

THE SHAKING EXPLAINED ON LINES

I would like to focus on the key reform lines that opened up last year and this year. The end of Ancient Israel that explains to us the end of Modern Israel. The history of Type equation here. success of Ancient Israel explaining the history of success of Modern Israel. So we are going to build the reform line. When we constructed the line that way, we know what is reasonably possible in that history. What I want to do is to construct the template reform line, as we would do with the line of the 144K.

We begin at the Birth of Christ and John the Baptist in 4 BC that we understand it to be 1989 on the line of Priests. We see the arrival of the 2nd Angel at the Baptism, at 27 AD, 30 years later (2001). How does our reform line end? It ends with the Second Advent. Does the Second Advent is really occurring in this history? No, we have the testimony of the Thessalonians, it says, Don't be troubled about Christ's return, it can't come until the Man of Sin is revealed. So we can't reasonably expect Christ's coming in that history. But we can still see the same paternal structure to explain our line. Was there a second advent in that history? Yes.

19 MR 40.4

“In the days of early Christians, Christ came the second time. His first advent was at Bethlehem when He was an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator”.

So Ellen White describes two advents. The first advent at Bethlehem as a baby, but there's a second advent in that history. Christ came back to earth to meet with John. So we have a second advent in 100AD on the Isle of Patmos. He revealed Himself in glory to John the Revelator.

Now, in any reform line there's other layers, like the 30 years, or Miller's rejection of the 3rd Angel, there's other layers to the reform lines.

The line of the end of Ancient Israel it shows a specific significance of the disciple John, a special symbol of the 144K. John was the disciple that Jesus loved. We could remind ourselves, that he was the only one of the 12 at the foot of the cross. One separated from the movement, ten fell overwhelmed and run away. John stood faithful. He didn't know what was happening, but he stood at the foot of the cross.

E. White speaks about him in the AA 569.1

“John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately Temple. The last survivor of the disciples who had been intimately connected with the Savior, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were led to turn from unbelief”.

So all of the other disciples by this time have died or have been martyred. He lived long enough to see the destruction of Jerusalem, 70 AD, COP, I would suggest this would begin the time of trouble TT. It's the beginning of Executive Judgment. John lived long enough to see this event, the ruin of the Temple.

AA 569.3

“John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle’s doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple’s death”.

So he’s being accused of two things, sedition and heresy. To the Jewish people the Pharisees got Christ on heresy. But the Romans, they used the accusation of sedition. The two accusations were brought against Christ and against John.

AA 570.1

“John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace”.

We have a Death Decree. So we have the beginning of the Executive Judgment, we have a death decree, they tried to kill John but they can’t, they put him on the Isle of Patmos, and he witnesses the Second Advent of that history.

So you can see that the end of Ancient Israel, even without being able to have **The Second Advent** is still able to be representative of our reform line.

SL 41.2 (Sanctified Life)

“As in the days of Shadrach, Meshach and Abednego, so in the closing period of earth’s history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble – trouble such as has not been since there was a nation – His chosen once will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God’s saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a “God of gods”, able to save the uttermost those who have put their trust in Him” PK 513

Here she is going to compare and contrast John with the three Hebrews in the fiery furnace. In AA she is going to say that the experience of the people in the fiery furnace is going to be the experience of the people in TT

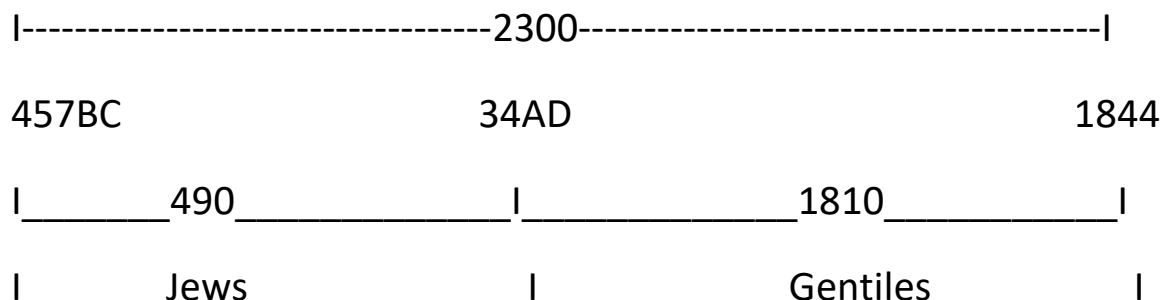
So John the Revelator, they try to kill him but they can’t, God preserves his life. In AA she compares and contrasts that with the three people in the fiery furnace, the story of Shadrach, Meshach and Abednego. In this quote also found in P&K she is going to compare and contrast the three Hebrews in the furnace with God’s people in the TT after the COP. It’s just another witness to place John in this TT.

SA 45.3 (could not found)

We are working backwards, we are doing the line of the end of Ancient Israel, as a representative of the end of Modern Israel, typifies our line. There could of been a literal Second Advent where we know that Christ comes to take all of his people home, but we find the same template, the same structure. This is the disciple John, one of the

priests, one of the disciples. He's faithful at the cross; he goes away and does his work for the Jewish nation and for the Gentiles. All the others die, he observes the destruction of Jerusalem, the judgment of God, he had a Death Decree placed against him, for sedition and heresy, and he can't be killed; so he's put on the Isle of Patmos where he witnesses the Second Coming of Christ.

We know that our reform lines have five key waymarks. We have the birth, the baptism; we have the COP, and the Second Advent. The history of 70 AD is more complex, some may argue 68 AD, I am not trying to be specific on that waymark; but this is the beginning of the Executive Judgment. So we are missing one waymark, the middle one. The middle waymark is always the SL, and at the SL the message goes to the world. Everything before that is just preparation for that event. This is when we go to work. So for their history, when did they go to work? 34AD. They took the message to the Gentiles, to the World. Prior to 34AD they weren't allowed, they could only go to the Church; because it's preparation to do this work. Back in this history, if you would of place yourselves as a Jew in that history, how do you know any of this is happening? What warns you? Because it's not line upon line. They already have Moses; how are they supposed to know what's happening here? Daniel 8: 13-14 the 2300 day prophecy.



This begins from the going forth of the commandment to rebuild and to restore Jerusalem. There's going to be 490 years from that point and then it continues to break down these 490 years. It talks about the 7 weeks, 62 weeks, and this last week, or 7 years divided in $3\frac{1}{2}$ and $3\frac{1}{2}$. The reason I wanted to remind us of this, is to explain how they were supposed to understand this. They could have known as a nation when 34AD was supposed to happen, because that is a specific time prophecy. But they didn't study like the Adventism didn't study and this put them on the path to rejection.

DA 234.1

“The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, was definitely pointed out. It was the privilege of the Jewish people to understand these prophecies and to recognize their fulfillment in the mission of Jesus”.

So she lists 4 things. **1)** The time of Christ’s coming, **2)** the anointing by the Holy Spirit, **3)** His death and **4)** the giving of the gospel to the Gentiles. Working backwards: **4)** the giving of the gospel to the Gentiles that’s pointed out to 34AD. **3)** His death pointed out to 31AD. **2)** His anointing by the Holy Spirit 27AD. **1)** The time of Christ’s coming, how is that pointed out? Where is it? Where is that definitely pointed out? My point is, we are not the only one that constructs the TOE. They didn’t have all the waymarks given to them either. They had to construct some. We constructed 1989 and 9/11. 1989 is not in Daniel 11:40, we constructed that. And so did them. The time of Christ’s coming is not pointed out in the 2300 days prophecy. Christ came as a priest to fulfill the types of the Sanctuary; and a priest goes to work at 30 years old. So

they could have constructed 4BC, calculated 30 years. They could have done, maybe not have the exact time, but they had enough to know vaguely. So when we come to this time prophecy, how many groups do you have? You have one group gathered, a second group gathered; both of the Jewish nation, and then you have the Gentiles. So even in this time prophecy, we know that there is the work of John the Baptist; I am not ignoring that, but the M/C occurs here, after 27AD, here is the call to join. So the first group, they are called to join here. The second group is called to join in the history between 31AD and 34AD, and the third group is called after 34AD. Even in the 2300days, it shows you three different groups. Two for the Jewish nation before they even go to work, that whole 490 time period with all of its details. It's just a preparation for the work; you could say the preparation for the SL if you would to make application.

GC 328.1

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in AD 34. At that time, through the action of the Jewish Sanhedrim, 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 more restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee Jerusalem, “went everywhere preaching the Word.” “Philip went down to the city of Samaria, and preached Christ unto them.” Acts 8:4,5; 22:21. 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.”

Exactly like the SL. The gospel no longer restricted to Adventism, it's being dealt with in two steps, separated by the cross, and now the third step, it goes to the World at the SL.

So this is the structure of the end of Ancient Israel, their line of the 144K, represented by John. John who becomes part of that early movement, answered the call of John the Baptist and the call of Christ, is going to do a work prior to 34 AD, become part of the work in the history of 34-70 AD, witness the Executive Judgment (70AD), is charged with sedition and heresy, they try to kill him but they can't, (DD), he's isolated on the Isle of Patmos, and he witnesses the Second Advent without seeing death. That's our template. The focus of our studies is to break this template into its fractals. When the shacking occurred last year, prior to the Shut Door, it could show this movement to be led by God, based on the line of Christ, placing the Cross at the correct waymark, and seeing the experience of God's people prior to the Cross and at the Cross. But we are in a new dispensation; we need to understand our experience after the Cross; so we know now how to believe and how to behave. We said before that there is these four dispensations. And each dispensation starts with a message that is innocent and ends with a test. So you know that in this harvest dispensation, there'll be a message that is innocent that people will think that's easy but is going to end with a test. The message will develop. But there are differences in the harvest. Is there rain in the harvest period? No. What does rain represent? A message. So is there a message in the harvest history? No. So what do we do with this pattern?

THE LINE OF THE DISCIPLES

Since 1989 our lines are being refined and actually simplified. What it showed us was what the shacking looks like, it explains to us the first and the second Angels.

We've constructed five key waymarks, dividing four big dispensations. This is our template. The line of John is the line of the 144K. We know the first two waymarks easily, but that middle waymark, the SL is where they go to work; where we go to work. They went to the Gentiles, we go to the World. Everything before this is preparation. In our history, the Adventism, the Modern Israel, in their history, the Jewish nation, Ancient Israel. So we skip the years of preparation, 34AD doing a work, than we find the beginning of the executive judgment (70AD), the destruction of Jerusalem, at the COP. John the Revelator sees all that, they try to kill him, they accuse him of sedition and heresy. When they find that they can't kill him, they banish him to the Isle of Patmos. Here E.White tells us, Christ came the second time. This is the Second Advent for their history. John was the only one to survive and witness that. It was John that was the only disciple at the cross, where all the others run away.

So we constructed our waymark and every time you zoom in you are given more detail. You see the 2300 years; zoom in it's in two parts, the Church and the World. Zoom in a little more. The process for the Church takes part in steps, you can identify two steps. There's a call for the first group, the disciples and a call for the second at Pentecost. You have the large prophecy, zoom in and see Church and World, zoom in again and there is a process by which He deals with the Church, and you can look back and see that's in two parts. So we want to start zooming in this early history.

GC 328.1

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in AD 34. At that time, through the action of the Jewish Sanhedrim, 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 more restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee Jerusalem, “went everywhere preaching the Word.” “Philip went down to the city of Samaria, and preached Christ unto them.” Acts 8:4,5; 22:21. 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 we said there's two parts for the Church. We must have five waymarks. The first two are the same, the birth and the baptism. So we know there's a first group, the disciples, more than the disciples, more than the 12, we know that there were many in the upper room, but it's that first group. They are tested at the cross and from the cross to the

Pentecost is their harvest. So you have harvest # 1. Then from Pentecost to 34AD you have the harvest of the second group. From 34 to 70 AD you have another harvest. From 70 to 100 you have the forth. What you can start to identify is that this history of Christ is accurately like our reform line. You can't do this with the line of the Millerites. There are differences between the Alpha and the Omega. You could take this model of the end of the Ancient Israel, and it is exactly how we structured the end of Modern Israel. Priests, Levites, Nethinims, 144K. One template, three fractals. We are not going to construct the lines of the Levites and the Nethinims because we are studying our experience as priests in the history of our LR and Harvest. I want us to consider the history before the cross and after the cross.

We are going to place our waymarks over the line of the disciples. 1989, 2001, 2014, 2019, 2021. From 2019 to 2021 is the harvest of the priests, from 2021 to the SL is the harvest of the Levites, than the message goes to the world. The LC is given to come out from the world, brought in to this movement between the SL and Daniel 12:1. If we would to construct the 144K, Priests, Levites, Nethinims, it would fit exactly like the end of Ancient Israel. Based on these reform lines your faith can be completely firm. This is the difference between those who stay and those who leave. You may think that we are teaching something crazy. Three groups already believe that. The Church, between 1989 and 9/11, thought that about the reform lines, and Daniel 11. Between 9/11 and 2014, Path of the Just thought we were crazy, teaching time setting. And now, from 2014 to 2019, we are teaching equality, FFA think we are teaching something crazy. Each group rejects this movement. They fall into the weaked world below. And now are people in the movement that see that we come so far but

there is a subject that is getting agitated, that they don't like. They are saying "if you are touching that subject, if you are going to speak about that, we are telling you now, we will leave this movement." Regardless of the evidence, or the methodology, laid down in lines of prophecy, they will leave this movement if you touch that subject. With that mindset, I hope they realize that they already left the movement. They are already out.

At each point we teach something people think it's crazy. How many of us are comfortable with time setting now? Eight years ago you have not been, maybe you fought against it but yet you are here now. How dangerous is it, to say back in 2000, I'll join this movement, if any of you starts setting dates, I'm out. How dangerous is it in 2012 to say, if you start ordaining women, we're out of this movement. Each group would have been cut down, already destined to fail. What they are demonstrating is where their faith is. All the faith should be on the reform lines. This was given to us 31 years ago. But whatever happens you can trace this experience on these lines. So I know how I should behave, how I should trust, based on where the movement is on the line. So as these opened up last year, we looked back at this history and we find the experience of John the Baptist. There are two leaders born at the TOE, John and Christ. John is going to do his work first. From his birth, to the baptism, he's preparing the way. John is going to people, he is saying "the time is fulfilled", and we've been expecting the Messiah and it's now going to happen in your life time. He's not setting a date, but he is right about time, the time in which people are now living. So John is right on "time", he knows the time is fulfilled. But he has a second problem, the time is fulfilled, a kingdom is about to be set up. There are two issues, time and geography. He has the time correct,

it's fulfilled. What is the problem with John, he's going to the people telling them to get ready, start sharpening your swords, a king has been born, is going to kill all the romans, and set up this Jewish nation as the World Empire. That's the message of John; that was his message.

So we come at this point, the cross, right before the Shut Door, the testing of the first group, and Elder Jeff is going to say, Tess and Parminder have destroyed my message. Back in the plowing time, he will say, I wrote the Time of the End magazine in 1996, and I wrote that there is going to be this World Order, this evil United Nation that's going to bring about the end of the world. By the time we get to this history, 2014-2019, I am openly disagreeing with things written in this magazine. So when he divides from this movement he says that he has the proof that this movement is in error, which elder Parminder and myself are in error, because we are not teaching everything that he taught in 1996. In fact we are in opposition to the Time of the End magazine. That proves that we are apostate. So all that we do, we go back to the line. John is teaching, time is fulfilled, that's correct, but he has errors from the apostate Laodicean Israelites. The Israelites were in scattering time prior to 4BC and they've been taking and imbibing in all this wrong ideas, and John goes only so far in cleaning them up, but he's mixing some of their wrong ideas with his message. And God allows that. We were in scattering for 126 years. When we spoke about unilateralism, bilateralism, multilateralism, we spoke about the position of Apostate Protestantism. They fear and hate the UN. Trump fears and hates the UN, he's determined to destroy it. The reason that Trump wants to destroy the UN, is because he has the same mind set about the UN as FFA has, that that's a wrong world order, the globalists will destroy the world. We have imbibed the same ideas from the apostate

Protestants. Trump and his followers did not gain this understanding from us, Adventists imbibed from them, because we've been 126 years captive to Babylon, and we took in Babylonian ideas. Our fear of the UN as it's currently structured was one of those Babylonian ideas.

Just like John, Elder Jeff mixes them with his message. He's wright about time. He is saying, the time of the end is here, the time is fulfilled, and the SL is just before us, in your life time. But he has mixed with those elements from the scattering time. So I have no problem saying John is the greatest prophet that ever lived, saying that Elder Jeff was raised up of God, that God authored those messages; but like John, like Miller, like Moses, God saw fit that at the beginning of the work to sort out His Church, He allowed some errors to continue further into the reform line. He didn't cut them down all at once, He took time.

The lines tell us how to behave, how to view the Time of the End magazine, how to view the work of Elder Jeff, how to see when the leadership changes so I don't come in this history, between the cross and the Pentecost, after we already understood reform lines, we're time setting, we're ordaining women, we know that we are after the cross, this movement that takes the gospel to the Church at Pentecost, and say I believe all of this, as long as you don't teach something that I don't like. Then I actually don't believe all of this in the first place. God gave us reform lines in 1989, because if people actually believed them, no one person would dare to leave the movement. They would've known they didn't have a choice, not because I know what's coming but because I trust the reform line. That's why we needed them from the very beginning, they tell us where we should be, how we should act, what we should believe. Is these, that if people believed last year, they would never have left this movement. They demonstrated they didn't

believe the reform lines that have been given to them 30 years ago. We are in the same position today, if anyone leaves between now and Panium, it won't be because of what we teach but because they don't trust the reform lines. That's what anchors us and that's why I feel is so important in this history to review them.

So you can see it in the line of Christ you know that the way we present our reform line is accurate. That's why I spoke yesterday about four harvests. 2019 is the COP for the priests, but FFA teaches that it is a hard COP and Jesus stops interceding for all of you. 2021, for the Levites, hard COP, no more interception. For the Nethenims, SL hard COP no more intercession. So if they want to teach it that way, who is Jesus going to stand up for at Daniel 12:1? Its no-one left. So in trying to force fractalizing in this manner, it actually destroys their waymark. If you want to put a second advent for the priests in 2021, we say Christ takes the priests to heaven, then he takes the Levites to heaven then he takes the Nethinims to heaven, what is the point of the waymark of the 2nd coming? Who's left? Everyone is already there. Because the 144K are the very least of that number. We can't do that with the Second Advent. If He took us to heaven at that fractal version, you destroy the Second Advent. This is what happens when you force fractalize this versions down. They've done the same thing with the COP. There's no intercession after the SL, He's already stood up for the three groups. So they destroy Daniel 12:1. So I wanted to mention that because we have to be careful that we focus so much on, the three groups, but we forget that there is four. And those three groups, their experience is like a

shadow version of the 144K, but we still hold on to the line of the 144K. So if FFA says we are destroying the writings of E. White, they've destroyed two of the waymarks she has given us; COP and 2nd advent.

So there's four groups, these three parts, Priests, Levites, Nethinims and then among them is this people with this special job function, to be specifically trained, that's 144K, represented here by John.

So end of Modern Israel, large template and then three groups. End of Ancient Israel you also have this large template, John, he receives special training, he's going to give a message here (70-100AD), but after 100 AD is after Christ returns the second time, when John does all this writing, all this work, just like the 144K. So John is being specially trained to be alive at the 2nd advent, receive the glory given to him by God, and then share that, to write the book of Revelation, teach, revealed God's character.

In 4BC we have the birth of John and Jesus, both leaders present at the TOE. Why do we mark the 30 years? Why do we see significance in the 30 years?

So we have John, and we have Christ. Luke 1:5 **“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.”**

John's father was a priest, after the genealogy, blood. We made the application that Christ is a priest. But what tribe did Christ belong to? He was from the line of the tribe of Judah. He has no right to be a priest. He is a priest after the order of Melchisedek. So one is a priest

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Jesus

They are both priest but qualified different ways. John is priest because of his father, Jesus is not. So that should give an idea of the transition that's happening between John and Christ. John is qualified based on his relationship with his "Fathers", and that is a relationship that we see being broken. But is not broken by John, is broken by Christ. So John still has the misconceptions of the Fathers. He's part of the old order of the priesthood. They are born 6 months apart, John is going to be prepared for 30 years. And then late AD 26, early AD27, that will be formalized.

This is when John begins to prepare the way, Miller begins preaching, The Time of the End Magazine.

Uriah Smith is going to lay out this dates, he says Christ is 6 months younger than John, and Christ commenced his ministry 6 months after John. Because John was a priest, he began his ministry at 30 years of age, Christ is a priest of a different order, and He also began his ministry at 30 years of age, at the baptism. So this is the increase of knowledge, the training and the ministry of John the Baptist. And at 27 AD we have the Baptism, and the arrival of the 2nd Angel. Jesus arrives; He's recognized but doesn't take over the leadership from the first Angel. So Jesus is baptized and then he goes into the wilderness for 40 days. He comes out at the marriage of Cana. At the marriage of Cana, found in John 2, His Mother finds Him. Jesus was called there with His disciples and Mary asks a miracle of Jesus. He is a person of influence

and she trusts that He can do something. She says they have this emergency, can you fix the problem? And Jesus says, “My time has not yet come.” So what is He saying? I’m not yet ready to be public. You try to drive me forward too soon. So even after the baptism He knew that His public ministry had not yet began. Not through the wilderness, not through the marriage of Cana.

7 BC 985.5

“When Jesus began His public ministry, He cleansed the Temple of its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second Angel’s message is “Babylon if fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication”.

Jesus begins His public ministry with the cleansing of the temple, and among His last acts there is a cleansing of the temple. So she marks the empowerment of the second Angel at the first cleansing of the temple. At His empowerment, He begins His public ministry, He takes over leadership.

EW 154.1

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 sorrowful and self-denying. He heralded the first advent of Christ, but was not permitted to witness His miracles, and enjoy the power manifested by Him. When Jesus should establish Himself as a

teacher, John knew that he himself must die. His voice was seldom heard, except in the wilderness. His life was lonely. He did not cling to his father's family, to enjoy their society, but left them in order to fulfill his mission."

She is talking about John. He wasn't working for very long, about 6 months before the baptism. You know that there wasn't much time before the baptism and Cana and the beginning of Christ's work. So the ministry of John is not long. But as his work was coming to an end, in that brief time he gathered the disciples and he taught them that they were not to follow him, it was now the time for them to follow Christ. Connected to this, however he knew, he knew that he would be imprisoned; he knew that he would die. Jesus must increase, John must decrease. He knew that he must be silent.

In this same history, when Christ begins His public ministry, John decreases, and he does this intentionally. He knows that is Christ that will finish this work. So as Christ begins His public ministry with the first Temple cleansing, John was silenced, imprisoned. Some of John's disciples have gathered around Christ. But not all the disciples could make the transition. Not all the disciples can move their loyalty from John to Christ.

What happened with this leadership is to create a division in the movement, between two sets of disciples. The leaders are not publicly fighting but the disciples are hostile to each other. The disciples of John look with jealousy upon the disciples of Jesus, upon His growing popularity. They stood ready to criticize the work of Christ; they tried to highlight the differences between the two leaders. They started arguing

about the proper words to use with baptism. Behind that argument is the idea that John did everything right, who is this Jesus to start coming in and meddling, He's changing things. He is saying things that John did not say, He is not following the instructions laid out by John, and they create tension and discord between the two sets of disciples.

So in this time period you have two sets of disciples, because not all can transfer their loyalty very easily. They are loyal to John; and even he's indicated that he has to decrease, they find it impossible to transfer their loyalty. If you can't see that in the movement, you may not be watching the right areas. We have the same type legacy issues today. Even after the shaking. Those who were the disciples of Elder Jeff and scrapes through the shaking to the right side, they are still at war with the disciples of Elder Parminder. You see that particularly in certain parts of the world. We have 2 years left, because this discord is enmity, is not being properly dealt with, and unless people go back and realize why they are behaving the way they are, the mistakes they made, the opportunities they missed in the previous dispensation, to follow the right leader, they may be on the right side now, but they will not be in unity and they will leave. This legacy issues need to be dealt with. They will be dealt with only if the people will realize why they have a problem in the first place.

We have two sets of disciples after the empowerment of the second Angel. All groups, whether they follow John or they follow Christ, they all have the same problem, and that is: they are still holding on to their understandings taught them by John. Of course the Disciples of Christ start to unlearn but when it comes to John's main issue, they're all caught up in the same error.

DA 215.2-3

“Like the Savior’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 Savior 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 answered by fire.” {DA 215.2}

“In his mission the Baptist had stood as a fearless reprover of iniquity, both in high places and in low. He had dared to face King Herod with the plain rebuke of sin. He had not counted his life dear unto himself, that he might fulfill his appointed work. And now from his dungeon he watched for the Lion of the tribe of Judah to cast down the pride of the oppressor and to deliver the poor and him that cried. But Jesus seemed to content Himself with gathering disciples about Him, and healing and teaching the people. He was eating at the tables of the publicans, while every day the Roman yoke rested more heavily upon Israel, while King Herod and his vile paramour worked

their will, and the cries of the poor and suffering went up to heaven.”
DA 215.3

So you find his disciples that were taught by John, he is a priest, by order of his father, he has the same understanding of the kingdom that is held by the Jewish Nation. He doesn't understand the true nature.

Paragraph 3, who's the oppressor? Rome, and who were the poor and he that cried? The Jewish people. So he is waiting for "the lion of the tribe of Judah" to free them from Rome, to deliver Israel. So to John the Baptist, he was waiting for this "lion" to rise up this military might, overthrow the Roman yoke, and return Israel, the Glorious Land to its place of preeminence. And instead he watches the movement he started be led by this new comer, while Israel is under the roman yoke and suffering, he acts as if he did not care, he is content to gather disciples, to sit on the side of mountains and teach the people; to sit at the table with all those immoral liberals; he's wasting His time on people who were not worth it.

So John started this movement, this was not what he predicted, is not what he taught it would happen, it is not what he trained his disciples to expect.

DA 216.1

“To the desert prophet all this seemed a mystery beyond his fathoming. There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared? Then what meant the message that he himself had been impelled to bear? John had been bitterly disappointed in the result of his mission.

He had expected that the message from God would have the same effect as when the law was read in the days of Josiah and of Ezra (2 Chronicles 34; Nehemiah 8, 9); that there would follow a deep-seated work of repentance and returning unto the Lord. For the success of this mission his whole life had been sacrificed. Had it been in vain?"

"John was troubled to see that through love for him, his own disciples were cherishing unbelief in regard to Jesus. Had his work for them been fruitless? Had he been unfaithful in his mission that he was now cut off from labor? If the promised Deliverer had appeared, and John had been found true to his calling, would not Jesus now overthrow the oppressor's power, and set free His herald?" {DA 216.2}

John looked at the movement he expected, that he began, he looked at it now, from prison, as Christ leads the work, and he's bitterly disappointed.

John is struggling with three things in this history.

- 1) Christ is not overthrowing the Romans
- 2) Christ is not freeing John, He's letting him suffer. So he has a personal problem with Christ that he mistreated him.
- 3) He's going to two prior histories, Ezra and Nehemiah. He expected a grand work of reform to happen with the Jewish nation. And you can see this is not happening the way he expected.

So he has three problems. He began this movement 6 months before Christ's baptism and he's expecting this three things. He says:

the time is fulfilled, Christ is going to free us from the roman yoke, and He has not done that, John is in prison; if Christ is the Messiah, this Deliverer, He may not free them from the romans, but surely He could free John from prison. So this is personal, Christ is mistreating him; the second Angel is mistreating the first Angel. Then his third issue, he has this past history where he expects this work of reformation. Is Christ doing this work of Ezra and Nehemiah? Is He reforming Israel? Yes! But that is going to look different to what conservative John expected. And when that reform does not look as he expected, he doubts that Christ is even the Messiah. These are the thoughts of John in prison.

We all know the story. There is a transition of leadership, John battles with these three things, the disciples of John and the Disciples of Christ are at enmity with each other, there's this discord. And after Jesus begins His public ministry we know that John gets settled on all this points. He becomes confirmed in his original understanding that Jesus is the Messiah. He has that confirmation, and then he dies.

So before anyone can say that John came out on the right side so Elder Jeff must come out on the right side, John became settled in the truth after his original misgivings, soon before he died before the test for the first group. There was a point where Elder Jeff doubted, then he accepted and endorsed Elder Parminder, and then he died. But that death is not literal. Elder Jeff now is not typified by John the Baptist, but by different symbols, because John does not go through the history of the cross. Moses was not permitted to enter Canaan, Miller died when he rejected the third Angel message. We can place the death of Miller in this history, when you create a line of the third Angel. So we can go to all of those three previous histories, and see the death of the first Angel here. So if Elder Jeff is rejecting 2019, he's not fulfilling the story

of John, because John is no longer part of the story, he is fulfilling a different story. When John accepted, he died. Elder Jeff once accepted, however vaguely that acceptance was. Since then he's put down that symbols before November 9, before the test for the first group and he's picked up other symbols. So when he stands after 2019, it is not as John, Miller or Moses. What I find sad about the whole separation, is that when John battle with this things, one of the most painful thoughts is that he had to doubt his own experience. It was the implications. If John was wrong about Christ, what did that mean about his own work? And now, elder Jeff has to doubt his own experience. He has to abandon what he once believed was right, what he taught and loved.

Someone asked about Elder Jeff because Miller passed the Shut Door, Oct. 22, or Nov. 9. We know that he is not John, because John died before the cross, he is not Moses because Nov. 9 is Jordan and he died before that. Every line is different, it has different layers. Miller passed the first Angel message but he rejected the 2nd and the 3rd.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray”. {EW 258.1}

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly

drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” EW 258.2

He decided to raise his voice against the 3AM.

	1989 1A	2001 2AM + 3AM - - run together
144K	_____	_____
	1798 1AM	Oct.22 1844 3AM
Millerites	____2Am_____	_____

JUDAS

TOE both leaders raised up. They are born 6 months apart; both belong to the priesthood of different orders. John starts his work at 30 years of age, because he knows his instructions as a priest, and he does that for 6 months, until Jesus reaches 30 years of age and he's baptized in 27AD

So John's message had an increase of knowledge, and then is formalized. He preaches for 6 months, the 2nd Angel arrives and is baptized. But Jesus doesn't take over leadership, He goes in the wilderness for 40 days, then He goes to the marriage of Cana where He's forced to show who He is but He also acknowledges that His time hasn't come. Elder Parminder is that second leader. He already showed his leadership in 2012 but it was not time to take over leadership.

We come to the first Temple Cleansing; this is the transition from one to another; John is decreasing, Christ is increasing, John knew this is going to happen. This is the empowerment of the 2nd Angel, transfer of leadership. But it creates all kinds of problems inside the movement.

John has taught the disciples to expect the deliverance to look like Egypt or Babylon, to use his understanding of these histories. The same way Elder Jeff looks back at the Millerite history and 1888. Many of the disciples can't change their loyalty and they are jealous for the reputation of their leader, John, so they develop this animosity against Christ. And then John himself, partly because of their influence, and these three doubts he's attacking. His deliverer, just like the history of Egypt and Babylon, needs to deliver them from Rome; it's to do this work to free them from Rome, and also to reform the Church. He believes that his work of reformation is a failure. He can't see the reformation that he expected, so he believed that this work of reform has failed, there's no effort to deliver from the Romans, Jesus is not acting like this military leader, and then there's this personal issue. He's allowing John to languish in prison. He has doubts about his personal treatment. John is comforted, he accepts Christ and then he dies. All BEFORE the cross; he lays down that title. DA 215.2-

So Jesus is going to work, He's going to teach the disciples. The disciples have this idea that Christ came as a king. Jesus is going to come to them with parables. So from the 1TC to the cross, the disciples have this issue where they believe that Christ should be setting up a kingdom. Jesus is educating them on this with parables. They still don't get it. So when we make application, we talk about today, what is the misunderstanding about the nature of the kingdom that we took from our Adventist Conference, and was taught by our first Angel? John is right about the time but he is wrong about geography. Miller is right about time but he's wrong about geography. Elder Jeff is right about time but he is wrong about geography. And what was the geography? United States as Unilateral. He expects this unilateral movement, a unilateral Kingdom of God, because that reflects his political beliefs. The same test that was the ploughing of the world. Behind his disagreement was this whole issue of geography, unilateralism, his preeminence of the US on 2 levels: message and organization. That was not in the movement that was not what developed. What developed was the globalism and because that conflicted with his model of geography, he rejected it. So where he is wrong on geography it had a direct connection to the test for that time, which is Nationalism. Nationalism is all about geography. So what he has wrong, what the Adventist Conference Structure has wrong is this model of geography. It relates to Nationalism, Sexism and Homophobia. Elder Jeff is right about time. In 1996 he says Christ is about to come in your life time, the SL is right in front of us. He is right about time but the structure already tells you he is wrong about geography. When we talk about 2014 to 2019, we have three groups. We have the priests, it is their LR, we have the Levites, it is their ER, and we have the Nethinins, it is their

ploughing. It is the same test for these three groups. They have to make a choice between two World Orders. Do they want the Globalist WO or the Nationalism WO, Unilateralism or Multilateralism? They have to decide between this two WO. Globalism is Clinton, Nationalism is Trump. That test becomes really clear in 2016. That message came not from America, and leaders were raised up that were not Americans and immediately was this resistance. A message that addressed Americans, by someone who was not American. In their word, European socialists. This was the test of Nationalism. So this was the issue, both external geography and internal geography about the God's Kingdom. Miller did not care about politics; he cared about the Kingdom of God, the structure of the Kingdom of God, where it would be set up. FFA believed that the Kingdom of God would be set up in America that the message must come from America and run organizationally from America. All about this issue of Geography. So our first Angel does not understand this issue, this is how he faced this test, just like John faced it. The Millerites were tested on the same issue of geography. Where is the kingdom of heaven? On earth or in heaven? The people in America were being tested, about what kind of country they wanted. In 1844 America was not what it is today. There was no Texas, no Oregon, no California. None of that territory belonged to them. So they were making important decisions about what type of country they were. Were they going to be colonists, expending control in other territories? Just to make the point. They had the same issue of geography.

I don't think that John understood at a deep level, but it's enough, he has peace and God lays him to rest. God did not see fit to do the same to Elder Jeff. There is a point in the history of Christ where John

stops representing Him, and the rejection afterwards is not the story of John.

Let's talk about the disciples. Jesus is laboring with them day after day after day; parable after parable. Telling them explicitly that He would die and they don't get it. There's one particular, that has most to lose and that is Judas. E. White tells us, as Jesus often spoke about His Kingdom, not being a Kingdom on Earth, Judas began to get disaffected. Judas had a marked line upon which he expected Christ to work, he had a plan; how he thought how this movement would run, how he thought the leadership should operate. Christ would deliver John from prison, but he sees John beheaded; Jesus should avenge the death of John, instead He withdraws into the country. Judas is looking for aggressive warfare but he continually sees Jesus operate in a way he did not expect. He begins to disbelieve and he begins to grow in rebellion. Judas never decided that Jesus is not the Son of God; that wasn't the extent of his doubt. But he is questioning, does Jesus need a little help? Does He need to orchestrate this himself? So he gives way to questioning and doubt about the work of Jesus. He begins to introduce controversy to the disciples; he starts quoting Christ, and he separates the quotes from their connections, that's called "clipping videos". He's going to take quotes with things that Christ had said, take them out of their context and repeat them to the disciples in a way that misleads them. He creates a lot of discouragement. Yet Judas does all of this in such a way that appears that he is just trying to care for the movement. So he takes the words of Christ, exhibits some type of what they interpret as "wisdom", and presents things in a different light that Jesus had given them; and attaches a meaning to Jesus's words that He had not intended. He continues in this mind set of rebellion until a couple of

key events. One of those events was before the upper room; it was just after Jesus fed the 5,000. They try to make Him King and He flees, they come to Him, they want to make Him King again and Jesus says “My Kingdom is not from this World”. That really upsets Judas so he begins to come up with a plan. He’s going to betray Christ and force this movement to operate the way he thought it should operate. So he creates a plan to betray. Then we have the upper room. First of all the Triumphant Entry and then the Upper Room. The TE, we line that up, at least at one level, with the MC. Everyone thinks this is a Grand Movement, and everyone is in unity. Are they in unity? No. Because all of those people are looking at this grand movement caught up in the excitement of the moment. They didn’t even understand the nature of the Kingdom. They all appear in unity. People looked to Christ and He was crying over Jerusalem, because He knows what they won’t accept. This Nation is about to be destroyed. There was no unity, nor acceptance. That’s the story of the TE. They go up into the upper room; this history represented the organization of the movement. This experience of foot washing has everything to do with organization. In this upper room all the disciples are still expecting this earthly Kingdom. So they don’t want to get on their knees and wash the feet of another disciple because in their hearts they are hoping for a higher position than that disciple, which means they have to act like a boss. So it’s all about the organization they are expecting to create. None of them will humiliate themselves, until Jesus does that work. He girds Himself, gets on His knees and does a work that they see as humiliating. And He is demonstrating to His disciples what organization is meant to look like. This is too much for Judas. Do the other disciples get it? No. But I want to make a point. At one level Jesus is the leadership of this movement,

Elder Parminder and myself. On another level He is the movement. We're all learning together. So He's going to demonstrate organization. Do the disciples now understand the nature of the Kingdom? No. Remember this is right up to the cross; they've been through the MC. Do they understand it? No. So Jesus demonstrates organization and for Judas this was the last straw. He was offended when Christ washed the feet of the disciples. If Jesus would perform such a humiliating act, he could not be Israel's King. All the hope that Judas had about this worldly honor, this Earthly Kingdom with his wrong model of geography, was destroyed. Judas was satisfied; he had nothing to gain by following Christ. He enacted the plan he already made when he still had some faith in Christ. So back in that history Judas had some faith but he begins planning; has a plan to betray. Then you have the upper room organization. Now Judas, he sees the organization of this movement, and he realizes it is nothing like John promised him. John promised him something very different. Christ has destroyed that hope, Judas is now convinced that Jesus could never be Israel's King and he has nothing to gain. So his faith is destroyed and he separates himself. He betrays the movement, he leaves the table.

FFA had some faith, even if it was weak, in the leadership of the movement. Even while they're pretending to leave, Judas is undermining the message. FFA undermines the message. All through last year, end of 2018 through last year they continually twist and misrepresent the MC message to the confusion of all of the disciples. But they still claim some faith, even though this movement is not operating the way that they expect. Then we come to the organization, that reorganization done at the Bible Conference last August and September. Now we really hit their model of geography. Now they

realized that this movement is not what Elder Jeff promised them. We will never be what Elder Jeff promised them, they separate from this movement. Their faith is gone, they leave the table. All before the shut door. So begins with a seeming acceptance, a hope in the message of John. The faith is damaged, they already had a plan, it was all laid out while they still played faith. All Judas did was to act a plan he already made. Once he realized, when he sat through that organizational meeting, that the model of geography promised by John, was never going to happen in this movement. And all of this is happening around the disciples, and even now do any of them get the nature of the Kingdom? No. My fear is no longer Judas, what is done is done; the concern that we have now, is about the disciples. Because all through this history, they did not understand the nature of the Kingdom. When did they understand? After the cross.

THE LINE OF THE END OF ANCIENT ISRAEL PART 3

We constructed the big line, there's the five key waymarks, the birth, TOE, the baptism, the arrival of the second Angel, then we went to 34 AD, the work is being completed for the Church, we can now go to the world. The gentiles are called into the Church, Executive Judgment begins, we discussed John, he is the most faithful of all, and he stood at the foot of the cross when everyone else ran away. There is a death decree against him for sedition and heresy, they can't kill him, and he's sent to the Isle of Patmos, he witnesses the Second Advent, has a

revelation of God. We showed how there's two groups for the church, one group for the world. The world part is easy, 34 AD, gospel no longer restricted to the Jewish Nation.

Prior to 34AD they are going to the church in two steps. First of all there's this group that ends early. God is going to take a people, train them and prepare them to reach a second group,; that's the disciples. They go through their testing time, the cross, they go through the period from the cross to the Pentecost and then they go back to the church at Pentecost. So Church, Church, World. Priests, Levites, Nethinims.

Judas begins in agreement with Christ but then he becomes dissatisfied and he forms a plan. A plan to force the movement, to take control. He thinks that if he was to take control of the movement, to force it to go into the direction that he believes that it should go, force Christ into a position to fight against the romans. So in the beginning he still has part faith, he hasn't completely lost hope that this movement will be as John promised. We spoke about the triumphant entry where everyone thinks there's unity. And then we spoke about the upper room, where Judas loses all hope. He knows for certain now that this movement will not be as it was promised. So Judas enacts his plan. When FFA left, they enacted the plan that they already had. At the meeting in Germany 2019, they had some hope that this is going to be the movement that they expected but they realized that there is no hope of that. That's when they lose all faith in the leadership and they separate from us. What Christ was demonstrating was true organization.

We come to the cross. The direct application of this is Nov 9, 2019. That is the primary application of the cross. Jesus attempted to tell to his disciples, through all of this history that His kingdom is not this earthly kingdom, and He does this all through Parables, hoping that they unlearn what John had taught them. You come to the cross, He's already told them that He would die and they rebuked Him for it. He told them openly. They come to the cross and they are all disappointed. Did they understand the message He gave them? No! We had a message, 2014-2019, is about Nationalism, racism, sexism, did people understand it? The message of equality? I would argue that they did not. At one level, Christ is the leadership of the movement. On other level He is the movement. I am not saying that everyone is not understanding at some level, but we are also the disciples. We have to recognize this experience in the history of success, where they think they understand and in their hearts they are fighting against it. They refuse to properly accept. They come to the cross and they are bitterly disappointed.

“The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Savior.” DA 746.3

Matthew 27:39 She talk about those who would pass by the cross saying you would destroyed the temple and rebuild it in three days. If you can do that save yourself. If you are who you said you are, save yourself. If He is really the king of Israel, just prove it through an outward sign and we will believe Him. He trusted in God, let God deliver Him now. So there's two things going on here. First of all Jesus has made statements about this event. They are taking His words, His predictions and misrepresenting them. Connected with that, they are

saying, everything that He said He was, everything He said He would do, He now demonstrated to be a failure and this phrase comes “if though be the Son of God, save yourself”. If He gives some evidence we’ll believe in Him. So they’re misrepresenting the message and they see the cross as proof of His failure and they mock. I already gave an example of what happened in our movement that day, but there are others. Our message has been twisted and misrepresented. Those who left this movement before do not understand our expectations. For example, Donald Trump’s impeachment. When they see that vote not happening on the day, which we never predicted or expected, they say this is evidence of the failure of the movement. Elder Jeff writes an email on Nov. 9, the tone is open mocking. At the close of the day he says that to many people, some who he knew that they were outside. He says...look at what just happened. You said you were this, you are the movement, you are the leadership, then prove it. Because right now I have all the evidence that you are a failure. You have a false prophet, a prophet-tess and she’s a failure. So he writes this long email mocking this movement, all which came at no surprise. We didn’t realize. We didn’t realize that this waymark was the cross after Nov. 9, we recognize this before Nov. 9. So we were well aware FFA had to have a just reason to triumph. Otherwise there’s no fulfillment of this waymark. I’m not going into the morality of it but in the fulfillment of the waymark. Would anyone feel safe on the side that mocks at the waymark of the cross? That itself should be cause for concern.

“Christ Triumphant in Death.--Christ was nailed to the cross, but He gained the victory. The whole force of evil gathered itself together in an effort to destroy Him who was the Light of the world, the Truth

that makes men wise unto salvation. But no advantage was gained by this confederacy. With every advance move, Satan was bringing nearer his eternal ruin. Christ was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He bore helped tear away the foundation of the enemy's kingdom. Satan bruised Christ's heel, but Christ bruised Satan's head. Through death the Savior destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished; for by dying, Christ brought to light life and immortality through the gospel. "{7BC 924.4}

Could the disciples who were suffering or the Pharisees who were mocking see any of that? No! They had to be given an opportunity to reject, an opportunity to mock. But if we trust the reform lines, the true side is not the one that mocks, because what looks like failure, if properly understood, it's complete and total victory.

So this is our dispensation. 2014 transfer of leadership, tension between the disciples of the two leaders. The doubts of John, his death, the work of Judas, his plan, his rejection of the organization, his failure to unlearn what John taught him; his attempt to force the movement to fulfill John's plan. The trial of Christ, the seeming failure as people mocked. It was total victory. Now we come after this time period.

FROM THE CROSS TO THE PENTECOST

At the cross you have the death of Christ and the time in the tomb. Christ is crucified, He lays in the tomb, and this is the time of Passover and the feast of the first fruits. At the feast of the first fruits, they bring as the name implies, their first offering, the first peace of the harvest. Christ is described as the first fruit. He is raised on the day of the first fruit offering, that Sunday, because He is the first of the harvest in the world. The first of many who would be dead.

“Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service.” {PP 540.1}

Acts 1:3”To whom also He showed himself alive after His passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the Kingdom of God.”

So from the resurrection to the Pentecost is 50 days, but its 40 days from His resurrection to His ascension. So how long is the time between the ascension and Pentecost? 10 days.

“Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ's ascension, His disciples--men of varied talents and capabilities--assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room "all continued with one accord in prayer and supplication." They made

thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another's sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." {5MR 368.1}

“Deficiencies Supplied as Men of Varied Abilities Work Together. The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ. . . .” {5MR 368.2}

For 40 days Christ had seen them and labor with them. What did they do after His death? When Jesus finds these disciples, they were fishing. So they were fishing when Jesus found them and said come and work for my movement, become fishers of men. This movement has been through so much pain, we have suffered through this shaking. And connected with that we see the cutting out of all financial support. If you know in this time period God said financial support is cut off is it safer to be with the poor movement or the one that has all the money? It's better to be with the poor, mocked movement. And you know you are safe. But many of the people that are called to be teachers in this movement, they left their secular jobs, but they had to return to work now. They had to go back to their boats.

“As the disciples looked upon the scene, their minds were full of the words and deeds of their Savior. {DA 809.3}

The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in His ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them. “ {DA 810.1}

The disciples had to go back to their labor. But Jesus makes Himself known to them and for 40 days He's laboring with them. And what is He teaching them now? Parables and Prophecy. New Parables, new Prophecies? No! Those once that they already knew, He already taught them but they failed to understand. So for 40 days He is repeating to them the same Parables and the same Prophecies.

So Christ comes, the 2nd Angel, going to teach through Parables. He starts to help them unlearn these misunderstandings that are taken from the Jewish nation, which is all about geography. For us it comes the message of equality. The disciples don't get it. He is raised from the dead, He starts re-teaching them the same Parables He already taught them. We come to Acts 1:6

“When they therefore were come together, they asked of Him saying, Lord, wilt thou at this time restore again the Kingdom of Israel?”

Have they learned anything? They still don't get it. They still don't understand the nature of the Kingdom. They still think it looks like what John had promised them. You find the ascension of Christ in vs. 9-11

Jesus is taken up, a cloud covers Him from their site, they are approached by two angels. The angel said to them **“Ye men of Galilee, why stand ye gazing up to heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”**

What is the angel reminding them of? I would suggest that the angel is reminding them of a quote from John 14:1-3. Jesus is telling the disciples, I am going to leave you, I am going to prepare a place for you. **“And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”**

This statement of Jesus was brought back to their memory. The angel is telling them, Jesus is gone to heaven, He's going to come back and He's going to take you with Him, which is exactly what Jesus told them here in this story of John.

1855 JNA TAR 36.2 (could not find)

Paraphrase. He is talking about the disappointment in 1844, you already know this is a compare and contrast. And he says, there was a disappointment then and he compares that to the disappointment of the early church. The Jewish church was disappointed at the end of the work of John when Jesus presented Himself as the Messiah. So they are

disappointed by Jesus from the beginning. His trusting disciples were greatly disappointed at the cross. At His resurrection they expected Him to restore the kingdom, and then they are disappointed. They are disappointed when they find that He is going to His Father and they were to be left alone.

He is lining up all the disappointments in their experience. They didn't understand the nature of the kingdom from 1TC to the cross, they don't understand at the cross, even though it is demonstrated. After the cross the same parables are given to them, even at His ascension they are disappointed. This is how hard it is to let go of the understanding that John held. But finally at His ascension they start to get it. They have an increase of knowledge here. The angels give the IK. They spend ten days in the upper room. First they receive the message, the outpouring of the Holy Spirit, then they give the message at the Pentecost. You always have to know where you are on the lines.

The end of Modern Israel has 5 primary waymarks. 1989, 9/11, SL, COP, 2nd Advent. The end of Ancient Israel has the same 5 primary waymarks. TOE, Baptism, 34 AD (SL), 70AD (COP), 100 AD (2nd Advent). In this TT there's a death decree.

Just like looking through a telescope. If you would to look straight at the night sky, you may see a cluster of five stars. It's accurate, there are five bright stars. Then you may get a telescope and look closer and all of the sudden you see these others, you are going closer and you see more. It all depends on your distance. So if you look at this really distantly, the end of Modern Israel is these 5 waymarks, then you start introducing this idea of first the church, before the SL, then the world after the SL. From this distant prospective looking at the end of Ancient Israel, you

can see exact the same dynamics, first the Jews, then the Gentiles. Five primary waymarks and they have the same characteristics. You can take the telescope and you could zoom in, see closer and it starts to give you more detail. Now we want to understand how God deals with His church. Without going through all the logic, there are two waymarks between AD 27 and AD 34. First is the cross and second, Pentecost. They represent 2019 and 2021. What they are talking about is MN, MC and 34 AD COP for the Institutions, in their history, COP for the Jewish Nation. Sister White says they closed their doors against the light of truth, with the stoning of Stephen and the 490 years ended. When you put in this waymarks you start to identify with clarity these groups.

At the cross begins the harvest of the first group, first group that belongs to the church, disciples and those that come in at the Pentecost. So you have harvest 1, they take the gospel to the next group, back to the church, then 34 AD they go to the world. In the TT comes harvest 4, for the 144K in our history, typified by John in their history. So that is the main structure. Also we are identifying that as you zoom in, add more detail, there are 4 successive harvests.

Our topic and discussion is harvest one because that is our experience. So we want to understand the characteristics of harvest one. We are going to take the telescope and zoom in so we can see more detail.

At the TOE 2 leaders are raised up, John and Christ, both are priests. First leader goes to the first Temple Cleansing. The second Angel/Leader, after the baptism goes into the wilderness, he is starved of bread, after he goes through that testing time, time of trial, Angel's minister to him and give Him bread, food. After that he goes to the

wedding in Cana, He makes the public acknowledgment that He hasn't begun His public labor. The time becomes right in the history of the imprisonment of John. As John is in prison Christ goes to the Temple and announces His leadership and His authority. He begins to draw followers. This causes division in the movement between the two sets of disciples. As we spoke about John has three main doubts. Both leaders start at the TOE. Elder Parminder became an Adventist in 1989, but Elder Jeff was first to work, he prepared the way, from 1989 to 9/11. Then elder Parminder arrived on the scene, not publicly. Is going to be an increase of knowledge and it is formalized in 2012, but Elder Parminmder still has not taken the leadership. Recognized or not he becomes a leader in 2014. This causes division in the movement between the disciples of Elder Jeff and the disciples of Elder Parminder. I am using the language that was already present in the movement, because elder Jeff was talking about the disciples of Elder Parminder. Then we have the death of John, who had all of these doubts, then he reaches a level of confidence and acceptance and then he dies. After this point in time Elder Jeff is not represented by John.

Judas is starting to create trouble. He is misrepresenting the message of Christ. He makes a secret plan of how to extricate himself from this movement while also controlling it. He hopes through his betrayal that they will be forced to fight the romans. You come to the upper room; you have the foot washing, representing the true organization. Judas loses all his faith, enacts his plan and separates himself from the disciples. This is all before the harvest of the first group.

Christ's end time prophecy. He is saying that the ending of time is not ending of the dominion of the romans over them but the end of the

Jewish nation. The wrong understanding of the prophecy is so much engraved in them that it is impossible to make them understand. He is laboring with them for 3 1/2 years and at the cross they are disappointed. All that we talked about, that issue they had with sexism, racism, and homophobia comes under this issue of nationalism. We defined this nationalism as an issue of geography. 1989 was the result of an alliance between Regan and Protestantism. This is the exact issue, which is why in 1989 – 1991 you already have the dynamics of Panium to the SL. There's a movement of the Protestantism that had come together with the state over this nationalistic beliefs, known as the Moral Majority. That alliance leads to the election of Regan in 1989, the raise of USA as a dictatorship.

Feminism		1989		1991
Civil rights	MM, J Falwell	_____		_____
Stonewall rights		Regan		
Obama (race)		2021		SL
Clinton	J.Falwell jr.	_____		_____
2015		Trump		

When we talk about the disciples not understanding Christ's message, His message is the LR for that History, but connected to our

LR is regarding these issues. This movement battled with these issues, nationalism, sexism, and homophobia because most of the people that made this movement have the mindset of the conference structure, and their first angel. That is why it has been so hard to unlearn. If you think that the experience that the disciples have somehow doesn't represent this movement and the people in it you need to take off your blind folds. Just like the disciples, we are not in better condition that they were.

They go through the cross; they see a beloved member divide from them. They are faced with a movement they did not sign up with when they entered. There's much confusion. All earthly support was cut off. Christ was silenced; they couldn't understand that waymark, the keeper of the purse, the ministry that kept all the funds, cut all other ministries off financially. And all of the sudden all those ministries leaders went back to their fishing boats. Because the disciples, E White tell us, they had nothing for food and they needed clothing. So we understood the 50 days, we divided that in two parts. 40 days after the resurrection Jesus ascends, the angels are coming down and gives them a message. Even at His ascension they are disappointed, but now they know He's leaving them. So the angels come down and give them the message that He will come back. We spoke about John 14. This message came back to their mind. They want a kingdom, they want mansions, and all that the angels remind them is that the kingdom is in heaven; Jesus is going to heaven to prepare them mansions. The angels are teaching them about the nature of the kingdom.

The same day that Jesus ascends, they retired in the upper room for study. We read about the Holy Spirit being poured out. E. White tells us that when the HS was poured out in the upper room they finally

understood the scriptures that Christ had explained to them. They had been availed; they have been prevented to see that which was abolished. They could not understand the object of Christ's mission and the nature of His kingdom. And now they could perfectly comprehend it, with perfect clarity. When on the day of Pentecost, The Holy Spirit was poured out upon the disciples, they understood the truth that Christ had spoken in Parables.

“When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding.” 8T 267

So we have a whole history. Jesus is teaching them through Parables, all through the LR, they go through their shut door experience, He re-teaches them the same prophecies, and they have an increase of knowledge when Jesus ascends, but they still don't properly comprehend until the upper room where this message is formalized. And for the first time they understand the message that Christ had been given, sharing for that 3 ½ year period.

We teach the repeating pattern but we can easily fall in the mistake of FFA, where they expect that repeating pattern to be comprehensive, where they can't see the differences between the dispensations. The

same how FFA take Daniel 12:1 and puts it at 2019, hard, moral COP. We are told in this history that the crop is ripe and there is no rain.

Prov. 26:1 “As snow in summer and as rain in harvest so honor is not seemingly for a full”

You do not want rain in harvest. One of the most difficult things in this movement is to hold two concepts at the time that seem to be in contradiction. When you see this structure, where there is an IK and a message formalized, the logical thought is that that’s a message, and a message is rain, but is there rain in the harvest time? We have to separate those two concepts. The message presented in this dispensation it’s different. There is an IK and Form. But if we would to look back at these other messages, that talk about Dan.11:40, time setting, equality, and what I suspect that many people are waiting for some radically different message to be given us to test us. What I am saying is that there is NO NEW message. The only message is carried on from the previous history. There is still the repeating pattern, but this pattern is giving us the proper understanding of the issue in the previous history. You see that in the line of the Ancient Israel. Because how deep set are these issues for the disciples, they aren’t all understood in the time period of their LR. And they carry this same misunderstandings and issues into the time period of their harvest. So we do not have a full correct understanding of these issues.

We have two problems: nationalism, sexism, racism. Those subjects, particularly sexism, people are still warring against inside this movement. I think that many people were looking forward to this time, after 2019, when we could put that subject behind us; they don’t want to think about them anymore. They love this movement, to a degree, as

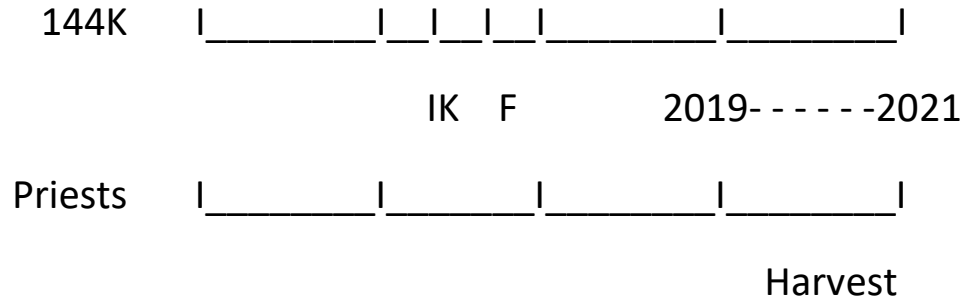
much as they can, but they don't love the messages. And they just want a new message to distract them from this annoying leader who every camp meeting, every school comes at this subject; racism and sexism. They are looking forward to the day when I am going to teach something else. And that day is not coming this side of Panium.

So we have no message in the harvest. The repeating Pattern is telling us that there are issues in the previous history we don't understand properly, but God is going to teach us. The reason that this is extended, because we are just like the disciples. And these ideas we have from the church and our first angel, are so deeply set within us.

We are going back to what Elder Parminder taught.

You have two names. 144K and Priests. As the priesthood we are in this dispensation in harvest. And I made the case we have no new message. But you remember on the line of the 144K we are between 9/11 and SL. We are between IK and Form. So there are messages we must understand that it relates to the 144K line. So you would expect that we are going to have an understanding of the SL issues, and they are multiple. 2019 was the IK, subjects we began to understand related to Islam and the sins of America, what filled the cup of their probation. So there are this other issues. So don't think that there is no messages coming out this year, but we have clarity, it helps us understand what is happening if we know the context; which line are we on, which experience are we going through. So last year people rejected the message. They hated the two messages we share.

9/11, 19, 21,SL



1) First was the message of equality.

2) The second was the nature of the SL in the context of 1850

So we shared two messages, one related to equality, the ordaining of women, the sin of nationalism, but we also presented this other study, that said Adventism has a wrong understanding of the prophecies of the end of the world. Particularly when it comes to the issue of the SL. The people that left rejected those two messages. Those were the two subjects that they war against at the very beginning. Why are there two? Because the equality is the testing issue for the priests, is the LR message. The SL subject is the IK for the 144K. So there is a message in 2019, IK to the SL, about the nature of the SL, the understanding of the 1850 history. Then we have a message in 2019 about equality. So when people leave, they are rejecting two messages, because they are on two reform lines. They are rejecting equality because is the LR message for the priests, and they are rejecting our definition of the SL, because is the IK of the 144K. Everything starts to make sense when we can break it down on RLs.

THE LINE OF CHRIST AS A PRIEST

This was the history of Ancient Israel. We know where we are, we know we didn't have the IK yet. Here many in the movement are saying we can finally set up the Kingdom that John had envisaged.

We have the line of Christ in the wilderness. We have His birth and then His Baptism. This is a 30 years, training for the priests. We are the priests; this is 1989 to 2019, 30 years of training for the priesthood. Christ represents the priests; we are the movement of the priests. 30 years training for Christ, 30 years of training for us. Right after the baptism Christ doesn't go to work; we don't go to work either. Instead He goes into the wilderness for 40 days. He has no bread, He's starving, He goes through three temptations with no food, He passes the test, and angels come and give Him bread. He goes to the marriage of Cana, He demonstrates His power but even here His "time is not yet". The temptations of Christ are after the baptism, all together in the wilderness. And this is what the line is showing us. And this is BEFORE the IK when Christ is given food.

So we have two histories, Ancient Israel, we are in the 40 days after the cross, and we have another line, the line of Christ as a priest, and we are in the 40 days after the baptism. So you can line up the 40 days with the 40 days. At the end of the 40 days after the cross they have an IK at the ascension; angels come and minister to them. After the 40 days in the wilderness, E. White says, Christ lay as one dead. That is the extent of the battle you find the movement in right now. We lay as one dead. Once the temptations are dealt with, Christ is conqueror; angels come and minister to him. The message is formalized in the upper room. Before they go to work at Pentecost/ Cana, He works His first public miracle, He demonstrates who He is; the message is formalized but He is not yet beginning His public ministry. Not until the first Temple Cleansing. So this line is just another layer in the history of Christ. When you connect the two key lines you take from this history, they place us in the wilderness and after the cross.

There are these three temptations in the wilderness:

1) Take a stone and turn it into bread. What is bread? It's a message. Is what Jesus doesn't have and is given to Him at IK. Satan comes and tempts Him and he says, take something that is not food, a stone and turn it into bread. Use your power if you are who you say you are, to take something that is not food, a stone, which represents the world, the Gentile, and force that Gentile message to become food for you. And Satan says to Christ, you have the authority to do this, you've just been baptized, and God just placed His approval over you. Show that you can use your power to satisfy yourself. Jesus did not eat in 40 days. Starving hungry and the temptation to turn stone to bread. It's our temptation, when we find ourselves in a history where there is no

message, to take something from the world, from the Gentiles and to make a message for ourselves, to satisfy ourselves.

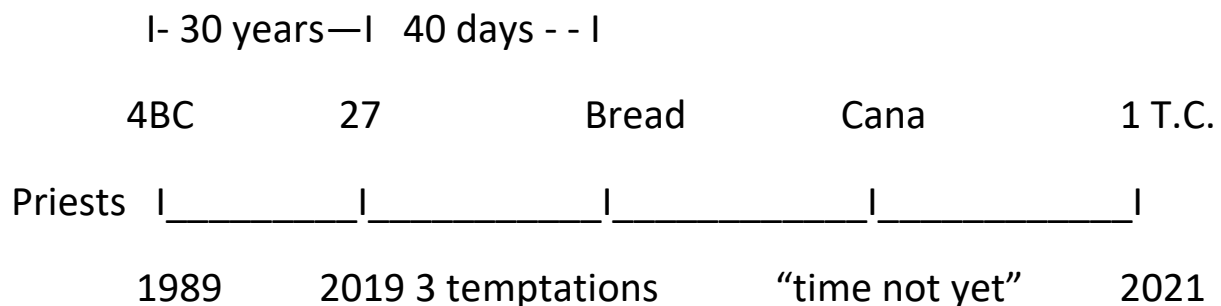
2) Cast yourself down from the Temple; the angels will protect you unless you dash your foot against a stone. So what's the danger and presumption? What is Satan saying it can't hurt Him? The stones, the Gentiles, the world.

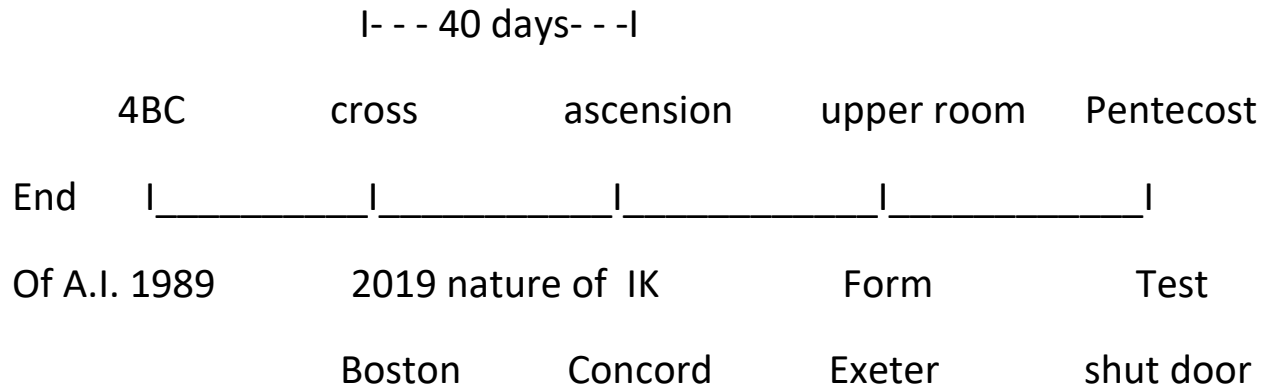
First, take something that is from the world and force it to be a message.

Second, presumption, do something that is not healthy, because God will protect you, the world can't hurt you.

These are the issues we face in the movement today, and they all relate to the third temptation.

3) Satan takes Jesus and shows Him the Kingdoms of this world. And he says, I'll give you all this. So what is he offering Him? An earthly Kingdom. And what is Christ's whole message based upon? My Kingdom is not here. The Jewish nation believes it's on earth, John believes it's on earth. Christ told them My Kingdom is in heaven. So it's an argument about the nature of the Kingdom. It goes in the context of the two prior temptations.

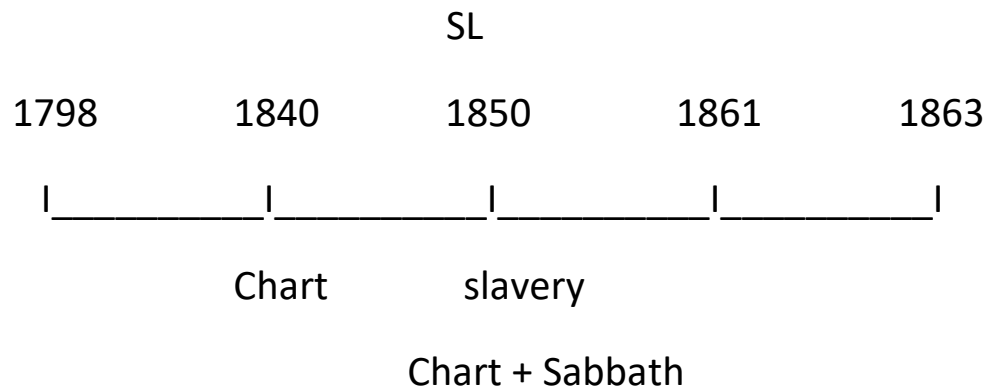




So we find ourselves in two histories; 40 days after baptism and 40 days after the cross. After the cross, the disciples are troubled about the nature of the kingdom but you don't find just one understanding of the nature of the Kingdom that is tempting God's people today. The understanding after the 40 days after the cross is the understanding of John, sexist, nationalistic, homophobic movement based in America. We have this understanding of the nature of the kingdom that this movement is trying to eradicate. At the same time we have the issue of the wilderness temptations, in the context of learning from the world, practicing like the world, acting like the world with the mindset that God will somehow protect us, so the world can't hurt us. What people are fighting for is this earthly kingdom again. This is the kingdom of Michael Moore, of AOC, the people that are good for the Nethinims, but they don't have a message for us. People think that they do. And as they look at this people, try to take a message from this people and start to break down our standard, our vows. What's the point in enforcing Sabbath? 1888 the issue is SL. People look back and they say, weakened USA. Those Protestants are saying if you want to be part of our kingdom you are going to keep Sunday or you are going to die. People from the movement look at that history, see that is weakened, now comes confusion. Because this movement says if you want to be part of

our kingdom, if you want to be baptized, if you want to go to heaven you are going to keep Saturday or you are going to die. So what's the difference, really? I don't see one. And they are troubled by that.

There is this idea developed that we have to give people freedom. As long as they pass the test of equality, we are not going to take to them any other message. I want to remind people, our favorite line now, 1798, 1840, 1850, 1861, 1863. 1850 is the SL, it's all about slavery, and the pioneers took the message to the world.



They stand up and say that the issue is slavery and everyone that doesn't believe in slavery has automatic right to enter this movement. Do they say that? NO! They took the 1843 chart, everything that they said before, they combined it with the Sabbath, they had this whole message, and all the light given to them and they printed the 1850 chart. They didn't take the message to the world based on slavery. They did speak about it enough that their publications made it to the south. But the testing entry to the movement was much more than to be on the right side of the slavery. If they were on the wrong side of the slavery, they would not even want to listen to anything that this movement has to say. It's an automatic failure. But if they are against

slavery, they can see the test; they have a choice to enter the movement. But this external issue, being on the right side of it, does not equal automatic acceptance in the movement. The messages of liberalism that somehow it has anything to do with reforms, has been twisted. The message of liberalism lines up AOC with Melania Trump and compares and contrast a conservative and a liberal. AOC liberal, Melania, conservative. One in high heels and one not; one in jewelry and one not? No! The message about the liberalism and conservatism has nothing to do with reforms. And it changed nothing of how this movement views those reforms. It had everything to do with how we value people. How we see an individual, lined up with another individual and they say they are equal valued, regardless of the color of their skin, their gender or their sexual preference. But it's being misunderstood. And people within the movement thought that somehow was about reforms. And now we can do all those things, wear jewelry, watch worldly movies, listen to pop music, and the presumption is - the stones can't hurt us, the world can't hurt us. I am aware that many people were confused when the subject was first introduced. I have complete sympathy for that. But once you see it prophetically you must be sure we are on the right side. Because both of these are ideas about the nature of the kingdom, the one represented in the wilderness that Christ had to fight against. Or the one the disciples held from John, Christ fought against both and neither of them were an accurate representation of the nature of the kingdom. What I want us to see is where we are on the lines. It will tell us a little of our experience as we understand that we are in the time of trouble, we wonder what God is requiring of us. I would suggest the lines teach the following. Be aware that the movement, Christ, has to deal with

these two issues, two errors about the nature of the kingdom. I find it dangerous when we push these issues into the future as my brother has done, preventing him and others of seeing the severity of the test that we are now in. We are lining up the forty days and the forty days. We can see that we are in the wilderness. We have not come to the increase of knowledge yet. When we do, it will be on these issues so that we understand now whatever you think you understand about them, it is not completed. There is still work to be done. But it is equally accurate to say there is no new message. Then we look forward to the time the angels come. The angels come here, they bring Him relief. The angels come here and they bring them comfort. They have comfort in the message that will begin to unite this movement. It will prepare us then we are formalized. Time is not yet but we see the beginning work. Everyone comes together. They study the parables. The one Christ has been teaching from the beginning, finally here they get it and they go to work with power. People are troubled about what message we take to the Levites. You know it's going to be more than an external test just like 1850. I believe, just like here, I don't believe in some type of spiritualistic experience the way that Adventism portrays this. God is leading this movement. He is going to take personal control of that message. We will say just what we are meant to say when we are meant to say it and I have no concern about what that will look like. It's out of my control and in the last 31 years God has never made a mistake with us. He will sort us out there too.

So where are we? We are in the 40 days. Both of those ideas of the nature of the kingdom are alive and well in the movement. They are both incorrect. We need to be wary of both. We need to understand where we stand on those issues. We may need to brace ourselves for

an increase of knowledge on equality.

