

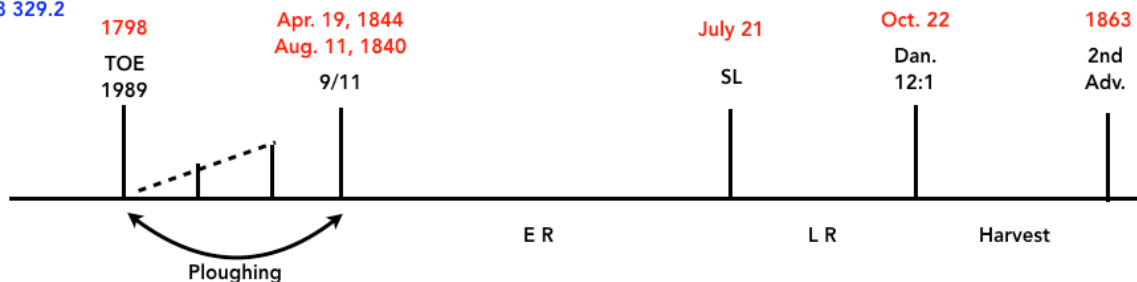
TIME IS NOT OUR TEST - TESS LAMBERT

Alberta Prophecy School 2019

Everything that we study this week, I really do believe as best as I can think everything, is going over one framework. And those are the frameworks of our reform lines. So before we get into our other subjects, Acts 27, Battles in History, I first want us to consider our reform lines. So we are going to spend most of our time just studying those reform lines. So that when we go into our history we know what we are laying them over.

144,000

GC88 329.2



We'll start with the reform line of the 144,000. Begins in 1989 at the time of the end. Then we would mark 9/11, Sunday Law, Daniel 12:1 (Close of Probation), Second Advent.

This is our basic framework of the line of the 144,000. You can see four periods of time. If we were to take the model of agriculture: first of all there is a plowing...1989 to 9/11, from 9/11 to SL is the early rain. S/L to Daniel 12:1 is the latter rain. And we know from Daniel 12:1 to the second Advent is the time period of harvest. It's also what we call Jacob's time of trouble.

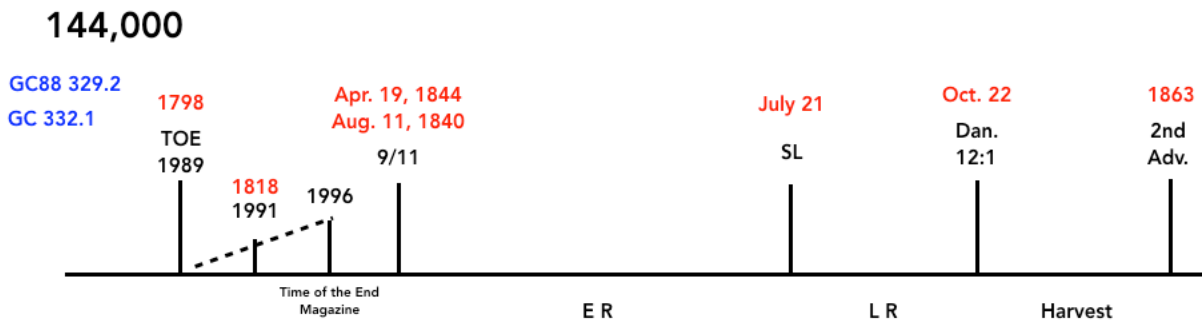
So, it's these four spaces, four periods of time, the four steps of agriculture from plowing to early rain to latter rain to harvest. Over this we can lay the line of the Millerites. The beginning of Modern Israel.

Time of the end is 1798. 9/11 we can mark two dates that we bring together-April 19th 1844, and Aug. 11th, 1840. Sunday law is July 21st, 1844. And their close of probation on October 22. The second Advent we are marking as 1863, what should have been 1863. That's something that Elder Parminder has put in the record based on the 2520 and the 19 years. But if you are unfamiliar with the date of 1863 being placed over that waymark, you can at least recognize that it was supposed to meant to be in that history.

So we take these four periods of time and we can bring them into Millerite history and see 1798 and 1989, the two times of the end. 9/11, then Sunday law, then Daniel 12:1, and finally 2nd Advent. These are the four main periods of time. Within this first period, 1989 to 9/11, we can mark an increase of knowledge until it's formalized.

So from the time of the end we know that knowledge increases. If we were to go to Millerite history:

“He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people. “ ...GC88 299.2



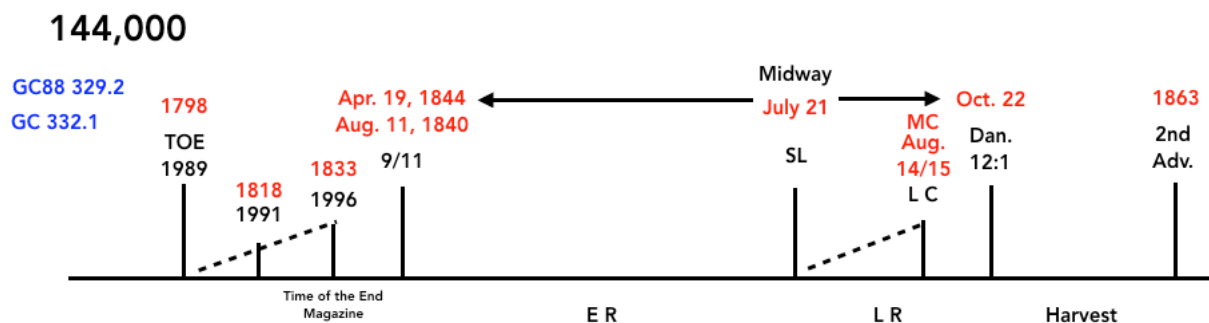
She's speaking of William Miller, she says that he had devoted two years to the study of the bible. When in 1818, he reached the soul conviction that in about 25 years Christ would appear for the redemption of His people. So here we mark 1818.

In 1991, Elder Jeff starts laying out Daniel 11 verse 40 to 45. This becomes important, something that we are going to continue to revisit. This two year history: 1989 to 1991, particularly where we can see the external events. It swells until 1996. In 1996, we have the Time of the End magazine, and that message was formalized.

Great Controversy 332.1

“In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors.”

His work was formalized in 1833.

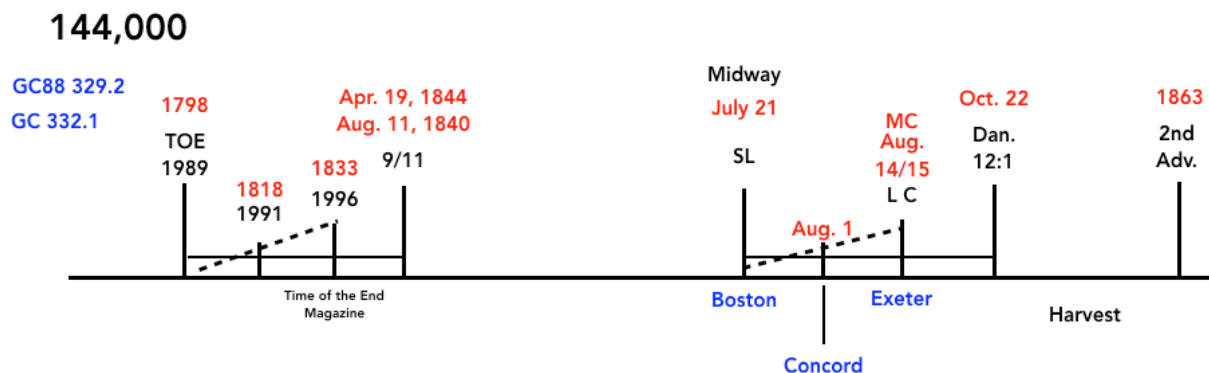


So the very beginning of the reform line for this movement and for Adventism, it opened with an unsealing at the time of the end. Then there is an increase of knowledge, it's formalized, and then you're tested on it. When we come to the end of our probationary period, if we were to consider Sunday Law, what begins at Sunday Law? There's an increase of knowledge, what you could call a swelling, until you come to the waymark of the Loud Cry. If this was Millerite History, July 21 started a swelling that swelled until the midnight cry of August 14/15. And then the test, October 22.

"At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22d October, 1844. The Midnight of this dark stupid time would be about July 20th. S.S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before."

Second Advent Waymarks and High Heaps or a Connected View, of the Fulfilment of Prophecy, by God's Peculiar People from the year 1840 to 1847.

by: Joseph Bates



This is a quote by Joseph Bates in the Pioneer writings. He says "at Midnight a cry was raised",

Q. When was Midnight?

A. Midnight was July 21, midway between April 19 and October 22. So prophetically they see July 21 is midway or midnight. It's when the cry begins.

"The bridegroom is coming, go ye out to meet him, then all the virgins arose and trimmed their lamps. We have already shown that the tarrying time for the bridegroom by the prophetic periods was 6 months, from April 19 to October 22. The midnight of this dark time is about July 20th."

He's off by one day, it was July 21.

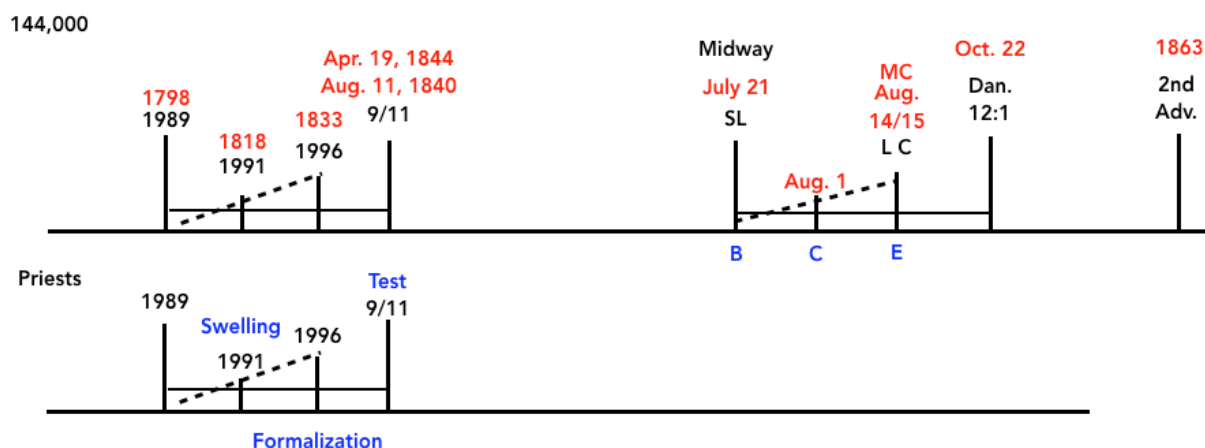
"Here Samuel Snow gave the true midnight cry in the tabernacle in Boston at this time. And it was received by the virgins in a different light than it ever was before."

So this is the Boston Camp Meeting. July 21 marked the Boston Camp Meeting. We know that August 15th was Exeter.

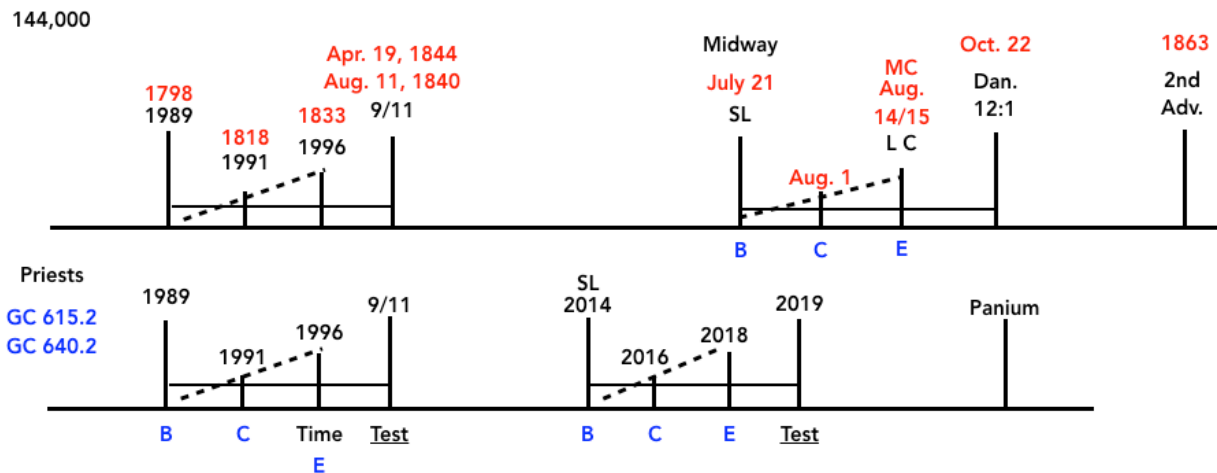
"...at midnight in the dead of the night of the tarrying of the bridegroom, the cry was raised. A camp meeting was next held in Concord somewhere about August 1. Here we afterwards learned, the cry resounded throughout the camp."

Q. Where does the cry next sound?

A. It's not Exeter, it's Concord. On the 12th of August another was held in Exeter. So between Boston and Exeter, there is another camp meeting. This is the camp meeting of Concord, August 1. So from July 21 and the camp meeting of Exeter that began August 12th, if you consider the beginning of Exeter's camp meeting, Concord is also midnight, or midway between July 21 and August 12.



So we have at the very beginning of our reform line and unsealing of a message, it swells, an increase of knowledge, formalization, and a test. We come to the very end of our reform line and what we see is a repeating pattern. Here we have Sunday Law: there's a swelling,



which is an increase of knowledge, it's formalized at the Loud Cry and there's a test. So this is the exact same pattern.

We could see this also is the swelling of the cry, and we could see this also as an increase of knowledge. That's an identical, repeating structure. If we were to bring this down and consider the reform line of the priests, we have the same beginning: 1989, it swells to 1991, its formalized in 1996, and then the test, 9/11. It's the same pattern.

The same pattern that you could call Boston Concord, Exeter, Test.

Then from 9/11 we could then mark 2014, 2019, Panium. 2014 becomes Sunday Law. There was an increase of knowledge, it's formalized (2018), and then a test (2019). So we're taking this structure, Boston, concord, and Exeter, and bringing it down to this structure. We can already see with external events and also with the internal message that there is a waymark between 2014 and 2018, and that is 2016. Major external events, the battle of Ipsus, and also our understanding of the first verses of Daniel 11. So, with the reform

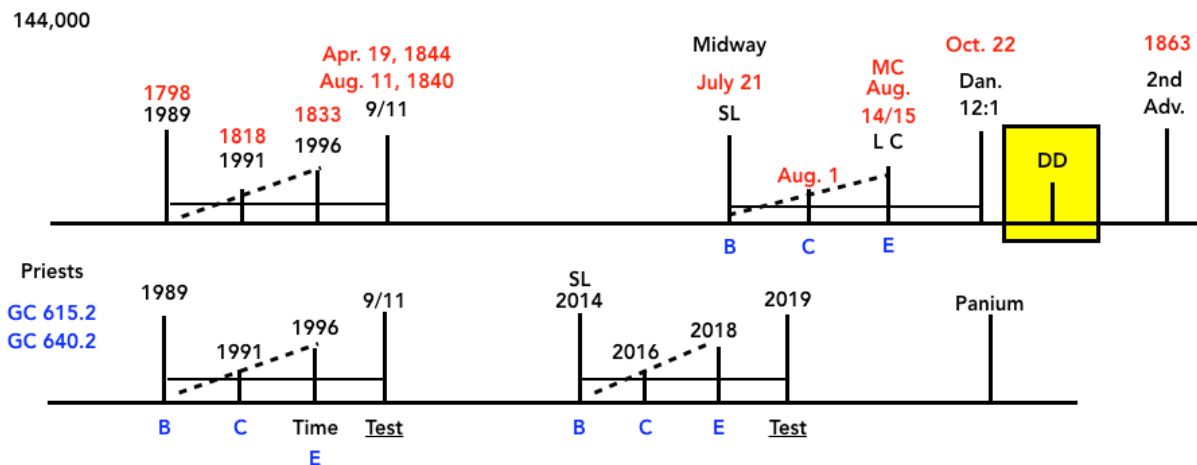
line of the priests, we see that same structure as we have in the line of the 144,000, of Boston, Concord, and Exeter followed by a test.

I want to refer us to a couple of quotes. Ellen White is talking about the events after the close of probation. Both from The Great Controversy. First from GC615.2, and also from 640.2.

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.

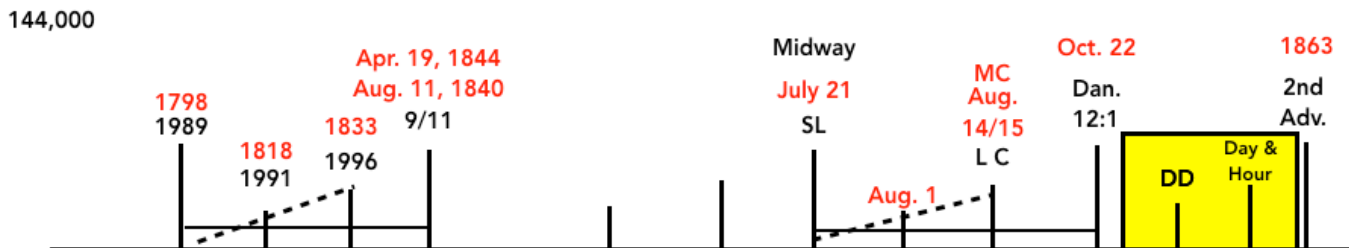
It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the “rulers of the people.” “It is expedient for us,” said the wily Caiaphas, “that one man should die for the people, and that the whole nation perish not.” John 11:50.

This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.” GC 615.2



So she's describing in this history, after the close of probation, there is a death decree. Down to 640.2, she's laying out the events that lead up to the second advent.

“The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. “
GC640.2



So, there is a waymark after the death decree, before the second advent, when the “day and hour” are given of His coming. What I want to suggest is that this is also a repeating pattern. That Daniel 12:1 is Boston, then you can mark Concord and Exeter. If we were to bring this down to the reform line of the priests, 2019 to Panium, there must be two way marks. One of them, taking it from the above line, would be this concept of a decree. And the second, this way mark of Exeter, would be a message in relation to time.

It's a repeating pattern on our reform line. And it's not just "1989 to 9/11" or "2014 to 2019", it's in every single dispensation, that's what I'm wanting us to recognize. When we come to 1989, there's an increase of knowledge, formalization, test. When we come to 2014 there's an increase of knowledge, a formalization and a test. But also, right from the close of probation there also must be an increase of knowledge, a formalization and a test. It's within every single dispensation.

So from 1989 to 9/11 we see that structure. It therefore must be repeated between 9/11 and 2014. This dispensation must have a Boston, Concord and Exeter. The waymark of Boston is a message unsealed. It isn't fully understood but its unsealed. The waymark of concord, it's name gives it away.

Q. What does it mean to be in concord?

A. There's a verse in the Bible that says "what concord can Christ have with Beliel?"

Q. What is that verse saying? What agreement, what unity?

A. Concord means to come into union. If any of you play music or even in your singing. Your singing must be in Concord means that it's in harmony. If you have two chords or a selection of notes in Concord they make a distinct sound, a harmonious sound. *A chord*

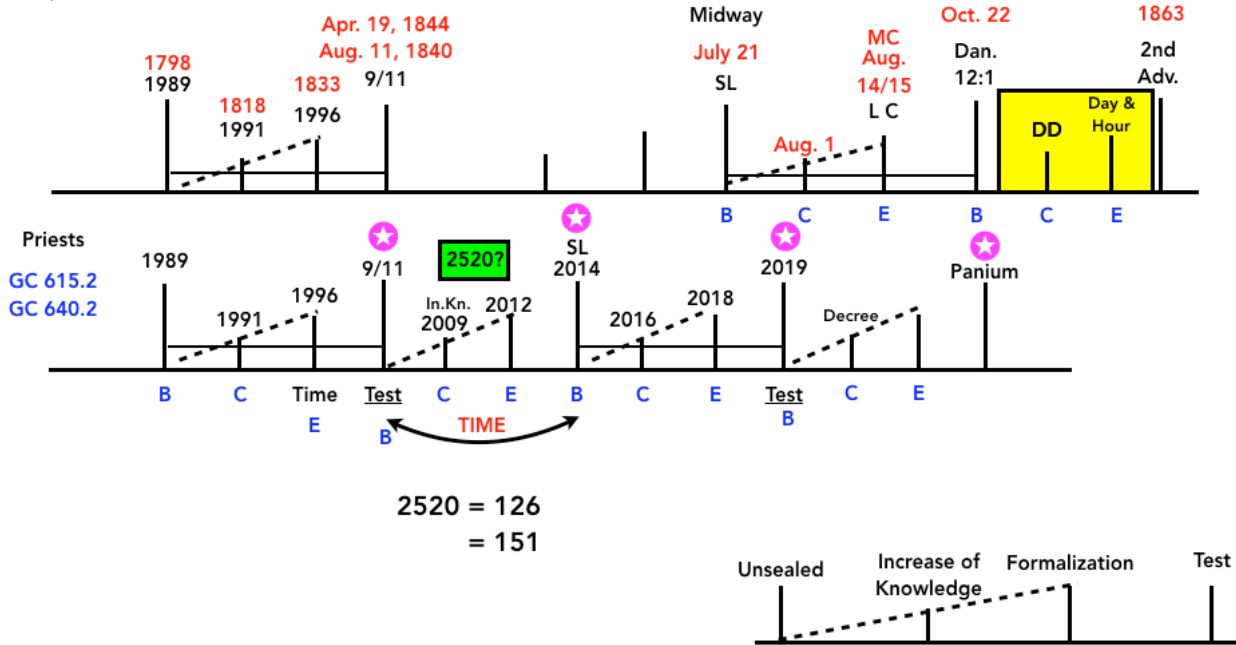
So, when we think of Concord, it's unity. Here, a concord at the death decree, you have the worldly unity. That's why they've been able to make a death decree, they've come to a uniform decision. And we aren't going to go into all of the examples of that but it's a characteristic of this waymark. This is a waymark of Concord.

We started by saying this, these four periods of time. Within every one of those periods of time, there must be a message given. It must swell, be formalized and then be tested upon it.

Q. So what is the message given between 9/11 and 2014? What is this swelling? What's the message between 9/11 and 2014?

A. I want to suggest that it's the message of the 2520. We won't go through that in detail now because it will be discussed in a later study.

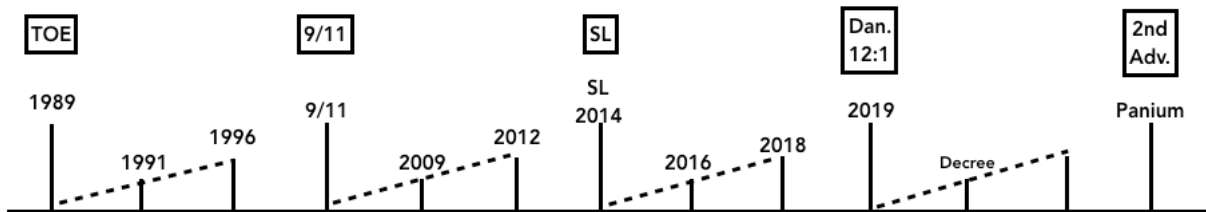
144,000



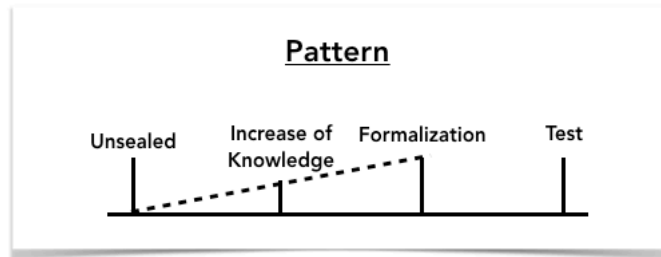
Particularly because we want to look at the external events of that history. At 9/11 the 2520 is unsealed. In 2005 it's laid out, but it isn't fully laid out in it's completeness until 2009. 2009 will be highlighted in a later presentation because of the external events that happen here, but I'm suggesting this is the waymark of the increase of knowledge on the 2520. This is at the school in Arkansas where Elder Parminder lays out the study, The 2520 Revealed. 2009 is an increase of knowledge. It continues to swell because this is the dispensation of time setting. This is when time is introduced to the movement, and it's introduced through an understanding of the 2520. So it's unsealed at 9/11, it swells in 2009, it's laid out just like in 1818 when that message is known but it hasn't completed until 2012. And the 2520 has developed into the 126, and the 151. And we know that we can expand on those concepts. But the message if the 2520 hasn't reached the full swelling of the Loud Cry until it's understood with the concepts of the 126, and the 151.

So from 9/11 to 2014, you have that same repeating pattern. First of all, a message is unsealed. Then it swells, which we'll call the increase of knowledge. It's a period of time but it's also a way mark. Then it's formalized, and then there's a test. This is the repeating

Priests



2SM 389
1SM 188.3



pattern that we find in every single one of those four time spans: a ploughing, an early rain, a later rain and a harvest.

So I said, first of all, that Concord has its characteristics that you find at every concord marked on the reform line. So does the waymark of Exeter. Whats the name of the Magazine from 1996? It's the TIME of the End magazine. Whether we fully understood it or not, time has entered our reform line and become a subject. This is a message of time in 1996. It's in the very title.

2012 is just more of an understanding of that message of time.

2018 is time.

So the waymark of Exeter (SL-2nd Adv.), the day and the hour, is time.

The waymark of Exeter also has peculiar characteristics that it threads through every waymark marked by that camp meeting. It brings with it a message related to time. You'll see that right from 1996, it's not just something that came later. It has been in our reform line from the very beginning. So, if that's the characteristic of Exeter, we see it again at

2012. And then again at 2018, and we'll see it again between 2019 and Panium. So there is this development of the message within every dispensation.

I want us to think a little more about these time periods: 9/11, 2014, 2019, Panium. Just so we can differentiate between them.

Q. By the way, what does that mean for the line of the 144,000?

A. There must be two way marks between 9/11 and Sunday Law. This cannot be empty space for the 144,000. So for the 144,000, Raphia and Panium, I want to suggest that's what they are. They ARE on that line, they MUST exist in this empty space of 9/11 and Sunday Law.

So we have an increase of knowledge, a formalization and a test. Q. What is this test from 1989 to 9/11? What's the message given that we are tested on?

A. We have the message of Daniel 11:40-45, there's also a message of reform lines. These are the messages that have been given that we were tested upon.

Q. From 9/11 to 2014, what is the message?

A. 2520 and time setting. This is the test from 9/11 to 2014.

Q. From 2014 to 2019, what is the test?

This is one of the things that I want to highlight at the very beginning.

Q. When is time setting a test for the priests?

A. Between 9/11 and 2014.

I think there can be a dangerous concept that somehow just because it was accepted in this history (2014 to 2019) that it was a test for our dispensation. Time setting is not our test. November 9 is not our test. It has not been a test for this movement since 2014. It's not the test of the Midnight cry. November 9 is not the test for the Midnight Cry. That concept of time setting was a test in this dispensation (9/11 to 2014) just like Daniel 11:40-45 was a test in the dispensation from 1989 to 9/11.

So there is a temptation to think somehow that when we accepted

November 9, we know what the test is and that we have passed the test. First of all, time setting is not the test for this dispensation. The fact that it was accepted last year just meant that we have to resit it. And when it was presented it was not fought against. The vast majority of people did not fight it. The reason they didn't fight it is because it wasn't their test. We've already passed that. By the time they resit the exam, they're okay with it.

Our test in this history (2014 to 2019). First of all it's not time setting. Second of all it's not November 9. November 9 is just giving us a date or an "end point" of the test. It's not the test itself. If I was a teacher and I said we're going to have an exam July 30th, just knowing the day that you sit the exam doesn't help you pass it. It helps you to turn up. It's helpful. But it doesn't help you pass it. You still have to sit it. Knowing the day you have a test in school doesn't give you the answers of the test. It just gives you a frame work. It gives you a day you can arrive at, but it is not the test.

Time setting was a test from 9/11 to 2014. It is not part of the midnight cry test in this history. So, every dispensation has this repeating pattern and it might look complicated on a board but if we can just break it down to this one concept that in every history there must be a message that we're meant to learn that helps aid us in growth. Then it becomes more simple. That each one of these way marks, 1989, 9/11, 2014, 2019 mark the beginning of a message. And that message is going to test us.

So let's say it's 1996 and I'm at church and someone comes to me and they hand me a magazine. The Time of the End magazine. I open it up, and I read it. So I read the Time of the End magazine in 1996, it's giving me the message of Daniel 11:40-45, also the message of reform lines....someone gives this to me in 1996:

Q. When am I tested on it?

A. The minute I've been given that message I'm tested. I'm tested in 1996 on Daniel 11:40-45, and I'm tested on reform lines.

This history, 9/11 to 2014, 2520 swells, 2012 its laid out and we understand the 2520 and time setting, 2014 or 2012?

2012.

This is a little bit simplistic. We can mark the close of probation as a test. But the test is back at the formalization. It's progressive, the date is the day you hand in your papers, it's not the day that you sit the test. In the 1989 to 9/11 history, the moment I'm given a Time of the End magazine, I accept or reject it. I don't wait until 9/11 to sit the test. 9/11 to 2014, I don't make my mind up on time setting on some special day in 2014. I've sat it, and either passed or failed in 2012 and I'm given time to adjust to it, to understand what it means, the implications.

Q. So the message of the test in this dispensation from 2014 to 2019, when is our test?

A. It's not November 9. Our test is in 2018 at the midnight cry, and just takes a period of time until November 9 when we hand in our papers. But the message is the test. It's understanding the message and the implications of it.

I want us to just consider going back to October 3 when November 9 was presented. On the evening of October 3, November 9 was presented. And because November 9 was presented, people identified it as the midnight cry. And then on the day it was presented, at prayer meeting that night they all stood around and talked for hours. No one argued about November 9, why? Because it wasn't our test. No one had a problem with the day. No one in the room had a problem with it, although some have left the message over it, no one in that room had a problem with the day. What people were battling over, was not the afternoon presentation on November 9, they battled over the morning presentation. The same day the test was given but people didn't identify it as the test, they still thought it was November 9 and time setting. The test was the morning, and the test on the morning of October 3 was the test of conspiracy theories and politics. We need to go into more detail to understand what that is, but that starts giving us an idea of what our test for this dispensation is. The test for the history of 2014 to 2019. Which then shouldn't surprise us why we have all these external events in this history.

There's one other point that I will make then we'll do some review and continue.

Q. What makes these messages so hard to hear?

A. In 1996, a message is given. The Time of the End, Daniel 11:40-45, reform lines.

I want to give you a quote: 2SM389.3 - 389.5

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages.” 2SM 389.3

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. “ 2SM389.4

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.” 2SM389.5

Q. What is she saying?

A. No new Organization!

Q. What begins to happen in this history?

A. New organization.

Q. Can you see the problem?

Q. Why are people rejecting this, and fighting over it, what elder Jeff was doing and presenting?

A. Because they have Spirit of Prophecy quotes, that when they read them, it says that at the end of time when the closing work is occurring, there is to be no new organization...that would be apostasy.

So people fall away, even people who have been in the movement for years (and they don't just wake up “one” morning, it's been a journey

they have gone on that has caused them to do that). But they wake up one morning and they say “wait a minute, there isn’t supposed to be a new organization”. And then they reject this movement and they fall away.

Another quote 1SM188.3
Ellen White has a vision:

...“The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again.” ... 1SM 188.3

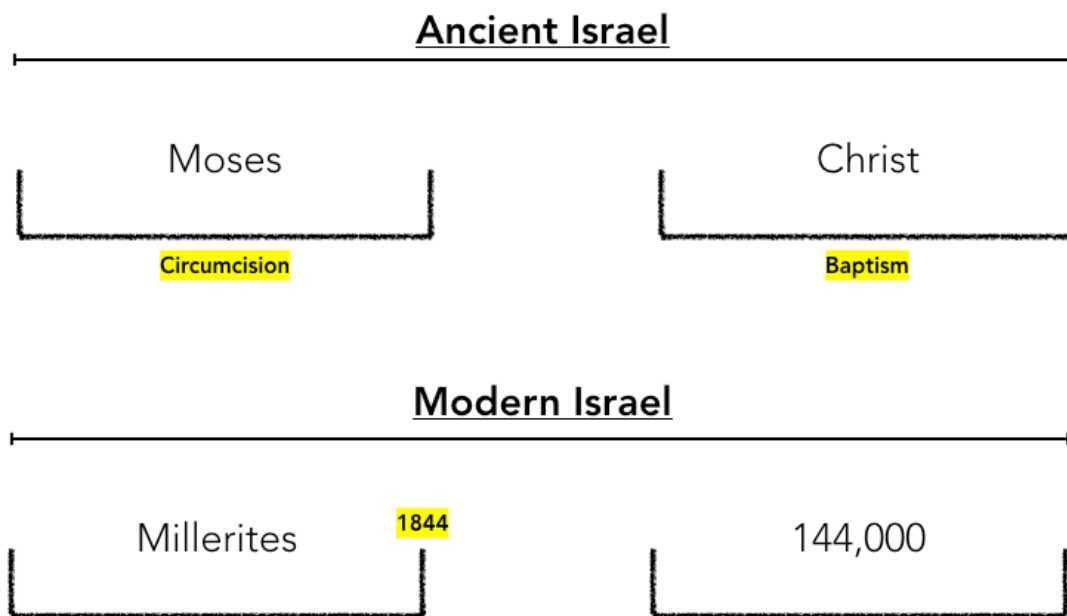
Q. What is she saying? Time will never again be a test.
What are we saying in 2012? What’s our test?

A. Time.

Q. So people who’ve been in the movement for years, who accepted time setting, people who’ve been in the movement for decades, they reject this movement and go back to the church and what do they start saying?

A. That we’re in apostasy, because Ellen White says there is no new organization and no new message hung on time.

The disagreement people have with what we are doing, particularly when we come to a test is with how we read. It’s a reoccurring cause of disagreement. The reason I want to highlight this now is because this isn’t going to be something that goes away. It’s going to continue to be a problem. Hopefully, if you’ve been following this movement, and you’ve heard these messages, you’ve recognized how we understand these quotes within their context, in the framework. We understand what she is saying, and why she is saying it and we’re not shaken by those statements. But for people that read a certain way... that just take those quotes and drop them straight into our history without considering their context...considering why she is saying it, and what she is actually meaning to say, they trip over them. And it causes them to reject these messages. So 1996 is a message. It goes against a straight reading of the Spirit of Prophecy if you take them without considering the framework. 2012 is a test goes straight against Spirit of Prophecy if you don’t consider it in its framework. 2018, this history is not going to be any different.



The reason I (Tess) have been saying, I think I've been misunderstood when I say this that we need to go back to 2012, is not because we need to accept time setting...we've done that. It's not because we have some repentance and some work to do. The reason we need to go back to 2012, is because we need to understand how we read. It's going to continue to be a cause of disagreement, if we don't come into unity with how we read. And I still believe that while from the time of the end, it's not a methodology that began here (9/11), it began back in the 90's when we learned how to read these quotes.

But when we consider how we take these quotes and how we understand them, in 1996 we were perfectly okay with these quotes because we understood what she was actually saying.

In 2012, all of a sudden we weren't, why?

Because we are not applying our methodology consistently. If we're going to take something that she says, and we're going to take it as it straight reads, then we are going to have problems. In 1996 we know to take it in context. All of a sudden in 2012 we're not doing it anymore. And we're going to trip over it again just like we did the if we don't become consistent with that method.

I don't want to go into a lot of detail here, I just want to highlight it.

Q. What problem does Christ keep coming up against? What does He keep having to face?

A. The writings of Moses.

Q. Why?

A. Because the pharisees didn't know how to read them.

Conservative Adventists have and love and cherish the writings of Ellen White. But do they know how to read them?

So in this history, Christ is doing two things. First of all He is showing them how they should have read it, because He is saying you never understood it in the first place, otherwise we wouldn't be here.

Second of all, He's also seeing that there's been progression.

Here, (Moses) it's circumcision. Here, (Christ") its baptism.

To come into this history and say that you need to be baptized and that circumcision is no longer a test, is to reject the writings of Moses if you take them as they read. People haven't been able to move from Moses history into the next one. And to push circumcision in Moses history is accurate, to push it in Christs history would have been apostasy.

That was the beginning and end of Ancient Israel, how about the beginning and end of Modern Israel?

Q. How do we treat Ellen White and the Pioneers?

A. First of all we need to know what they were originally saying and why we need to see it in it's original context.. We need to see it in its original context. But we also have the issue of progression. What is said here (Millerite's) is not necessarily exactly what it says here (144,000), no more than circumcision and baptism. We have to see it in its history.

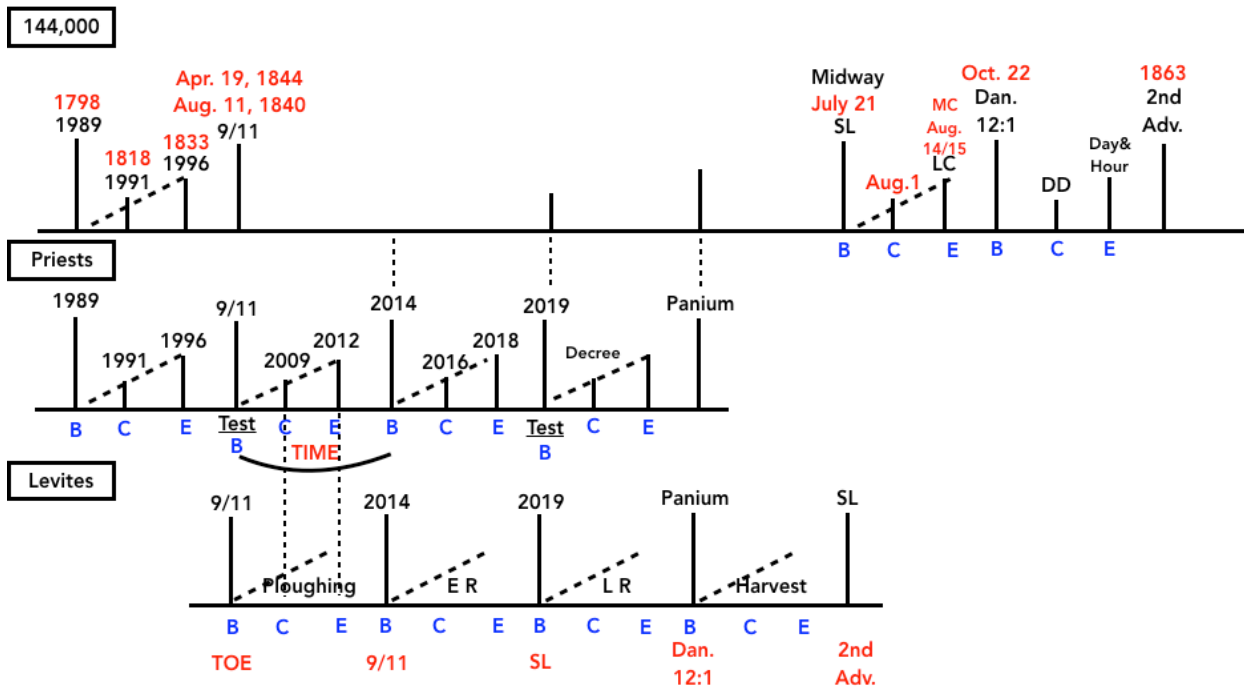
Perhaps we don't realize how radical the message of baptism was. How they could attack Christ and say that He was attacking the work of their pioneers, of Moses and of Joshua, and of the Patriarchs and

the Prophets. What they say to John the Baptist about destroying their work when he baptizes these people, today the same arguments will be made against us, that we are destroying the work of our pioneers because first of all they don't know how to read them. Second of all they are not seeing progression.

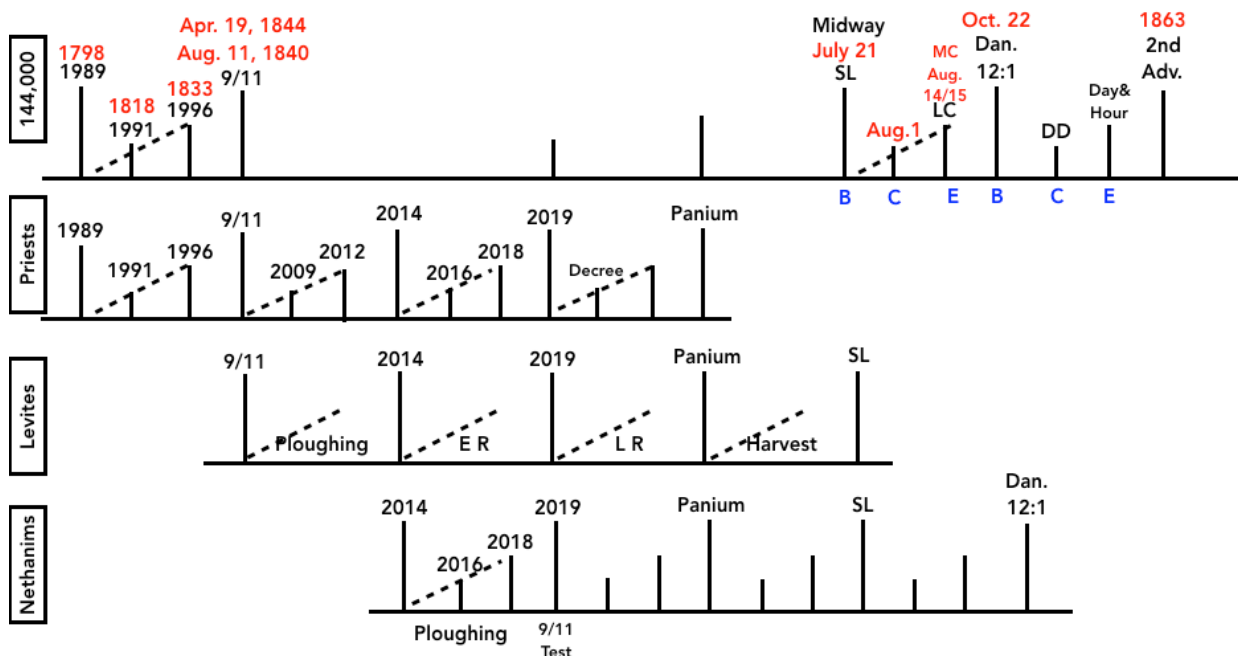
God didn't take us through 6000 years of history for no reason. We are also meant to grow and develop, in a way that was not possible for other people. For example, the Millerite's, 1844, those that successfully passed their test...they're not even keeping the Sabbath. They're breaking the ten commandments. If you were to go back into the dark ages and see, for example, Luther. He was really not a nice man. He condoned genocide, he asked for it. The way he fought. Morally, though, he was strong and he was exactly who God needed, he had lot's of failings. But he rejected the sabbath, he clung to Catholic teaching..he was wrong in many ways. But that was not a test for him then. It's continuing to grow and develop. We have to mark progression in this history (144,000) not stay in 1844 or 1888.

We also have to understand what they originally meant when they wrote what they did. The same way Christ comes here and they think its a radical new teaching. First of all Because they didn't understand Moses, but second of all because they haven't been willing to progress. So this is why it's a continuing problem. In 2012, it's highlighted again but it's a problem back here (1996) when you have people saying there's no new organization, our leadership cannot be passed by...it doesn't matter how bad the conference gets, the ship sails through to the very end. I've heard all of those arguments presented from conference church pulpits. That's their logic. But they're not understanding how to read anymore than the pharisee's do, when they say in this history (Christs) that God would never forsake the line of David.

That's a bit of preparation because we are going to be saying things in this history (2019) that you might think go directly against the Spirit of Prophecy. I want to say that they don't, but we have to be consistent with how we read her writings, how we understand what she meant, and how they apply today.



When we look at the line of the levites, it moves one dispensation across. We mark it from 9/11. From 9/11 to 2014 is their ploughing. 2014 to 2019 is their early rain. 2019 to Panium is their latter rain. Panium to Sunday law is their harvest. And in every one of these periods of time, we must identify Boston, Concord, Exeter (repeat). 2009 there are external events. 2012 there are external events.



Now I want to particularly consider the Nethanims. They begin their reform line from 2014. 2014 is the time of the end for Nethanims, for the world. They must have an increase of knowledge, a formalization and a test. They must experience the same from 2019 to Panium. From Panium to Sunday law. From Sunday Law to Daniel 12:1.

Those four dispensations.

So for every living person today who is not an Adventist. They have existed on a form line since 2014 as a movement.

Q. What's testing them? What's preparing them? What is this early work of ploughing? Who's doing that, because it's not us? This movement (us) is not doing this early work of preparation in the Nethanim. We also don't do the early rain or the latter rain, but we'll get to those periods.

Q. What's preparing them?

A. Since 2014 there has been an escalation of external events. If you think how different the world looked back in this history before 2014 it's no wonder that it's become so toxic so quickly. It's what's dividing already, two groups of worshippers in the world. Two classes of people. And this is occurring completely through external events. So 2014 is the beginning work, it's preparation. 2016 is an increase of knowledge, it's the election, the 2016 election. 2018 it's formalized, and 2019 is their 9/11 test.

I want us to note that the external events are doing this. So whatever they are going through in their history of 2014 to 2019, must be what we went through in our history of 1989 to 9/11.

Q. And what prepared us? What was our plowing work?

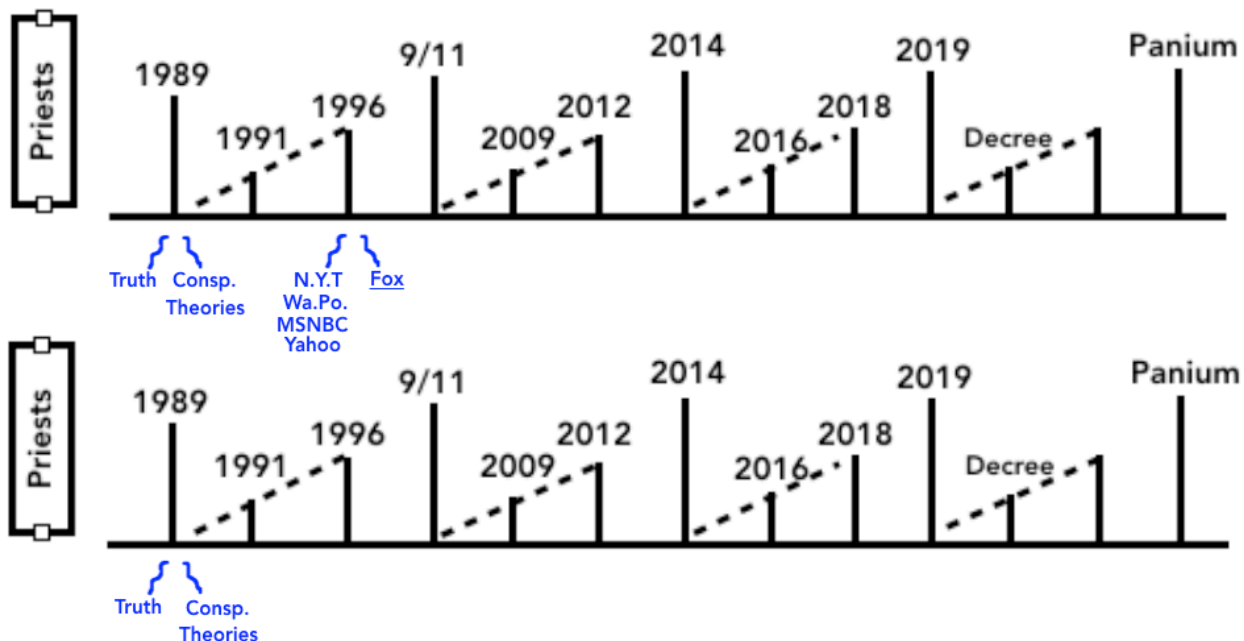
A. There's a Berlin Wall, ...external events. What I want us to particularly note is that from 1989 to 9/11, it's the work of the 3 angels message. A prophetic testing message that divides two group of worshippers.

Q. But is there only one message in this history?

A. No

If you take one message and reject that, what else are you taking hold

of? You must have an alternative, there must be something else that you believe.



So in this history from the time of the end there are two streams of information. You have two choices, two different narratives. One is the truth, and one is what we are calling conspiracy theories. 9/11 you have the same issue. It's the theme of our reform line.

Q. Many people in Adventism reject 9/11, why?

A. Because they listen to Walter Veith and they hear Islam never attacked, it was an inside job, it was the work of the United States and George Bush, and the Illuminati and the secret societies. And they will reject this movement because they will refuse to see that Islam struck at 9/11. So even though there is clear external evidence, they see the conspiracy theories and it causes them to reject this message. 1989 you have the same thing, people believe that the fall of the Soviet Union was Gorbachev and an inside job. They don't see that it was the fall of the king of the south.

There are many things in this history that are not recognized because

of these conspiracy theories. 1996 the formalization of the message, there are two news streams set up online. In 1996, you have the New York Times go online. It's an old newspaper but it goes online. The Washington Post goes online, as well as MSNBC begins and Yahoo News begins.

And on the other side of the spectrum, FOX begins. This is the work of Rupert Murdoch.

Q. When did Rupert Murdoch set up his first news organization?
1989 in the UK (The Sun?).

A. He began it in 1989, and he moved to the United States in 1996. These external events perfectly fit the progression of our reform line. You can mark Rupert Murdoch in 1989, and you can mark all the people that are connected to FOX news in 1989: Roger Ailes, Bill O'Reilly. And in 1989 you can place Bill O'Reilly in 1989, and its in 1996 that they all come together to form FOX news network.

So in 1996 you have this issue with two streams of information. But it goes through all of our waymarks. It's the theme of these two streams. And you can see that, not just in this history (1989 to 9/11) where these streams first show themselves (News Streams), and it should be noted that conspiracy theories did not begin with FOX news, but what they did is they came together in a way that's going to impact future events in a way that I think that we are only just beginning to grapple with.

Internally, 1989 to 9/11, you have two streams of information. You have a message, you have Elder Jeff, Time of the End magazine, he's talking about reform lines and Daniel 11.

This true stream of information.

Q. Now if I was a critic, would I look at this (1989 to 9/11 details) and say it was perfect?

A. If I was a critic, I would come to you and say "why are you saying the king of the south is defeated? Why is there all of these bits missing?"

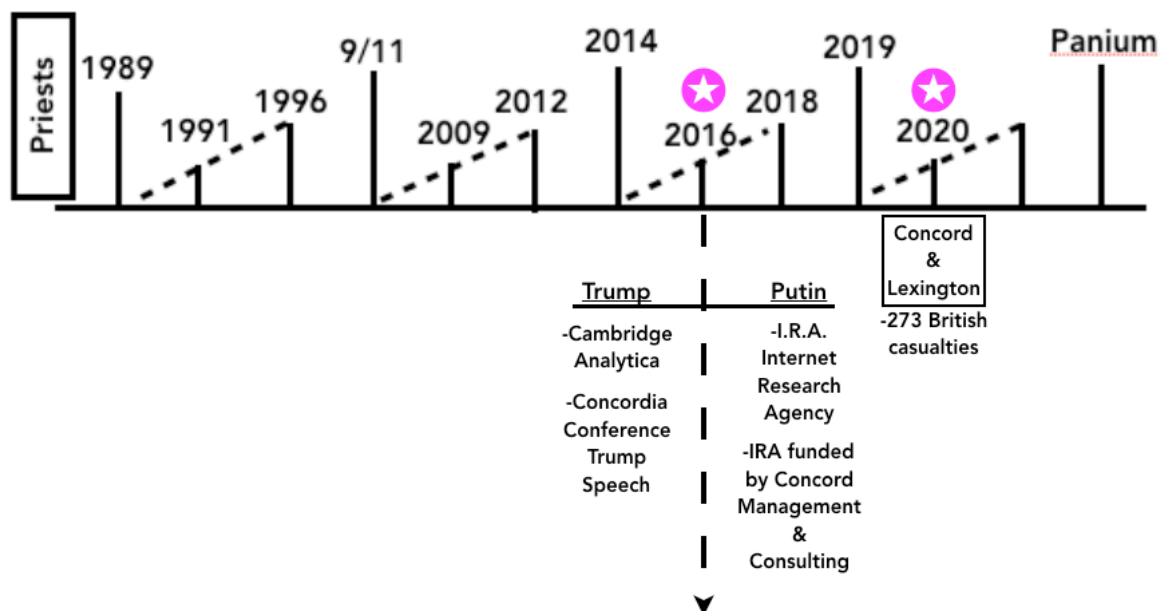
I might have a problem with it.

What I want to say is that it is perfect for its dispensation. And then it

continues to grow and develop, but it was perfect for the time that it was needed in. So, we have what we want to call is a perfect message...we also have an alternative. We also have the church and their explanation of events. Particularly when it comes to Walter Veith, but there are others that worked with him. Good moral men, some of them really nice. But they worked with him in sharing these conspiracy theories.

2014 to 2019 is no different for the Nethanims. You must for the Nethanims have two streams of information. Two different stories about what is happening globally. You have many of them saying in 2014 that we are under the judgment of God, and the reason we are under judgment is because our nation is immoral. We have school shootings, not because of guns but because we don't allow prayer in schools. We have natural disasters, not because of global warming because we don't believe in that either, we have them because of gay pride marches. They're rejecting clear external truths to favour conspiracy theories and to bring about this judgement of God. And so you have conspiracy theories.

We also therefore must have truth. A true stream of information. And this true stream, for the dispensation that it is in, must be perfect... however we want to define perfection. And we have a Boston, Concord, Exeter, ; Boston, Concord, Exeter.



If you've been following the presentations and you've seen some of the way marks that are being put into place...there's a waymark after 2019 that we usually term "the counter revolution" (2020).

I'm suggesting that's the way mark of Concord. What do we mark in 2020?

We mark the counter revolution, but we also pick one particular revolution, the American Revolution.

Q. And what battle is that?

A. It's the battle of Concord and Lexington. It's a characteristic of this waymark. Back in 2016, you have disinformation is shared from two sources. One, it's shared directly from Donald Trump. The other is shared from Vladimir Putin. Trump shares it through Cambridge Analytica. Putin shares it through an agency known as the Internet Research Agency (IRA). He set it up between 2013 & 2014. It's first work was to spread disinformation on the Crimea invasion in 2014, the incident with Ukraine.

So in this history you have Trump beginning to use Cambridge Analytica, and Putin beginning to use the Internet Research Agency. It's in 2016 that both of these parties use it to interfere in the election. Cambridge analytics did it's work in the shadows. It wasn't open information in that history until a conference in 2016, it was a huge conference. It was set up in 2011. The first speaker was former president George Bush. It was a seriously influential conference. The CEO of Cambridge Analytica spoke in that conference. He was speaking in front of some of the worlds most powerful people. George Soros was in the audience, as well as world leaders and billionaires. Many people in that audience heard him speak and it was Alexander Nix that spoke at that conference and he laid out how Cambridge Analytica works. And then at the end of his speech he said that "we're also working in the 2016 election" He says that the election is in 7

weeks. Wait and see who wins, and you see who wins remember WHO won that election. He's crediting his own company.

This is 2016, and that conference is called Concordia.

Trump is using disinformation in 2016. Putin is using disinformation through the Internet Research Agency. How does he fund the IRA? Through an external company called Concord Management and Consulting. Whether it's the battle of Concord and Lexington, Concordia, or Concord Management and Consulting it's a characteristic of this waymark. We haven't yet gone back to 2009 to look for it. But you can see its characteristics.

2020, Concord and Lexington, 273 British Casualties. We talk about a waymark between Panium and Sunday law (Nethanim line) based on the number 273. They have characteristics that you can stitch together whether it's a Boston, a concord or an Exeter. It carries with it certain characteristics. So our reform line is really built on this repeating structure or this repeating pattern. And it's not just for the priests or for the 144,00...it's also for the Nethanim.

And this stream of disinformation (Trump/Putin), it exists in their history (2014 to 2019), there is also a true stream. And what it is doing from the very beginning is it's already dividing two classes of worshippers. If we come into our history of the priests, can we enter a reform line in 1989...then reject an increase of knowledge, reject a formalization, and reject 9/11 and have any hope in 2014 or 2019? No.

So when we come down to this history (Nethanim) and we want to engage in the work of harvest, they are already divided. They are divided from 2014. If in 2014 someone starts to hear these conspiracy theories, and they start to turn against (or have been for some time) Obama and Clinton, they imbibe these conspiracy theories about George Soros and globalization and the new world order and secret societies...they take on those characteristics. 2016, their increase of knowledge: they're at a Trump Rally...then in 2018 Trump shows his

characteristics and they stand on his side...2019 they are still on his side and they are turning more against mainstream media...what hope do they have at Panium, or Sunday law, or Daniel 12:1?

As a movement, unless they are an individual and they can repent: which is hard when you've taken on Conspiracy Theories because you distrust everything, but if they are on that side of the issue in this history, then there is no hope. These external events are already dividing two groups of people.

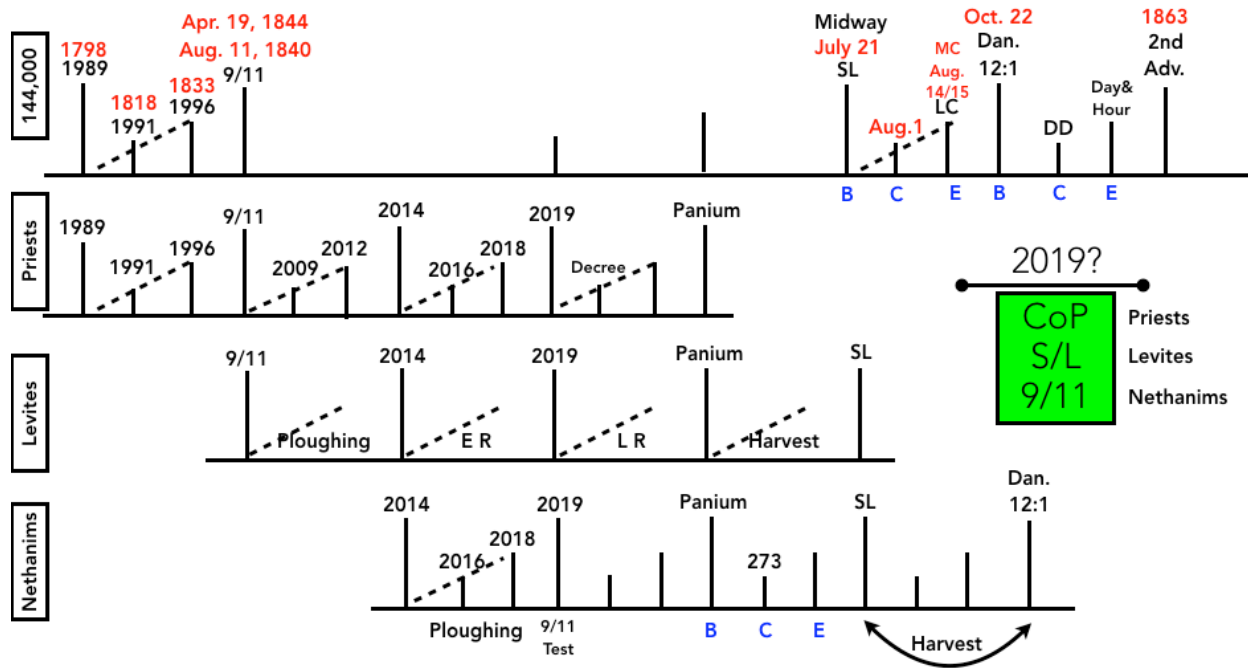
So, to review: we took the line of the 144,000. We played it out as it is from 1989 to 9/11. These characteristics of an increase of knowledge, a formalization, a test. Then we brought that to Sunday Law and Daniel 12:1 and we played out the exact same pattern: swelling of the Loud Cry, formalization, test. It repeats.

But then we also see that there are events between Daniel 12:1 and the 2nd Adv.: the death decree and the message of time. We played them on the reform line and we saw again a repeating pattern.

Based on three witnesses there must therefore be two events between 9/11 and Sunday Law for the 144,000.

For the priests, we played out their reform line. 1989 to 9/11, 2014 to 2019. It's these two main structures, but therefore we must also have a message that's unsealed and begins to swell after 9/11. That was the message of the 2520. The increase of knowledge waymark where we see that outline is The 2520 Revealed. In 2012, it swells to its utmost with the message of time setting. And 2014, we can see the end part of that dispensation. We hand in our papers so to speak.

In 2014, another message is unsealed. It swells to 2016, the US election, our understanding of Daniel 11. It continues to swell until it climaxes in 2018. But we are sitting the test now, and the message has not stopped growing. The test is not time setting, and it is not November 9.



2019, we're going to repeat that structure. It will be a new message and a new test. We have to get to terms with this one so that we are ready for the next one. What people keep tripping up, every single time a message is opened, no matter which dispensation, they trip up over how we read. And the reason they're doing that is because they are still in 1888 history. They haven't entered into a new reform line. They are unwilling to see that God would open up light to His people that He would not have given to the pioneers or to Ellen White. They are unwilling to see progression. They are also unwilling to take those statements in their context, and to see how we apply them to our time. It's the exact same repeat that we would see from the writings of Moses in the time of Christ. For a good pharisee, really what they did was explain them by breaking down the writings and giving them clarity.

So, time setting was a test, 2019 is the end point, we hand in our papers but the test point is what we are in right now since the midnight cry was given.

It's the same for the Levites. They have more of an interaction with us. But particularly what they are supposed to see is these external events. They've had their ploughing, then their early rain from 2014 to 2019, again external events that are preparing them. And that pattern continues.

Just to highlight one point, 2019...what is it?

Close of Probation

And?

We focus on our reform line, 2019 is the close of probation. But what else is it?

It's also Sunday law and 9/11. It's all of these things. There is much more happening in 2019 than just our close of probation. We have to also consider it from each perspective. It's not just going to be a waymark of Daniel 12:1 and this test. It's also a Sunday law. So we should be seeing those characteristics develop. It's also 9/11, so we should see those characteristics develop. That kind of test.

It's all three of these, depending on what group of people you are speaking about. But if it's a Sunday law, it has those characteristics, we can also recognize that.

Each one, priests, levites and Nethanims all sit a test on this day. These two, levites and Nethanims, sit a test in this history (2018 to 2019), not just on the day, but in this history without having any message of time setting or any knowledge of November 9, because the date won't help them. The date is not their test. So they are sitting a test, just like we are, without any message of time.

So, when we sit a test, or go through this test in history: we're tested here (2019) separate to the concept of time setting.

We come to the Nethanims, we looked at their history. We're going to go into 2016, 2018, both of them are battles. 2019 is a battle. So we will trace those external events. And then we also see 2019 to Panium, those same characteristics. Panium to Sunday Law; Boston, concord, and Exeter. And then we can begin to see that we can stitch

the Concords together.

*2016- Concordia/ Concord Management & Consulting,

*2020- Concord & Lexington

*Panium- 273

That they have particular characteristics. So does Exeter.

*1996- is an Exeter, a formalization of the message= Time of the End magazine.

*2012- Time Setting

*2018- November 9

Time is a characteristics of that waymark. (Exeter)

What we also see is that there is not just one message dividing two groups of people. There are two messages. Both externally and internally.

Inside Adventism in the Priests history, you can see conspiracy theories about how we relate to external events. But it is also developing externally, where you have two streams: one of them are pure, one of them safe, and one is impure and not safe.

Conservative right-wing media is not just FOX news, but FOX is the head of that movement.

So when you come to 2014, you have the movement of the Nethanims. They're being divided by two separate streams of information.

Before closing, we should consider the Time of the End magazine, page 8.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112–113.”

The vision on the banks of the Ulai is the vision of Daniel eight, and the only part of the vision by the Ulai which had not been fulfilled when Sister White made this statement was Daniel 8:14, which began its fulfillment in 1844. ...

...When the Hiddekel flows into the sea it ceases to exist, and when the “king of the north” comes “to his end” and “none shall help” the message of Daniel eleven has reached its conclusion.

–Time of the End Magazine pg.8

So there are two rivers, flowing to two symbolic bodies of water. Two streams of information: the Ulai to the Sea of Glass, the Hiddekel to the Lake of fire. This is 1996, the message of time is introduced from the very beginning of this movement. Two streams of information, conspiracy theories. All that we’re developing now is not new. It was part of the message from the time of the end. Time setting is in the time of the End magazine. Two streams of information are in the Time of the End magazine. When Elder Jeff lays out the Ulai and the Hiddekel, one will take you to the Lake of fire. The other will take you to the Sea of Glass.

“Two rivers flowing to two symbolic bodies of water—the Ulai to the sea of glass; the Hiddekel to the lake of fire. Two visions presenting both the story of the redeemed and the story of the lost. As these rivers flow into the sea their messages cross the boundary line of human probation—forever separating the righteous and the wicked.”
Time of the End, pg. 8

So, from 2014, the time of the end for the world, there is the Ulai and

the Hiddekel. And the message of two streams of information, has been a part of this message like everything we're teaching from the very beginning. All we are doing is having a better and a greater understand of what it means. These two streams of information have to develop the world because by the time we get to Sunday law, we're entering their harvest. They're a fully grown plant. So what has helped them grow, what planted them and what watered them? It's not us. It's true and false streams of information that will decide a wheat and a tare.