

Brazil SotP 2019 Notes:

29. The Line of History (30-01-19)

Over the last few classes I've been trying to help us go back into Millerite history and have a slightly different perspective. I tried to give us an example of how we could approach at SoP passage. When we look at repeat and enlarge and progression and we were seeing how the Millerites go to Lev 26 and 7T=7T.... They are making those 4 the same thing. I'm not saying that I have any objection to them doing that but I want us to consider that a plain reading of Lev 26 doesn't show that. There are also some rules that we use - the idea of something happening progressively, using the number 4. 7T -> 7T -> 7T

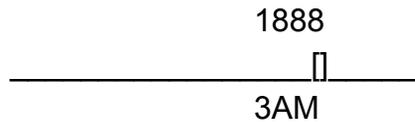
One destruction following another. We didn't go into the details of the ch. but we developed a simple structure and spoke about punishment in 2 phases. Punishment 1 and 2 and it was separated by a period of probation. A structure like this without going into the details is in agreement with history. The 1st punishment was in the period of the Judges and the 2nd in the period of the Kings. Punishment didn't come immediately, but there was a period of time. A reading of vs 18 in Lev 26 says that if that punishment wasn't enough he would give more. All of us understand the concept of probation - that God gives us an opportunity to prove ourselves - and that opportunity is the period of the kings. Once they have demonstrated complete or perfect failure God would inflict a perfect punishment. That was in those 4 steps as we can see.

Then we considered repeat and enlarge. To demonstrate this we went to the passage in RH on the 10 Virgins. I tried to cover certain techniques or methods that we should use when we approach any portion of inspiration. This was a magazine article published in 1890 and what we can see then that we should look up the year 1890. When we think about 1890 we should know that it has a relationship to 1888. Most of us should have a working knowledge of what 1888 is. We can then see that this is actually a letter written to a brother who had been to a camp-meeting in Kansas. The next thing we should have done was to look at this camp-meeting in Kansas to see if we could glean any light as to what happened. This passage is connected to his experience at this camp-meeting but it would have been written before-hand/perhaps year before. The next thing we need to look at is the title - "The Righteousness of Christ." That begins to give you some idea of the subject she is dealing with. The next thing we should consider is the way that documents are written - in 3 steps:

1. Introduction

2. Body
3. Conclusion

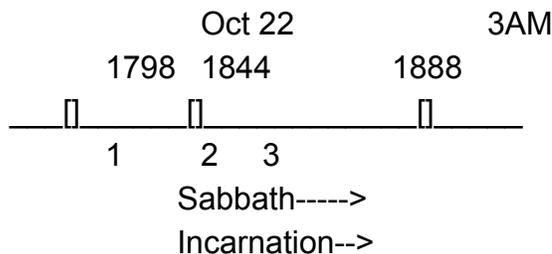
When you can see that you begin to interrogate a passage, assuming that the author is following these rules. When we come to a passage we see that the 1st paragraph just tells you that this is a letter. The 2nd is an introduction of his experience in Kansas. The 3rd is the one we looked at - the lead sentence is dealing with the 3AM. Most of us have an awareness that the 1888 message is connected to the 3rd Angel. So we asked the question, "What is the 1888 message?" A number of us said it was "the righteousness of Christ" or "justification by faith" and I said that I don't think it is that. What I was showing was a progressive history. You probably begin to see that this concept of progression is an extremely concept. I'm asking - what is the 1888 history about. What is the subject matter? The 3AM.



The only way you can see the veracity of that is by seeing a history or progression. So we built a structure.

So I'm saying that the history of 1888 is connected to the history of 1844. We come to the history of 1844 and there are lots of details in this history but I want to simply say that there are at least 2 subjects that are connected with the 3AM.

11. Sabbath (major one)
12. Incarnation



So I am saying that in 1888 it is not justification by faith but that is just another expression of the incarnation. The language that we are currently using is neither of those but "the nature of man." That is a study of the combination of the human and the

divine. If you go through history God wanted to teach his people the intricacies of the 7th days but also about the incarnation. The more you look at those 2 subjects, the more you see that they are connected together. We could demonstrate that the Sabbath is a sign of your righteousness.

What is a sign? A proof...

So if you have "Sabbath" written on your t-shirt is the evidence of what? If you were injured and you saw a building with the right signs you would quickly go into those buildings and know that you would receive help whether it was an emergency room or a pharmacy. So when you have Sabbath written on you it is the proof or sign of what?

That you are righteous. So you can't separate the Sabbath from your righteousness.

We use that argument to say that if you break one you break them all, or that at the end of the world there is a singular test. You don't see anywhere that we are going to the world and asking them moral questions. God has a way of using that one subject to prove something - whether you're righteous. If you can see it that way you can see the 2 components of the 3A. When Jones and Waggoner and all they talk about is Just. by faith (which isn't true... but it is their focus) because they are correcting something.

What has happened in the church in the last 44 years? Sabbath keeping has taken off and they are very successful at it. The problem with Sabbath keeping is that without the incarnation it turns into works or legalism. EW called the message dry and if you are willing to see dry as opposite to wet the point she is making is that it is without the HS.

This means that the message of 1888 is about bringing the HS back into the 3AM.

The reason I labour this is I want to reinforce in our minds the necessity of understanding the concept of progression. Yesterday sister T mentioned the concept of stitching or sowing.

(Pictorial representation) Our waymarks are needles and they need to be threaded. In our movement we have a very bad habit of not doing that. If you don't do that you expose yourself to great danger. If we create a new waymark (PBM) we see that it doesn't have an eye therefore I can't connect it to the other waymarks and what I can do is I can go to many histories and prove that this waymark exists. The problem is that if I can't connect it with the other waymarks there's a strong possibility that what I'm teaching is wrong because I don't know where to place it and that is what we ended up doing for the last 2 year. We made such a big issue about this waymark and our approach was flawed. The reason why it was not correct is because we were not connecting it to the waymarks that surround it. What we had done was to take a waymark from other histories and when we brought it into our own we didn't develop a story line. If you go and look at those presentations about what people were doing you might have imagined that they were building a story. Don't misunderstand what I'm saying... I'm not talking of a moral issue. So if someone says "let's look at the letters of SS" it sounds like we are progressing through a history therefore when you come to the

subject of the PBM you are pretty sure that you'll get it right. But the problem we faced is that we placed that waymark in a wrong location. We placed it after 2019. The reason I want to mention this is not as a criticism to anybody but to show us the danger that we face when we approach a subject just using repeat and enlarge and not laying over that study the subject of progression. So when we come to Lev 26 I'm not saying it progression or repeat and enlarge, or even the original intent. I labour original intent so that we can become familiar with reading. More often than not when you do that, you will see that it is a story of progression. Then you will see people do repeat and enlarge and we want to understand how to work with both models and develop truth from them. If Millerites came and watched a 2520 presentation today they'd have no idea what we were talking about. We have the same numbers, but our concepts are all different to theirs. We have pushed that study beyond where they ever imagined it could be taken. The only way you can do that is when you start working on both models. You see the same dilemma.. if you disconnect 1888 from 1844 you don't even conceptually what the issue is. On the surface there was no connection between Sabbath and Just. by Faith. When we proof-text we are not confined to just the words but we can extend the rule to a concept. Without doing that you are very limited. Hopefully we can see that. We gave an example of PBM. Did we all know that our approach to this subject had problems in it? Or is that something new?

(S) Is there any way to see a waymark and see that it is connected to the line so we don't make that mistake? Just generally

I have 3 waymarks - 1798, 1844 and 1888 - what is their story? For those who were in the class yesterday... EW says that the 3AM has been fulfilled. Whether you agree or not what did I say that meant?

(S) You said it was concluded

I took us to Webster's dictionary which said "to fulfil a prophecy or prediction; to fulfil a promise." I'm saying 1798 what is the subject? The 3AM and we don't teach it that way but make it the 1AM. The 1st is coming and he is predicting 1844. So his subject or story is about the 3 Angel. Rev 14:7 isn't called the 3rd but the judgement. My word is 3rd Angel. He would say "the hour of his judgement is come" and I am saying that "the 3rd angel is come." 1888 says that the 3AM was broken and became defective and they are going to repair it. So we can run through that history at the basic level and say that it is all about the 3rd Angel. That is what I mean by trying to connect waymarks to a story. I could put some other waymarks... 1848 = the spring revolution but what we see internally is that the message of the 3A has now achieved a maturity and they need to decide how they are going to deliver it. It is the 3A. 1850 - What is the subject? The chart... but the story we can thread through is the 3AM. If we can see that it is all about the 3AM, when we start adding extra waymarks and we can't get it to fit then we know

that there is a problem. That is what happened in the story about PBM. We were developing lines of inquiry that had placed this waymark after 2019 - not before. So when you can see that it was misplaced we want to understand why that happened. How did we come to an incorrect conclusion using rules and methods that are correct? I'm not even arguing that the application of those histories was wrong. They could have been correct and we still mistakes. It isn't my purpose to go into any details as to what went wrong. But I want us to see that things did go wrong and I'm a bit worried that we aren't all aware of that.

The reason why the story of the 3A becomes important is because we can see it from another perspective. The Sabbath goes from strength to strength but the subject of the incarnation begins to fail and collapse. The incarnation just dies after 1844 to be resurrected later on. Then I asked what that means that it dies and isn't understood? What does that look like?

Why was the GC put together? If you read the introduction it tells you why. It was to keep in the minds of God's people the truths of some of those earlier works. When was the book EW published? Why would I even ask the question? What difference would it make?

(Lara) So we could understand the context of the placement of that book.

(Andres) 1882

So if it is 1882 it is before 1888. Why here? If we see a date we see a story. And I would suggest that the SL is about to be initiated in the US. There is a strong drive for that by Christian politicians so there is a strong feeling in the country that Sunday sacredness is going to be legislated. When we do the dates they all seem close together but if you are in 1882 1844 is a long time ago. We are 30 years in our movement and none of us were even here in 1991/92. We can't remember what happened. 99% of the church in 1888 weren't around in 1844. They don't have the internet, so decide to republish important books for the benefit of God's people. I might not know what they were thinking but I want to know what God was thinking.

The SL is coming and God's people are scattered and don't have an idea of what is happening. So they put together 2 things into that book. What were they?

1st book in that title = "Experience and Views"

So the purpose of the 1st book is to relate the experience and views of EW where she explains the story of the Millerites.

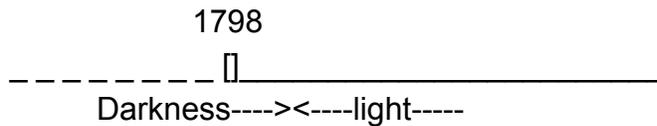
2nd book is "Spiritual Gifts"

This is the story of the GC from heaven to the end of the controversy, so it gives them a working knowledge of where they are in history - where they've been and where they are going. So hopefully you can see how useful it is to approach the subject this way.

Then the book becomes an important waymark in this story - to prepare them for the 3AM.

If you go to the book (1SG) and look at the ch. titles, about halfway in you get to the Millerite history. She explains it in 5 chapters. She uses this 'repeat and enlarge' technique and all of us should have a good understanding of those 5 chapters and how she explains what Millerite history looks like.

1 Ex. If I did a reform line, what do I say is before that?



But if you go through at least 1 of those chapters you will see that it doesn't look like that. She will show you that the darkness runs all the way through this history. What happens is that darkness is like a cloud. What begins to happen is that light begins to penetrate or punch into this cloud. That is a totally different way of looking at a reform line. Without seeing this layer our understanding of reform lines can be limited and shallow which can lead you to making mistakes.

If you go through these chapters, after the Millerite history it talks about a firm platform. What do we call a firm platform?

(S) Foundation

When she says platform the word we use is foundation.

Separate thought --> I think the next chapters are "spiritualism" and "covetousness." If you read those 2 chapters you would see a compare and contrast. Spiritualism is an attack by Satan on the world. Covetousness is also an attack by Satan upon the church. If you read through the ch. it explains that the church will not be deceived by spiritualism but Satan says that he needs a different technique. Spiritualism is reliant on supernatural phenomenon that supersedes the Word of God. Spiritualism is a story about the world but covetousness is a story about the church. What does covetousness mean? Remember that we are running a story-line. We are proof texting and if we do that, inspiration defines itself.

(S) Jealousy, worldliness

Everyone is giving me a dictionary definition of this word.

(S) Laodicea

It doesn't say it in the passage but if you go through history you can mark that the Laodicean condition comes in at 1850. How did we mark 1850? The 3AM... so now we know that the Laodicean condition is connected to what subject? It isn't about people being jealous or lazy. This is a satanic attack against what? The 3AM Now when you get the dictionary definitions you can begin to see that this covetousness is taking your eyes of this heavenly mission and focusing on this earthly mission, like wanting a better

car or finishing your education. They don't know when Jesus is coming so what to prepare for their present good or comfort.

(S) What does that look like?

The 3A comes down and says deliver a message and don't stop at anyone's house for a meal, and you do.

Proper proof texting can see:

covetousness = Laodicea

(S) What is the connection again between the 3A and Laodicea?

Laodicea means to serve yourself and not God. Just at a basic level that is what I'm saying.

1863 --> Can we put that into this story?

The 1850 chart was connected to the 3AM - when you get to 1863 we can mark a further development of the 3A - the entering wedge - medical missionary work. But we also see that the creation of a chart here formalises the rejection of their mission that began in 1850. This chart, if you see its historical use, was meant to be a voice that would be given to the world to deliver the 3AM. By the time you get to 1863 and they have this replacement chart you begin to see why they're doing that. You begin to develop a story that has integrity. It isn't just some silly story about doing a chiasm on the 7T prophecy but it means a lot more than that. 1863 is connected to what subject? Covetousness or the Laodicean condition - and now you can connect it to a waymark. We are transitioning from a story that is threading the 3AM to something that is threading the Laodicean condition. So we have...

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1798	1844	1848	1850		1863	1882	1888		1989

3A----->

What was 1888 about? Coming out of the Laodicean condition

If I was to jump in some steps of logic and I got 1989... What was it to do with? Coming out of the Laodicean condition

What does everyone want to make the ToE?

(S) Light

Yes... but I want to make it the 3AM. We can see it is connected to the Laodicean condition. So you can begin to look at waymarks in a different way and it serves just at a basic level as a check that your concept of that waymark is correct. If we had done that properly we would not have gotten into a problem at PBM. If you haven't understood the message of the MC (everyone is now familiar that it is Nov 9 2019) but if you don't understand the theme or the thread you aren't even sure that what is being

taught is correct? How do you know that 11/9 2019 is even correct? Less than 6 months ago many people in this movement were headed in a totally different direction, confidently. They were stopped in their tracks and now we are on a different journey and they are all happy and smiling and have we actually stopped and thought, how could we be happy going in that wrong direction and be fine with just changing? It is worse than dangerous but crazy - the way we are thinking. We are just like sheep that follow one another without careful consideration of what is happening. The only way to protect yourself is to make sure that when someone is teaching you something they are following some kind of rules. The problem you face is that everyone says they follow rules. I'm making it sound easy but it isn't that simple. One of the things to protect yourself which hopefully you've seen in this class clearly, is that if someone is not able to give a proper storyline that connects waymark after waymark in a sensible intelligent fashion, be very cautious to pick up and accept their presentations because everyone is using logic and line upon line, but that is not enough to ensure that you don't make a mistake because you might pick up a waymark and it might be correct but if you put it in the wrong place it serves no purpose... that is probably more deceptive.

These studies are not to critique what people have taught or attack any individual. My purpose in sharing these thoughts is to ensure that each of us don't teach wrong things and don't become deceived in accepting things. As we are going through this trimester and towards November we are going to be confronted this issue - it isn't going to go away. One thing I want us to see is that November is not the end of a story but just the beginning. In many ways we only begin to do something. It isn't the end of something.