

WHY DO WE HAVE TO BE REBAPTISED?

This article will attempt to answer the question, if someone is already baptised why are we now asserting that they need to be rebaptised? It will assume the reader already understands the reasons for baptism as this article will not cover all the different reasons and purposes for baptism. Soon we will be addressing the Levites with this issue, many of whom will no doubt be baptised Seventh-day Adventists, and it is important that we are able to answer them correctly.

WHAT ARE WE BAPTISED INTO?

So you have already been baptised, whether that be as a Methodist, Seventh-day Adventist or anything else. The question at hand is really, what is one baptised into? Which out of the following options do you think you were baptised into?

1. Christ
2. Christianity
3. A church
4. A new movement
5. A new message
6. New truths
7. A new reform line

1. Christ

If you are baptised into Christ it might suggest, as the Bible does actually say, that you believe in Him as your Saviour and need to be washed of your sins, entering into a new life. Galatians 3:27, *“For as many of you as have been **baptized into Christ** have put on Christ.”* I made the distinction between Christ and Christianity just to present the idea that if you are baptised into Christ it might mean you do not identify with the Christian community, and you simply live your life with your own Christian beliefs.

2. Christianity

If you are baptised into Christianity then I would suggest you are churched but you can switch from one church to another. This could either be with an ecumenical mindset, one week worshipping at a Methodist church and the next at a Baptist church. You identify with the Christian community but have not committed to any specific church. Alternatively, you are a Methodist for some years then switch to a Baptist church, but see no need for rebaptism. Hebrews 10:25 identifies those Christians that do fellowship, as opposed to those who do not, *“Not forsaking the assembling of ourselves together, as the manner of some is...”*.

3. A Church

If you are baptised into a specific church then the inference would be you do need to be rebaptised if you were to switch from being a Methodist to a Baptist. The concept here would be that your baptism serves as membership to a specific church.

At this point the remaining distinctions become more relevant to this movement than Christianity as a whole as we begin to consider concepts like a message, movement or a new reform line. We

will most often refer to ourselves as “the message” or “the movement”. We might refer to ourselves as being “on the message”, or “in the movement”.

4. A Movement

Alternatively are you baptised into a movement? What actually is the difference between a new message, new movement and a new church? Is not the new movement extant because it has a new message, and if so, what is the difference between a movement and a church? Are they all just synonymous and we are just playing with semantics?

5. A Message

Are we rebaptised because we have a new message? The original model of baptism occurs when John the Baptist arrives with a new message.

6. New Truths

Another similar suggestion is that we are baptised because we have new truths now. So are you baptised into new truths?

7. A Reform Line

Perhaps we are rebaptised because we are in a new reform line, and at the second waymark of some reform lines we “enter into covenant”. Could that be correct? We see baptism represented at the second waymark in the alpha of ancient Israel when they “*were all baptized unto Moses in the cloud and in the sea*” (1 Corinthians 10:2), and the omega of ancient Israel when Christ was baptised in 27A.D.

Let us investigate these options, which we will do in reverse order, so we can first cover those options which apply more to us in this movement.

7. A New Reform Line

Are we baptised into a new reform line, and therefore because we are in a new reform line we need to be rebaptised? We mentioned above that in the alpha and omega reform lines of ancient Israel, baptism occurs at the second waymark. However, if someone is for example a baptised Methodist in the 1920s, and wants to join the Seventh-day Adventist church, they would have to be rebaptised even though they are a long way from being in a new reform line. The question then is, are they being rebaptised because they have learned new truths like the Sabbath, or because baptism serves as a membership to a specific church?

6. New Truths

Are we rebaptising because we have new truths now? In 2016 we started rebaptising people. Then in 2019 we received some major new truths. There is not going to be a Sunday Law, and equality is the great test for the people of God, not Sabbath. Does that mean all those baptised before 2019 have to be rebaptised as now we have new truths? Do Elders Parminder, Thabo, Marco and everyone else rebaptised before 2019 have to be rebaptised again? And if we discover new truths in the future do we all need to get rebaptised yet again? I think it is obvious this is not true and we have no precedent nor instruction to that effect. In fact every repeating pattern has brought new truths since 1989.

Christ brought new truths, in that John taught the Messiah would kill the Romans because they hate them, but Christ taught that the Romans would kill Him and they should love them. Yet no one was rebaptised when they accepted this new truth.

5. A New Message

Are we rebaptised because we have a new message? The difference between a new message and new truths might be that the message as the whole is made up of all the individual truths. So the latter rain message is made up of Daniel 11:40-45, 911, 2520, Equality etc. But if you are baptised into a message, can you be baptised into the health message? Are we told when the latter rain arrives, Seventh-day Adventists must be rebaptised into the latter rain message? In Jones and Waggoner's time, did Seventh-day Adventists have to be rebaptised into their message?

So if we are not rebaptised because we have a new message or new truths within that message, what is the difference between a movement and a message? As we have said, we seem to use the terms interchangeably today.

4. A New Movement

A movement could be defined as a group of people with a shared purpose to create change together. In the context of this movement, it started in 1989 with a leader, and as individuals accepted this message, which is designed to create change, collectively they made up the movement. The change we are trying to create is to first call the Levites out of Laodicea and then the nethinim out of Babylon, and the message we do that with is the message of equality. The Millerite movement is another example of this phenomenon. So what is the difference between a church and a movement?

3. A New Church

The difference between a church and a movement is that a church is organised under a church structure, e.g. with officially appointed elders, Bible workers, a board, treasurer, and perhaps ministers or pastors etc. A movement does not have to be organised in the same way as a church. It may well have overlapping characteristics - it will have leaders, maybe treasurers but the way a church should be organised is very specific.

There is one caveat to this, and that is that the terms, "movement" and "church" are not necessarily mutually exclusive. I think it is acceptable to still call ourselves a movement as well as a church, because we are still trying to effect change - first in the church, then in the world. Our message is always evolving, or moving if you will. We are progressing, on our way back to Eden. So if a church is progressive, and still moving, it is also by definition, a movement.

Sister White seems clear we are baptised into a specific church.

*"Many have been converted and baptized in the name of the Father, the Son, and the Holy Ghost. **Coming into the church by the ordinance of baptism...**" (Ms 26, 1902 (May 1901) par. 48)*

*“Christ has made baptism the sign of entrance to His **spiritual kingdom**... Before man can find a home in **the church**, before passing the threshold of God's **spiritual kingdom**, he is to receive the impress of the divine name, “The Lord our Righteousness.”” (6T, 91.2).*

We can see the kingdom of God in the parable of Daniel 2 and the churches in Revelation 2 and 3, among other places. In Daniel 2, God's kingdom is depicted as a mountain, and indeed, kingdoms are represented by mountains in Bible symbology.

Psalm 48:1, *“...Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.”*

Obadiah 1:21, *“And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S”.*

We know the context of Ellen White's writings, and when she mentions *“the church”* above, we know she is referencing the Seventh-day Adventist church and she would not have understood it to be acceptable to be baptised into, say the Methodist church. So while we are baptised into Christ and we do become Christians, thereby fulfilling options 1 and 2 above, the Spirit of Prophecy demands more from us. We must also be identified with one specific church. This stands to reason as there is only one true church in any age.

Being baptised into a specific church would mean if you were a Methodist for example, but now want to be a Seventh-day Adventist, you would need to be rebaptised in order to publicly declare membership to that specific church.

So the next logical questions might be:

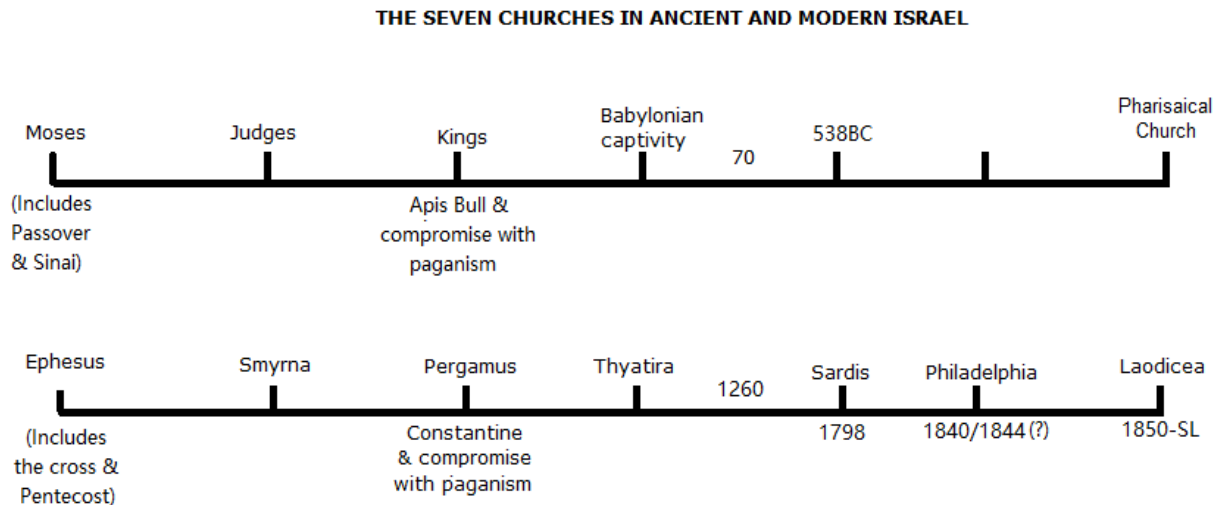
1. Which church are we?
2. If we are a new church, are we still Seventh-day Adventists?
3. When did we become a new church?

WHICH CHURCH ARE WE BEING REBAPTISED INTO?

Revelation 3

Revelation 2 and 3 present God's church consecutively, through the ages, since the cross. The Laodicean church is the last church and is therefore the Seventh-day Adventist church, but we know it only continues until the Sunday Law waymark when it is shipwrecked. So what is God's church from the Sunday Law waymark until the Second Advent? Revelation 3 does not seem to show this detail? Perhaps there is a clue in the fact that it does not. Perhaps it is because the church which follows Laodicea is also identified as a Seventh-day Adventist church? So in the model of the seven churches of Revelation, there is no eighth church identified.

Using parable methodology we can find this hidden church though. We know that history repeats in a line upon line fashion, so we can throw together the church of the new testament and the church in the old testament, in order to compare and contrast them.



In this fashion we can see how the Seventh-day Adventist church can parallel the Pharisaical church in the time of Christ. Laodicea is called, “*poor, blind and naked*” in Revelation 3:17. By comparison the Pharisaical church is “*poor in spirit*” (ref. Matthew 5:3); “*...blind leaders of the blind*” in Matthew 15:14; and naked in Matthew 23, when Christ calls them hypocrites. Hypocrisy can be represented by nakedness because when Adam and Eve sinned and were unclean on the inside, they too tried to cover their nakedness with their own works - paralleling the Pharisaical spirit which attains to righteousness by their own works.

Just as John the Baptist called the Jews out of the Pharisaical church and into a completely new church, this movement is calling Adventists out of the Seventh-day Adventist church, and into a completely new church. That is why you might hear us refer to our movement as “Ephesus”. So if it is a completely new church, why is it not depicted as the eighth church of Revelation?

When the Jews were called out of the Pharisaical church and into Ephesus, they were still Jews. Ephesus was made up of Jews and Gentiles, and this church will be made up of Seventh-day Adventists and nethinim. The Jewish followers of Christ were still Israel, “*For they are not all Israel, which are of Israel*” (Romans 9:6). Acts 27 shows the priests (Paul) and the Levites (the 273) aboard the ship of Adventism all the way until the Sunday Law shipwreck.

There is however a parable in the Bible where this movement is openly represented.

The Stone of Daniel 2

In Daniel 2 the mountain is the kingdom of God on Earth. Parable methodology demands that it cannot be the kingdom of Heaven as it is being compared and contrasted to the kingdom of Satan on Earth. Logic demands it too, as the stone is cut out of the mountain. Even if you claim the stone is Christ, the symbology of Him being “*cut out*” of Heaven is nonsensical. If, like we do, you claim the stone represents the priests and the levites then the mountain still has to be the kingdom of God on Earth, or the church on Earth. The term “*cut out*” then makes sense as it is a reference to the harvest, where the wheat is cut out of the field.

So at the end of the world, the mountain represents the Seventh-day Adventist church, and as we have said, the stone represents the priests and the levites being called out, or “*cut out*”, or harvested from the mountain. When the stone hits the feet of the statue it represents the loud cry bringing down Babylon, after the Sunday Law. The statue is Babylon from the head to the feet because Daniel 2:38 says, “*Thou, [Nebuchadnezzar], art this head of gold*”. Then when you are in the dispensation of the toes, which are the ten kings, or the governments of the world being directed by “*MYSTERY, BABYLON*” (Revelation 17:5). So our new church is represented in Scripture by the stone of Daniel 2; the priests and the levites separating completely from the Seventh-day Adventist church, hitting the feet of the statue with the loud cry, and bringing down modern Babylon. Then, when “*Babylon the great is fallen, is fallen*” (Revelation 18:2), the nethinim come out of her represented by the wheat.

Where do we see the wheat coming out of the statue? It does not say it in the surface text, but using the model of agriculture, Daniel 2:35 says the statue, “*became like the chaff of the summer threshingfloors*”. In the natural model, chaff is separated from wheat. So if you have chaff in the surface text, and you understand natural to spiritual parable methodology, then you know wheat has to be present in the parable - even if it does not appear in the surface text. This process happens during the harvest time. So when “*Babylon the great is fallen, is fallen*” (Revelation 18:2) fully and finally at Daniel 12:1, the wheat (the nethinim that came out of her under the loud cry), and the chaff are separated. Thus, under the midnight cry, the priests are called out of Laodicea, to then call the Levites out of Laodicea, who then under the loud cry call the nethinim out of Babylon.

This is the other way one could prove to Adventists that the stone is not Christ. After the stone hits the statue, it falls and only then does the wheat come out of her. Adventists will agree that wheat represents God’s people, but it is impossible that God’s people come out of her after the Second Advent as the world is destroyed at the Second Advent. Adventists would be forced to agree that the wheat comes out of her at the loud cry though, as it says so in the plain surface text of Revelation 18:4.

WHEN DID THIS NEW CHURCH START?

So when was the start of spiritual Ephesus? This message calls God’s people out of Laodicea and this message began in 1989. So in 1989 the stone of Daniel 2 started to be cut out from the mountain. This is when God first unsealed parable methodology, with reform lines, line upon line. The next move away from “*A Thus Saith the LORD*” methodology was the symbolic application of Daniel 11:40-45, despite Sister White’s endorsement of Uriah Smith’s literal

interpretation. Then 911, followed by a further move away from, “A Plain Thus Saith the LORD” when the much prohibited doctrine of time setting was reestablished. Anyone who has accepted even just these doctrines, which by the way I think is the vast majority, if not everyone who has fallen away since the first temple cleansing in 2014, has apparently unknowingly already accepted parable methodology and rejected “A Plain Thus Saith the LORD”. Hence there should be no argument that we are a progressive church, required to keep moving toward Eden until the very end of our line.

The Line of Noah

So if this church began in 1989, were we meant to start baptising from then? My understanding is that we start as a movement and then by the second waymark we have become a new church.

At the first waymark, 1989 for us, Noah is only called. Then the ark is being built, but only by the second waymark is Noah’s Ark completed and ready to board. Noah’s Ark represents the church, and there are at least two witnesses that show a ship can represent a church.

Most of us already understand the ships of Acts 27, but in Matthew 4:19 when Jesus was choosing His disciples, He told them, “*Follow me, and I will make you fishers of men*”. In the natural model, the disciples would be in a fishing boat when they throw their net into the sea. The fish are caught into the net and brought on board the boat (Matthew 13:47). “*The waters... are peoples, and multitudes, and nations, and tongues*” (Revelation 17:15) and the net represents the disciples’ efforts or work, or evangelism. The fish which are caught represent those people whom the disciples have “caught”, and where do they bring those fish? Into the church, or their boat.

The Line of Elijah

So only at the second waymark is the church completed and ready to board, fit for purpose. In the line of Elijah it is this same second waymark when his altar is finished and fit for purpose, ready to pour the barrels of water upon it three times (1Kings 18:34), which represent the three angel’s messages. The altar is made up of twelve stones representing the twelve tribes of Israel (1Kings 18:31), or the 144,000, or the church.

The Line of Agriculture

In the line of agriculture it is only at the second waymark when the field, representing the church, is ploughed and ready to begin sowing seed. The seed represents the individuals who show themselves to be either wheat or tares after the rain, the three angel’s messages, or Elijah’s three barrels of water, rain down from Heaven. So the seed also parallels the people and the animals who populated Noah’s Ark, whereas the ark itself parallels the field, or “*...the church of Christ in the world*” (COL 70.2).

The Line of the 144,000

For us, this second waymark is 911. This parallels August 11, 1840 when God proved the movement, methodology and messengers were true and correct. At this waymark God can fairly expect you to respond to this proof by committing to it, and entering into covenant with Him. At this waymark there is no legal right to leave the movement, no matter what contention you might have with the movement, methodology or messengers - they have all been proven at this point.

That is why God also expects the leadership of the Seventh-day Adventist church to commit to this message at 911. If not, He is forced to pass them by. This is not some arbitrary punishment for being disobedient. God is forced to use only a people who can teach the church and the world to disobey the mark of the beast law. The only Seventh-day Adventist movement in the world which understands the mark of the beast law will be an inequality law, is this one - Ephesus.

If you remain a leader or a teacher in the Seventh-day Adventist church you will be teaching people to look for a Sunday Law when it will in fact never happen. So God has to call His people out of Laodicea, because to stay is to be lost. He has to pass by the leaders who are teaching His people to watch for a Sunday Law, using "A Plain Thus Saith the LORD", and is forced to use the people using parable methodology.

So from 911 God cannot send anyone to the Seventh-day Adventist church anymore. He has to have a new church by that waymark, fit for purpose and ready to board. So in answer to the question, when did this new church start? It started to be cut out from the mountain in 1989 as a movement moving toward becoming a church. At 911 it becomes a church, but that is not to deny it is still a movement as well. It is a progressive church.

A good parable is to look again at Noah's Ark. When did it start to be built? It began when Noah was called and given the blue prints at the first waymark, but it was not completed until the second waymark. Thus Ephesus began to be built in 1989 but it did not become a completed church until 911.

The Line of the Omega of Ancient Israel

All of this lines up fairly perfectly with the history of John the Baptist and Christ too. The Pharisaical leadership started to be passed by in 4B.C. after Zechariah, a priest and therefore a leader rejected the prophetic message when he was in the temple, and was immediately silenced (Luke 1:19, 20). When the angels were sent to the leaders in Jerusalem they found them unready to receive the glad tidings, so God passed them by and gave the message to the shepherds and the "wise men" (Matthew 2:1). So the leadership starts to be passed by at the first waymark, when God is forced to use the lay people, only to be fully and finally passed by at the second waymark when they reject outright proof that Christ is the Messiah - the voice from Heaven and a symbol of a dove descending upon Him at His baptism. At this point God can no longer send anyone to the Pharisaical church, or they will fail the great test before the close of their probation, as they were still being taught the Messiah will come as a King to kill the Romans. So at 27A.D. we see Jesus fit for purpose and telling His disciples to come aboard.

EXCEPTIONS TO THE RULE

The Model of Construction

This inevitably raises some questions which should be addressed in this article. I am suggesting that the church, or the temple is built and fit for purpose by 911. Why then do we teach that the foundations only start to be laid at 911? This makes it sound like the temple, or church is only starting to be built at 911, rather than completed. There are certain points about the model of construction that present anomalies when compared and contrasted with other models, and I suspect this is one of those times.

The stones which start to be laid as the foundations are usually symbolic of the foundational doctrines of this message. These are represented by the rain in the agricultural model, not the field, and the early rain only starts to fall from 911. So when one compares the model of agriculture with the model of construction, they do complement each other.

When you compare the line of Elijah with the model of construction you start to see the anomaly more clearly. Elijah's altar represents the church as the twelve tribes of Israel and therefore the 144,000. Here we see how the symbol representing the people can also represent the church, whereas in the line of Noah or the model of agriculture, the people and the church are separate and distinct. It could be argued that the people and the animals board the ark and thereby become one, or the plants are rooted in the field and thereby become one, and this is also true to an extent. Much like the rain (the three angel's messages) falls on the field and the plants absorb the rain and they become one. This is true of the little book (Revelation 10:9), Ezekiel's scroll (Ezekiel 3:1-3) and the wine of Babylon (Revelation 17:2). They all represent doctrines, or messages which have to be consumed which then become one with the person.

So while in some models there is a distinction made between the different symbols, in some models there are not. In the omega of ancient Israel, Christ is the Messenger, the Person, but I have also likened Him to the church, Ephesus, at 27A.D. being fit for purpose as He calls the disciples to come aboard. Then as the disciples come aboard, they too "are" the church.

So if we can accept that the foundational stones are the foundational doctrines, and such doctrines or messages should be eaten by the individuals to become one, then we can see how the foundational stones are also, "*as lively stones, [which] are built up a spiritual house*" (1Peter 2:5), or the individuals who make up the temple (1Corinthians 3:16).

If we view the foundations being laid from 911 as the doctrines being laid and the individuals eating those messages, then the modelling seems to fit. Often different perspectives need to be taken in order for different models to fit, or in the words of the third messenger, "*It depends on your story*".

In Ephesus

When Paul is in Ephesus he meets twelve Jewish converts who had received the baptism of John, but Paul now rebaptises them in the name of Jesus (Acts 19:1-7; AA 281-285). So they had been baptised in 27A.D. and Paul was now with them over twenty-five years later. They had not even heard of the Holy Ghost and knew little about the life, death and resurrection of Christ (AA 282.3 - 283.1), and when Paul explained these things to them, they were rebaptised.

Firstly this is a unique situation and nowhere else that I am aware of, is there a record of rebaptism because a Christian only received the baptism of John. It would seem that these twelve therefore are not being rebaptised because the church had some new truths, a new message, a new reform line, or were a new movement, otherwise everyone at that time would have to be rebaptised.

The uniqueness of their situation seems to be that they had somehow become disconnected from the movement. To be living in Ephesus and not have even heard of the death and resurrection of Jesus Christ, or the Holy Spirit and the events of Pentecost etc. would seem to indicate they must have become drastically disconnected from the movement. I do not think it would be a stretch of logic to suggest they may well have left the movement during these approximately twenty-five years, and this event might mark them recommitting to it again.

It would be akin to someone in our movement being baptised in 2001 and then not learning anything of the movement for twenty-five years. Just for the sake of perspective, that would be 2026. If they then spoke to someone and found out everything that had occurred in the last twenty-five years, and wanted to be rebaptised; either because they felt they wanted to recommit to the movement, or because they felt the movement they were baptised into in 2001 did not reflect the movement they want to rejoin today, I do not think that would be unreasonable. It just would not create a precedent for all of us to be rebaptised, as their situation would be unique to them.

Either way, it is apparent that the movement at around 55A.D. was now vastly different from the one they were baptised into and they felt they should be rebaptised, albeit into the same church. Again this is a unique anomaly evidenced by the fact that no other Christian at that time followed suit. Certainly the reason for their rebaptism was nothing to do with the baptism of John being in any way different to the baptism of Jesus. In fact the concept of two distinct baptisms, namely "*the baptism of John*" (Acts 18:25) and the "*baptism of Jesus*" (DA 178.3) is unique to that history.

Even in our movement the first messenger never baptised during his dispensation, so there never was a baptism of Elder Jeff so to speak. The subject of baptism into our movement was originally initiated in the early 2000's. However in 2009, the year of the increase of knowledge of the second messenger, elder Jeff was teaching we should remain part of the Seventh-day Adventist church, and not separate from it, or call people from it. As it was recognised that one could only be baptised into a church, this ordinance was immediately discarded within this movement.

It was not until 2015 that this subject surfaced again. It was the same time that Elder Parminder had correctly identified the stone of Daniel 2, showing this movement is in fact a new and separate church. So rebaptisms into our new church began in 2016, but really began in earnest in the summer of 2018 - only a couple of months before the midnight cry message arrived.

The Millerites

It seems that up until the Millerites were expelled or voluntarily left their churches under the second angel's message, when they were convicted by a Millerite preacher, they would just be baptised into their respective churches. The following is an account of July 1840,

*“Mr. Wm. Miller, of Hampton, N.Y., held a series of meetings in this settlement in July last. His favourite theme was the second coming of Christ... Many souls felt anxious to be prepared for death, judgment, and eternity; and quite a number have manifested hopes of pardoning mercy. Since that time, thirty have been **baptized and added to the Baptist Church** in this settlement.”*

(Edward Mitchell, "The Rise and Progress of the Church in Hatley and Stanstead, L.C.," *Canada Baptist Magazine and Missionary Register*, March 1841, 221-222).

Even until the summer of 1842, new converts to Miller's message were still being baptised into their own churches.

*Hundreds of people came from 12 to 15 miles around for the Sunday services on June 5... the spiritual condition of the churches in the area had been low. But after Miller's visit, a revival had broken out and **the Free-Will Baptist church had baptized 200 new converts.***

(Litch, "Editorial Correspondence, No. III," *Signs of the Times*, 29 June 1842, 100).

Ellen White was baptised into the Chestnut Street Methodist Church in Casco Bay on June 26, 1842 but subsequently expelled in August 1843. Once the churches rejected Miller's message under the second angel's message, new converts to Miller's message who wanted to be baptised before Jesus returned would now be forced to be baptised into the Millerite Movement, even though there was no organised church until 1863.

*“Twenty-eight persons, men and women, were **baptised in the Millerite faith** at Camden on Sunday, by Mr. E. Mears.”*

(Public Ledger (Philadelphia, Pennsylvania), Tuesday, 1 Oct 1844, page 2)

As you can see, exactly like us, the Millerites began baptising in earnest under their midnight cry too. So I think it is fair to say that the Millerite movement could also be counted as an exception to the rule, as the True Midnight Cry by Samuel Snow was a unique time. A time when the faithful were expelled from their churches, had no organised church of their own, yet

were being taught in the imminent return of Jesus in a few short months. I do not think anyone would criticise a Millerite for being baptised into that movement, when there was no organised church in existence, considering their expectation that Jesus was about to return.

CONCLUSION

This article sought to answer the question why are we being rebaptised? In doing so the central theme was to understand what one is baptised into. While the Bible says you are baptised into Christ, this is the broadest definition. Sister White and the testimony of Inspiration concludes that one's baptism also serves as membership to a specific church. As we are a new church, depicted by the stone of Daniel 2, we should therefore be rebaptised into this church in order to show we are members of spiritual Ephesus, or the stone of Daniel 2 and not the mountain.

Source: Parminder Biant - Canada. June 2019, Part 15:
<https://www.youtube.com/watch?v=whJDcVkrKE>