

“At the end of one thousand years, Jesus, the king of glory, descends from the holy city, clothed with brightness like the lightning, upon the mount of olives—the same mount from whence he ascended after his resurrection. As his feet touch the mountain, it parts asunder, and becomes a very great plain, and is prepared for the reception of the holy city in which is the paradise of God, the garden of Eden, which was taken up after man’s transgression. Now it descends with the city, more beautiful, and gloriously adorned than when removed from the earth.” *Spiritual Gifts*, volume 3, 84.

And he showed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and **on either side of the river**, *was there* the tree of life, which bare **twelve manner of** fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. Revelation 22:1–3.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. Genesis 2:10–14.

Pishon: “to spread out’ or a “great diffusion/full flowing”

Gihon: “bursting forth’ or “gushing” as a spring

Hiddekel: “swift arrow” or “sharp and rapid”

Euphrates: “fruitful” or “to break forth in abundance”

Enoch: dedicated teacher

Methuselah: “when he dies it shall come” and “man of the dart” or “man of judgment”

Lamech: “powerful” “despairing,” or “to make low”

Noah: “comfort and rest”

Methuselah: “when he ends judgment shall come” and the “man of the dart”

Methuselah’s name as “man of the dart or of the javelin or spear” comes from the Hebrew roots: “meth” or “mut” (man/death) plus “shalach” (to send, dart, or missile). The “dart” element specifically derives from shalach (שָׁלַח), which means “to send forth” implying a projectile “sent” like a dart or arrow.

The name Shiloah (שִׁלּוֹחַ, Shiloah in Isaiah 8:6, “waters of Shiloah”) and its New Testament form Siloam (Σιλωάμ, Siloam in John 9:7) also derive from the same root meaning “sent.” The waters of Shiloah were a gentle stream “sent” from **the Gihon spring**, symbolizing provision or a message “sent” (as Jesus says in John 9:7, “Siloam, which is translated, Sent”).

Thus, there is a direct etymological connection via the shared root shalach, linking Methuselah’s “dart” (as something sent forth) to Shiloah/Siloam’s “sent waters.”

Lamech's "low" and "powerful" "despairing" represents his voice, which is produced by his voice.

And Lamech said unto his wives, Adah and Zillah, **Hear my voice; ye wives of Lamech, hearken unto my speech:** for I have slain a man to my wounding, and a young man to my hurt. If **Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.** Genesis 4:23, 24.

THE FIRST ANGEL

Enoch: dedicated teacher

"Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. **To him was committed the message of the second coming of Christ.** 'And Enoch also, **the seventh from Adam,** prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute **judgment** upon all.' Jude 14, 15. The message preached by Enoch and his translation to heaven were a convincing argument to all who lived in his time. These things were an argument that **Methuselah and Noah** could use with power to show that the righteous could be translated." *Testimonies*, volume 6, 392.

"The experience of the disciples who preached the 'gospel of the kingdom' at **the first advent of Christ**, has its **counterpart** in the experience of those who proclaimed **the message of his second advent.** As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that **the longest and last prophetic period brought to view in the Bible was about to expire**, that the **Judgment** was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed **the message which God had committed to them** to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment." *The Great Controversy*, 351.

THE SECOND ANGEL

Methuselah: "when he dies it shall come" and "man of the dart" or "man of judgment"

Lamech: "powerful" "despairing," or "to make low"

THE THIRD ANGEL

Noah: "comfort and rest"

Methuselah was the oldest man who ever died, and the Millerites proclaimed that "the longest and last prophetic period brought to view in the Bible was about to expire at the Judgment." Lamech is the doubling of the second angel's message.

The Hebrew name Lamech (לֶמֶךְ, Lemek) has an uncertain root, but several respected sources link it to words involving sound produced by breath. One proposed root is related to an Arabic cognate meaning “to sigh” or “to moan” (often in mourning or despair). Sighing is literally an audible, drawn-out exhalation—breath made vocal. Some Hebrew lexicons (e.g., Brown-Driver-Briggs) suggest a connection to a root meaning “to be brought low”, which can carry the sense of lamentation or groaning produced by breath (as in deep, audible sighs of grief).

In Ezekiel 37, Ezekiel’s two-fold message arrives to resurrect the dead bones. The breath of the four winds, which is the sealing message turns the body into a mighty army. Methuselah is the second angel and Lamech is the Midnight Cry. Lamech is the sealing message, and the Lamech of Cain’s line is marked with Cain’s line and as receiving sevenfold times seventy vengeance of God’s wrath in comparison with the beginning of the line. Cain is the alpha of the line and Lamech is the ending, and is the parallel of Lamech in the line of Seth. Cain’s Lamech is sealed with Cain’s mark and Seth’s Lamech represents the sealing message of the Midnight Cry that joins the message of approaching judgment, represented by Methuselah’s age, and Enoch’s prophecy of the first angel announcing judgment.

The waters of Shiloah were a gentle stream “sent” from the Gihon Spring symbolizing a message “sent” (as Jesus says in John 9:7, “Siloam, which is translated, Sent”). The Gihon Spring fed the pool of Siloam. The Gihon is the same name as one of the three rivers in Eden that are referenced after their introduction in Genesis two.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai** and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112.

The Tigris and Euphrates are the great rivers of Shinar. The Ulai is a waterway of both natural and human design in Persia, not Shinar. When the Tigris and Euphrates ultimately come together, the Ulai water system joins them.

And Enoch lived **sixty and five years**, and begat Methuselah: And Enoch walked with God after he begat Methuselah **three hundred years**, and begat sons and daughters: And all the **days** of Enoch were **three hundred sixty and five years**: And Enoch walked with God: and he *was* not; for God took him. Genesis 5:21–24.

Isaiah 7:3, 8; 3:5–8
742 BC to 677 BC 1798 to 1863.
1863/Sunday law
365 years/days
300 years = 30 years = 1989 to the Sunday law

EBER AND PELEG

Shem to Peleg—five generations
Reu to Abram—five generations

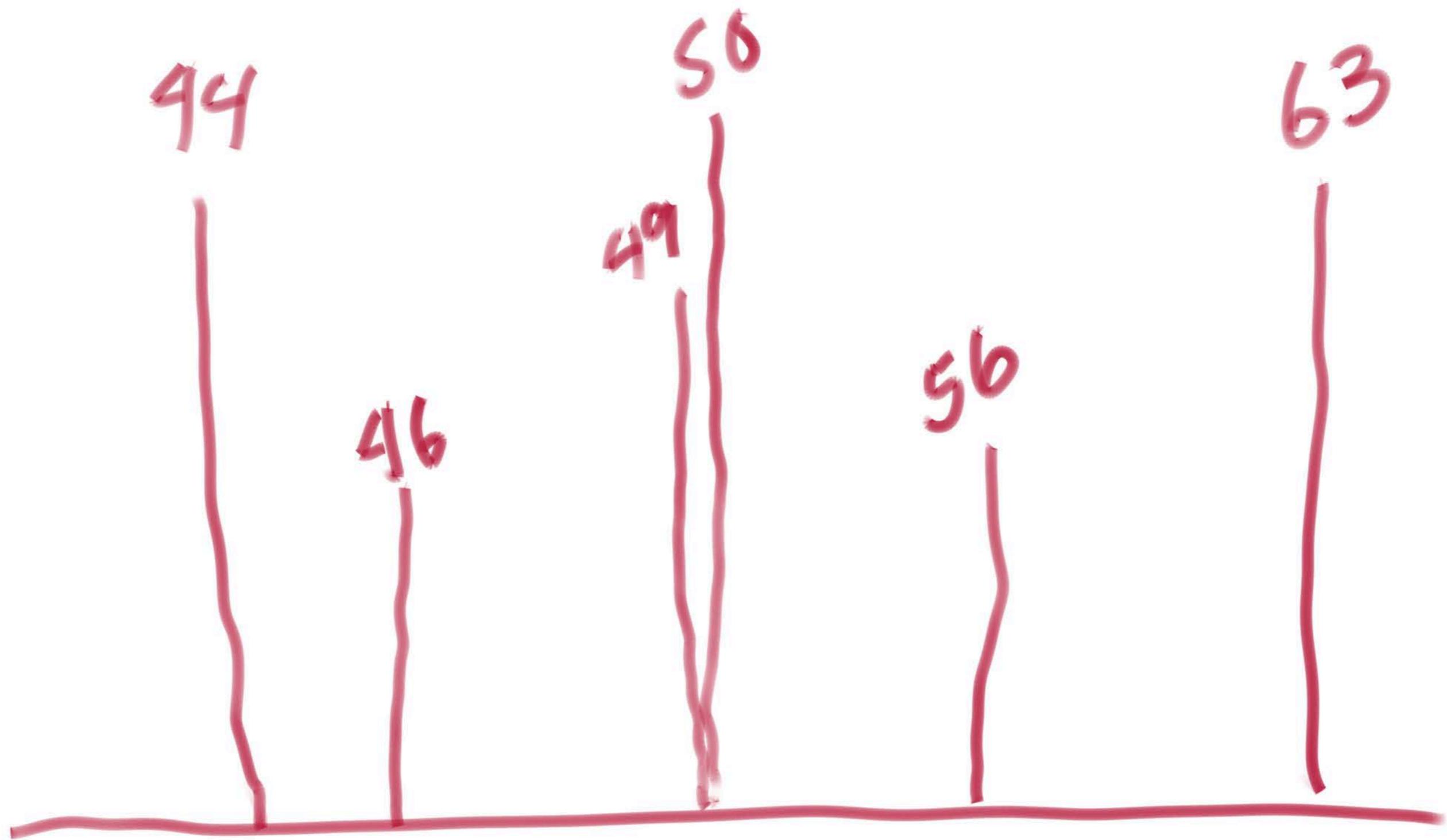
1st 2nd

8-11-1940
4-19-1844

2nd
3rd

4-19-1944
10-22-1844

1863



PALMERWORM
1863

LOCUST
1888

CANKERWORM
1919

CATERPILLER
1957

PRESCOTT

FROM

IMAGE
JEALOUSY

SECRET
CHAMBERS

BOOKS OF
A NEW
ORDER

9/11

|

7-18
2020

|

7
2023

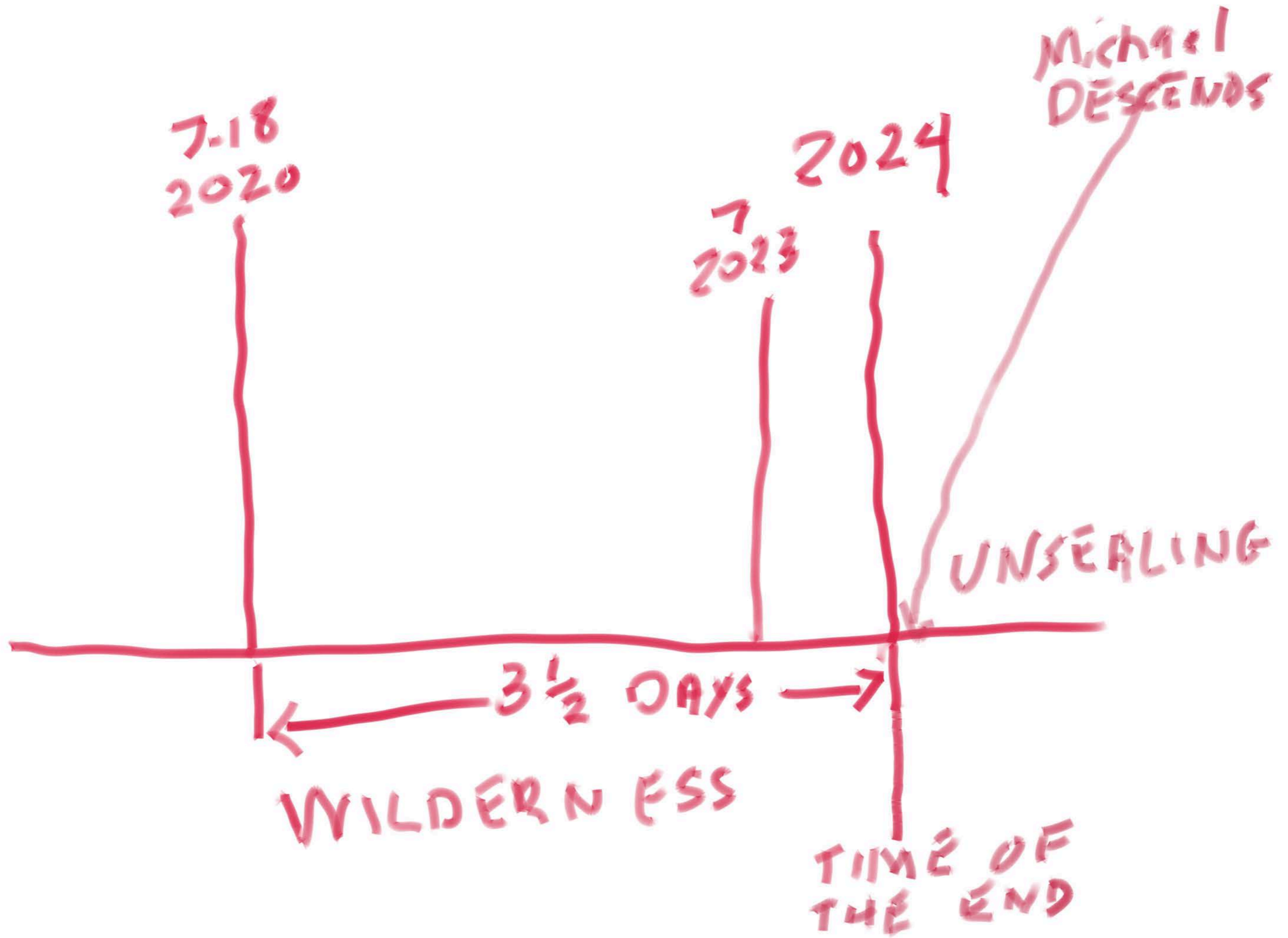
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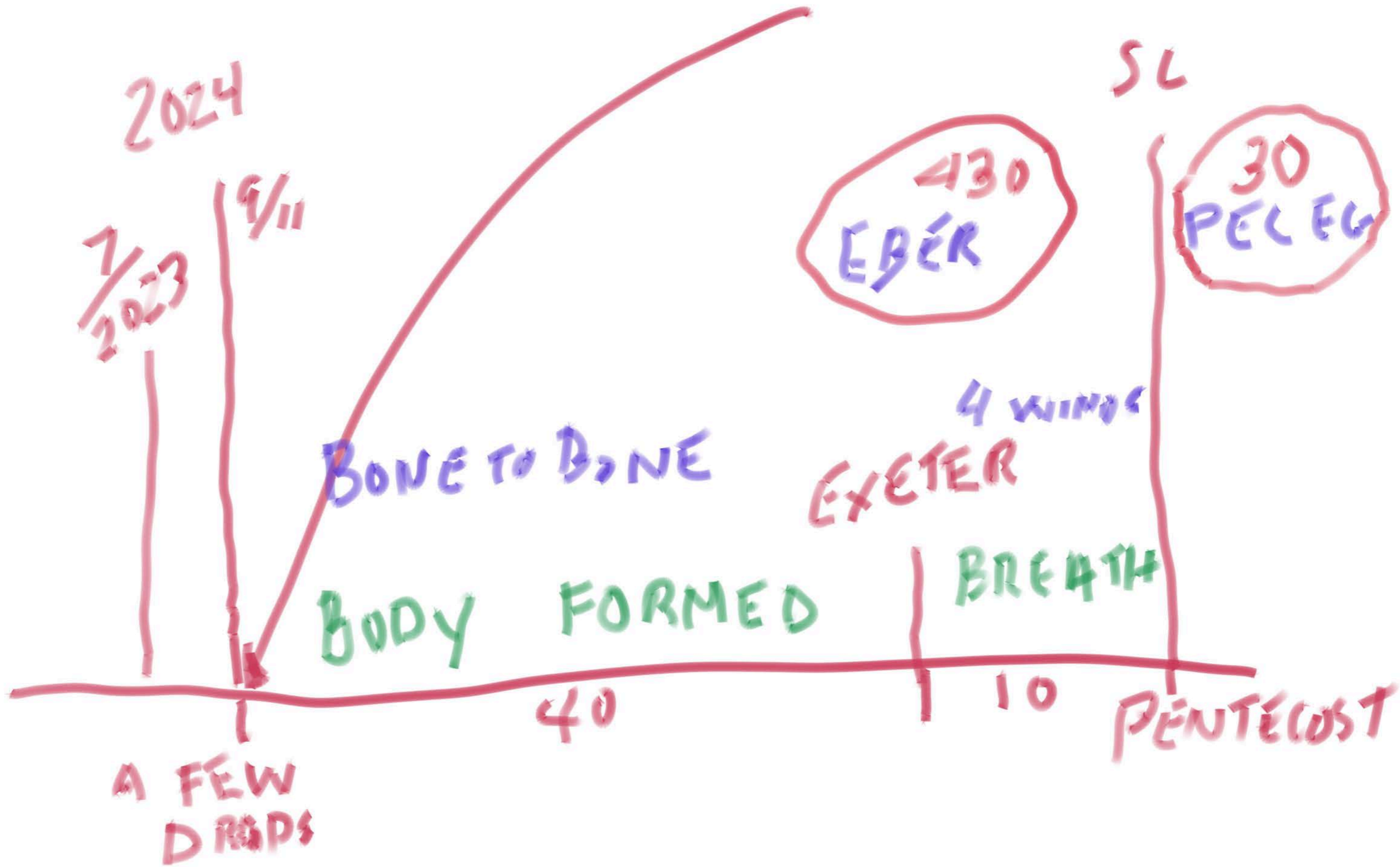
2024

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SL

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Verse 1

Verse 2
7-18-2020

Verse 3

9/11

2ND ANGEL

REV. 18:1-3

ASS

27AD

8-11-1840

SL

3RD ANGEL
REV. 18:4,5

LION

31AD

1844

DEATH BED / TOMB

DAN. 2:49

ASS-EZE. 37:7,9

MICHAEL
DESCENDS

LION
SL

2024

-1850-

EZE 37:10

1896

1849

1856

7TH
8TH

SEALED

7-
2023

VOICE

WILDERNESS

UNSEALING

DIP PATHS - 7 times; 8TH. TRUMP; 7 thunders;
7TH SEAL; HIDDEN HISTORY; REV. 11; REV. JESUS;

2024

EZE 37: 9-11
SEALING MESSAGE

EZE 37:10

EZE 37:7,8

EZE 37:11-14

NOISE, SHAKING,
YE SHALL KNOW
SPIRIT

SL

ARMY

GRAVE