



Los cometas coronadores

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The Crowning Comets

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Die krönenden Kometen



Previous Videos:  
The Boy Who Knows the  
Time – Part I and II



Latest Videos:  
The Great River Euphrates  
The Patience of the Two  
Witnesses

Updating data!

# The Boy Who Knows the Time – Part I and II

Horologium

Date and Time

Date and Time			Julian Day		
2025	-	6 - 20	5	:	0 : 0

3° 13' 43"

Horologium

Date and Time

Date and Time			Julian Day		
2025	-	6 - 20	5	:	0 : 0

$\alpha$   $\omega$

$\mu$

# The Great River Euphrates



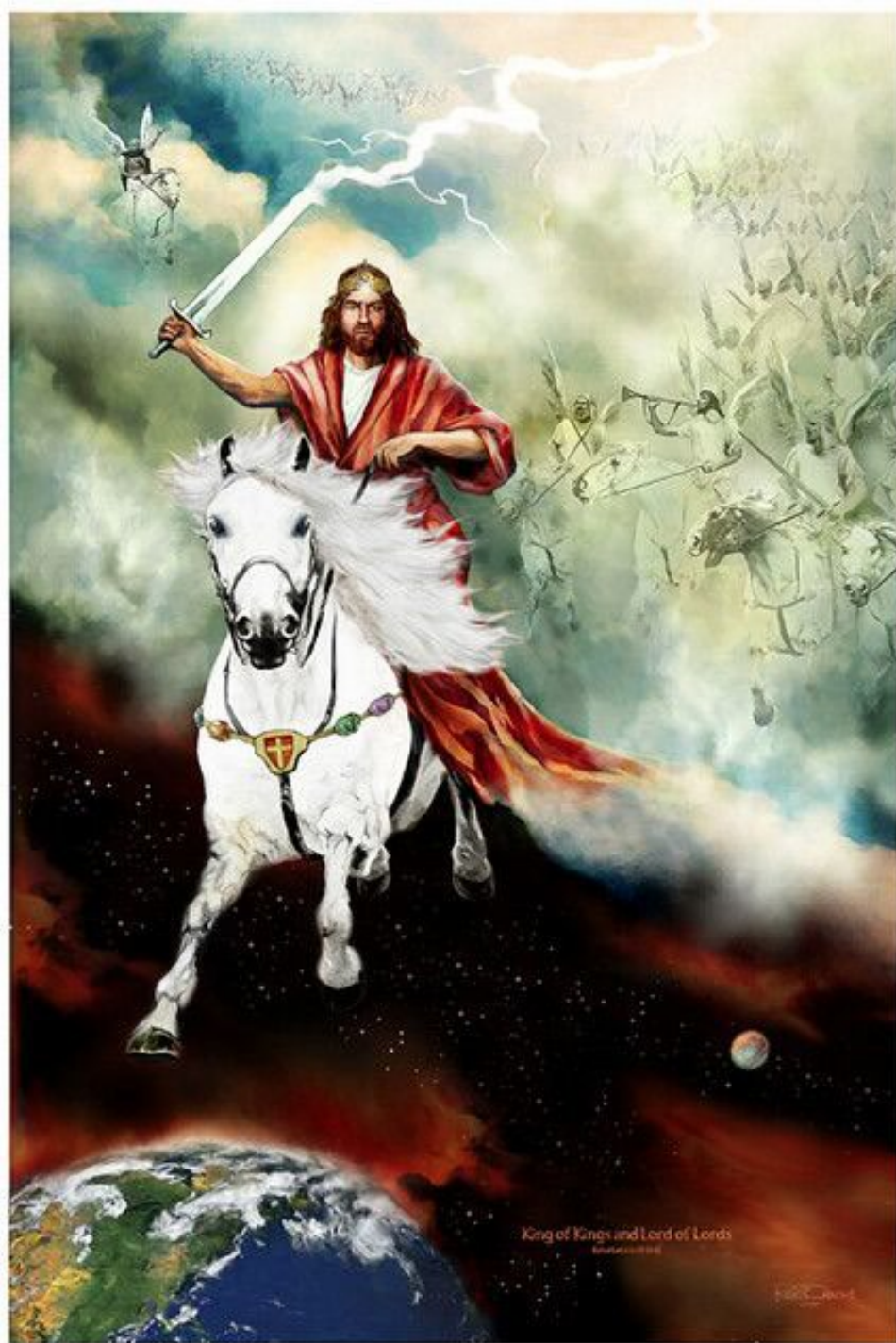
Jupiter

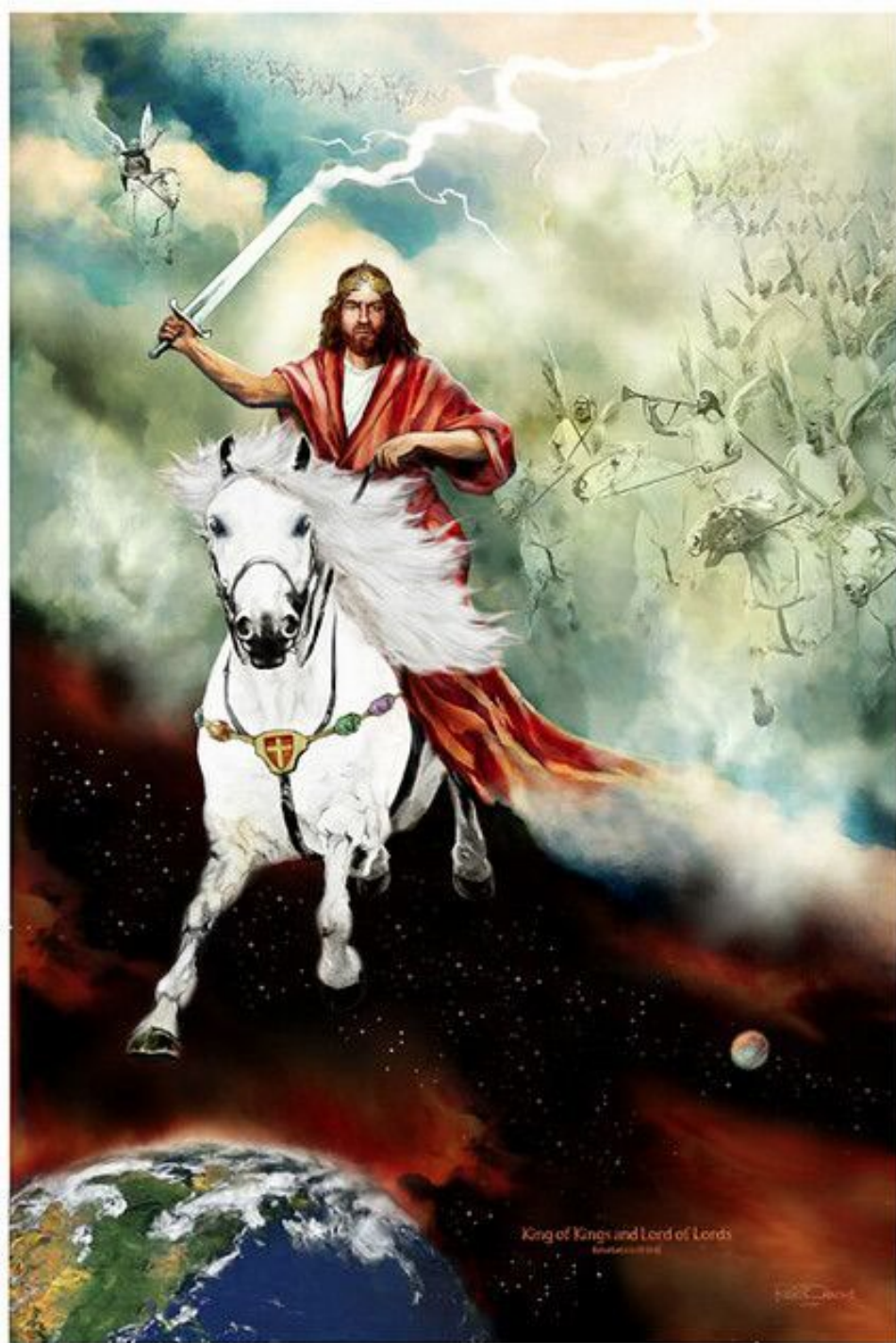
# The Patience of the Two Witnesses



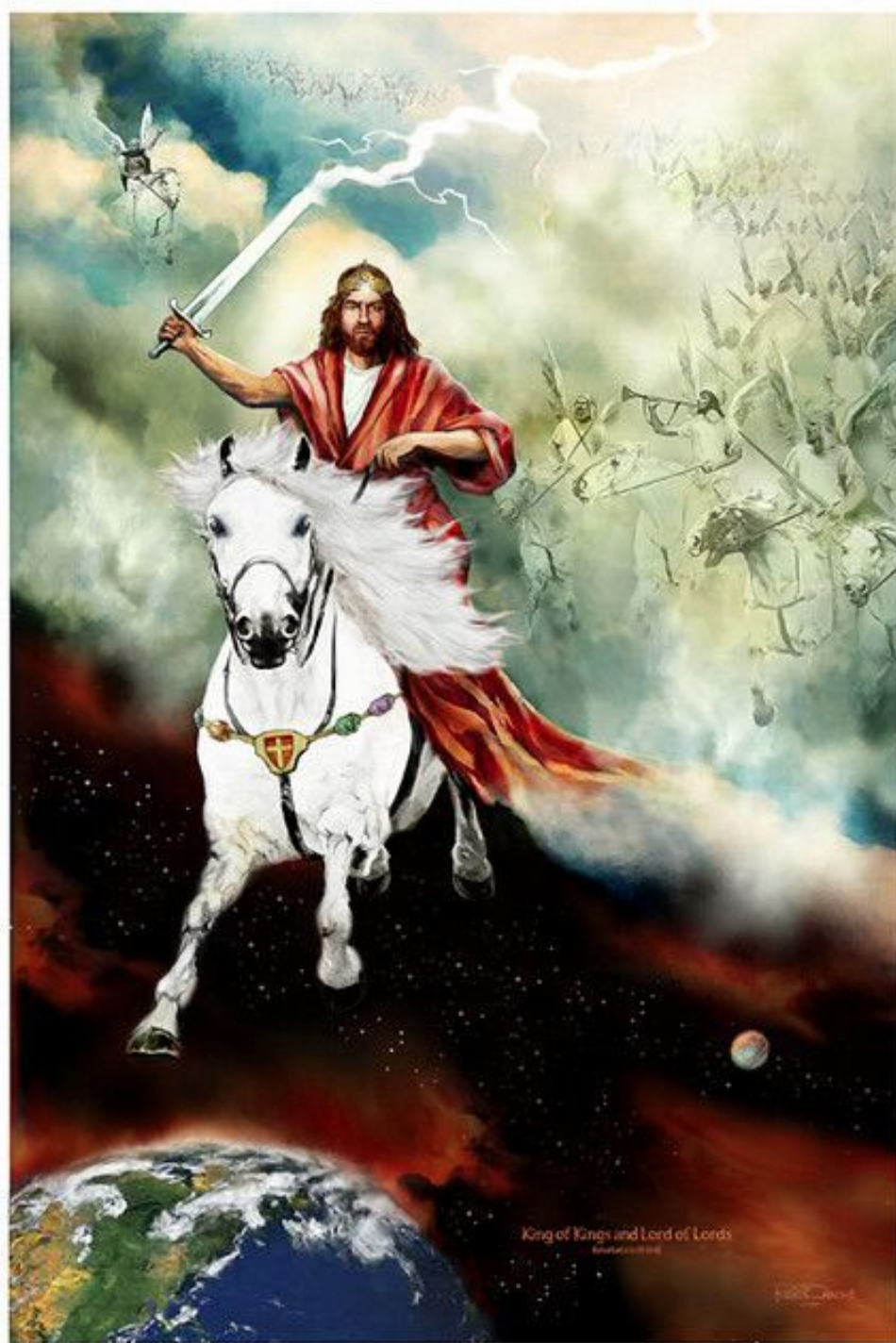
# The Rider on the White Horse

In his dream, Br. John found himself in a setting where he had to give a lecture about the **beginning of the Orion message**. Naturally, this led to a discussion about the four horsemen, particularly the **connection to the white horse from Revelation 19**. As he explained the concept of the Orion constellation and its connection to Revelation 4 and 5, the audience reacted with hostility, shouting that his ideas were nonsensical. Br. John pointed out that this reaction was indicative of the decay within their church, highlighting how the **Adventist Church had fallen from the purity of the white horse to a lifeless, failed entity, symbolizing the destruction of the Gospel as shown in the Orion clock**. The crowd grew angrier, even throwing tomatoes at him. In the midst of this chaos, **he heard the Lord's voice urging him to conduct further research**, prompting Br. John to reflect on **how it all began with the white horse and to investigate its connection to Revelation 19**, thereby linking Revelation 6 with Revelation 19.

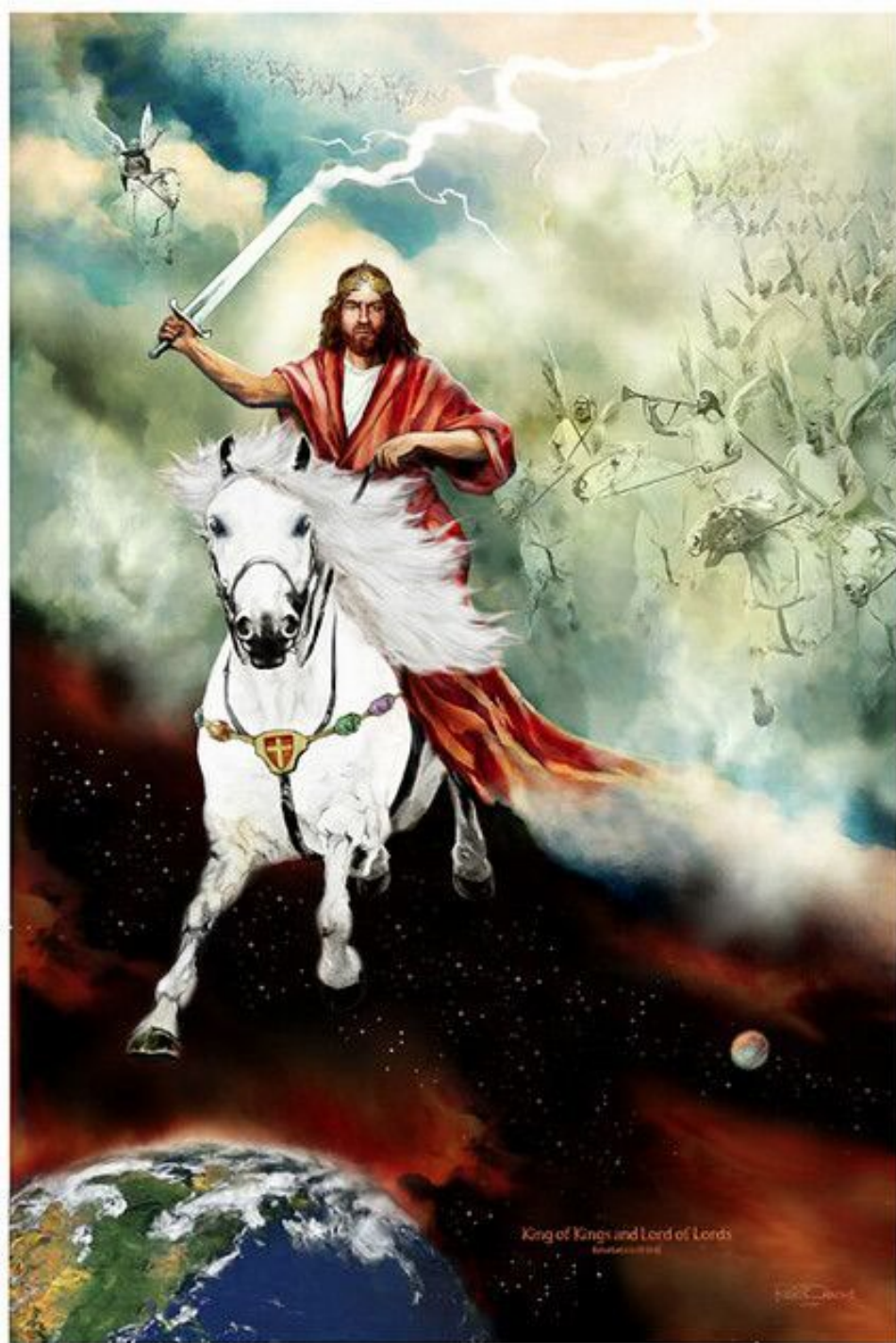




And I saw heaven opened,  
and behold a **white horse**;  
and he that sat upon him  
was called Faithful and  
True, and in righteousness  
he doth judge and make  
war. His eyes were as a  
flame of fire, **and on his  
head were many crowns**;  
and he had a name  
written, that no man knew,  
but he himself.  
*(Revelation 19:11-12)*



And he was clothed with a **vesture dipped in blood**: and his name is called **The Word of God**. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.  
*(Revelation 19:13-14)*



And **out of his mouth** goeth a **sharp sword**, that with it he should smite the nations: and he shall rule them with a **rod of iron**: and he treadeth the **winepress** of the fierceness and **wrath of Almighty God**. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**.  
*(Revelation 19:15-16)*



And I saw when the Lamb **opened one of the seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a **white horse**: and he that sat on him had a **bow**; and **a crown was given unto him**: and he went forth **conquering**, and to conquer.

*(Revelation 6:1-2)*

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<https://lastcountdown.whitecloudfarm.org/the-clock-of-god/the-orion-message>

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The Orion Message

Day and Hour

The Lunar Sabbath Lie

History Repeats

The Throne Lines

The Sweet Influences

Christmas 2.0

Miller's Mistake



Ligh

Glory



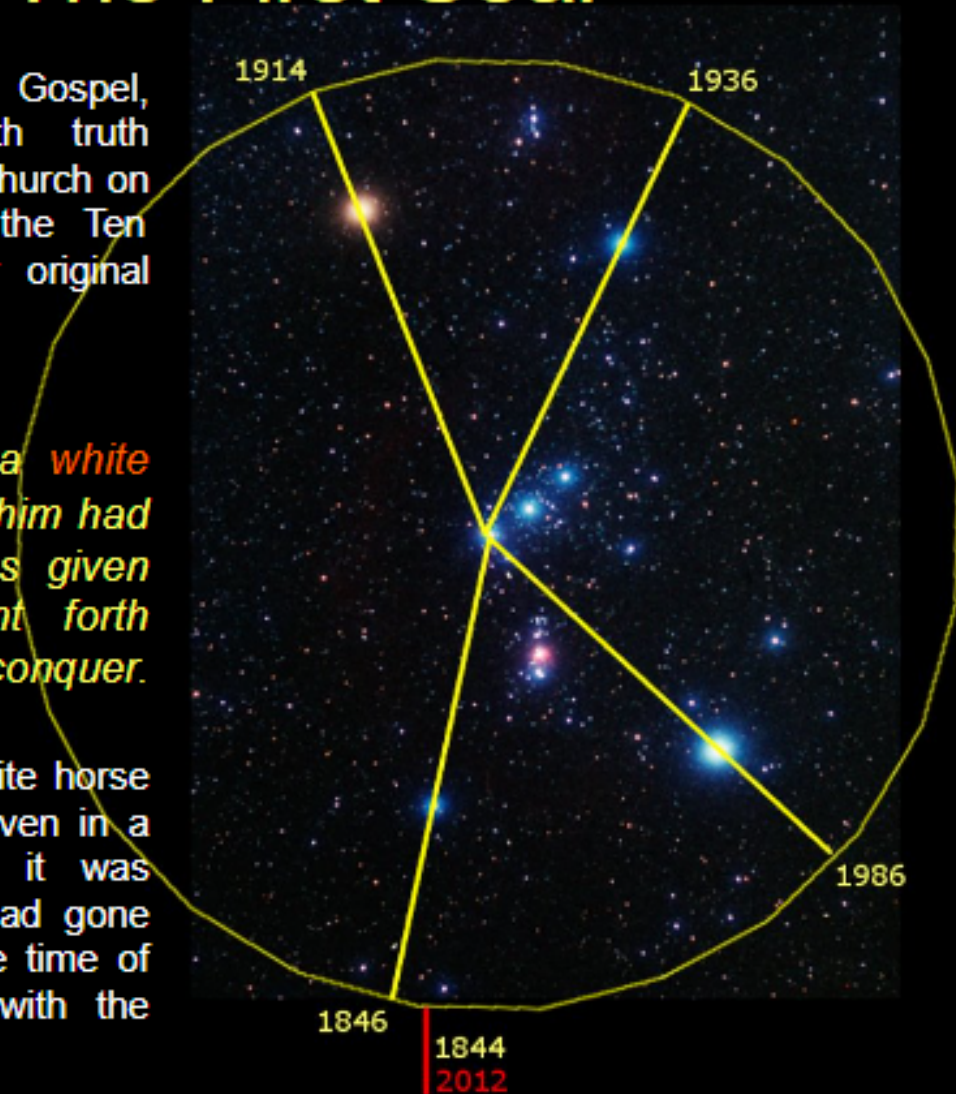
# 1846: The First Seal

After centuries with an obscured Gospel, the adoption of the Sabbath truth reestablished (as we just saw) a church on earth, which proclaimed all of the Ten Commandments of God in their original form.

The Bible puts it like this:

*And I saw, and behold a **white horse**; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. (Revelation 6:2)*

The triumphal conquest of the white horse symbolizes this purified gospel. Even in a recent Sabbath school lesson, it was remarked that the white horse had gone forth twice in history—once at the time of the first Christians, and again with the Seventh-day Adventists. Right!



## OUTLINE

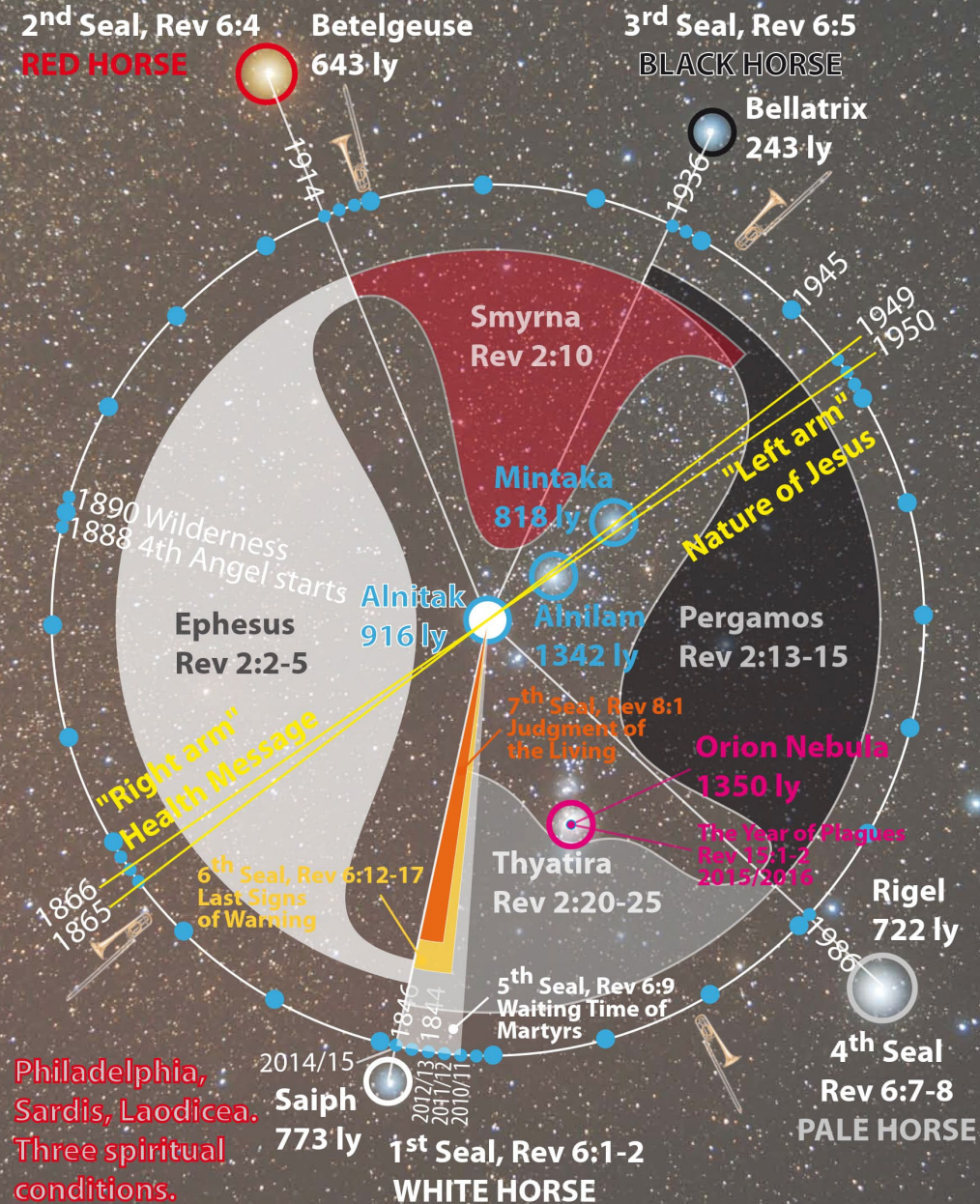
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- 78. The Clock of God, Correctly Adjusted
- 79. The Dates of the First Four Seals
- 80. 1846: The First Seal
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- 82. Three Seals of Trials
- 83. 1914: The Second Seal
- 84. The Separation
- 85. 1914 - 1936: Smyrna
- 86. Persecutions in the World Wars

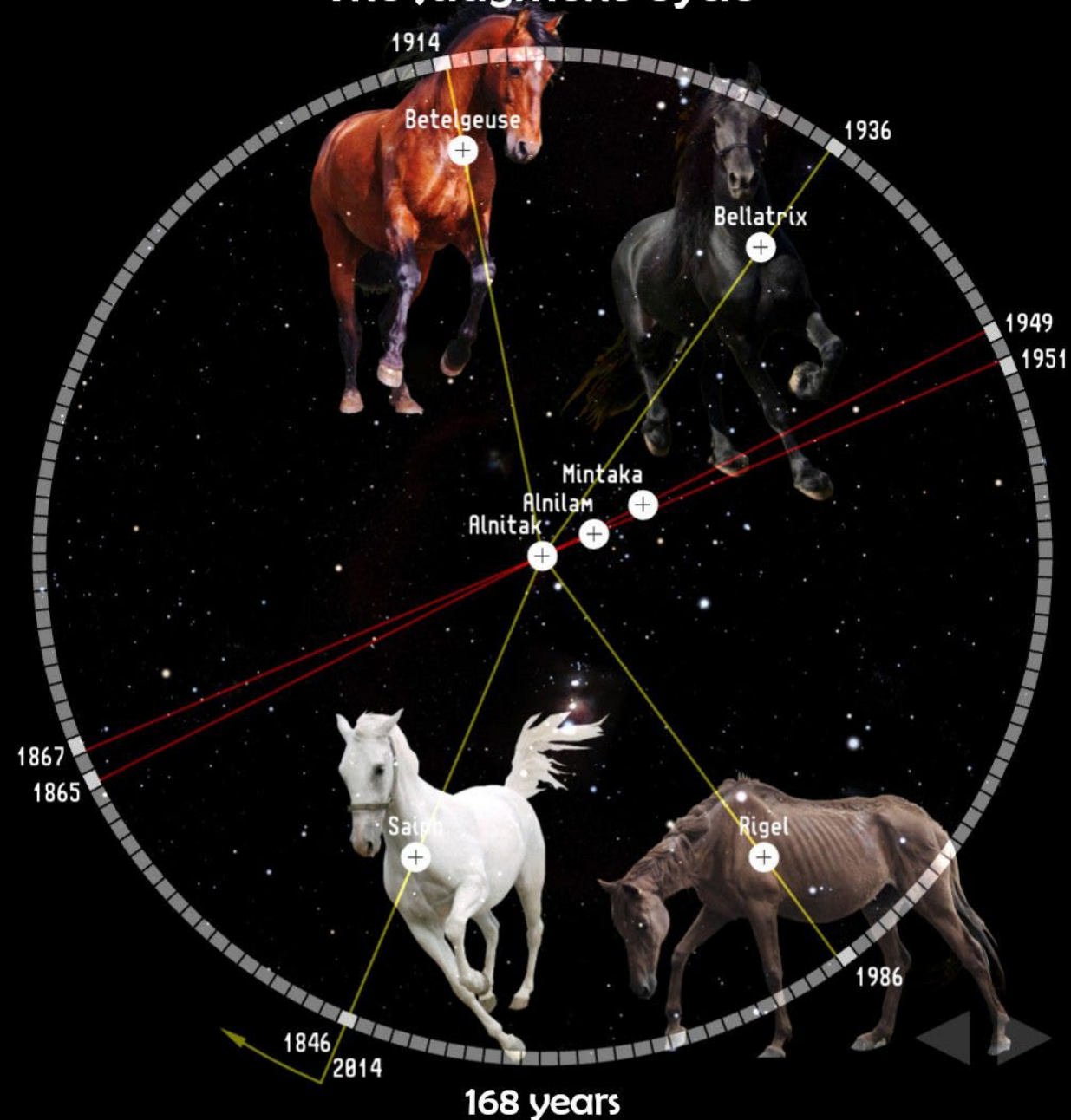
# Orion - The Book of Seven Seals

Dec. 2014 © www.lastcountdown.org.

## Jesus' Service in the Heavenly Sanctuary

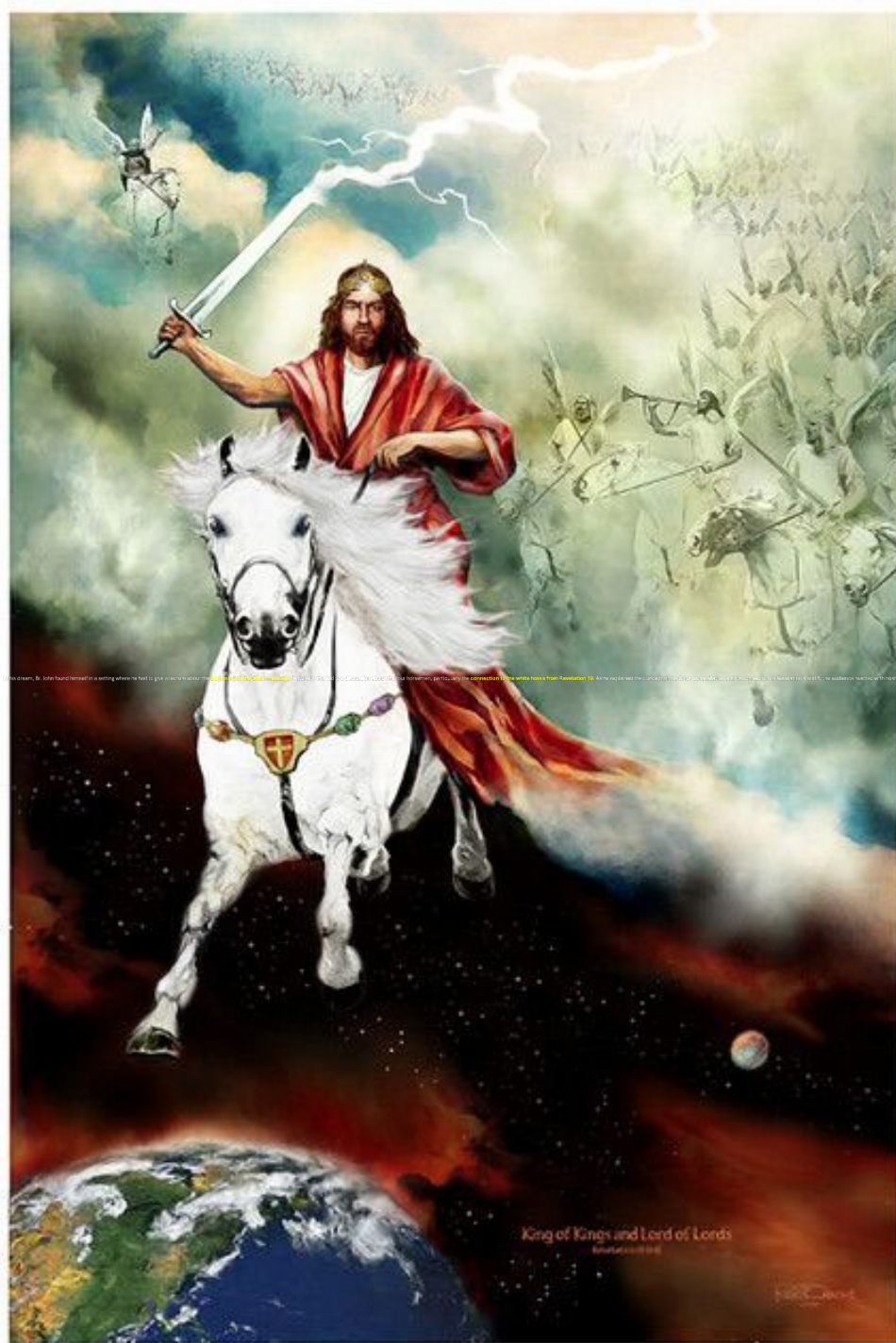


# The Judgment Cycle



# The Rider on the White Horse

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*(Revelation 6:1-2)*



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*(Revelation 6:1-2)*

# Second Great Awakening

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From Wikipedia, the free encyclopedia

The **Second Great Awakening** was a [Protestant](#) religious [revival](#) during the late 18th to early 19th century in the United States. It spread religion through revivals and emotional preaching and sparked a number of reform movements. Revivals were a key part of the movement and attracted hundreds of converts to new Protestant denominations. The [Methodist Church](#) used [circuit riders](#) to reach people in [frontier](#) locations.

The Second Great Awakening led to a period of [antebellum](#) social reform and an emphasis on salvation by institutions. The outpouring of religious fervor and revival began in Kentucky and Tennessee in the 1790s and early 1800s among the [Presbyterians](#), [Methodists](#), and [Baptists](#). New religious movements emerged during the Second Great Awakening, such as [Adventism](#), [Dispensationalism](#), and the [Latter Day Saint movement](#). The Second Great Awakening also led to the founding of several well-known colleges, seminaries, and mission societies.

Historians named the Second Great Awakening in the context of the [First Great Awakening](#) of the 1730s and 1750s and of the [Third Great Awakening](#) of the late 1850s to early 1900s. The First Awakening was part of a much larger [evangelical](#) religious movement that was sweeping across England, Scotland, and Germany.<sup>[1]</sup>

[https://en.wikipedia.org/wiki/Second\\_Great\\_Awakening](https://en.wikipedia.org/wiki/Second_Great_Awakening)


## Adventism [[edit](#)]

The [Advent](#) Movement emerged in the 1830s and 1840s in North America, and was preached by ministers such as [William Miller](#), whose followers became known as [Millerites](#). The name refers to belief in the soon [Second Advent of Jesus](#) (popularly known as the [Second coming](#)) and resulted in several major religious denominations, including [Seventh-day Adventists](#) and [Advent Christians](#).<sup>[29]</sup>

[https://en.wikipedia.org/wiki/Second\\_Great\\_Awakening](https://en.wikipedia.org/wiki/Second_Great_Awakening)

# Sola Scriptura vs. Sunday: Why the Reformation Failed

by Erik Jones

 Share

**The reformers claimed to rely solely on the Bible. But Catholics argue that Protestants still recognize Rome's authority because of a specific belief.**

<https://lifehopeandtruth.com/bible/10-commandments/sabbath/sola-scriptura-vs-sunday-why-the-reformation-failed/>

Martin Luther and his contemporaries claimed this Latin phrase, meaning “Scripture alone,” was the basis for their efforts to reform Catholicism and reject the authority of the pope and Catholic tradition.

Unfortunately, a major problem arose: they couldn't fully agree on *what* and *how* to reform. Some wanted to move fast with sweeping reforms; others wanted to move slowly. Some wanted limited crosses and icons; others believed all icons were wrong. Some believed in infant baptism; others, only adult baptism. Some believed the Eucharistic bread was Christ's body; others believed it represented Christ's body. The disagreements went on and on, which is why there are thousands of Protestant denominations today.

But, despite these divisions, there is one belief the reformers almost unanimously agreed on. In this, they did not break with the Roman Church: *They upheld Sunday as the day of worship.*

## **The problem with Sunday**

But maintaining Sunday created a huge problem Protestants still live with to this day. Simply put, it fundamentally broke with the concept of *sola scriptura*. The Bible shows that Jesus, the apostles and the early Church all observed the seventh-day Sabbath (Luke 4:16, 31; Acts 17:2-3; Acts 18:4). So, if one was to rely solely on Scripture to decide doctrine, one would worship on the seventh day. (You can learn more about the biblical case for the seventh-day Sabbath in our video series “[The Sabbath: A Gift From God.](#)”)

<sup>2</sup> Ellen White's "Sabbath halo" vision occurred in the home of Stockbridge and Louisa M. Howland in Topsham, Maine. She had a similar vision on March 6, 1847, in Fairhaven, Massachusetts. The Howland home was the location of several significant early Sabbatarian Adventist meetings. The only known record of the March 6 vision is Joseph Bates's mention of it in his remarks found later in this broadside. Ellen Harmon was at first resistant to the idea of the continuing validity of the seventh-day Sabbath, as urged by Joseph Bates. However, soon after their marriage on August 30, 1846, James and Ellen White became convinced of the biblical evidence for its observance through the reading of Bates's first Sabbath tract. See: Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 75, 76; Joseph Bates, *The Seventh Day Sabbath: A Perpetual Sign*. For Bates's influence in connection with the historical and theological significance of the "Sabbath halo" vision, see Merlin Burt, "Sabbatarian Adventism From 1844 to 1849," esp. pp. 276-301.

HOWLAND, Stockbridge (1801-1883) and Louisa M. (1806-1897) <sup>1</sup>EGWLM 848 **The Howlands were close friends of James and Ellen White, and were among the earliest Adventists in Maine to adopt Sabbathkeeping.** According to their respective obituaries, Louisa (née Morse) and Stockbridge Howland **began to keep the Sabbath in the spring of 1845, i.e., about the same time as Joseph Bates.** Earlier they had been active supporters of the Millerite Adventist movement and had "generously imparted of their substance to forward the work" to the point that they were "in close circumstances," as Ellen White put it. Unsympathetic local authorities probably feared that the Howlands' zealous generosity would result in penury and that the family would become a public charge, so Stockbridge, like some other Millerites, was for a time placed under a guardian to handle his business affairs. <sup>1</sup>EGWLM 848.6

## Significance of the Sabbath Revealed

**James and Ellen White took their stand purely** from the scriptural evidence to which their minds had been directed in the Bates tract. **Then on the first Sabbath in April, 1847, seven months after they began to keep and teach the Seventh-day Sabbath, the Lord gave a vision to Mrs. White at Topsham, Maine, in which the importance of the Sabbath was stressed.** She saw the tables of the law in the ark in the heavenly sanctuary, and a halo of light about the fourth commandment. (See pages 32-35 for the account of this vision.) The position previously taken from the study of the word of God was confirmed. The vision also helped to broaden the believer's concept of Sabbath observance. **In this revelation, Mrs. White was carried down to the close of time and saw the Sabbath as the great testing truth on which men decide whether to serve God or to serve an apostate power.** Looking back in 1874 to this experience, she wrote: EW xxi.1

“I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message.”—E. G. White Letter 2, 1874. EW xxii.1



## Sabbath

The seventh-day Sabbath came to Adventists through the influence of Seventh Day Baptists. Rachel Oakes, a Seventh Day Baptist in Washington, New Hampshire, shared the Sabbath with Frederick Wheeler. Wheeler likely influenced T. M. Preble, who in turn wrote an article and tract in February and March 1845 that brought Joseph Bates to

the Sabbath.<sup>3</sup> Bates wrote his important Sabbath tract, *Seventh Day Sabbath a Perpetual Sign*, in August 1846.<sup>4</sup>

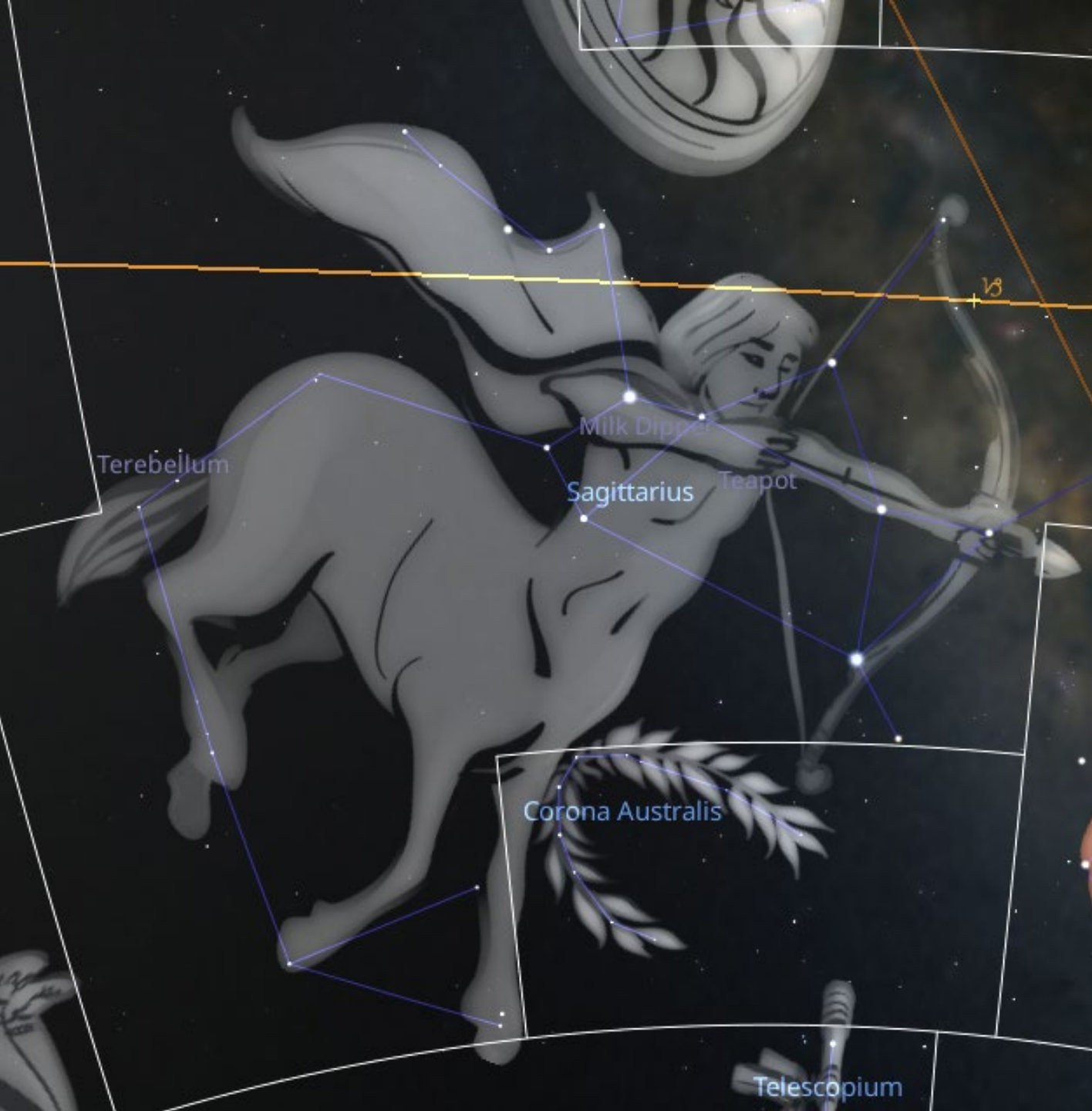
Newly married, James and Ellen White studied this tract with their Bibles and became Sabbathkeepers. Ellen White did not receive a vision on the Sabbath until the next year. She had heard Bates speak of the Sabbath prior to reading his tract but “did not feel its importance.”<sup>5</sup> God did not give her a vision to point her mind toward the Sabbath. Rather, He waited for her to study the Bible to settle her faith on this important doctrinal issue.

## Sabbath and Sanctuary Unite

The most important theological development for Seventh-day Adventists was not the Sabbath or the heavenly sanctuary as individual doctrines, but rather the integration of the two into a final message for the world. The January 1847 second edition of Joseph Bates’s tract on the Sabbath presented the idea that the Sabbath had “present truth,” or end-time importance, based on Revelation 11:19 and 14:12.

Revelation 11:19 describes the temple opened in heaven with a view of the ark of the covenant in the Most Holy Place. In the ark are the Ten Commandments. The three angels’ messages call us to worship God as Creator and describe the saints as those who “keep the commandments of God and have the faith of Jesus.” For Bates, the Sabbath had end-time importance because of its link to Jesus’ Most Holy Place ministry.

Ellen White read Bates’s revised tract. In April 1847 her “Sabbath halo vision” gave a visual demonstration of Revelation 11:19 and confirmed what Bates had already published. In vision she saw Jesus, in the Most Holy Place, open the ark of the covenant and pick up the Ten Commandments. As He opened the two stone tablets, she looked and saw a “halo of glory” all around the fourth commandment.<sup>6</sup> Her vision added an important application for their Bible understanding. She saw that Adventists “went forth and proclaimed the Sabbath more fully.”



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*(Revelation 6:1-2)*

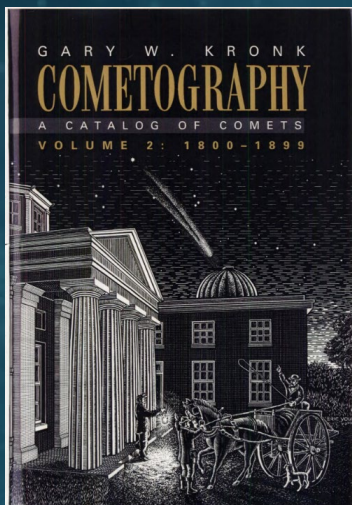
**C/1846 J1** *Discovered:* 1846 May 1.01 ( $\Delta = 0.37$  AU,  $r = 0.97$  AU, Elong. =  $74^\circ$ )

**(Brorsen)** *Last seen:* 1846 June 15.90 ( $\Delta = 1.52$  AU,  $r = 0.67$  AU, Elong. =  $20^\circ$ )

*Closest to the Earth:* 1846 May 6 (0.3022 AU)

**1846 VII** *Calculated path:* PEG (Disc), VUL-PEG (May 1), CYG (May 2), PEG-CYG-LAC (May 3), CAS (May 6), CAM (May 11), LYN (May 16), AUR (May 18), LYN (May 19), AUR (May 21), LYN (May 22), AUR (May 26), GEM (Jun. 9)

T. Brorsen (Holstein, Germany) discovered this comet on 1846 May 1.01, at a position of  $\alpha = 21^{\text{h}} 18.4^{\text{m}}$ ,  $\delta = +22.4^\circ$ . He said it resembled a large, round nebulosity. There was no tail, nor a recognizable nucleus. An independent discovery was made by M. L. G. Wichmann (Königsberg, now Kaliningrad, Russia) on May 1.96. Wichmann described the comet as a large and round nebulosity, with a quite bright central condensation. No tail was visible and the comet was easily seen in a cometseeker. Because of the slow communications across the Atlantic Ocean, an independent discovery was also made by G. P. Bond (Cambridge, Massachusetts, USA) on May 20.21. He simply described it as a telescopic comet.



[https://books.google.com/books?id=5XXjVF8fuGkC&printsec=frontcover&redir\\_esc=y#v=onepage&q=C%2F1846%20J1&f=false](https://books.google.com/books?id=5XXjVF8fuGkC&printsec=frontcover&redir_esc=y#v=onepage&q=C%2F1846%20J1&f=false)

The comet passed closest to Earth on May 6 and continued heading toward the sun. J. F. J. Schmidt (Bonn, Germany) saw the comet despite a full moon on May 8. Using a 5-foot focal length telescope at a magnification of  $300\times$ , he noted the comet was distinct, with no nucleus and a weak condensation. However, there were two branches of material extending from the coma on the side opposite the sun. F. Kaiser (Leiden, Netherlands) saw the comet with the naked eye after the moon had set on May 13 and 14. Schmidt detected weak traces of a tail on the 13th. On May 19 and 20, Schmidt said the comet was distinctly visible to the naked eye and appeared like a star of magnitude 6, while a telescope revealed weak traces of a tail. Because news of Brorsen's discovery did not arrive in the USA in a timely fashion, the large refractors of that country were not able to begin observations until after Bond's announcement had reached them. Schmidt saw traces of a tail on the 23rd and noted a thin tail about 20' long on the 24th.

As June began, the comet was entering evening twilight, because of a steadily decreasing solar elongation. It was measured for the final time on June 12.91, when Kaiser gave the position as  $\alpha = 6^{\text{h}} 57.9^{\text{m}}$ ,  $\delta = +34^\circ 02'$ . Kaiser also saw the comet on June 13, 14, and 15. On the 15th, he noted the sky was extremely clear and he saw the comet "in one instant," very near

the horizon and said it appeared so faint that he gave up hope of trying to find it thereafter. Because of the short time the comet was above the horizon at Leiden during this final observation, the probable universal time of the observation was June 15.90.

The first parabolic orbit was calculated by Petersen. Using positions from May 1, 2, and 3, he determined the perihelion date as 1846 June 5.75. He noted some similarity to the orbits of comets seen in 1701 and 1766. Additional calculations by H. L. d'Arrest, B. Peirce, F. F. E. Brünnow, J. R. Hind, H. Breen, and J. A. C. Oudemans revealed very similar orbits.

The first elliptical orbit was calculated by Wichmann. He used positions spanning the period of May 1 to June 5 and gave the perihelion date as June. 6.02 and the period as about 401 years. Oudemans followed a few weeks later with the determination that the perihelion date was June 5.98 and the period was about 500 years. The last investigation into this comet's orbit was conducted by A. Krause (1912). He used 170 positions obtained between May 2 and June 12, and computed a perihelion date of June 5.97 and a period of about 538 years. This orbit is given below.

$T$	$\omega$	$\Omega$ (2000.0)	$i$	$q$	$e$
1846 Jun. 5.9710 (UT)	99.7253	263.9890	150.6810	0.633760	0.990414

ABSOLUTE MAGNITUDE:  $H_{10} = 8.1$  (V1964)

FULL MOON: Apr. 11, May 11, Jun. 9, Jul. 8

SOURCES: T. Brorsen, A. C. Petersen, and M. L. G. Wichmann, *AN*, **24** (1846 May 16), pp. 97–100; M. L. G. Wichmann, *AN*, **24** (1846 May 21), p. 115; H. L. d'Arrest and F. F. E. Brünnow, *AN*, **24** (1846 Jun. 20), pp. 153–6; G. P. Bond and B. Peirce, *AJS* (Series 2), **2** (1846 Jul.), p. 138; J. A. C. Oudemans and J. R. Hind, *AN*, **24** (1846 Jul. 4), pp. 207–10, 212; M. L. G. Wichmann, *AN*, **24** (1846 Jul. 16), pp. 239–44; J. F. J. Schmidt, *AN*, **24** (1846 Jul. 23), p. 259; J. A. C. Oudemans, *AN*, **24** (1846 Aug. 13), p. 297; F. Kaiser, *AN*, **24** (1846 Aug. 17), pp. 309–24; H. Breen and F. Kaiser, *AN*, **24** (1846 Sep. 19), pp. 383, 389; J. F. J. Schmidt, *AN*, **25** (1847 Apr. 3), p. 287; M. L. G. Wichmann, *AN*, **29** (1849 Oct. 30), pp. 345–50; M. F. Maury and S. C. Walker, *AJ*, **1** (1850 Nov. 4), p. 137; A. Krause, *Definitive Bahnbestimmung des Kometen 1846 VII*. Publication der Astronomischen Gesellschaft, No. 24 (1912), 35pp; V1964, p. 56.

# List of long-period comets

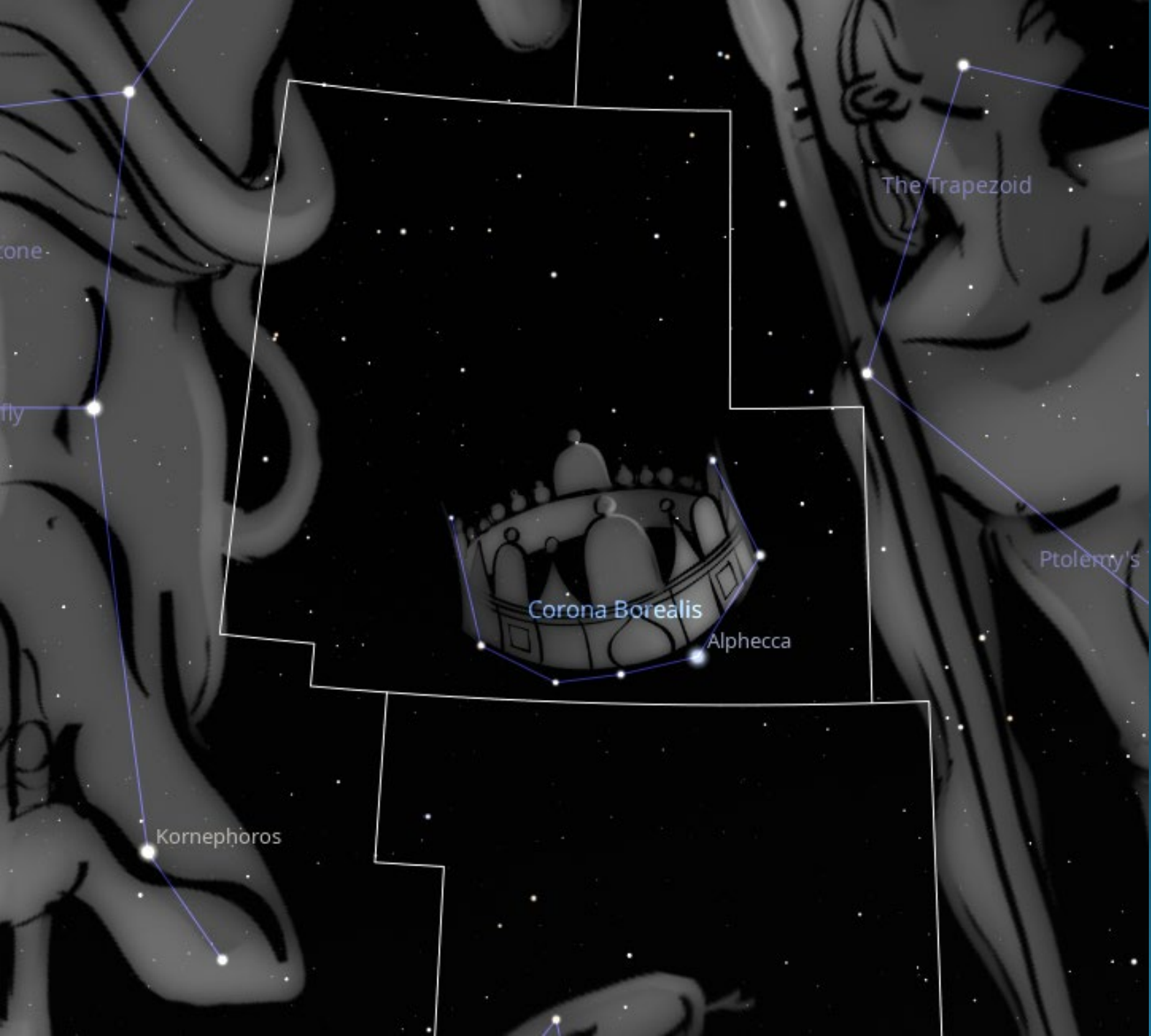
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From Wikipedia, the free encyclopedia

The following list is of **comets** with very long **orbital periods**, defined as between 200 and 1000 years. These comets come from the **Kuiper belt** and **scattered disk**, beyond the **orbit** of **Pluto**, with possible origins in the **Oort cloud** for many. For comets with an orbital period of over 1000 years (semi-major axis greater than ~100 AU), see the **List of near-parabolic comets**.

Comet designation	Name/ discoverer(s)	Period (years)	<i>e</i>	<i>a</i> (AU)	<i>q</i> (AU)	<i>i</i> (°)	Abs. mag (M1)	Last observed perihelion	Next perihelion
C/1811 W1	<a href="#">Pons</a>	755	0.9809	82.881	1.5817	31.2554		1811/11/11	2566
C/1840 U1	<a href="#">Bremiker</a>	286	0.9659	43.453	1.48	57.9043		1840/11/14	2126
C/1843 D1	<a href="#">Great Comet of 1843</a>	513	0.999914	64.267	0.005527	144.3548		1843/02/27	2356
C/1846 J1	<a href="#">Brorsen</a>	538	0.990414	66.1131	0.63376	150.6809		1846/06/05	2384
C/1853 G1	<a href="#">Schweizer</a>	781	0.989286	84.8136	0.908693	122.1955		1853/05/10	2634
C/1855 G1	<a href="#">Schweizer</a>	500	0.965185	63.0052	2.193526	128.5764		1855/02/05	2355
C/1855 L1	<a href="#">Donati</a>	252	0.98578	39.9131	0.567564	156.8707		1855/05/30	2107
C/1857 O1	<a href="#">Peters</a>	235	0.980414	38.1315	0.746843	32.7565		1857/08/24	2092
<a href="#">C/1861 G1</a>	<a href="#">A. E. Thatcher</a>	415	0.983465	55.6819	0.9207	79.7733		1861/06/03	2276
<a href="#">C/1861 J1</a>	<a href="#">Great Comet of 1861</a>	409	0.98507	55.0827	0.822384	85.4424		1861/06/12	2270

Let's discover comet C/1846 J1 live



The Trapezoid

Corona Borealis

Alphecca

Ptolemy's

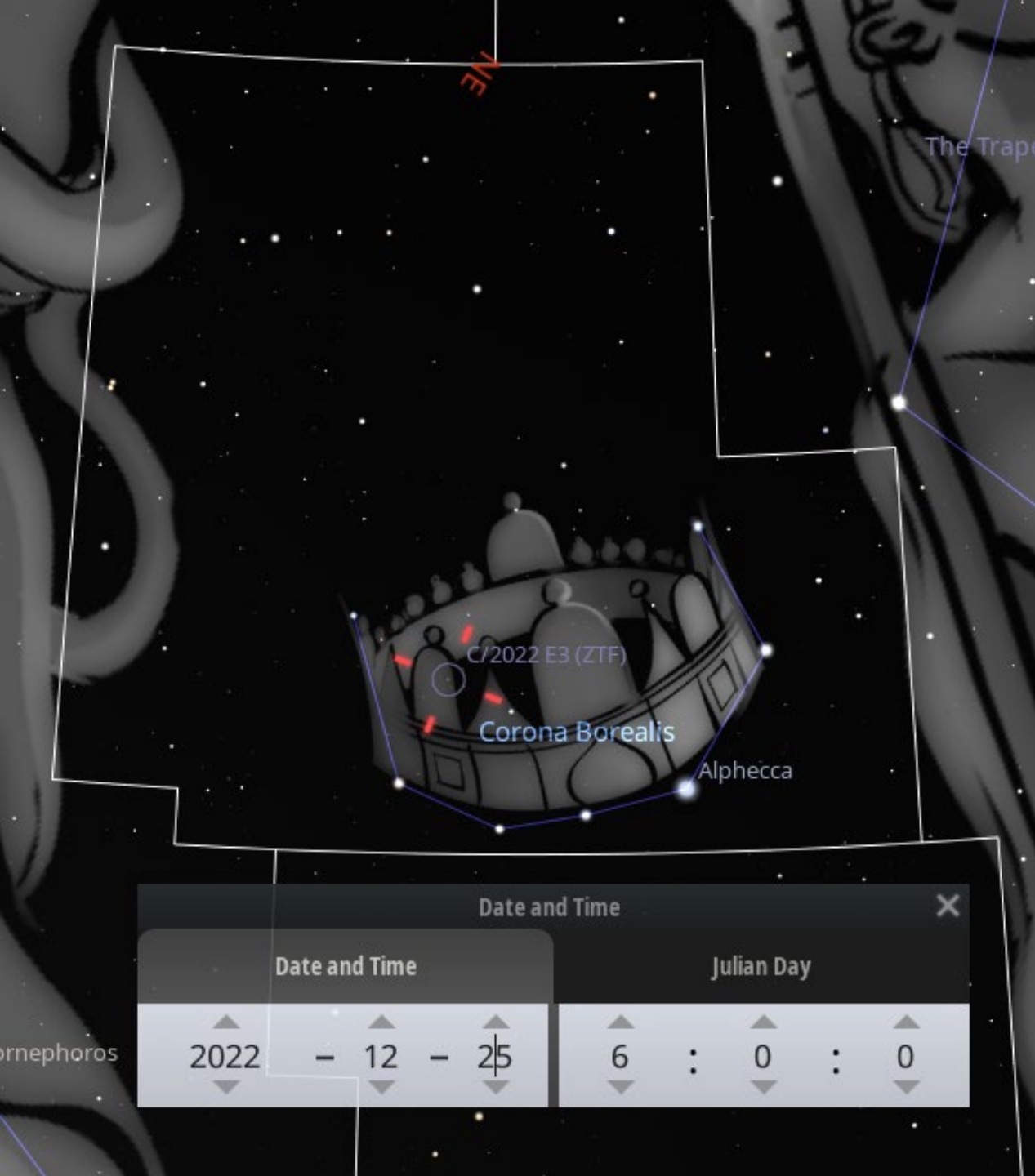
Kornephoros

one

ity



Let's discover comet C/2022 E3 live



Date and Time

Date and Time			Julian Day		
2022	-	12 - 25	6	:	0 : 0



Date and Time

Date and Time			Julian Day		
2025	-	2 - 15	7	:	0 : 0



Hércules

Andrómeda

Corona Borealis

Osa Mayor

Dirafa

Perseus

Triángulum

Boyero

Perros de Caza

Lince

Capella

Aries

Coma Berenices

Leo Menor

Pollux

Urano

Arturo

Leo

Cancer

Luna

Marte

Júpiter

Pisces

Serpens

Virgo

Virgo

Hydra

Can Mayor

Bar elgeuse

Orion

Cetus

Ophiuchus

Libra

Spica

Crater

Máquina neumática

Puppis

Columba

Eridanus

Horno

Corvus

Can Mayor

Sirio

Can Mayor

Can Mayor

Can Mayor

Caelum

Antares

Lupus

Centaurus

Orion

Orion

Orion

Orion

Orion

Orion

Rigel Kentaurus

Camaleón

Mesa

Reculum Relo

Compas

Triángulo Austral

Triángulo Austral

Triángulo Austral

Triángulo Austral

Triángulo Austral

Triángulo Austral

Scorpius

Norma

Triángulo Austral

Triángulo Austral

Triángulo Austral

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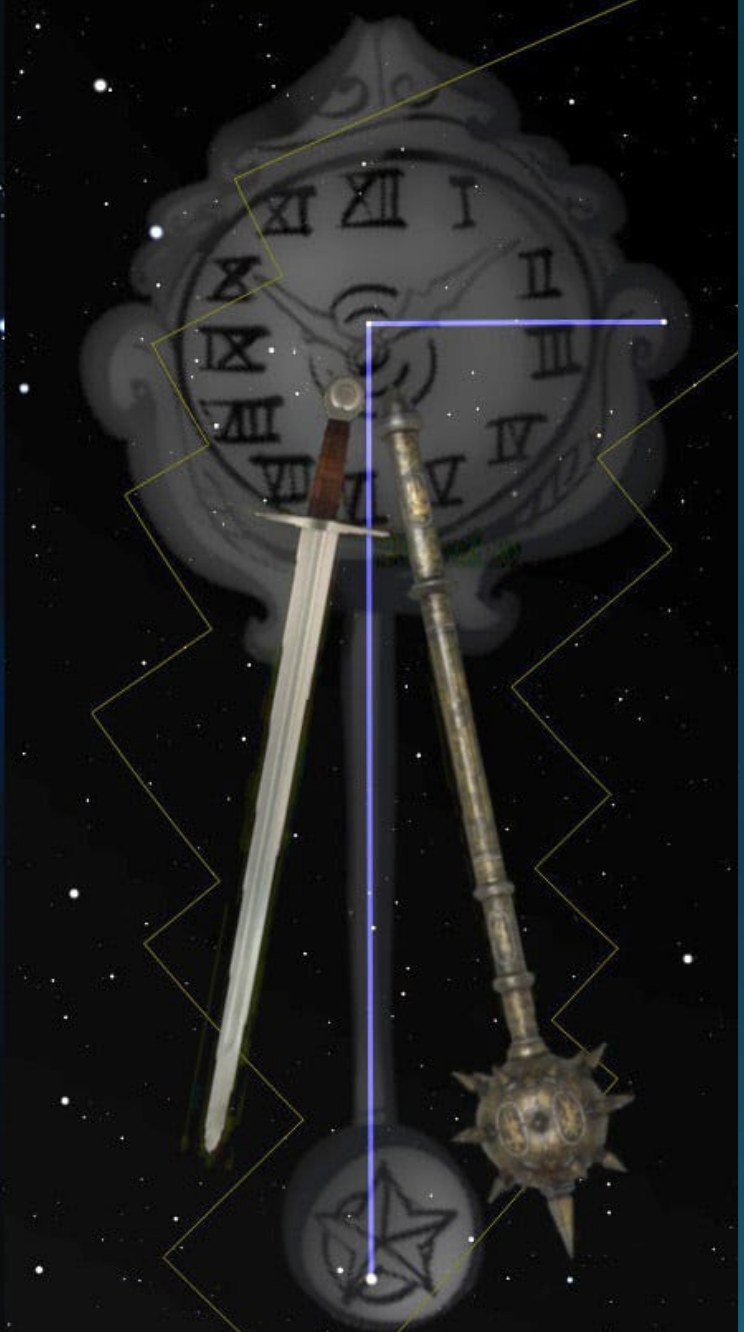
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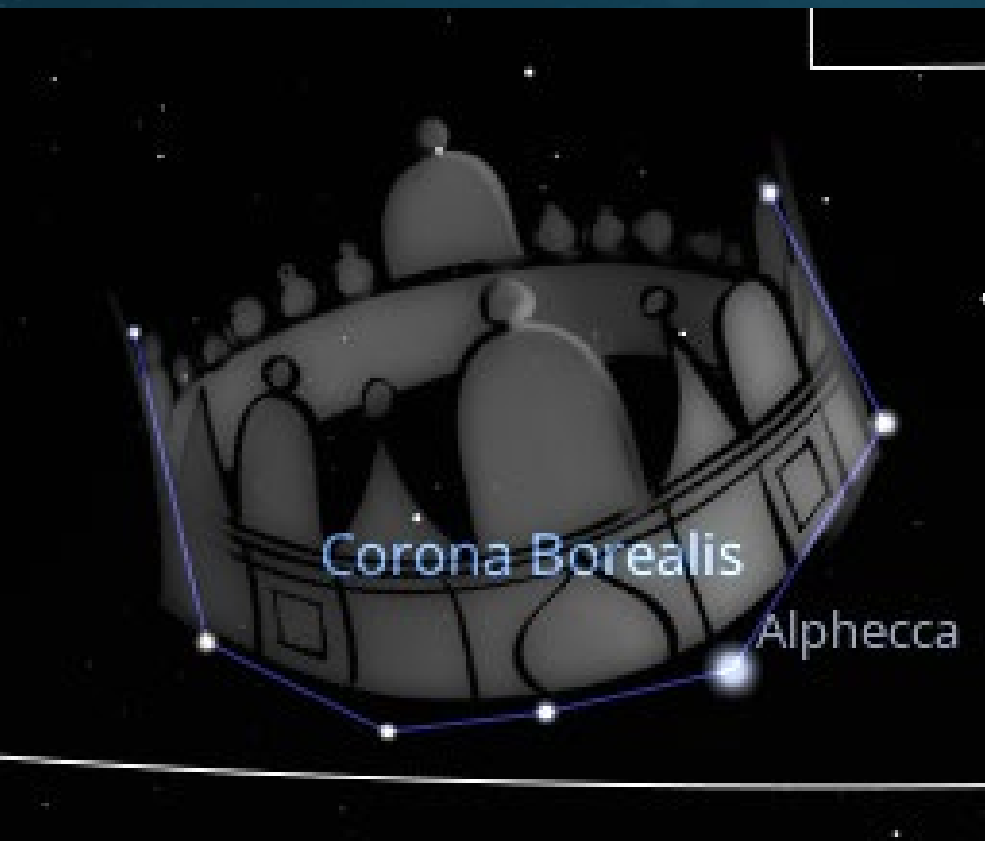
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While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. **Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number.** The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose and moved all together to the top of the city, I was enraptured with the sight. EW 53.1

# Three Crowns and a Humble Shawl



## Details



Written by [John Scotram](#)

Category: [The Time Has Come](#)

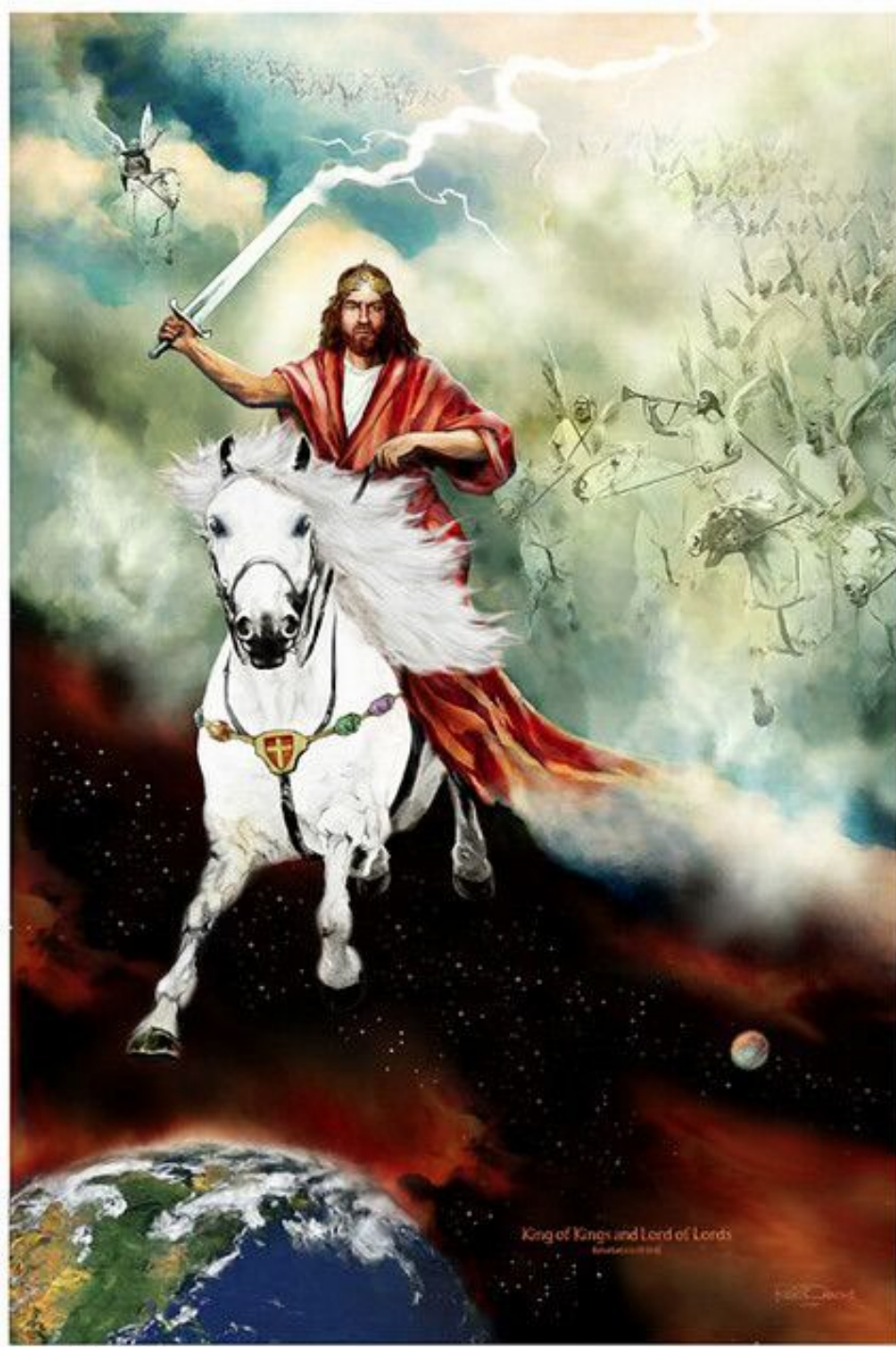
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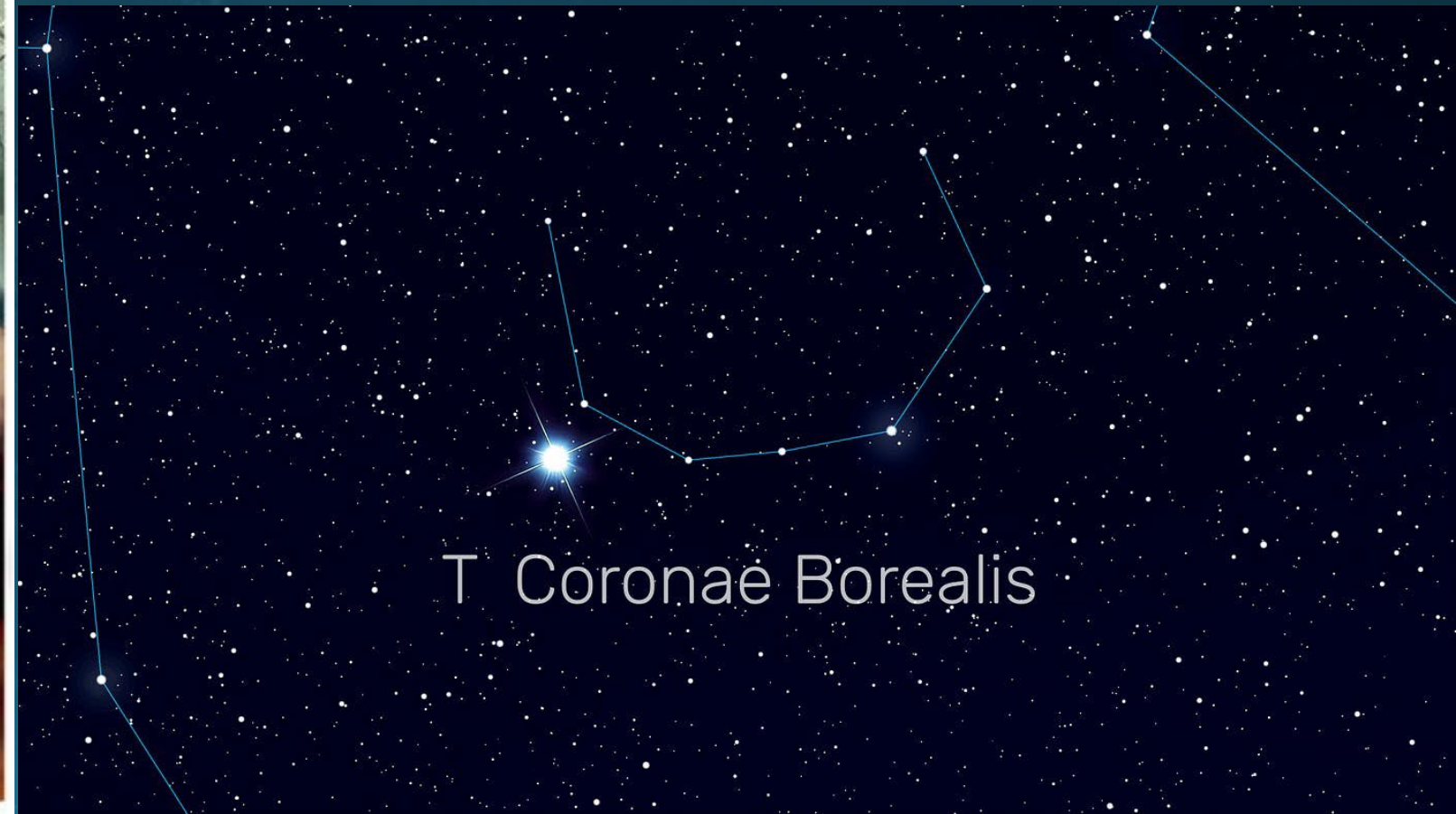
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Will the blaze star in Corona Borealis soon light up?

“Will Jesus find faith...?”



T Coronae Borealis

