians who had God's people in captivity took over from whom? Babylon where our story begins. The first destruction of God's church in the period of Zedekiah.

So this story of the treading down of God's church, the times of the Gentiles 1 and 2 is definitely the 1260 years of Papal Persecution where pagan Rome does the dirty work for the church. This treading down is running for nearly 500 years by pagan Rome itself. In fact if you go to the history of around 300 AD Emperor Diocletian over a 10 year period tried to wipe out the church until Constantine came and put an end to that persecution. But it introduced paganism into the church by initiating the Sunday Law in 321 AD. So we know pagan Rome persecuted God's people. Who came before pagan Rome? Greece. Who came before Greece? Medo Persia. And before Medo Persia? That's when the treading down of Jerusalem began. It began here with Babylon. Jerusalem one. Luke 21:24 marks the second Jerusalem here. This second one and then it says until the times of the Gentiles be fulfilled which brings us to 1798 the trampling down of Jerusalem ends here.

Go to 1798, there's nothing happening in the city of Jerusalem in the Middle East. This is a false methodology of understanding God's word. You have to go from the literal to the spiritual or symbolic. Jerusalem is this time period here is not the city of Jerusalem but it's those people as Paul says, we'll read Galatians chapter 4 verse 26, he says all of us, this Jerusalem the spiritual one is the mother. What do mothers do? They give birth to their children. This Jerusalem is the mother of everybody. You know who everybody is. Read the book of Galatians. Read how Paul had to rebuke Peter because Peter didn't know (which actually isn't true, he did know) who the children were. Even though God instructed him on the vision on Simon's house where he said devour the unclean people. What does it mean to devour someone. Destroy them, their philosophy their ideas. The destruction of the unclean people was their conversion. That's what that prophecy teaches. Peter knew that but he forgot. Or he was scared. So Paul had to remind him. The children, all of us means Jew and Gentile. We all know in Christ there is neither poor nor rich. See how he juxtapositions. Servant or Master, Jew or Gentile. There is no juxtapositioning. It also says there is no woman or man. So when we start having gender issues. We know that we're not dealing with the kingdom of heaven's theology but the kingdom of this world's theology because Paul's juxtapositioning shows you what it's not like in the kingdom of heaven. Verse 26.

So Jerusalem spiritually is our mother. We go from literal Jerusalem to spiritual Jerusalem. Somewhere here the treading down stops. In the future Jerusalem is going to be trodden down again in prophecy and that treading down is in relation to 1798. So I want to come back to this study. We saw that the relationship between 2300 days and 1260, the 1260 ends in 1798. The 2300 days ends in 1844 and what's it dealing with? The restoration of a temple. How many years between 1798 and 1844? Its 46 years. It takes 46 years to restore a temple, to build one. Where do we get that concept from? John 2:20. When Jesus says I want to clean this house, my father's house the Jews mocked him. How can you clean this house? Jesus says, if you destroy it, I'll build it in 3 days. What did the Jews say? Impossible because it's taken us 46 years to build the temple.

This was a parable that brings us to this history where it's going to take God 46 years to restore the doctrines of the church, of his religion and by 1844 the Sabbath is restored. What happens to the Sabbath? It got destroyed systematically first by pagan Rome then papal Rome. We discussed that. 3 Sunday Laws, the first two pointing to the third. Remember the year? 321, 538. These two Sunday Laws, one by pagan Rome one by Papal Rome. God's people had no moral framework. They didn't understand who and what they were until 1798 where a deadly wound is given to the papal church and then begins a work of rebuilding or construction when Jerusalem is destroyed it was restored. It was restored after captivity was it not? It has to have been. It has to have the captivity first before it can be restored. I want to read a passage to you. Prophets and Kings page 714 paragraph 1. What we're going to read is a commentary on this history. As we're finding it, if you find it you can begin to read. The point I want us to see here is near the last portion of the passage. She's talking about this time period. She says that God's church was as much in captivity during this long period as were the children of Israel when they went into Babylon.

I've drawn this here. There's a siege. After the siege there's a destruction, a period of captivity and period of restoration. This captivity was 70 years. This captivity was 1260 years. Prophets and Kings page 714 is the passage that we're using to show you how EGW confirms this model that we have created here. Takes a period to restore. Takes a period to restore. Here in this story it takes 46 years. What I haven't shown on this model, this is the restoration under Zerubbabel. You are familiar that name. In the period of Herod this temple that was restored is refurbished or improved and it takes 46 years for that improvement to occur. So this restoration comes in 2 steps. One is Zerubbabel and one is Herod. In Herod's it takes 46 years so when we come to this history and when God's church is restored we can expect another siege and another destruction and the captivity. But after this captivity there isn't going to be a restoration. God's church will finally be destroyed. That's when the controversy on this earth ends and we go to heaven.

So what we did is we saw that this 46 year period where the 10 commandments were restored. This is a symbol of the 2 tables. 4 commandments on one and 6 on the other, 46. We noted that Moses was on the mountain for 46 days. We saw that this was the beginning of Adventism. 3 angels messages Revelation 14 were given in this history. But this is only the beginning of Adventism and we're living in the end. Between these histories of the alpha and the omega, God's church enters into a Laodicean condition. I want to remind us if you go back to the very beginning Genesis 3 the everlasting Gospel put hatred into our hearts. This was the alpha. We came to this history here 1798 which I'm calling the Millerite history this is the end of the omega. We see that the everlasting Gospel is in 3 steps.

We read verses from the New Testament, John 3:16, Acts 24 that at the end of ancient Israel, after they were divorced from God, marking the end the everlasting Gospel. This was in 3 steps and we therefore know upon the testimony of 2 that at the final end, the period in which we are living, that the Millerites though they were the omega, if this is the alpha they become the omega. If they become the alpha then we become the omega. We need an everlasting gospel that's in 3 prophetic steps. A question was asked of me, how come our church doesn't understand parables like this. I briefly explained that beginning around 1919 that a series of bible conferences began and our church began to separate morality and prophecy. So if you separate the 2 and parables are designed to teach both, what would you end up doing with parables? You lose your ability to understand parables in a prophetic way.

So we're experts at understanding parables in a moral fashion but we can't understand them in a prophetic sense. We have done the same thing with the everlasting gospel because the everlasting gospel, these 3 steps, to fear God or be scared that you're sinning, glorify him because judgement is about to come is not just a moral message as indicated in Genesis. It is connected to historical information or dates which makes the everlasting gospel prophetic. Because we've separated the two, we think of parables being moral and we think the steps that we take to be saved are only moral steps disconnected from prophecy and that cannot be, I'll prove it to you.

Go to the book of Hebrews. If we had a proper amount of time I would ask you what's the difference between the chapter we're about to look at in the book Hebrews and the chapter in the book of Jeremiah. Books that are

separated by over 500 years of history. Can they possibly be thinking about the same thing? Everybody has heard of Melchizedek in Hebrews 7. Following Hebrews 7 you have a bridging chapter, chapter 8 and it bridges from Melchizedek into chapters 9 and 10. What are chapters 9 and 10 dealing with? The same subject as Galatians 4 the heavenly sanctuary. Chapter 8 is the bridging chapter. I want us to read verse 10 in chapter 8. Verse 8 says "I want to make a new covenant". That's this new heart experience we spoke of, glory 1. Look carefully, it says "the days come". Is that past present or future if it says "the days come?" That's in the future. If the days are coming it means the days are not here yet. It says the days are coming that I will make a new covenant". That means the new covenant is not yet. What is the new covenant? Simply put, we'll exchange your garment for my garment. Or we might express it a different way. You give me your old heart and I'll give you a new heart. Isn't that what the new covenant is? Take away the stony heart and I'll give you a new heart and put my law in it. That can't happen at any time you want it to happen according to this verse. It says it can only happen after those days. We read verse 10. This is the covenant that I will make with the house of Israel, I'll put my laws in their mind and hearts. When will he do that? Any time you ask for it? He says after those days.

So those days or the days, these are the days. After their finished what's going to happen? I'll give you a new heart. Everybody agrees that is what Hebrews 8:10 says. When the days end, I'll give you a new heart. Verse 8 says in those days you'll receive a new heart. The new covenant. There is a new covenant. The new covenant comes after those days. Those days are fixed by God. It's a prophecy. After the prophecy is completed, I'll enter into covenant with you. I think that is easy to see. Therefore I am saying the everlasting gospel is not just a moral issue. What you are required to do is to do is to know when the days come to their end because when they come to an end he is going to enter into covenant. When did God enter into covenant with the Jewish nation? Under the leadership of what person? Moses we all know. So Egyptian captivity followed by release and then he enters into covenant. What were the days of Egyptian captivity? It was the 400, 430 captivity. After those days then you go into covenant.

Our church has lost its ability to understand the prophetic gospel at a prophetic level and therefore people like myself stand up and teach the third angels message and connected to dates and events people see this as error. The liberal people in our church, all they'll teach you is grace. We discussed that yesterday. That cheap grace that has no power. They are like the Sadducees. We have another healthy portion in our church. Those who are determined to be more conservative or strict. All they will take you to is the history of 1888, righteousness by faith, justification by faith. They'll show you quotes that EGW says the 3rd angels message is justification by faith in verity and truth. Whichever spectrum you look at this issue, when you ask the church whether they are conservative or liberal. They have a gospel message that is disconnected to prophecy. It is in the bible I didn't make it up. It tells you that it's only after a time period of captivity that the new covenant is going to be entered into. Those of you who know your bibles well, you will already have spotted it. This is not original material. Paul copied this. Who did he copy it from? Jeremiah. Go to Jeremiah and you'll see this word for word.

Remember we read in Hebrews 8:8. In Hebrews 8:8 we read "the days come." Jeremiah 31:31 says "Behold the days come." Paul just copied it straight out of Jeremiah 31:31. We're going to read verse 33. I need to ask you a question. The answer is found in verse 32. Why does God need to enter into a covenant with his people? The reason is found in verse 32. Because after this Egyptian captivity these days God entered into a new covenant with his people and what did his people do? They wrecked or destroyed this covenant. So he says he is going to enter into a new covenant, not the same as the Egyptian one because you failed that one. You tried to be saved in your own works which is the 1888 message without prophecy or its cheap grace which means sin and repent for the rest of your life. We haven't gone into this story in depth but you'll remember that I drew a picture like this. Do we all remember this picture? The story that began in Moses's history goes to Saul, David, Solomon, Hoshea and Hezekiah. I showed you this history here is the ministry of what prophet? Isaiah and Hoshea and Amos. Let's look at Jeremiah. Where would you go to find Jeremiah's history? Chapter 1. Once you get used to studying you can see how straight forward it is. I really want to encourage us especially those who feel nervous to see that the study of God's word is nothing but a

repetition. Jeremiah chapter 1. We're going to read verse 3. This is his ministry. If you read verse 2 you'll see it begins with Josiah.

This was the history of Hezekiah. Manassah was his son and he had a son Ammon and then Josiah. Who is the last king that is mentioned? Zedekiah. This is Jeremiah. So Jeremiah's ministry is just before the destruction. Can you see that? So when he says in Jeremiah 31 I'm going to go into covenant with you after those days what days is he speaking about? Right here the days of captivity when God restores the temple. He is going to do that after those days. This is where the new covenant begins. It happens after a prophetic time period. That 70 years is brought to you in the book of Jeremiah, 2 Chronicles, and Leviticus 26. It's a prophetic period. EGW mentioned it. So whether it's the 430 years or the 70 years, we read that the 70 years was parallel to what? The 1260. So what do you expect to happen after 1260 years? After those days of the treading down of the gentiles, what is going to happen? God's going to enter into a new covenant with his people. We know that the everlasting gospel of Revelation 14 is a prophetic message that EGW talks about extensively and we have disconnected and destroyed and separated therefore we have a gospel that is not fit for purpose. That's why we are wandering in the wilderness.

It was God's will that Christ was going to return here shortly after 1844. They had received the gospel and the prophetic message. They understood about 1798 but we failed before this event which was the Second Advent. We entered into a Laodicean condition. God wants to bring us out of that condition and as we've read history repeats and we're now going to go through the 3 angels messages again. The everlasting gospel, the omega as the Millerites went though it at the beginning of Adventism. As we go through these steps speakers like myself are forced to go through the scriptures, and present the gospel as a complete package that God has given to us. The bible says what God has put together don't let any person divide. The gospel is prophetic. It's connected to historical dates. These are the days. What must this be? These must also be the days. Since we entered into Laodicea. What have we done? We've been wandering in the wilderness until those days come to their end and the everlasting gospel comes back. The prophetic gospel that's connected to historical events that God's people are blind to, this covenant. Don't think that you can be saved in the history of the omega of Adventism without entering into this relationship with God without understanding the days because if you do your fate will be like the Jews when their temple was destroyed. You'll remember in the history of Jesus it was a fulfillment of Daniel 9:24-25. 490 years. Do we know when that began? It was the beginning of this prophecy. The beginning of this prophecy began in 457 BC and it's in 2 parts. Part 1 took you to 34. Part 2 takes you to 1844. 27 the cross, 34, 66 the destruction of Jerusalem.

If you don't understand these days, the 490 years you'll be destroyed. I want to remind us that those scribes and Pharisees they paid their tithes, were strict in their diet, didn't lie or steal or cheat and they strapped the law to their foreheads. They were honorable but they were unrighteous and they died in their sins. So if you believe having heard the truth that it's ok to be saved without understanding this information, the grace is simple, the gift of God undeserved to us, then you'll face the same fate that God's people faced in this history where millions of God's people rejected Jesus the messiah and his forerunner John. They were in front in them and they still would not believe that the days were fulfilled and that God was entering into a covenant with them.

Whether it's the 430 years of Moses, the 70 years of Babylonian captivity. The 490 years that brings you to the history of Christ and Paul. The story is always the same. We have now come to the history of the 1260. We've come to 1798 and the 3 angel's messages were given again. Many people accepted. Thousands didn't. EGW says those people that rejected this message were the same people that crucified Jesus. Their behavior was the same. We know this is a prophetic gospel because in 1798 the first angel's message comes and it says judgement is coming in 46 years. So he is predicting. The prediction is prophecy and its part of the gospel but the church failed in its mission and went into Laodicea and now this work is being offered to every single one of you. Whether you will be willing to walk away from your old life, the life that is willing to separate morality from prophecy, the life that was served for yourself, your family, whether you will believe that the days have ended. The question mark, that event has already occurred. And not recently.

We're in the final closing moments of the omega of history before verse 45 comes. If you believe these truths, even if you don't understand everything, because it's too fast and too much information. If you can see that these things are in agreement with the word of God then you need to make a decision if you're going to give up your old life and become a messenger of God and not only begin to believe these things yourself but begin to share them with your friends and family. We have 2 days left and in those 2 days we're going to understand what the Laodicean message is, we're going to give you the date where this question mark is. We're going to give you a brief overview of the steps that lead us to verse 45.

Let's pray. Heavenly father, as we bow before you. If your word has been spoken today, if the Holy Spirit has touched the hearts of my brothers and sisters. Not through any emotional response but through the conviction of the Holy Spirit, may you show my brothers and sisters individually and then hopefully as a group of people what your work is for them. If they would be willing to be your servants and to learn of the 3rd angels message. To understand the prophetic gospel and begin to share it with the church in preparation to share it with the world. This is my prayer in Jesus's name Amen.