

## REPEAT & ENLARGE PART ONE

TESS LAMBERT 10/5/19

We have a bit of a plan today to have two studies this morning, and then after lunch a question and answer so that we can have more of a discussion about what's presented. In two presentations it's not possible to cover a great deal, but I'd like to review some of what has been uploaded just this week, some lines and thoughts that were presented last Sabbath and throughout the week.

I want to begin by some revision, and most of what is shared is going to be revision, so for some people it might seem new or a lot of information, but I just want to layout some principles that have already been put into place. Some information that's already in the record.

I want to begin with the history of Ancient Israel. So if we were to consider the history of ancient Israel, we know that ancient Israel typifies modern Israel. In the history of ancient Israel we know that theirs was the glorious land—Canaan. In the history of modern Israel we know that theirs is the glorious land—the united states. Ancient Israel is seen as laid out in two different reform lines. You have the history of Moses or the alpha history where they came out of captivity and were meant to do a work. So in the history of Moses they come out of Egypt, they go into Canaan, and it was at that point they were meant to really go to the world with their mission, but they fall into apostasy. They go into captivity, and we have the history of Babylon, Medo Persia etc... and then you have the history of Christ—the omega. So you have the beginning and ending of ancient Israel. And this is in a really broad fashion. We can zoom in on those histories and really dig out relevant information. This is the model of ancient Israel. We come to the history of modern Israel. So in ancient Israel they come out of captivity, captivity to Egypt. In the history of modern Israel they come out of captivity and that was the 1260 years of persecution that takes us to 1798. Here a messenger is raised up, and takes them out of captivity. William Miller is raised up and takes the people out of captivity and this is the history of the Millerites—46 years. The Millerites were meant to finish the work and go to the world, but instead we find they go into

apostasy and we have the history particularly of 1863—in the middle of the civil war, they let go of the prophetic message and go into a ladebian condition. They begin to compromise, but we know at the final end of world history there is an omega. Millerite history is the alpha, Moses' history is the alpha, then the history of Christ the mega. The alpha history ended in apostasy and failure. The omega history ends in success, and this is the history of the 144k—the omega. So in a very broad fashion this is the model of ancient and modern Israel. You have the beginning of Israel—Moses or the Millerites and then the end—Christ's history or the history of the 144k and from these we construct our lines of reformation. When God decides its time to reform His people, the history that I want to focus on is the history of Christ and what the history of Christ teaches us about the history of the 144k. This began to be laid out at the conference at the end of Germany. We understand this date to be 1798—the end of the 1260. And this date to be 1989 the end of the 126—the 10<sup>th</sup> of the 1260. And it's from our understanding of this history—the line of the 144k that has been more and more developed over particularly the last few years—5 years to be exact—since 2014 as we've understood more and more the construction of the reform line of the 144k.

So this is the reform line of Christ or the end of ancient Israel and this is the reform line of the 144k. For some of you, you may be more familiar with the work that's been done on the line of the 144k, than our understanding of the line of Christ so I want to construct them simultaneously. The line of the 144k begins in 1989 the end of the 126 from 1863. 1989 to 9/11 and then the next waymark Ellen White gives us Sunday law, close of probation, 2<sup>nd</sup> Advent, but as we're going to focus primarily on this history I'm going to extend that—Sunday law, close of probation, 2<sup>nd</sup> Advent. So we have 5 primary waymarks on a line of reformation. These 5 primary waymarks divide into that history 4 dispensations. You can go to the model of agriculture when Jesus gives that parable teaching—He talks about a plowing. First you plow then comes the early rain, then comes the latter rain—which prepares the fruit for harvest, then comes harvest. There are different parable models that can be overlaid on top of a line of reformation. So when you consider the work of God is doing, first there's a plowing work or a preparation of

the soil, and then the seed is sown, once the seed is sown you must receive the early rain—and the plant continues to grow and then at a point in time the latter rain comes to ripen the fruit. So by the end of the early rain you have fruit visible, but it's not yet ripe. The latter rain ripens that fruit for harvest. We can overlay this with any of these previous reform lines, from Moses to the Millerites, but we're going to focus on the line of Christ, but the Millerites helps give us another important principle. This is 1798 and this is 1840. 1798 William Miller is only a teenager, but he's already identified as raised up of God as the leader of a movement at this point in time. He's going to receive an increase of knowledge, and by 1818 he's understanding those time prophecies that take them to 1844. There's an increase of knowledge and then is 1833 the formalization. So what we've been able to identify in this history is that in this one dispensation there is a time of the end that I want to call an unsealing of a message, an increase of knowledge about that message, that message is formalized, and then we know in the 1840 history people are tested. And in Millerite history we know that what they are being tested on is the year day principle. So first of all a message is unsealed, and Ellen White said that in 1798 in the books of Daniel and Revelation there was an unsealing, an increase of knowledge, a formalization, and a test. And this is the same model she presents for the history of Sunday law to close of probation. At Sunday law there is a message unsealed, there is an increase of knowledge, and then a message is formalized, and the point at which it's formalized she calls the loud cry. In Millerite history, it was known as the midnight cry, and they took that from the parable of the ten virgins. So in Millerite history the message unsealed was July 21<sup>st</sup>—the Boston campmeeting. There was an increase of knowledge to Concord—August 1<sup>st</sup>, and then midnight cry which is identified as August 15<sup>th</sup> at Exeter campmeeting. So that was Boston, Concord, Exeter. In Millerite history on their reformline, their increase of knowledge, midnight cry before their shut door on October 22. I don't want us to get bogged down with the history, just reminding us of the repeating pattern. That in every one of these 4 dispensations you can identify a message unsealed ready to be understood by God's people, an increase of knowledge about that message, and then a formalization of that message, whatever you want to call that formalization

you can see it in 1833 when William Miller begins to preach or at Exeter campmeeting or as Ellen White describes it as the loud cry message.

One way that we've been discussing an easier way to understand a reform line is to remember there are these 5 key waymarks. 1989, 9/11, SL, COP, 2<sup>nd</sup> AD. The Bible describes God's effort to gather His people as an action of His right hand. Ezekiel 20:34 "and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered. With a mighty hand and a stretched out arm and with fury poured out." So God's people have been scattered which you could call a period of captivity. To gather His people which He first does under Moses which is the beginning of ancient Israel, God gathers them with His mighty right hand. Psalms 89:13 will show you it is His right hand. Ezekiel 20:42 "and ye shall know that I am the Lord when I shall bring you into the land of Israel into the country for the which I lifted up mine hand to give it to your fathers." So when God wants to bring His people out He does so with His right hand. And a reform line is really just a hand. If you were to see the 5 key waymarks. 1989, 9/11, SL, COP, 2<sup>nd</sup> AD. An easy way to conceptualize that is to imagine the hand of God that there are 5 key waymarks and 4 dispensations—plowing, early rain, latter rain, harvest. That also helps us remember the waymark of midnight. When we go to Millerite history it's at July 21<sup>st</sup>—that Boston campmeeting that's described as midnight or midway. And when we want to think about midnight or midway it's the middle which is always the waymark associated with the Sunday law. The middle of the 5 waymarks. So this is the basic outline of modern Israel. We can also recognize we have the same repeating patterns in these other dispensations. So a message is unsealed, increase of knowledge, formalization, test. Then there is a new message given, there is a new increase of knowledge, formalization, test. And in this history, increase of knowledge, formalization, test. And that's the repeating pattern we find between our dispensations. So this is the end of modern Israel. We want to consider the end of ancient Israel. We understand that we begin this reformline with the birth, the birth of John the Baptist and Christ. This first dispensation history is the work of John the Baptist. Just want to identify that at the time of the end a messenger begins to be raised up. Here it's

John. Here its elder Jeff, millerite history its William miller. So you have a messenger raised up who is going to give that message. I just want to add some information to this line of ancient israel that for most of us is revision.

When we come to a reformline, and we learned this from the book of ezra in 2014. We understand that God calls people out in 3 separate and distinct calls. First of all you have the calling of the priest. First one group is called, first the priest were called out and then the levites, and then finally the nethinims. You have 3 separate groups of people prepared in order. The first group is called from the time of the end and they go through this first plowing period. This is what we describe as a fractal. It has the same pattern as the large line ,but on a smaller scale. First of all the priest were called then the levites, then the nethinims. 3 separate groups for the service of the sanctuary. We go to the line of ancient Israel. The history of Christ, do we see the same thing? I just want us to note, this third group. When we go to the nethinims that 3<sup>rd</sup> group it occurs at the Sunday law. It's at the Sunday law that we go to the world and say come out of Babylon my people and it's the swelling of the loud cry before Daniel 12:1. So we know at the Sunday law we have a work to go to the world and this is their harvest. If we took this model as plowing, early rain, latter rain, harvest. If we went to the nethinim reformline, we understand as plowing, early rain, latter rain, and this history is the history of harvest where they're cut out from the world and they join God's people. So if we go to the line of the end of Ancient Israel, we're going into the history of Christ and first of all we find disciples called. First called and beginning to come out under the history of John. So first of all we have the work of John the Baptist and Jesus and in that history you have a first group gathered and trained—and that is the disciples, the smaller fractal of a reform line. First of all the disciples are called and God prepares them, they go thru their plowing, early rain, latter rain, their harvest. And then once the disciples are trained and prepared, who do they go to? Do they go to the world? Where do they go to? At Pentecost where do they go? Back to the church until the stoning of stephen. Putting in a couple of waymarks. At the end of ancient Israel we find 3 different groups called. First the disciples are called trained and prepared, then they go

back to the church, once the church has received the message and once they stoned Stephen then we find that the gospel opens up to the world and Paul is raised up to the gentiles. This is 34 AD and it's the stoning of Stephen.

Gc 328.1 "the 70 week or 490 year time prophecy that had been allotted to the Jews ended in AD 34." So there's a time period cut out of a time prophecy that gives the Jews 490 years before they are completely cut off. And the end point of that 490 years is AD 34. "at that time through the action of the Jewish Sanhedrin the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation no longer restricted to the chosen people was given to the world. The disciples forced by persecution to flee from Jerusalem, went everywhere preaching the word. Phillip went down to the city of Samaria preaching Christ unto them. Peter Divinely guided opened the gospel to the centurion of Caesarea, the God fearing Cornelius. And the ardent Paul, won to the faith of Christ was commissioned to carry the glad tidings far hence unto the gentiles."

So it's not just Paul, you have the other disciples who are caused to scatter because of the persecution. Phillip, Peter, and then she discusses Paul. That lines up with their—the Gentiles harvest period at 34 AD. And when do the disciples go back to the church? At Pentecost they go back to the church—the second harvest, and prior to that the disciples experienced their own harvest. First of all God prepares one group of people. They take their perfected message back to the church. Could the disciples do this work efficiently before Pentecost? No because they had too many problems within their own understanding of Christ's kingdom. Christ has to work on the first group and correct their understanding, then they're able to take the message to the church and then after these two steps where God has dealt with His own people, then it is safe to bring in the gentiles. God won't bring people into a broken structure, what did He do to the Pharisees—you make them twice the sons of Satan than you are yourself. The disciples—from the birth of John the Baptist and his ministry to the baptism of Christ we have Jesus going to the wilderness. We have multiple witnesses to identify this as a wilderness time period. In the reformline of Moses they come out of Egypt here, they cross the red

sea, they go into the wilderness. So if this is the reformline of the disciples first they are plowed, then they receive their early rain, their latter rain, then their harvest. What begins their harvest? What is their great test—this is the cross.

When we go to the line of the millerites. Again if we had space we could layer over all 4 lines and see this repeating structure of a line of reformation. But we see that at this waymark in the history of the millerites, if this is 1798, this is april 19, 1844 you come to this history and what happens? You have a transfer from one messenger to another. So you have a transfer from William miller being the voice to Samuel snow being the voice. July 21<sup>st</sup>—the midpoint, midway you have a transfer of prophet that the people must be listening to. From William miller to Samuel snow. In the history of Christ you have a transfer from John the Baptist to Christ's ministry.

Quotes that show this transfer from one messenger to another.

“John informed his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow him as the great teacher. John's life was without pleasure. It was sorrowful and self-denying. He heralded the first advent of Christ, and then was not permitted to witness the miracles, and enjoy the power manifested by him. He knew that when Jesus should establish himself as a teacher, he must die. His voice was seldom heard, except in the wilderness.” 1SG 29.2 So John the Baptist recognized that when Jesus' ministry begins the people must turn from his teaching to that of Jesus. They must begin to follow the 2<sup>nd</sup> teacher, and he must die, prophetically be silenced. So first William miller then Samuel snow. You could go thru the line of Moses. First Moses then you come to the Jordan, and you have Joshua. Moses wasn't permitted to lead the people into the promise land. John the Baptist was not permitted to see the miracles of Jesus. Before that they transferred their authority to the second. So in this history, the second messenger is Jesus and He begins His work at the midpoint or midway just as you would find in the history of William miller. For the disciples, plowing in this first history under John, then the early rain in this history, then latter rain the ministry of Jesus and

then towards the end of this latter rain experience you find the great test—the cross and the beginning of the harvest. We see that reflected on our own waymark. We go into our history and identify these two waymarks as Raphia and panium. That's thru tracing external events as laid out in Daniel 11. The first group plowed under elder jeff 1989 – 9/11 and then you see this early rain experience the rising up of the 2<sup>nd</sup> messenger that begins to be heard. If you were to go to the history of the millerites, this is the history of Samuel snow's letters. He's beginning to write, but hasn't yet reached boston, no one's listening to him. In this history Jesus is in the wilderness, He then leaves there and begins to work—the marriage of cana, but john is not yet in prison. He hasn't yet formally begun His work.

And then at this point we see the transfer and we identify that as of 2014 the transfer from the first to the second. We identify Raphia as 2019 that's the history that's been mostly discussed during most of this year, then we find the history of the levites. So the history that I want to primarily focus on is the history that lead to the Sunday law—not being concerned with that afterwards, because that is the dispensation that we are currently in. When you go to the history of Christ, you find this first group called, prepared, trained, and they go thru this testing period of the cross. It's the cross in its primary application that tests the first group before they go back to the church, before they go to the gentiles that lines up with this year, it's what we've been anticipating—2019, before we go back to the church, before we go to the world—the nethinims. So it's the cross that we've been tracing prophetically throughout this year. When you go to this history of john the Baptist, john in this early plowing period what is he teaching—God is raising up a king. He's going to defeat the romans kill them all, we're going to rule the world as the head of this massive jewish empire headed by this king God has raised up. We're all going to be rich, live in His mansions, work in His courts—that is what John the Baptist is teaching—that was the understanding of the jewish nation.

Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time



passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled; the mountains and hills must be brought low, the crooked made straight, and the rough places plain. He had looked for the high places of human pride and power to be cast down. He had pointed to the Messiah as the One whose fan was in His hand, and who would thoroughly purge His floor, who would gather the wheat into His garner, and burn up the chaff with unquenchable fire. Like the prophet Elijah, in whose spirit and power he had come to Israel, he looked for the Lord to reveal Himself as a God that answereth by fire. {DA 215.2}

So John the Baptist is raised up at the time of the end to give a message and he's going to tell the people that this savior has been born, that the time is at hand, he's giving the correct message, but his own concept of what that looks like is incorrect. That's particularly what I want us to understand. He himself is holding onto the understanding that's been the understanding of the Pharisees and the Jewish nation for some time—that when this savior comes it's going to be freedom from the Romans. So John is raised up, he looks to the Jewish nation and he sees all of their problems, he looks to the glorious land and he sees the glorious land as having all of these problems, but even though he sees those issues what he's expecting is the annihilation of the Romans. That's his misunderstanding. And then when Jesus comes, John begins to have a problem, because he can see that Jesus isn't fulfilling his expectations of what this deliverance would look like.

Jesus made no claim to kingly authority, and John became perplexed. So John the Baptist' message in this history: Jesus is coming as a king, He's going to defeat the Romans, and setup this Jewish empire. Ellen White speaks of that particularly throughout the desire of ages focusing on John's ministry.

So there's still misunderstandings that John holds through this time, and those misunderstandings become whose problem? The disciples, because it's John that teaches them that this is that king who is going to defeat the Romans. So when you come down to this history what's the problem? Just prior to the cross many of

the disciples haven't paid attention to Jesus telling them that the nature of His kingdom is different than what they or John or the nation has been expecting. When they actually see it they run away. For all of this history, from the birth to wherever you want to take it. You can just go to 34 ad.

When is the greatest crisis for God's followers? It's this point here—before the cross. It's this history just before the cross where they face their greatest test and greatest separation. Of all of this history, it's this one that shakes them, and it's not after the cross it's before when the disciples split, Judas leaves the table, many run away, the only disciple standing at the foot of the cross as the Lord died is the beloved disciple John. But who taught them? Who taught them the lessons that made them run away? John in his history. And they were unwilling to unlearn the misconceptions held and taught by John.

So when we bring this into our history we see modern Israel fulfilling the same pattern, and could spend weeks covering the external and internal of these waymarks. But we come to the reformline of the priest and we come to this history—the raising up of the messenger, Elder Jeff. Then we face the early rain, then the latter rain and then the harvest. So we find in our reformline when should we expect the greatest trouble? Right here—before November 9<sup>th</sup> 2019. Why? because the nature of Christ's kingdom is different to what has been taught by the Laodicean Adventist church and what has been held onto by the first messenger.

So many of you are aware that within the movement and what we have been following these last weeks, that we are going through a period of crisis. And I want us to see that that crisis is prophetic and expected, and has been expected for some time now. Based on where we know we are on our reformline and the exact issues that were to be expected to be an issue, have become an issue and already have created a division, but prophetically we already know this had to happen. So the end of ancient Israel, the end of modern Israel. And you can see it in 3 groups. First the disciples are prepared and trained and go through their own harvest so that they can go back to the church between Pentecost and 34 ad, then once the

church has been thoroughly separated, then those who accept the message of the disciples and that early church movement, then they can take that message to the gentiles—like phillip, peter, paul. The same thing is being mirrored at the end of modern Israel. God first is preparing a people—we call this priest, levites, nethinims because of our understanding of Ezra.

First the priest go thru their own harvest time period then they go back to the levites—back to the church before Sunday law—then those of Adventism who have accepted the message for this time have the privilege of taking the message to the world between the history of the Sunday law and Michael standing up Daniel 12:1 at the loud cry. Within these reformlines that we see demonstrated by these 3 groups when we go back to the end of ancient Israel we can see the message of john at this point—the formalization of his message john is telling th people to prepare for this mighty king whose going to defeat the romans. Was Jesus ever intending to defeat the romans? Is John correct? No

You then come to our history—Elder Jeff. There are things within the time of the end magazine that we're being accused of misusing. John had the exact same problem. When john the Baptist is watching the ministry of Jesus and it's not fulfilling what he expected because in this history, the history from the baptism there is another increase of knowledge, and this increase of knowledge begins to deal with the misunderstandings of this previous history—from time of the end to baptism. Every increase of knowledge is added light that begins to remove our misunderstandings regarding the nature of Christ's kingdom not everyone accepts that, here—from baptism to cross or 2014 – 2019. And that creates a division, and that division occurs before the cross, not afterward. But it's a necessary preparation to continue with the work.