

Brazil School of the Prophets: January-February 2019

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

- We tried to show the relationship between 1798 and 1840. Doing that we looked at an example on how to read a SOP quote.

- We were seeing:
 - o R&E : 7T = 7T = 7T = 7T
 - o Progression

- A plain reading of Lev 26 does not read like the Millertie, but we can show 4 is progression.
 - We developed a simple structure to show P1 - probationary time (490) - P2.
 - This is in agreement with history: Judges - period in between - Kings
 - o Period in between (during the period of the kings) because the punishment doesn't come right away
 - o They show perfect failure and God punishes them perfectly

- RH 1890 (10V)
 - We showed some methodology
 - o 1890 (date)
Related it to 1888
 - o We saw it was a letter to a brother who had been to a camp meeting in Kansas (we should have gone there to see if we can glean light)
 - o We didn't look at the date the letter was written.
 - o We then want to look at the title: gives an idea of the subject she's dealing with
 - o We should then consider: intro, body, conclusion.
We saw the 3am (in the paragraph intro) and considered what the 3am was a progression [so we see the importance of the concept], not righteousness by faith.
We said the 3am was
 - Incarnation
 - SabbathThe only way to demonstrate that is by seeing a history or a progression.
 - o I want to show the relationship between 1844 and 1798.
You have 1 2 3 from 1798 to 1844
Sabbath & Incarnation are the major subjects of the 3am (picked from EGW vision).
We then can understand what's going on in 1888, because I'm saying it's not justification by faith.
justification by faith = incarnation = nature of man (H + D)

We could study to show the Sabbath is a sign of your righteousness. Sabbath is the proof of your righteousness: so you can't separate nature of man and the Sabbath.

When J&W, and all they talk is justification by faith, (which is not true), their focus on it becomes clear because in the church we were doing too well with the Sabbath keeping. But the problem is it was legalism. EGW: 'our message became dry', dry in opposition to wet = without the HS. Thus the 1888 message was the message was to bring back the HS.

I want to highlight the importance of progression, or connecting things together.

- Is 28:17 : line of judgment and waymarks of righteousness.
 - o Imagine this waymarks were needles or pins, and what you need to do is pass a hilo through the needles. Danger if you don't do that, you could create a waymark, like a PBM. PBM doesn't have an eye, therefore I can't connect it. But I can go to many histories and proof it exists, but if I can't connect it I am probably wrong.
 - o What we had done is: take the waymarks from histories and put it in ours. We ended up putting it in the wrong place (after 2019).

- We are proof texting 'justification by faith', which shows us proof text is not limited to words, because we know it's equal to 'nature of man'.

- Fulfill: fulfill a promise. 1798 is about the third angels' message. We don't teach it that way. The first coming and is predicting the 3am. His word in Rev 14:7 is judgment (3am). So his story is about the 3am. 1844 is about the arrival or fulfillment of that promise. 1888 is about the 3am being broken and us fixing it. So it's all about the 3am. That's what I mean by connecting the waymarks.
 - I could put other waymarks, like 1848, that's the Spring Revolution, but what we see internally is that the message of the 3am, has now achieved maturity, and they now decide how they're going to deliver the 3am. 1850, is about the chart, but we can take from there the 3am. We can thus add wayarks, if you can't get them to fit, then you know you're probably wrong.

- The Sabbath goes from strenght to strenght, but the incarnation of man goes down (dies) to be resurrected afterwards.
 - What does the incarnation going down look like? We need to develop a story.
 - We went to EW, didn't even read any chapter. Why was the GC 1911 put in place? It says that it was to keep in the mind of the people the earlier works.
 - EW was 1882

- 5 chapters to M history
 - Spiritualism
 - Covetousness

- Let's proof text covetousness. The Bible is thus defining itself (not Bible dictionary). Covetousness = Laodicea. You can mark this condition in 1850. We marked the 3am in 1850. So now we know it's about the 3am. Then we use dictionary definition. The image of God is

being destroyed. It's a Satanic attack.

- Can we plug 1863 in this thread of history? It's the creation of a substitute chart. This fits with the decline of the 3am.