

PowerPoint Slide Notes for the Presentation of the 'Two Upper Room Experiences'

The Opening Up of Reform Lines Question: When did the study of reform lines open up?

The study of reform lines opened up to God's people in 1989 and became the foundation for all light that has followed.

What is a reform line?

➤ It is a line that shows how God brings reformation to His church. God's people have failed. They are in captivity and are caught up in idolatry. They have a misunderstanding of God and the nature of His kingdom. And so there is a need for reformation. God begins the process of restoring His people to a correct understanding of Himself and His nature so that they can truly reflect His image and successfully carry out the work He has raised them up to do that will ultimately lead to a harvest of a people ready in the time of His 2nd Advent.

What is the significance of a reform line?

➤ A reform line is important because it shows God's people their past history and the condition they have come out of; where they are currently in present time and their current condition; and where they are headed and the condition they will be in; and what that means for them both internally and externally as God reveals it and opens up light on it. It is the method by which God uses to guide His people to Him.

Question: When did the study of reform lines open up?

Answer: 1989

Internally—what is happening in the Movement

Externally—What is happening outside the Movement

The Key Reform Lines Question: How many key reform lines are there?

There are four key reform lines that demonstrates how God deals with His people and brings about reformation. On these reform lines we can see how God dealt with literal Israel (Jewish nation) in ancient times and how God deals with spiritual Israel (Seventh Day Adventist) in modern times of which both have a beginning and an ending history. Using parable methodology, we can look to how God dealt with literal Israel to tell us how He will deal with spiritual Israel. So in regards to ancient Israel, there is an alpha and omega history. And similarly for modern Israel, there is an alpha and omega history; which can be broken down into four key reform lines.

Apis Bull... Form: (Calf) / Character: (Warrior King/Conquer, Courage, Strength, and Fertility)...Idolatry

Historical Context	Form / Character	Key Dates	Reform Line	Leaders
Egypt	Apis Bull (Calf)	1260	Beginning of Ancient Israel	Moses Joshua
Babylon	False	1888	Beginning of Modern Israel	Miller Snow
Rome	False	126	End of Ancient Israel	J.Bapt Christ
Modern Spiritual Israel	False	1989	End of Modern Israel	Elders J. P.

Additional details from the diagram:
 - Egypt: Completion of time prophesy, Lk. Form & Spirit, Sp. Form & Spirit.
 - Babylon: Sabbath, idolatry, Lk. Form & Spirit, Sp. Form & Spirit.
 - Rome: Carved from, making images, Lk. Character, Sp. Character.
 - Modern Spiritual Israel: Parable Teaching, Lk. Character, Sp. Character.

Question: How many **key** reform lines are there?

Answer: 4

So just as a general overview of how God deals with His church in these 4 histories illustrated here; God's people are in darkness. They are practicing idolatry and have lost sight of the Sabbath for a period of time. At the completion of the time prophesy prophesied God raises up leaders, notably two, to play a role in doing a work to lead

God's people out of bondage and then begin the work of reformation that will train and prepare them to know God and the nature of His kingdom, so they can rightly represent Him to the world around them that will hasten His advent.

In ancient times, in the alpha history of Israel, God's people fail. They reject the true God and choose to hang onto their idolatry in both the form and the spirit, identified as the Apis bull (from Egypt)—the image and idea of a warrior king that is courageous, strong, and fertile as their god of worship. Though they are given a prophet and the Sabbath is reinstated during the time they are to unlearn and increase in their knowledge of God, they continue to practice idolatry. So they go into captivity again, but under Babylon for another period of time. And by the completion of that time prophesy, God's people are no longer practicing idolatry in the form, but continue to worship the god formed in their own image in spirit. So they fail again and fall captive under Rome which brings us to the omega history of ancient Israel. At the completion of this time prophesy, God raises up two leaders again. However, in this history there is a difference. God's people are still stooped in the spirit of idolatry, hanging onto the mindset of the Apis bull—the idea of a warrior king, and thereby failed and did not recognize Christ at His 1st Advent.

So God raises up leaders again, notably two, to bring about reformation in His people. And this time God's people succeed. Through the 2nd leader correcting the mistakes of the 1st leader using parable methodology, a select group of people are restored from their idolatrous mindset and have a correct understanding of God and the nature of His kingdom to do a work in spreading the gospel to the church and then to the world completing their job function. Christ does not come back in the omega history of ancient Israel, but He completes His mission.

In modern times, history repeats with spiritual Israel. Under papal persecution, the early Christians have lost sight of the Sabbath, becoming Sunday keepers and have succumbed to idolatry, which is noted as the form and spirit of conservatism and the conservative mindset—conspiracy theories, nationalism, racism, sexism, homophobia. They have a wrong understanding of God and His nature and have formed a god in their own image under apostate Protestantism. So at the beginning of modern Israel, God raises up leaders, notably two, to bring His people out of apostate Protestantism and restore His people and prepare them for a work to do. However, His people fail and do not complete their job function. They are also given a prophet in their day and the Sabbath is reinstated, signified in their name as Seventh-Day-Adventist, but they continue to hold onto idolatry and end up falling into the Laodicean condition, a form of captivity. So at the completion of the time prophesy, again God raises up leaders in our current history, notably two, to bring about reformation. And similar to the end of ancient Israel, God's people will succeed in completing their job function. Through the 2nd leader correcting the mistakes of the 1st using parable methodology, a select group are being restored from their idolatrous mindset and will have a correct understanding of God and the nature of His kingdom to do a work in spreading the MC message to the church and then the world that is preparing a people for Christ 2nd Advent.

The Structure of the Reform Lines

Question: Which structure is the alpha history and which structure is the omega history?

Failure Alpha History Reform Structure		Success Omega History Reform Structure	
Beginning of Ancient Israel	Beginning of Modern Israel	End of Ancient Israel	End of Modern Israel
□	□	□	□
□	□	□	□
□	□	□	□

3 H 4 H

One call to the church; one call to the world
 Fall to complete their job function
 Christ does not come in their history

Two calls to the church; One to the world
 Complete their job function
 Christ comes in their history

If the alpha history succeeded, there wouldn't be a need for an omega history.

Question: Which structure is the alpha history and which structure is the omega history?

Answer:

-- Structure on the left is the alpha history

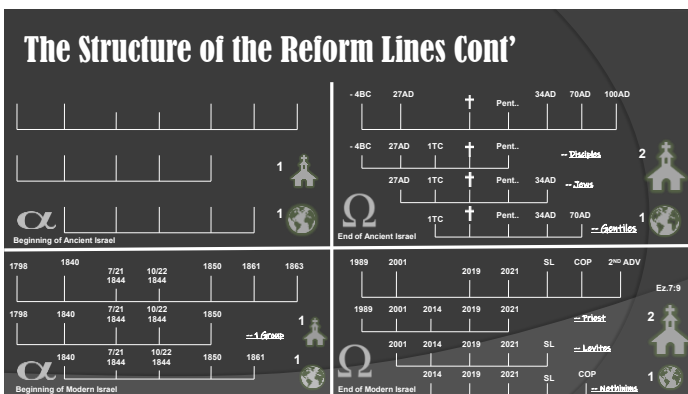
-- Structure on the right is the omega history

The alpha history reform line structure is the same for both the beginning of ancient Israel and the beginning of modern Israel. It could be either one of those histories. Similarly, the omega history reform structure is the same for both the end of ancient Israel and the end of modern Israel.

The alpha history is a history of failure

The omega history is a history of success

At the end of ancient Israel, Christ came the 1st time (Christ 1st Advent). At the end of modern Israel, Christ will come the 2nd time (Christ 2nd Advent).



This is an illustration of all four reform lines. As we can see the message is watertight... These histories line up impeccably.

There have been studies done on the reform line of the beginning of ancient Israel, but because it has yet to be finalized, I chose to leave it blank. I want us to focus on the calls....

At the end of ancient Israel it is very easy to identify two calls to the church and one call to the world. We know that the disciples were trained up and prepared to do a work in spreading the gospel message, starting first at Jerusalem and then taking their message to the Gentile world. At the end of modern Israel, we also identify two calls to the church and one to the world. This understanding was opened up through the study of Ezra 7 | 9 in noting the Priest, Levites, and Nethinims.

At beginning of ancient Israel, we know there is one call to the church and then one to the world. God's people are delivered out of Egypt upon the command of Moses to Pharaoh, "to let my people go." God's people were then to unlearn their idolatrous ways and implement the truth given by Moses from God and become a nation who worshipped the true God, which was to be the light source for the heathen nations around them. But they failed. The same can be identified at the beginning of Modern Israel. One group call out of apostate Protestantism. They were to unlearn and embrace the light given to them by Ellen G White and become established as a peculiar people to share the gospel message of their time to the world through the creation of the 1850 chart. But they failed.

A Repeating Pattern

On a reform line we can identify a repeating pattern.

Unsealing
TEST

IOK Form

Unsealing
TEST

IOK Form

Unsealing
TEST

IOK Form

Unsealing
TEST


IOK Form

Unsealing
TEST

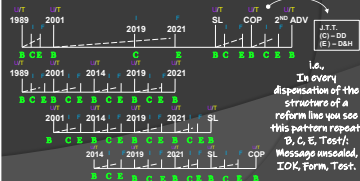
IOK Form

A message is unsealed; there is an increase of knowledge; that message is formalized; There is a test — answers are finalized.

B = Boston — Unsealing of a message
C = Concord — Unity — in one accord
E = Exeter — Time element



In the time of the Millerites, Samuel Snow spoke at 3 camp meetings. The first held in Boston on July 21, 1844; Again in Concord on Aug 1, 1844; and in Exeter on Aug 15, 1844. The MC message, first given publicly by Snow at the Boston camp meeting, had switched to a LC at the Exeter Camp meeting, at which his message that Jesus would return Oct 22, 1844, was accepted. On Oct 22, 1844, their faith was tested when Christ did not come that date, which was a great disappointment for them.



1889 2001 2014 2019 2021

1889 2001 2014 2019 2021

2001 2014 2019 2021

2014 2019 2021

❖ So the takeaway, a messenger is brought up and given a message; shares it and the light of the message increases; then is formalized; and is tested.

Things to note for thought:

The repeating pattern is just one of many models used to understand our reform line. With this in mind, it does not mean that a new messenger will be raised up at every dispensation or that there will be a new message at the start of every dispensation. We have to factor in what the other models tell us about our reform line. For instance, in the agriculture model, there is no new message at the time of harvest. However, in light of the repeating pattern model, the message originally given is repeated with more emphasis and detail, which makes the message more clear, sharp, and simple though not a new message, if that makes sense. We are to understand the principles of each model and apply them appropriately.

There can't be a message without a messenger and vice versa. So, though the message has arrived, it takes time for the message to be understood and developed and then shared and tested—either rejected or accepted, which causes a shaking—a split between two classes of people.

The messenger is not born knowing their mission, they are taught; providence; revelation... it is revealed.

Point— Miller was originally a deist who believed that the Bible was a bunch fables and contradictions before he became a serious Bible student and ultimately the leader of the Millerite movement; as a side note, God truly has a sense of humor; because it was Miller He used to create the 14 rules of Bible interpretation, but anyhow the point is that though the messenger is present and the message has arrived, it takes time for it to be understood (even by the messenger himself or herself); it is developed, shared, and tested. The same goes for every reform line at every point of a transition of leadership.

Christ arrived as a baby... He had to learn His mission as He grew and matured. Once understood, He taught with power; and the message He gave was shared and tested.

The TEST waymark

The B waymark is both an unsealing of a message and a test. The pattern repeats and the B waymark is not moved over one. It stands stationary at the beginning waymark of every dispensation. Knowledge is being built upon previous light and is increasing. At the time the message arrives and is presented, we are given time to accept or reject it. We are tested at the formalization of the message. The point of the test, or the test waymark is not the moment we are tested, but the day our papers are turned in--the sealing or finalizing of our answer to the test, if that makes sense. The test starts the moment the message is formalized, but we are given a probationary time to either accept or reject the message. The test could be viewed as a close of probation or shut door. However, intercession still continues for God's people. People still have opportunity to repent and have things they had wrong corrected; all until the COP on the big line when Michael the arch angel literally stands up as recorded in Dan 12:1, which is the hard shut door where choices are permanently set. We know that there are smaller tests that occur before the great test begins at the SL waymark.

Interesting to note that a test begins at the COP waymark. So even at the COP we will be increasing in knowledge, we have not yet arrived, so to speak; knowing everything and having all figured out. It appears that this repeating pattern continues even after Christ's second advent. I suggest that we will ever be increasing in knowledge, especially of the character of God.

Note: Death Decree (C)

Time—Day and the hour given (E)

Time of the End magazine, 2520, Nov 9, we know the (E) waymark for our dispensation now will have a time element to it.

Understanding Fractals

Question: How are these fractals similar to the big scale?

In every reform line there is a big scale (the main line) that can be reduced to similar smaller scales. We call the smaller scale(s) fractals. A fractal is basically a smaller copy of a larger scale/template.

> The study of fractals and the naming of this branch of geometry took place in 1975 and escalated over the years as the innovation of computers were developed.

> There are three types of fractals, but two particularly are what we need to be familiar with and understand the difference of. The two are exact self-similar fractals and quasi self-similar fractals. Simply defined, exact self-similar fractals are ones in which the parts are exactly similar or identical to each other and the whole; whereas, quasi self-similar fractals are ones in which the parts are almost similar or alike in principle to each other and the whole.

144K Line

Big Scale ←

Fractals (Smaller Scales)

Ex. The structure of 144K reform line itself is fractalized into quasi-similar smaller lines.

Question: How are these fractals similar to the big scale?

Answer: They are NOT exactly similar, but are partially similar. They are similar in their principle points, but there is not an exactness.

These fractals are quasi similar. They all have a ploughing, early rain, latter rain, harvest, but there experience different. It is not exactly alike. The 144K COP is not exactly the same for the priest. The harvest for the priest is not exactly the same for the Levites and Nethinims; and so forth. However, they are similar in their principle points, if that makes sense.

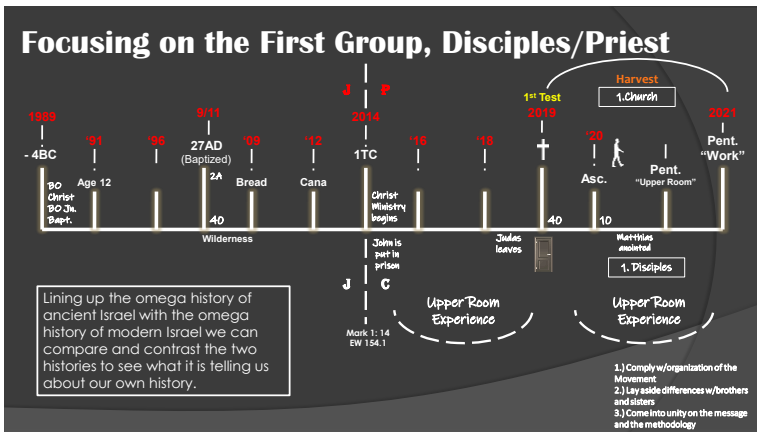
A Quasi Fractal Example

❖ All through nature we can see fractals, specifically quasi fractals. And one example is in species that reproduce—the parent/offspring model, particularly focusing on humans of parent/child relation.

❖ So, usually when two individuals have intercourse, they can reproduce another individual, a child. That child develops in the mother's womb until the mother gives birth and the child is delivered and then continues to develop outside the womb. The child, as an individual human, exhibits similarities to the parents in form and feature (anatomy and built), but is different in character and personality. In other words, that child is its own individual though having a similar copy of the parent form, which is the break down of the self—the human—into another/multiple human(s) that have similar components if that makes sense. So another way of looking at quasi fractals is through the parent/offspring model to explain the fractalization of a reform line.

Figure 1: Classical gamete formation. Parent 1 (blue cells) and Parent 2 (red cells) both start with a complete pair of chromosomes (2n), duplicate their chromosomes (4n), and eventually end up with four gametes that contain half the normal number of chromosomes (1n). When two 1n gametes from two different individuals combine together, a zygote (2n) is formed. For simplicity's sake, only one set of chromosomes is depicted, but this normally takes place across all 23 pairs of chromosomes simultaneously.

No, I'm not going to share all the deets on how sperm met egg and what happened next. This figure only serves as a reference to my point. But ever since attending the Canada SOTP early this year where Elder Thabo used this concept of the parent/offspring model to explain fractals it stuck with me, and I think it aligns very well with Elder Tess's explanation of quasi fractals. So thanks to Elder Thabo, when I hear fractals, I associate them with babies.



I just want to mention that there are actually 3 notable upper room experiences: 1) before the cross when they do the foot washing and communal service, 1) after the cross, where they bar themselves in because they are fearing for their lives and are in distress over the crucifixion of Christ and 1) after Christ's ascension on the day of Pentecost where they pray and receive the Holy Spirit. My focus is on two: the one before Christ's death and the one after Christ's ascension. The other is just noise.

I have no intentions to make applications in this study. The goal of this study is to review the history of the two major upper room experiences and compare and contrast them in their historical context. Elder Tess has already made some application for our time to the upper room experience in the harvest period after Christ's ascension....

I honestly don't know if the upper room can be identified on an actual waymark. But Elder Tess has said that it is at the formalization of the message, when God's character is revealed. So at every formalization of a message, God is revealing Himself and it is at that point that people choose to either accept or reject Him.