

872 - 848	Jehoshaphat (c.r. 872 - 869)	25
853 - 841	Jehoram (c.r. 853 - 848)	8
841	Ahaziah	1
841 - 835	QUEEN Athaliah	7
835 - 796	Joash	40

If you add 126 to 742 BC, you come to 868 BC. Jehoshaphat reigned from 916 to 893 BC. 868 BC is the 11th year of Joash.

However, we can see that if we add 25 years to 868 BC, it brings us to 893 BC.

Another way of looking at it is, if we interpret the mene mene tekem upharsin as based upon a mene of 60, rather than 50, we are extending the chiasm from 742 to 893 BC.

I have always taught that the gates is the name and the foundation is the organization.

And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. (Joshua 6:26)

In his [Ahab's] days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun. (1 Kings 16:34)

In May of 1860 the name Seventh-day Adventist was chosen. In December James White's youngest son John Herbert died.

Gates = name.

In May of 1863 the Seventh-day Adventist Church was officially organised. In December James White's eldest son Henry dies

Foundation = Organisation.

Jericho

“Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.”

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. So the Lord was with Joshua; and his fame was *noised* throughout all the country. Joshua 6:26–27.

ADJURED: H7650—A primitive root; properly to *be complete*, but used only as a denominative from **H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full, take an oath, X straitly, (cause to, make to) swear.

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year.” *Testimonies*, volume 1, 103.

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.’” Arthur White, *Ellen G. White*, volume 2, 70.

The Gate of Heaven

“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ’s representatives, are God’s appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.” *Testimonies*, volume 5, 491.

“(1860) Initial Steps in Church Organization

“While Ellen White had written and published at some length on the need of order in managing the work of the church (see *Early Writings*, 97–104), and while James White had kept this need before the believers in addresses and *Review* articles, the church was slow to move. What had been presented in general terms, was well received, but when it came to translating this with something constructive there was resistance and opposition. James White’s brief articles in February aroused not a few from complacency, and now a great deal was being said.

“J. N. Loughborough, working with White in Michigan, was the first to respond. His words were in the affirmative, but on the defensive:

“‘Says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law and using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally?—RH, March 8, 1860.’

“James White had closed his statement in the *Review*, laying the matter of the need of organization of the publishing interests before the church with the words ‘If any object to our suggestions, will they please write out a plan on which we as a people can act?’—*Ibid.*, **February 23, 1860**. The first minister laboring out in the field to respond was R. F. Cottrell, a stalwart corresponding editor of the *Review*. His immediate reaction was decidedly negative:

“‘Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in this suggestion, but understand it is to get incorporated as a religious body according to law. For myself, I think it would be wrong to ‘make us a name,’ since that lies at the foundation of Babylon. I do not think God would approve of it.—*Ibid.*, March 22, 1860.” Arthur White, *Ellen G. White*, volume 1, 420–421.

I pray all is well with you. I was watching a video presentation called 'Isaiah 7, 8' on the SOTP page, and while watching an interesting thought came up, which I am not sure what to do with.

After praying, Hezekiah's life was extended by 15 years. We know a day for a year, it is 15 days - which represents the hour in the 391y15d prophecy. It seems Hezekiah's life was extended by an hour - and this we place in the binding off from MN to MC. Also, the sun dial goes back 10 degrees - which is another symbol of the binding off. However I am quite confused as to how 2014 impacts this model as I am not sure if we reckon the binding off from 2014 (which we say is the binding of the tares) - then what happens at MN - MC? I am yet to see this clearly defined.

I think placing Hezekiah at MN works because of the above, and as well, there is the issue of the boils - the first of the seven last plagues - which happen after the COP (USL) - typified by MN, which I don't think typifies 2014 according to our models as they currently stand.

2 Kings 19, 20; Isaiah 37, 38