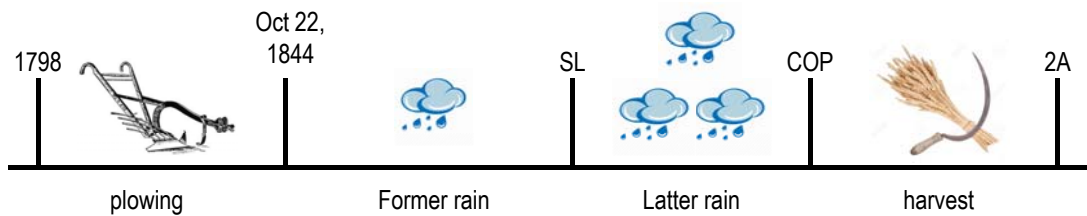




Uriah Smith was Right

Elder Parminder, Germany January 2020

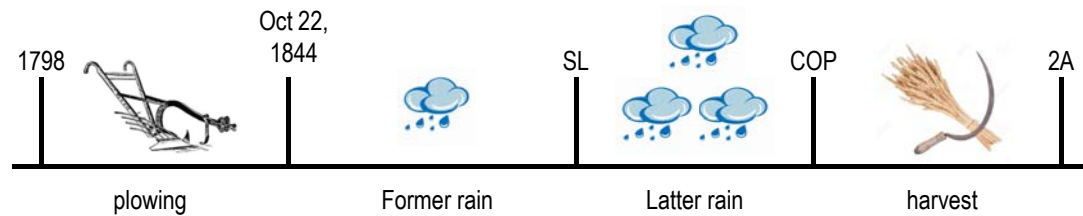
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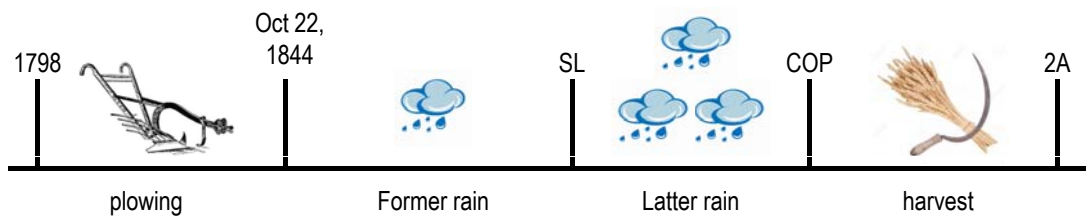
Refreshing of the Latter Rain.--As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel (RH May 27, 1862). {7BC 984.4}

We'll start by drawing out our line - first the plowing. Next former rain and in developing our story we see that 3E is connected with the Latter Rain. Then using Matthew 13, and another story we saw that 3A is October 22, 1840. So our first waymark would be 1798. What we need to understand is that this line of history was created for us by Ellen White and Daniel and the Revelation. So we could say that this line is a 'Thus Saith the Lord'. What each of us need to be comfortable with, and without putting pressure on anyone, we should be able to copy this. We have these four histories that we should be familiar with by now. There are five waymarks—some use a hand to symbolize that, a concept that was taken from Daniel 5, five waymarks and four dispensations.

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen by the prophet coming in glory to reap the harvest of the earth. {4SP 273.1}

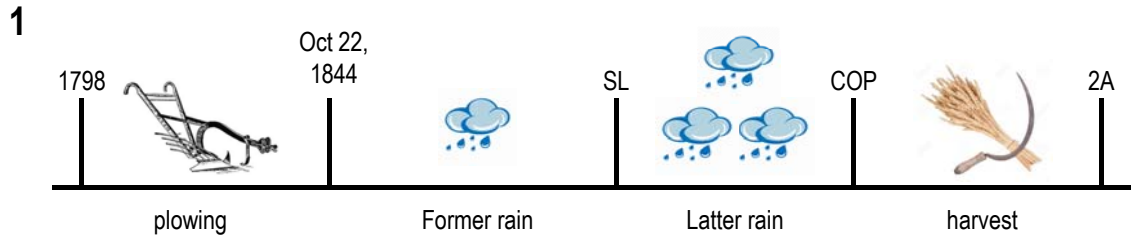


Then, we have either dates or labels for those five waymarks: 1798, 1844 and no dates for the other three. We understand 1798 to be the time of the end. Ellen White gives us this. This is important because it gives us the primary definition or characteristic of each of these waymarks. After 12 presentations or about 15 hours this line has been created. **This is where we need to begin all of our studies from.** If we don't understand this or don't have confidence in this, we're in trouble. The problem we each face, if we were taught this line when we first came into the movement, we wouldn't be in the confusion, distress and mess that we are in today. Because we have not been taught it this way, so many of us struggle.

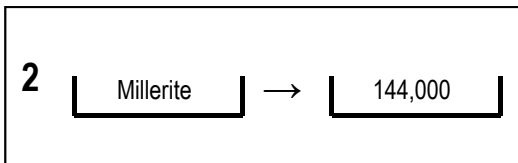


An analogy: The Sabbath was made for humanity. This day, this time, was created for our benefit. When we take these reform lines we're all familiar with, the priests as one example, if we were to do the line of the priests, I'm sure we all could mark the dates and waymarks they represent. The problem is when we get that model and we're taught something that seems to be different from what we're understanding for the priests line, who wins? The study? Or our line of the priests? Often it's the line of the priests that wins the argument. The problem is that line, that we have been handed on a plate was not founded in inspiration. It was created in the mind of human beings. How was that construction done? Most of us are not sure. That construction was done based on this line. This is the one that we always need to go back to. If we create a line that doesn't agree with this, we've made the mistake. We have to understand it that way. The primary reference point is not the fractals we've created. Even the line of the 144,000 isn't our reference point.

Built using inspiration



What we've been taught to use to build our lines....



These problems arose when we began to approach the problem in this way:

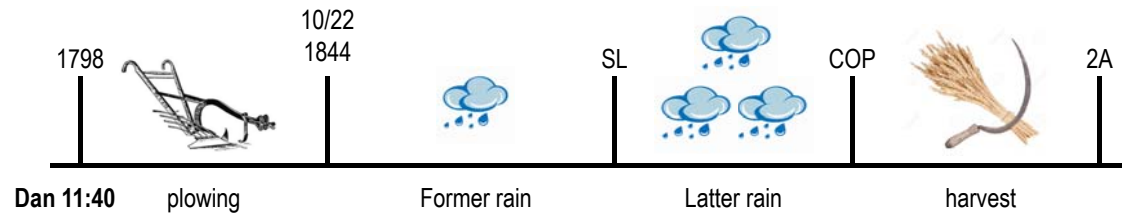


We did this: the Millerite history points to our history

This is where the problems began, which we thought was a solution to all our problems. This was not our reference point. It should never have been. Our line built from inspiration is our reference point. Millerite to our history is step 2. We've turned it into step 1, we've said this is our primary place to go. This can't be the origin of our studies because this is a construction. We need to go to what inspiration teaches, step 1. We can't labor this point enough.

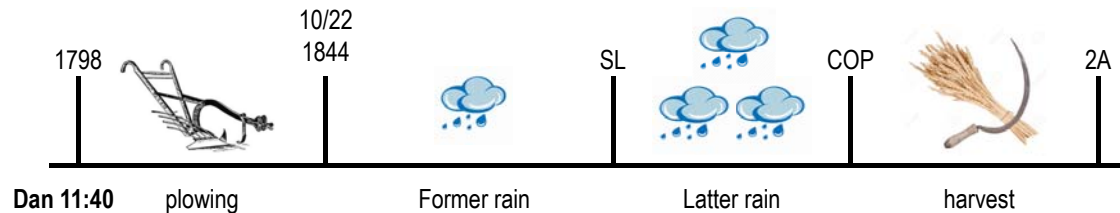
What will happen when we ignore our line from inspiration at the expense of step 2 and put our focus on step 2? We'll begin to misread things. The foundational verses for our movement are Daniel 11:40-45. The primary verse is verse 40.

This line is where all our studies need to begin—and should have been from the beginning. The movement has had much confusion by not starting with this structure which comes from inspiration.



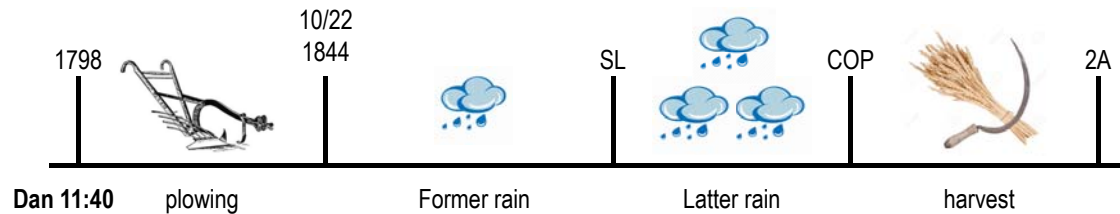
11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

The study that we are touching upon now was first begun to be understood last year. It began in Brazil and here's a little background how this discussion began. We've all heard of Calvin or Calvinism. He creates a denomination or a sect called Calvinism, and what is his claim to fame? What is Calvinism famous for? What issue do we have with Calvinism? **Predestination.** Predestination is what Calvin gave us. He takes this concept from the New Testament of course and he talks about people who are predestined to be saved and therefore people are predestined to be lost. In a very basic way it means your faith is already determined beforehand.



Hold that thought and now let's think of another concept that is connected to this one. This is the idea of prophecies and their fulfillment. We've all heard of the term conditional prophecies. **What are conditional prophecies?**

You have a choice, you live in Nineveh and God says you're going to die. But if you repent you live. *If you don't repent you die.* He didn't say that at the beginning, he just says you're going to die. And the people don't even know it's conditional, they say let's take a risk and therefore that prophecy was conditional. That seemed to make sense. Then we began to discuss this issue in Brazil. The issue is the following: when you take a Bible verse, how do you read? It always comes down to this issue. We're talking about Daniel 11 verse 40. How do we read this verse? If we've been in this movement any length of time, we know who our arch enemy is. Who is our arch-enemy? Uriah Smith, we do not like that man, why? Because he manipulates and twists scripture. He attacks our favorite cherished verse. In his book he gives a false interpretation of what that verse means. That's what we teach in our movement. Other people in the church, they love him, he was God's helping hand and he's almost like profit status. Whatever he says has to be true because Ellen White says he's God's helping hand. And we say that can't be correct because he goes to verse 40 and he destroys it.

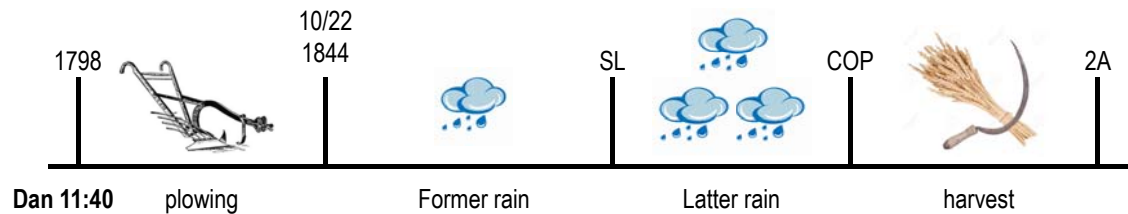


We read: at the time of the end the King of the South shall push against whom? King of the North, and we've all been trained that. The verse doesn't say that, the verse says 'him' call 'him', the King of the South shall push against 'him', a pronoun. We need to work out who the 'him' is. So we go back through the verses, the 'him' of vs 40 is the 'he' of verse 39, is the 'his' of verse 38, is the 'he' a verse 37, is the 'he' of verse 36 part b and it's the king of verse 36 part a.

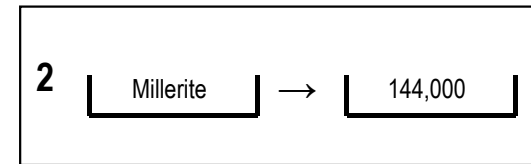
We'll do this upside down: verse 40, 39, 38, 37, 36. Verse 40 says King of the South shall come against 'him'. Verse 39 thus shall 'he' do. We'll read all of 39: *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.*

What we want to see is the use of the pronoun 'he'. Verse 38 but in 'his' estate shall 'he' honor the god of forces. There are more pronouns, but they're all 'he'. We'll take the first one which is 'his'. Verse 37 neither shall 'he' regard the god of 'his' fathers. We can see it's the same person, the pronoun is always this one individual. Verse 36B, 'he' shall exalt 'himself' and magnify 'himself'. 36a, and 'the King' shall do what he wants.

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|--|
| <p>Vs 40 KS → 'him' 39 'he' 38 'his' 37 'he' 36b 'himself' 36b 'he'</p> |
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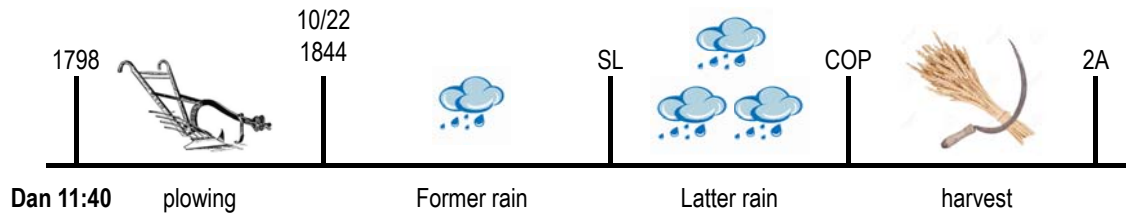


What we've done is we've gone to verse 40 and identified this person as being the king in verse 36. Now we stand at variance or in disagreement with Uriah Smith. We are going to take the word **'the'** and say it's fixed. In the English it's called the definite article. So this means 'that one'. "The King" means that one. Which one? Which king is this? It's 'that King', the one that Daniel is speaking about in the versus before. Once you start going before verse 36 the versus become complex. Because they are repeating patterns. So we'll just say it simply 'the king, that one that were talking about is the King of the North, because we're going to take the word *'the'*. If you use that article it will be the King of the North, that's what we teach.

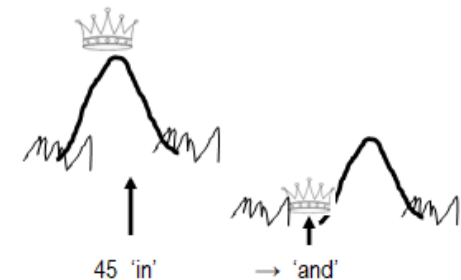
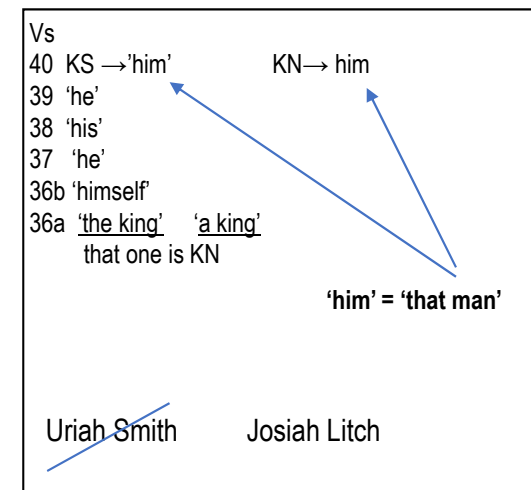
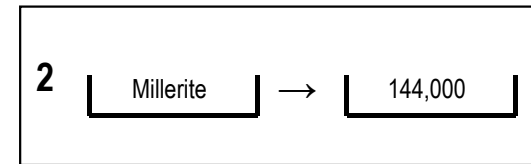


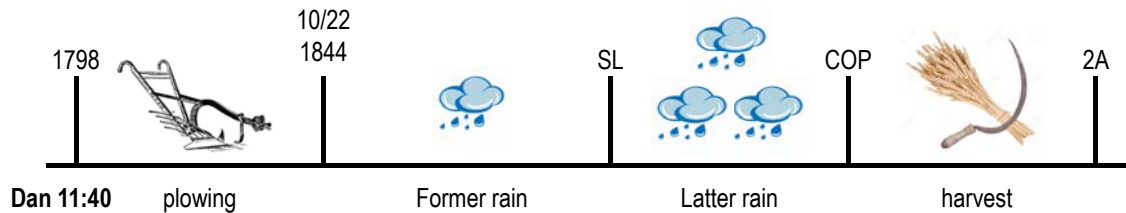
Vs
 40 KS → 'him' KN → him
 39 'he'
 38 'his'
 37 'he'
 36b 'himself'
 36a 'the king' 'a king'
 that one is KN
 'him' = 'that man'

Vs
 40 KS → 'him'
 39 'he'
 38 'his'
 37 'he'
 36b 'himself'
 36b 'he'

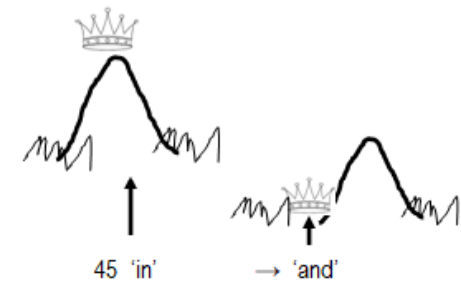
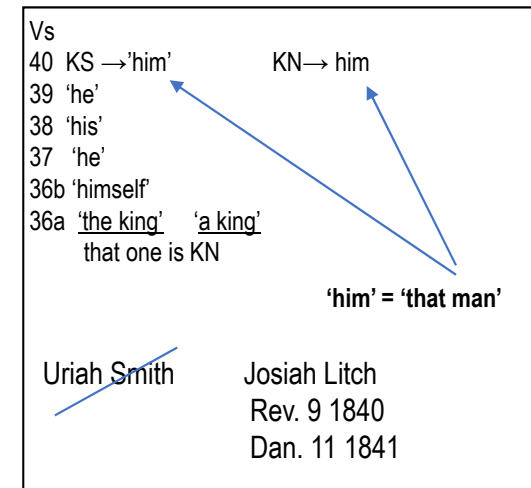
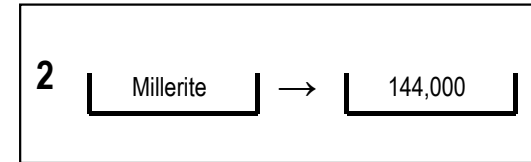


Back to our story, verse 40 King of the South comes against him, back to verse 40 and the King of the North shall come against him. Who is this 'him' according to the way the verse reads? King of the South attacked (that man) 'him' and the King of the North attacked (that man) 'him' so *that man* must be *that man*, they're the same man. This is what the verse teaches, this is how it reads. This is what Uriah Smith says the verse says. The problem is this is not Uriah Smith's work. His commentary on verse 40 is not his. If we watched the studies last year we would know that he's not the author. Some people call him a historian and some people would call him a plagiarist, depending on if you like him or not. He copies this work from someone else and it becomes significant who he copies it from, who the original author was. All of this logic that we attribute to Smith is not Smith. He gets all of this from Josiah Litch.





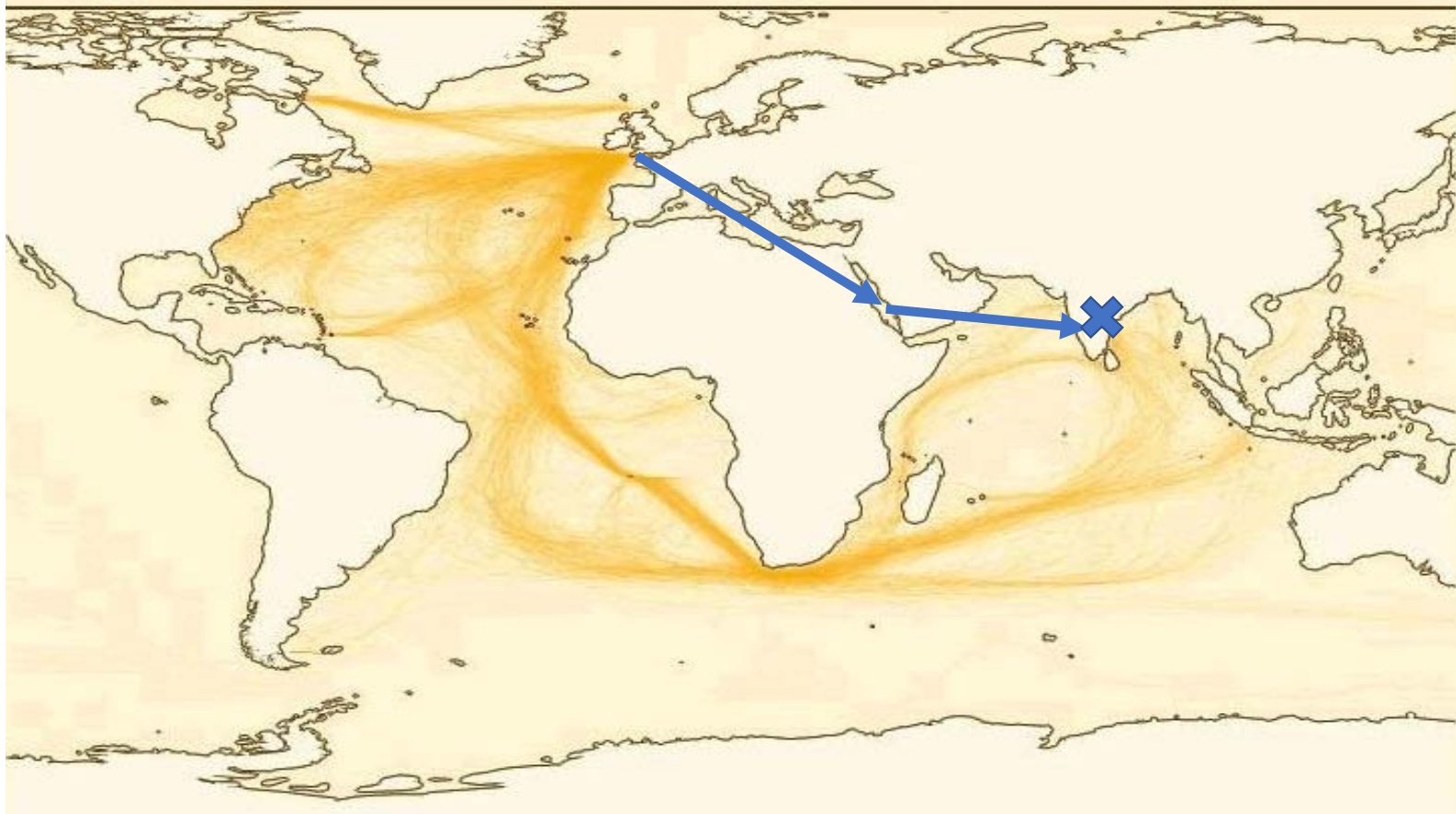
Josiah Litch wrote all of this, and do we know who Josiah Litch was? Josiah Litch is the person who decodes or understands Revelation 9. He becomes the expert or the author of the study on the chart of Islam. We understand it to be August 11th 1840. So Josiah Litch who decoded the prophecy of August 11th 1840, was the same person that wrote all of this. So he does Revelation 9 in 1840. Then he does Daniel 11 in 1841. This becomes significant because if we see what is going on in the world at this time, which we should all know. 1840, there's an issue, Egypt and Turkey are at war with one another. Why are they at war, what's created that war? Who created that war? We'll give the date, 1798. That's the reference point for 1840. How did that environment get created? What happens in 1798? Napoleon in France, he goes to Egypt, why? Why does he want to go to Egypt when he's trying to take over the pope and take control of Europe? Is he interested in archaeology? Why does he want to go to a desert land? We really need to know that history in order to verify if all of this is correct or if it's erroneous.



England has a crown, *the crown of England*, and they had this big jewel. What is the jewel in the crown of England? India, India is the jewel in the crown of Britain. In the English we call it the cash cow, the money making machine. Slavery has ended, the Caribbean is no longer a source of revenue so they turned to India with all its natural resources. You live in Western Europe, how do you get to India? You have two options, you either go down south through South Africa by the Cape Horn which has two problems, it's long and it's dangerous. The seas on the southern tip of Africa are dangerous waters. Option two, you cut across Egypt. You go through what we call today the Suez Canal, it didn't exist then, but they did have a canal of sorts. You go down the Suez Canal, cut across the Red Sea, Saudi Arabia and you get to India that way and it's much quicker. So what's Napoleon doing in Egypt? He's cutting off the trade route for Britain. So when he gets there he meets resistance from the people who live in Egypt which are basically Arabic Muslims. They've taken over Egypt a long time ago, he disposes of them, he receives resistance from whom? From Turkey. He goes to Syria and he fails in his mission. He ends up going back to France, mission failed. Not long after you have the Battle of Waterloo and Napoleon is finished.

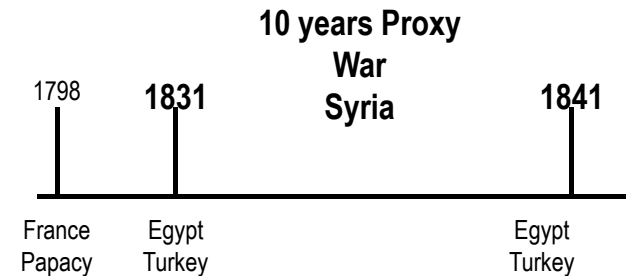


BRITISH TRADE ROUTES



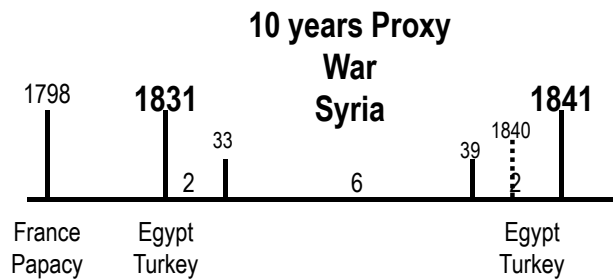
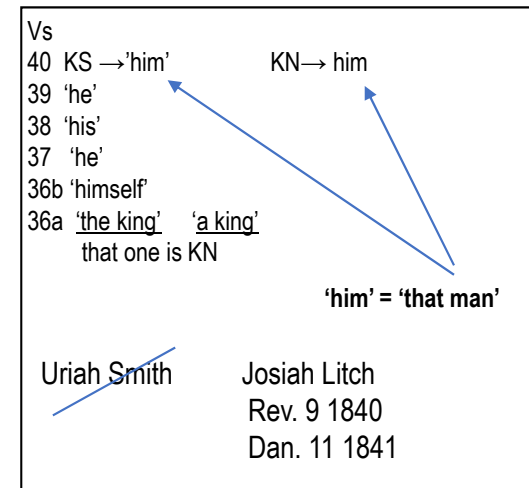
When those rulers in Egypt were put aside by Napoleon, Turkey sent a representative, one of their men into Egypt to control it. He got a big head as well and he thought he ruled Egypt. Then began a war between Egypt and Turkey. All created because of Napoleon who created a power vacuum.

The war begins in 1831 between Egypt and Turkey. It ends in 1841. It's a ten year war. And what are they going to fight over? Syria. Egypt is the King of the South and Turkey is the King of the North and they're fighting over Syria.

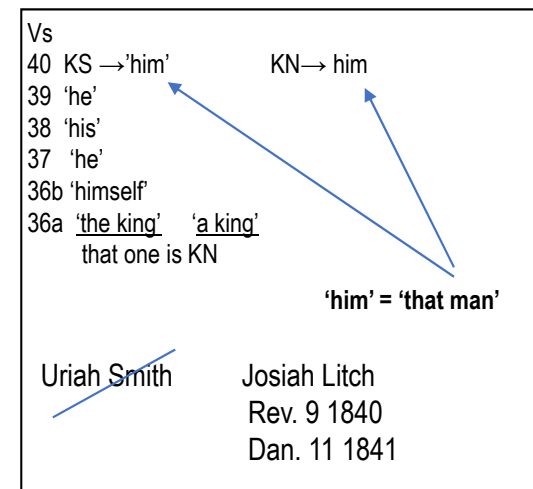
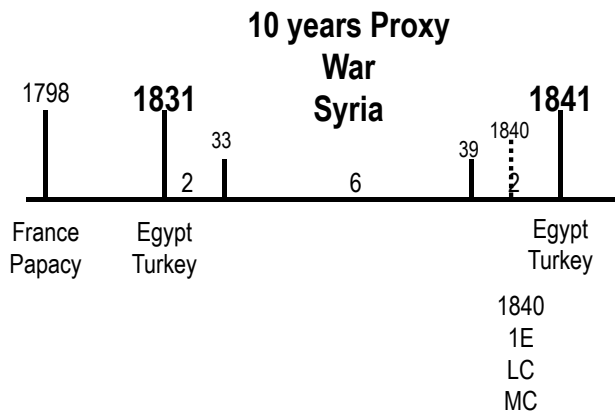


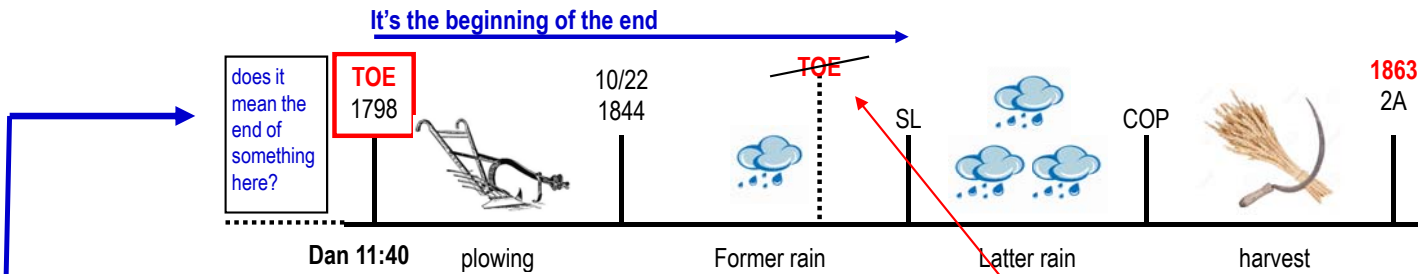
**Can we see some light in that model?
Today we should.**

This is what Josiah Litch teaches, what Smith taught, which is this version of this vs. So now are we prepared to be so dismissive of that version of inspiration? We have a 10-year proxy war in Syria, and that model is what we would call Uriah Smith's version of Daniel 11 verse 40. Who would call it error now when you have this interpretation? This ten-year proxy war is in two parts. Two years, six years, and two years. It goes from 31 to 33, there's a break and it goes from 39 to 41. What's right in the middle? The fulfillment of the prophecy of Josiah Litch. Litch understands what this war is all about. When he comments on Revelation 9, which we say is truth, hopefully, because it's a fulfillment of Revelation 9, what's he talking about? Not some event that happens on August 11th. What subject is he dealing with? A proxy war over Syria by Turkey and Egypt which has been going on for 9 years as of 1840, which was triggered by the invasion of Egypt by France. Now we have a story 43 years long all about the struggle in the Middle East that overlays on top of the Millerite history, a story of Islam. It's all there in the writings of Uriah Smith, which we're going to call Josiah Litch.

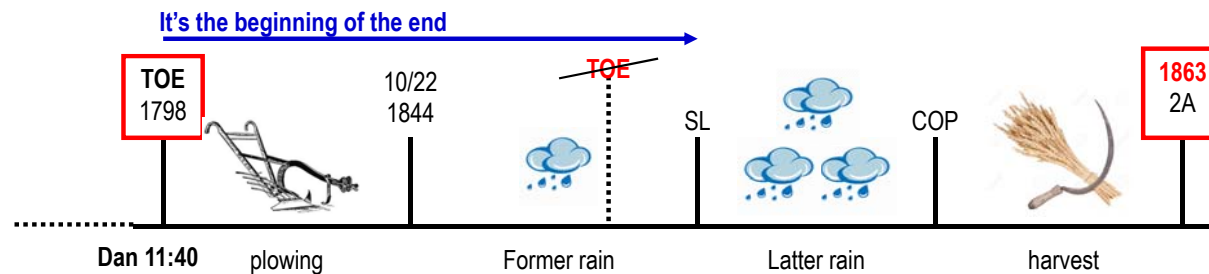


What is 1840, what waymark is that? The empowerment of the first angel. We can call it the loud cry of the first angel or the midnight cry. So is it a surprise that in the midst of the midnight cry this truth is revealed to this movement? It all comes up because of a conversation about predestination, conditional prophecies. What's the connection?





Here's our line, we don't have dates here yet, in that line how many time of the ends do you have? Just one. Can you have more than one? Can you have more than one time of the end? No, you cannot have more than one time at the end. Then it wouldn't be an end. **If you had a time of the end here** which one would be the end of time? Where would you start your line? What does the word 'end' mean, **does it mean the end of something here?** No, we established that at the beginning of this camp meeting. This phrase means the start or the beginning of the end events, **it's the beginning of the end**. Not the end of something that came before. It's not the end of the 1260. It's not the end of the 2520. That's not what that means. **It means it's the beginning of the end**. If we start our day or our journey, when you get up and you leave your house and you start walking, **that's here**, you can't leave your house twice. You can't leave it somewhere here (1798) because your house is here (sometime before SL). It's conceptually impossible to have two time of the ends on a line. We should all be able to understand that.



The question is, when is the second Advent supposed to be? Was it supposed to be two hundred years after 1798? Was that God's will? No, we know it wasn't His will. His will was that the Millerites would go through all of this in one generation. And if the Millerites had not failed in their mission - on what subject did they fail? Location or geography. If they had not failed we would not have all this mess. If they had been faithful and said Christ is going to move apartments, if they had taken a risk giving a truthful message, as soon as you get to October what comes straight away? What message? The Third Angels message comes right away and it would have answered all of their questions. Because they failed in their mission, the Third Angel can't do its mission properly. Time drags on. By 1850 when Ellen White wants the church to begin to do a work with the 1850 chart the church wants to go into apostasy. This brings them into captivity which we all know. Once we get to 1850 the project is doomed. It wasn't God's will that we should be here on earth this long. If it's conditional, if we can say that, His will was to come soon and now He's going to come late, which is the true version? The early version or the late version? We can't answer it the way it's proposed. They're both the truth, but one of them was the preferred option, God's original intent. It was His original intent, His will to come early. **We'll put a date here, the early date 1863.** If that was His will when you go to verse 40, how many time of the ends would you have? Only one, it would have been what? 1798, only one time of the end not two. If that were the case then their version of verse 40 would have been correct because there was all this evidence. The way they read the verse was correct.

How do we read this verse?

King of the South comes against him then the King of the North comes against him. Before we do our version let's do their version. Who is the 'him'? **The king**, him he his he himself the king a king.

Daniel 11:40
 Them:
 KS = Egypt
 KN = Turkey
 Him = France

Us:

| | | | |
|---------|--------|---------|--------|
| KS | him | KN | him |
| France | Papacy | Mod | USSR/ |
| | | Rome | Russia |
| @ TOE 1 | | @ TOE 2 | |

| | | |
|----------------|----------------------|--------------|
| Millerite | → | 144,000 |
| Vs | | |
| 40 KS → 'him' | | KN → him |
| 39 'he' | ┌──────────────────┐ | |
| 38 'his' | │ | |
| 37 'he' | └──────────────────┘ | |
| 36b 'himself' | ↓ | |
| 36a 'the king' | 'a king' | |
| that one is KN | | |
| Uriah Smith | | Josiah Litch |
| | | Rev 9 1840 |
| | | Dan 11 1841 |

We'll label them: King of the South equals Egypt. King of the North equals Turkey. And 'him' equals France. The King of the South Egypt, is going to make a war with France when France invades. Who won? The Egyptians or the French? The Egyptians won, they kicked him out of the country. Where did Napoleon go? Syria, let's deal with Syria. What happens when he gets to Syria? Turkey, the King of the North comes against him with ships which is a Navy and an infantry or cavalry, military and they push at him and get rid of him. Where does he go? Back home. So that's that story.

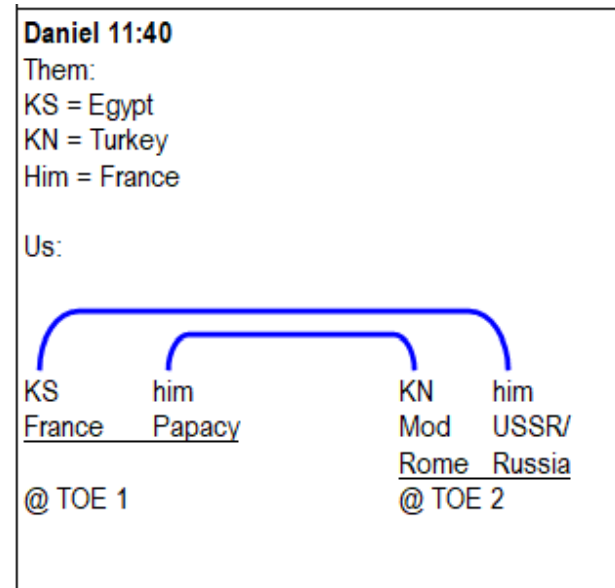
We teach this completely different. We say King of the South = him, King of the North = him. We say King of the South is France. Him is the papacy. King of the North we'll call it modern Rome. And him that's USSR Russia. That's how we teach this. Then what we say, we have a chiasm. Then we say at the time of the end this happens. At the time of the end this happens. Time of the end one, and time of the end two. We create two time of the ends. Which version do we want to believe? Theirs? Which we know is correct or ours, that we made up? Which one would we go for?

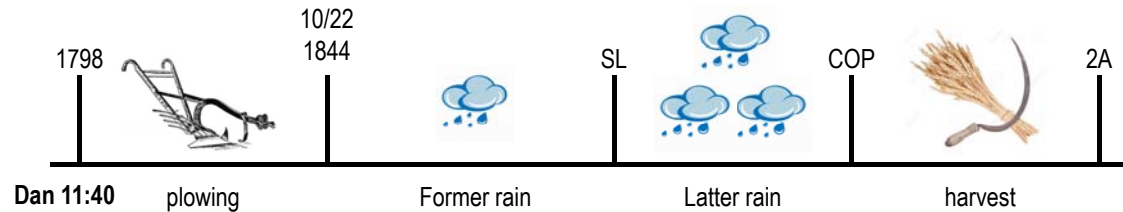
Daniel 11:40
 Them:
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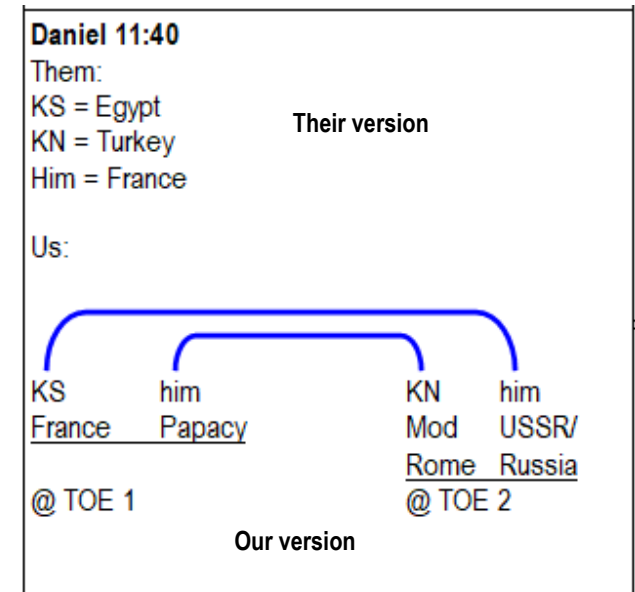
| | | | |
|---------------|---------------|-------------|---------------|
| KS | him | KN | him |
| <u>France</u> | <u>Papacy</u> | <u>Mod</u> | <u>USSR/</u> |
| | | <u>Rome</u> | <u>Russia</u> |
| @ TOE 1 | | @ TOE 2 | |

Both are correct. By the time you get a certain way down this line the conditionality of the prophecy begins to take effect. When that happens, Litch/Uriah Smith's version is no longer valid. Then we go to the second version. The problem is their version is guaranteed by three people. Who were the three people that guarantee their version? Josiah Litch, Uriah Smith, and Ellen White. She guarantees it. How do we know this? Because she tells us the time of the end is 1798. And then she says Josiah Litch's version of all of this history is correct. So she's rubber-stamping this version. Now with our version #two, we're not even in agreement with the Spirit of Prophecy. So we need to see that when we start going to inspiration, we need to be extremely careful how we read. If this is new to us, and we find this challenging, we're hoping that we will take the time to think through the implications of this. What do Bible verses mean? How would we read verse 40? The problem is we have been indoctrinated to say that our version is the correct and original version. And we're hoping that this demonstrates that that is not the case. The original version is Uriah Smith's, from Daniel and the Revelation. Our version is option two. This has huge implications in how we approach the inspired word of God. Can we with an honest heart read a verse, verse 40, and read that with an explanation which is completely different to its original version? Maybe that's not even the correct way to say it. When it comes to this prophecy, maybe there is not an original version, maybe it's just open. Could have been version one or could have been version two. **It was skillfully created in the mind of God to be fulfilled that way.**

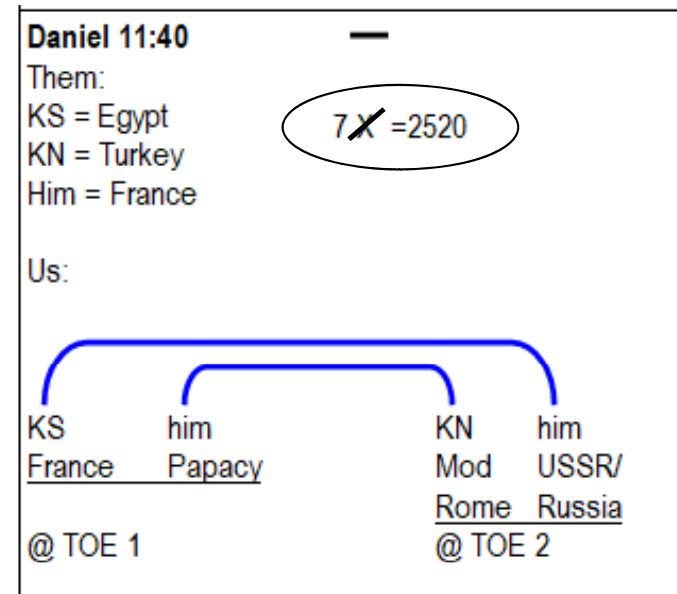


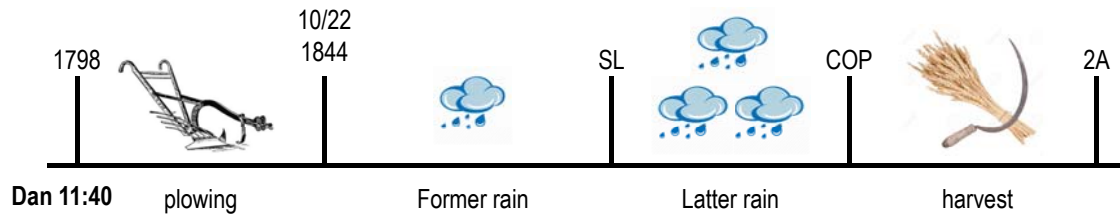


We spent some time addressing this issue because this is the foundation upon which this movement is built. We can refer back to January thru March in the Brazil classes when it was first worked out. They were condensed into a camp meeting study in Tahiti in May 2019, and this is just a review. It's far more comprehensive than what we're doing now. All the building block work was done in Brazil, condensed into a study in Tahiti and we're reviewing it now. It's all about how we approach inspiration. When we recognize this, when we're willing to look at it objectively, it's all based upon inspiration, it was God's will that he would come early not late. One generation. The Millerites should have taught the truth in 1844 because it was only going to be a short while where Christ was actually going to return. Only a few years for them. When they failed, things get out of control. So this whole history can no longer be explained this way. Then we have to use 'the' king, which makes the second structure correct. And we can see that this one is built upon the methodology of parables or chiasm which is the same thing.



Going back to verse 36, if we could make it 'a' and not 'the' Smith is just copying what Litch said because that's what Litch said. If we're going to struggle with that, changing 'the' into an 'a', if we could just do that, tell me why we accept Miller saying seven times, *and there's no 'times' in there*, equals 2520. Because if we buy into that logic in this, in the scale of sensible to crazy, Daniel and the Revelation verse 40 is a bit strange but the 2520 is crazy. To take Moses' prophecy about Judah and turn it into something that's two and a half thousand two hundred twenty-five years long. All Litch did was use a Hebrew Greek scholar who said that 'the' could be an 'a'. The original language allows it. With the 2520, there's not even a word for time, it's purely made up. So this is far more crazy or worrying than Uriah Smith's/Litch's version would ever be. At least you have the 'a' in the original. The way they word it, *if we could do it that way*, shows some intellectual honesty. Yet we don't struggle with the 2520 and it is far more problematic. Because this one you have lines of evidence to show that this works.





What we've done, we've seen that inspiration needs to be treated carefully. We might find it worrying, but when people say a 'thus saith the Lord', it's not that straightforward now is it? Which version is a 'thus saith the Lord'? The messenger of the midnight cry, Josiah Litch, or the messenger of the midnight cry, Tess Lambert? Which one would we trust, which messenger of the midnight cry or loud cry would you trust? The answer should be both, depending on the context. The difficulty is when prophecy is being fulfilled in your own history you have to borrow inspiration because you don't have any of your own. Every time you borrow, you always change it, it's a repeating concept. We need to confront this in our thinking so that we can be sure that this is always our correct reference point. We will make mistakes if we don't recognize both as being correct. It's difficult because every single one of us has been indoctrinated that our version of Dan. 11:40 is the only correct way to read. And Uriah Smith/Josiah Litch is wrong. And that is not a reasonable position to take.

