

Hello brother Jeff,

I usually try to keep my messages to you short, so from the start of this one I'll let you know that this one is not a short one. Hopefully you will read it anyway.

This one is about 1957 and the 4th generation, and how I am confident that we can clearly see the end of the 3rd generation at 1957 and the beginning of the 4th generation at 1957. In other words, I do not see a reason to wonder where the 4th generation begins. I suppose it is understandable why people might be leery of marking the start of the 4th generation at 1957, but this is probably due to hasty conclusions and a lack of investigation, and other potentially darker reasons.

I would like to offer, in this message, my understanding of the 4th generation. Maybe it will help. This will take some explaining, so that is why the message will be long.

Before the year 1957 was ever suggested to be a reasonable waymark in the reform line pattern (the pattern that starts with a progressive decline of God's people from Ephesus to Thyatira and Thyatira commences the period of darkness, then at the time of the end the reformation/revival process begins [this process being the one we typically draw on the board, the portion beginning with the Time of the End, henceforth referred to as ToE, and extends to the Close of Probation waymark, henceforth referred to as CoP]), The time period between 1919 and 1989 was a bit... well it was lacking in clarity. I learned about the failure of the SDA church in handling the Barnhouse/Martin crisis and I knew this was clearly a representation of "books of a new order" and the omega apostasy, reorganization, and etc. I always thought this history was important to recognize in the history of the 4 generations of SDA, but we did not have a reference to it like we did for the years 1919, or 1888. My personal approach to this problem was to be on the lookout for any increased light on the matter.

Moving on to my next point of background history on this, I overheard a discussion between two brothers that occurred one day after a Bible study that discussed the 4 generations of SDA. This occurrence was before Theodore ever publicly (or to just you, because he claims he talked to you about it) presented the 1957 waymark, but was in the same year. I overheard a problem in the discussion which happens to be a good question:

Brother 1—"How can the first generation of SDA be 1844 to 1888 if Jesus could have already come if we correctly responded to the 1888 message, and you say that the reformation/last message of warning must come in the 4th generation"

Brother 2—I forgot what this brother said, but his response was not conclusive and resulted in a prolonged debate between the two of them.

I began to ponder this question, it was a good one. Certainly the world could have ended shortly after 1888 if the advancing light at that time was received, but it was the first generation of SDA, and Brother 1's question was how this could be, since we suggested that the reformation and 3 angels' message commence their work in the 4th generation. This involves what we find in the Bible about the 4th generation how probation does not close until that generation, that God gives 4 generations worth of time for repentance before the iniquity comes to its fullness. For brevity's sake I will not mention all the details of this discussion, and I will instead hope you see how important this question was, at least to my mind.

So, based on this fact, from the scriptures and the prophetic narrative, that God commences His binding off work in the 4th generation, I always took it by faith that the Millerites were the 4th generation somehow, even though this could not be shown by simply counting 40 years per generation. It doesn't work by counting 40 years with the day for a year principle either, 40 by 360 would not be accurate as that is too many years for even one generation. It must be limited to the prophetic, symbolic application of the 4 generations as symbols then.

So I began to work this out in my mind:

The 3-1 combination has a prophetic quality that the "3" and the "1" are linked prophetically, but they are different. Some examples of this are changes of dispensation dealing with the worship of the sacrificial system (altars, mobile sanctuary, Solomon's temple, temple rebuilt) or other large scale changes, perhaps they may not be "changes of dispensation" but they are definitely turning points, such as the united Israel under Saul, David, Solomon, followed by the divided Israel of Rehoboam (and Jeroboam), or the progressive decline of Israel from Moses, to the judges, to the kings, followed by captivity.

The 4 Generations follow this prophetic characteristic of a turning point (a very profound one) that links the third and 4th generation. Here are some examples.

A day could prophetically be a thousand years. For 3000 years the worship of God was typical by the sacrificial system and the sanctuary activities. This does continue into the 4th millenium, but Jesus arrived in the 4th millennium and commenced the final work of binding off His chosen nation, and opened the way to the antitypical fulfillments of the plan of salvation that were only figuratively represented by the sanctuary services. Here is the change of dispensation from the earthly sanctuary to the heavenly sanctuary, the link being the 4th generation. Therefore, that 4th generation is the "1" of the 3-1 combination.

Manasseh repents, and there is mercy for a time. Manasseh is the first generation (starting with the last 7 kings of Judah), Amon is the second, Josiah is the third (he did a "Pergamos" type of thing by disguising himself - 2Chr 35:22.... by the way this was Josiah who was warned by Egypt, the KoS? perhaps this plays into Daniel 11 somehow, but that is not what we are discussing here,) and the time of peace ends and transitions into a time of rebellion with the fourth king Jehoahaz who was replaced by Jehoakim. Then you have your 5, 6 and 7 with Jehoakim, Jehoachin, and Zedekiah. You know there is difference in a sequence of 7 between the first 4 and the last 3. I strongly believe the last 3 in a sequence of 7 are linked to the last 4 by the 3-1 combination. This is what I am trying to describe for you. Manasseh, Amon, Josiah are the "3" and Jehoahaz is the "1" of the 3-1 combination.

#### **EPHESUS, SMYRNA, PERGAMOS, AND THYATIRA**

Here the church of God gradually falls into deeper persecution, and the enemies rallied under the black banner progress into deeper darkness. This transpires over the course of 4 generations, those generations being marked by the first four churches and the first four seals. A great (omega?) apostasy resulting in a "falling away first" reveals the son of perdition. This is a cause and effect relationship between Pergamos and Thyatira. So, a period of external and internal darkness prevails for 1260 years. The 4 seals follow this pattern. If the horse is "pale" there must be no light. The 4th generation here initiates the period of darkness and most successful persecution of God's church. This period of darkness is the link to the Millerite history that commenced with an increase of knowledge at the ToE, 1798. Ephesus, Smyrna, and Pergamos are the "3", and Thyatira is the "1" of the 3-1 combination. The white, red, and black horses are the "3" and the pale horse is the "1" of the 3-1 combination.

## **THE 4 ABOMINATIONS**

Jealousy, if cultivated in the hearts of men or in the heart of the church, leads to spiritualism. When the church begins to favor the spiritual works of the arm of flesh over the work of the Holy Spirit, a subtle work to undermine the established systems of the true church, both in organization and doctrine, corrupts the purity of the church such that the church teaches a doctrine akin to the philosophy and theology of the world and the church maintains an organization that is designed to make profit. At the culmination of this apostasy, the lights go out. After a period of the resulting darkness (the deployment of SDA's compromised system of theology during and after 1957), the church is prepared to join the world in Sunday worship, (9–11) but in mercy, our loving Savior says "Let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well: and if not, then after that though shalt cut it down." The image of jealousy, secret chambers, and weeping for Tammuz lead to ultimately facing the east and worshipping the sun. This is 4 generations, and it is a 3–1 combination.

So I see a correlation with the 4 generations and the 3–1 combination. The prophetic implications of the 3–1 combination appear to be guiding, or controlling the manner in which the 4 generations proceed. Does that mean the 4th generation could also be marked as a "number 1" or, could the 4th generation simultaneously be the "1st" generation? I answer to you, "yes" based on the following data:

Let us proceed to test this concept: In prophetic context, any 4th generation is also the 1st generation. This concept is largely based on the fact that God declares the end from the beginning, He is the first and the last.

The First Week– Each day was a generation. The Bible says so (Gen 2:4).

Day 1 = Light, and the division of light from darkness

Day 2 = Firmament and the division of the waters

Day 3 = Separation of earth from sea, creation of plant life

Day 4 & 1 (apply the concept here and this is also day 1) = Lights in the firmament.

Is there any relation to day 1 here? Yes, the similarity is the creation of light. Note also that in this "4th generation" we have a number 4 within it: signs, seasons, days, years

Day 5 & 2 (because the 4th days was also a 1st, so that makes the 5th day also a 2nd) I hope you are tracking the logic here. On day 5 God created sea creatures and all the birds. The similarity here is the work of the firmament and waters. Out of the waters, God made sea creatures in the waters below and flying creatures in the firmament above.

Day 6 & 3 = Day 6 corresponds to day 3 because all the living creatures on land were created, and God made man in His image (we do need to be made into God's image before the "Sabbath test" after all)

Day 7 & 4 = God seals the new creation with the Sabbath day of rest. The creation began on day 1, it ends on day 7. Day 4 was the "last" from day 1 because all things were in place after day 4, then God creates the living creatures on subsequent days. Days 5, 6, and 7 are different from the first 4, but linked to the first 4.

### **ADAM TO NOAH**

Next we apply the idea that the 4th generation is also the 1st generation to the prediluvian dispensation:

Adam (1), Seth (2), Enos (3), Cainan (4) — I don't know much about Cainan, but he is 4th so he must be important. Now, take Cainan, the 4th, and make him a repetition of the 1st.

Cainan (1), Mahalaleel (2), Jared (3), Enoch (4) — Enoch was translated to heaven (1st to be translated)

This is a noticeable 3–1 combination.

Enoch (1), Methusaleh (2), Lamech (3), Noah (4)

The reformation history commences in the 4th generation. The message of warning was given when Noah was approximately 480 years old (120 years). Also, the world ends in this generation. Notice how 480 years of this 4 generation transpired before the message of warning was given (120 years).

Next let's apply the concept of the 4th generation also being a 1st to the history of Abraham to Moses.

Abraham (1), Isaac (2), Jacob (3), Levi (4) — Levi (and the other brothers) is the first to go into Egyptian bondage, or go to Egypt to dwell there. Remember 400 years was promised to Abraham, and the 4th generation would God bring back to Canaan. (Joseph proves this Egyptian bondage, he is part of the 4th generation and he marks the beginning of Egyptian bondage).

Here is another 3–1 combination. Abraham, Isaac, and Jacob are not in Egyptian bondage, Levi and all the other brothers, are the first to go into Egyptian bondage.

So take Levi, the 4th generation, and apply the number 1 to him, since this is the first generation of Egyptian bondage.

Levi (1), Kohath (2), Amram (3), Aaron (4) (and Moses)

Here you have 3 generations in Egyptian bondage, the 4th generation is in that bondage too, but it comes out and is the first generation of the exodus. Or, we also see Moses as representing the “church of Ephesus” when comparing the ancient Israelites to the history of the 7 churches. So it is a “4”, but it is a “1”.

I hope you are still following along with this logic. To conserve space, I will only give 2 more examples by summary. If you take the genealogies given in Luke chapter 3 and Matthew chapter 1, and apply this concept that the 4th generation is also a 1st, such that every 4th generation you start counting at 1 until you get to 4 again, (like the following, Abraham, Isaac, Jacob, Levi: start over with Levi— Levi, Kohath, Amram, Moses). The concept works. From Abraham to Joseph (Mary's husband), counting the generations this way, Joseph is the 4th generation, and Jesus arrives in this generation. Or the way Luke counts from God to Joseph (Mary's husband), Joseph ends up as the 4th generation and Jesus arrives in this generation. I thought it was pretty impressive how this principle of the “first and the last” fits into the genealogies and 4 generations this way.

So I have explained all this to come to this point; It confirmed the Millerites being a 4th generation for me, because the arrival of the first angel occurred after the period of darkness that commences with the 4th generation (or church, or seal, etc), Thyatira. Since the Millerites are a 4th generation that go through the reform line process, they must also be a 1st generation somehow, because I see that this idea, the 4th being a 1st, works. Indeed, we do see a 3–1 combination type of relationship here In a way, the dispensation changed from “scattered people of God”, to “gathered people of God”. The Millerites who continued on after the disappointment became the 1st generation of SDA, the first generation to leave Egyptian bondage or to come out of Babylon, in other words. So it was both a 4th and 1st generation, and the world could have ended after the 1888 messages.

Perhaps I have lost your attention at this point, since the real subject of this email is the confirmation of the 4th generation waymark; where does it begin. Well, I have explained all of this and I find that it explains an important thing to notice regarding the 4th generations. So, this understanding of mine, that I have tried to explain to you so far, also suggests to me that a 4th generation must indeed start a period of darkness that must take place prior to a reformation.

In other words, the beginning of the 4th generation does not mark the beginning of a reformation history, so that the ToE as we mark it at 1798 or 1989, or 538/536 B.C., or etc. is not equal to the waymark that marks the beginning of the 4th generation, in this context. The ToE does occur in the 4th generation, but the ToE does not mark the beginning of the 4th generation. I think accuracy in waymarks is important, so this should not be ignored.

I rest my case on the following parallel:

The testimonies show that the 70 years of Babylonian captivity is a period of history that parallels the 1260 years Papal domination. In both cases, we see that the 4th generation starts before the ToE, and the 4th generation starts with a period of darkness.

Moses, Judges, Kings, Captivity= 606 to 536 B.C. (or so)

The reformation comes with the arrival of the 1st angel (decree of Cyrus) in 536. 536 is the ToE, but it was preceded by a period of darkness that began at 606 B.C.

Ephesus, Smyrna, Pergamos, Thyatira=538 to 1798 A.D

The reformation comes with the arrival of the 1st angel (1798) and knowledge increases. Knowledge increases because darkness prevailed prior to 1798. This darkness commenced in 538 A.D. The increase of knowledge commenced at the ToE after the period of darkness.

From 1884 onward, we should see 4 generations of SDA since the 4th generation is also a 1st. And we do. We know the ToE and increase of knowledge began at 1989. We know the increase of knowledge is preceded by a period of darkness. The beginning of the 4th generation, then, can't possibly be 1989. The 4th generation must have begun prior to the increase of knowledge. Is it possible that the waymarks we have established as the marks for the 4 generations of Adventism (1844–1888, 1888–1919, 1919–1957, 1957–\*) could be subject to further specification and accuracy? I think so. But for now, we have a significant dark blot in the history of SDA that happens to be the culmination of compromising doctrine just to fit in more with the Protestants at 1957. The lights went out at 1957, the church was in darkness since then, until the ToE (126 years from 1863) and the increase of knowledge began at 1989.

I hope this was helpful. I meant to send this to you last week, but work became busy and I couldn't finish the message. Then we went to Virginia for those meetings, and I figured I would wait to send it to you until after those meetings. I wondered if I should even send it to you at all at some points, because is a longer message than usual, and possibly irrelevant. I decided to not leave this message unfinished, though, and concluded it today. If you read it to this point, I hope it was not too time-demanding.

Your brother in Christ, \*\*\*\*