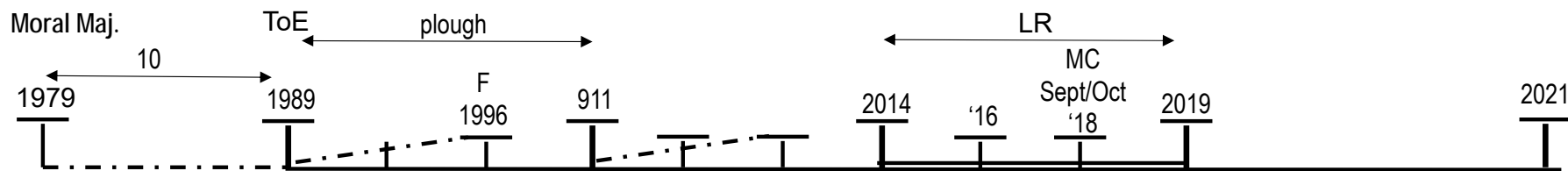


#1 Reform Lines

**HARVEST  
TIME**

**PATH OF THE REMNANT  
MINISTRY**





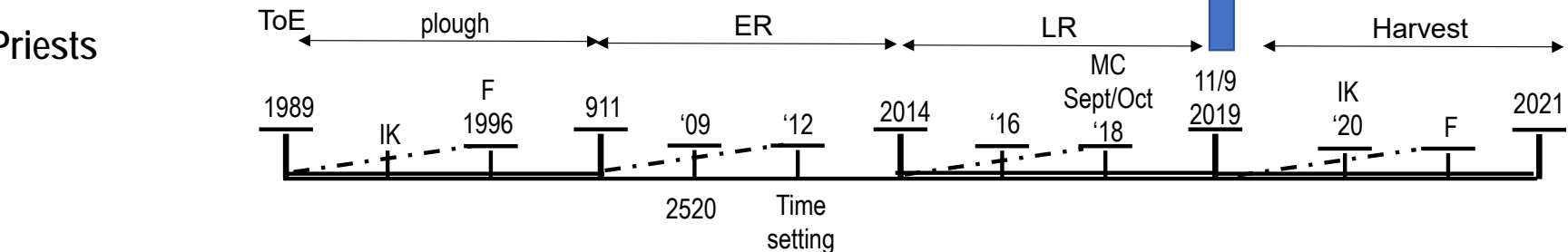
We'll begin with our reform lines. We know how to behave based upon where we are on a reform line. About 4-5 months ago now, there was a split that began in this movement that everyone would have been safe from if they knew where we were on the reform line and what to expect. If we all had agreed on that one point, *where are we, what can we expect*, there would have been no split in this movement. The split occurred because we did not have a common understanding of where we were at on the reform lines. If they had seen where we were either on the line of the priests or on the line of the 144,000, there would have been no shaking, and everyone would have been safe.

So I want to start these presentations with this claim, we are safe only as we know where we are on our reform line and how to behave. We were not safe prior to November 9th. *Elder Parminder has been covering this subject, those that leave in the Sunday law history*, we were in grave danger between August and November of last year. I want to make the claim we are in danger today. And people who do not understand where we are on the reform line, who don't trust in those reform lines are telling us are in the same degree of danger now as they were in August and September of last year.



If we were to go back to the reform line of the 144,000 it begins in 1989, we're going to have an increase of knowledge in 1991 and it will be formalized in 1996. Then we come to a test at 9/11. This is the first dispensation, it's the dispensation of the ploughing, the ploughing of the 144,000. We come down to the history Sunday law, close the probation, and second Advent and it's well established now this repeating pattern, it's going to be an increase of knowledge that will be formalized at the Loud Cry. So that repeating pattern is well established: the ploughing history and the Latter Rain history. We understand that repeating pattern also occurs in the Early Rain and in the harvest.

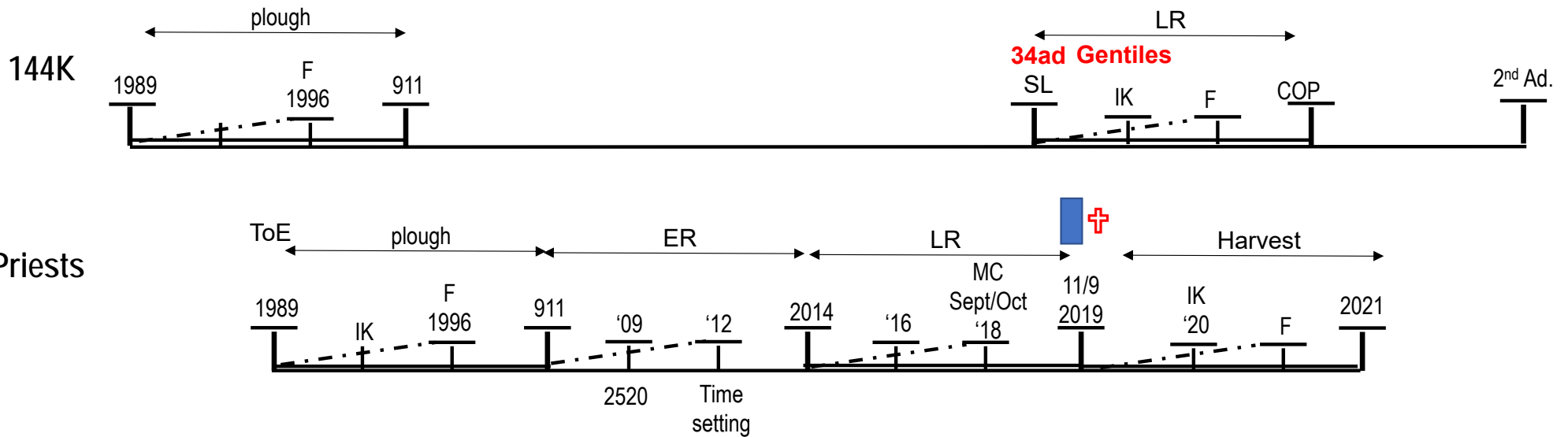




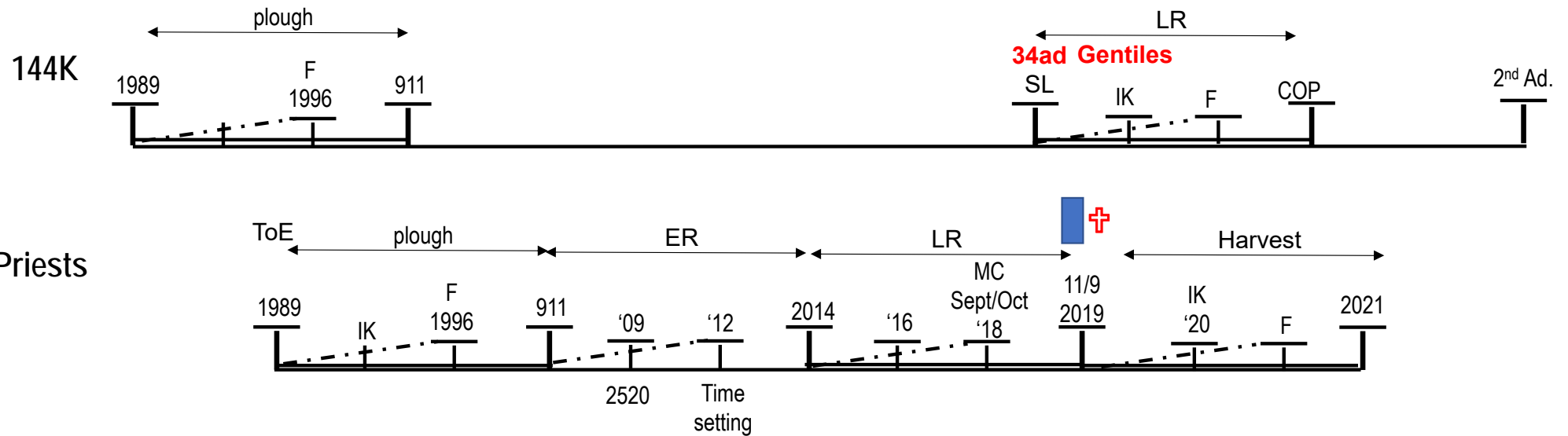
I won't draw this to scale with the line of the priests because we want to be able to expand some dispensations. When it comes to the line of the priests, we have the same history of ploughing as the 144,000, we are ploughed from 1989 to 911.

Early rain from 911 to 2014, there's going to be another increase of knowledge to 2009: the 2520, then 2012: time setting. Then 2014 begins our Latter Rain. The reform line of the priests is just the same pattern fractalized as the 144,000. So we find our Midnight Cry in the history of our Latter Rain. There's an increase of knowledge to 2016 and it's formalized in 2018 and the shut door in 2019. And now we are in the period of our harvest from now until Panium. We know that in this history there will be an increase of knowledge which will be 2020 and it will be formalized.

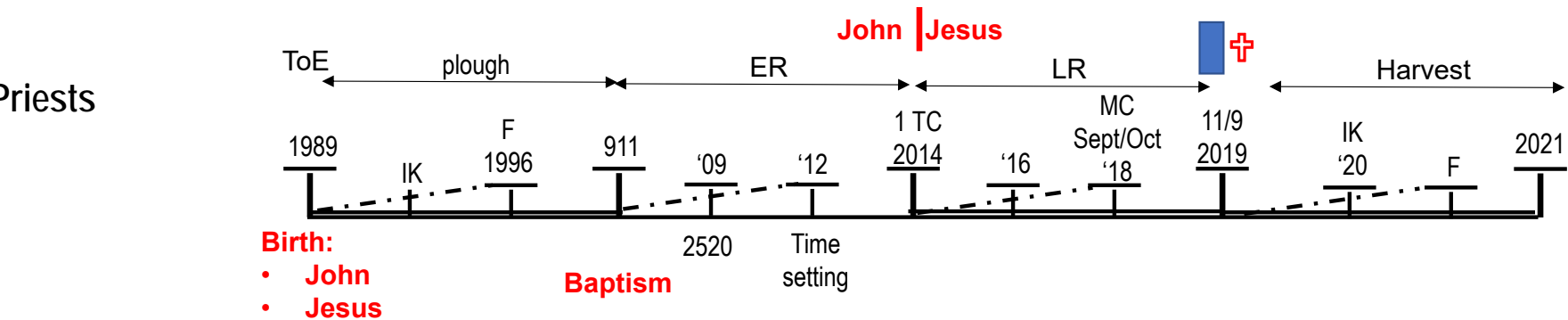
So this is the line of the 144,000 and this is the line of the priests. From this point forward they're not matching up. I want to be able to expand the line of the priests.



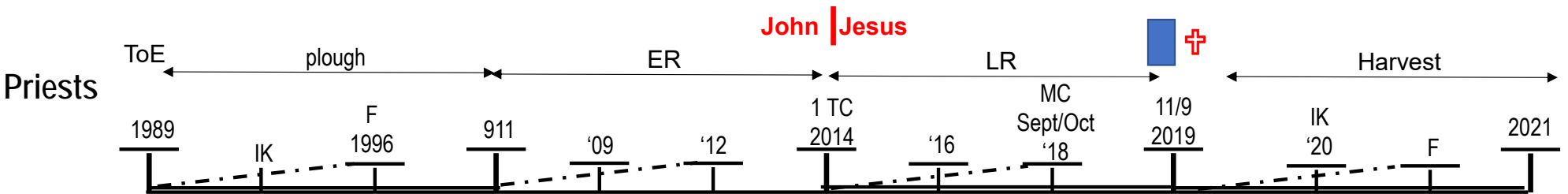
So when we take this line or really this whole history of the end of Modern Israel, we compare and contrast it with the end of Ancient Israel. When we do that, we come to this history where we go to the world. What waymark do we line that up with? This is **34 ad** and they go to the gentiles. I find this astonishing, that for the most part all of Adventism has no concept of a history prior to the Sunday law, of what leads to it. And yet the entire history of the Gospels and the first part of Acts are all about the history that leads to the Sunday law; it's all about God preparing Israel to go to the gentiles. So we have been given a wealth of information to explain to us the time of the end to the Sunday law history. When we do this, we understand that it's to the world from 34 ad or the Sunday law, and prior to that God is going to sort out Israel, Ancient or Modern, in two steps. First the disciples, they come to their test which is the cross, they've been trained under John, trained under Jesus and then tested. The cross lines up in its primary sense with November 9th, 2019.



Repeating the point that we begin with, just understanding that alone, if we had just agreed on that point alone there could have been no split late last year. If they had agreed that we must have an increase of knowledge on the Sunday law and at the cross was this waymark. We're not going to go through the history of end of Ancient Israel today, but everyone knows how strong that is if you've seen someone present that logic. That simple reform line alone should have prevented a shaking.



We look at the history where the First Angel passes the mantle to the Second Angel, 2024, and we line up 9/11 with the baptism. So at the time of the end, the birth, birth of who? The birth of John and the birth of Jesus. We have both arriving at the same point in time. You have the First Angel, John do his work, you have the arrival of the Second Angel of Jesus at his baptism but he's not yet taking over leadership, He says his time is not yet come, he goes into the wilderness, the marriage of Cana and then the first temple cleansing, it transitions from John to Christ, all prior to the Cross.



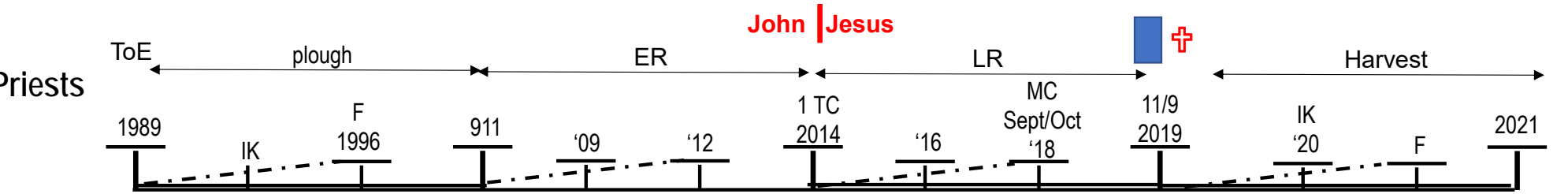
**Birth:**

- John
- Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

So I don't want to spend any more time on the line of Christ other than to mark a couple of points, just as a reminder. Both leaders exist at the time of the end. One is just going to stay in obscurity until it is his time. That's the first point. The second point is the transition from the first to the second. So you have both at the time of the end, then a transition always at our middle waymark from the first leader to the second leader. And a third point, just revision, the First Angel John, what is John's problem? **John does not understand the nature of the Kingdom.** You have Jesus come, and does he understand the nature of the Kingdom? Yes, and he's going to try and teach that through parable methodology. So Ellen White tells us that John has this problem, he doesn't understand the nature of the Kingdom. And then you go particularly to Matthew 13 but through the Gospels, and Jesus repeatedly is saying to the disciples, *the Kingdom of Heaven is like*, in parable after parable. He is trying to teach them what John had wrong. When you get down to the history of Gethsemane and the Cross, who is tested? The disciples, the movement is tested. Does that make sense?

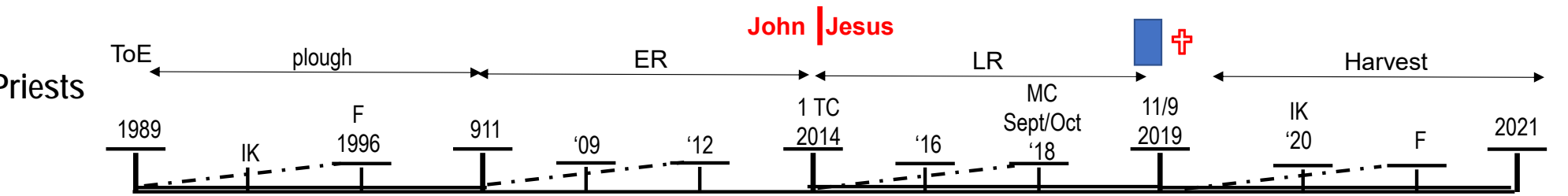




**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

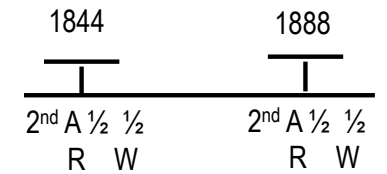
The Pharisees, they've already rejected, it's the movement and those that claim to believe it that were there tested. And all those who failed that test had not been able to transition from the teaching of the first leader. That's the three points I want us to remember. Both arrive at the time of the end, they transition at the first temple cleansing, the middle waymark. And the work of Jesus through parables is to help people learn what the First Angel had wrong. Does Jesus understand the nature of the kingdom? Yes, in his message, does he make a mistake about the nature of the kingdom? Remember that point, because people who did not understand our reform lines do not put their faith in them, are starting to share the thoughts that in the history of our Latter Rain and harvest this movement has all of these errors about the nature of the Kingdom. There are complex arguments between FFA and ourselves but just accepting the reform lines should have been enough for people. We're in the same position today: *just understanding that point alone.*



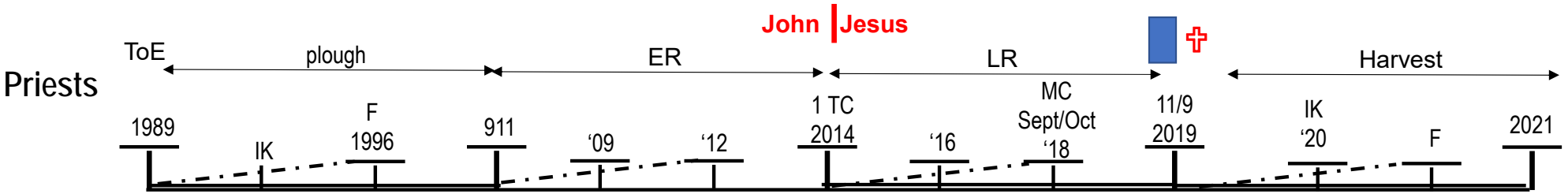
**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

In April of 2019, for the first time Elder Jeff began to publicly attack the Midnight Cry message but he didn't do it openly. He began by attacking the message of 2012, the conclusion of his study on 2012 would have undermined the Midnight Cry message. And his whole point was that the Second Angel is half right and half wrong, that Miller was half right and half wrong, Samuel snow was half right and half wrong. He didn't go to the history of Christ because he couldn't, so he went to 1888. We have 1844 and then we have 1888 and he said the Second Angel is half right and half wrong. In 1888 he says Waggoner is half right and half wrong, he applied them to the Second Angel and said Elder Parminder is half right and half wrong. The conclusion of that is that both Elder Parminder and Elder Tess do not understand the nature of the Kingdom.



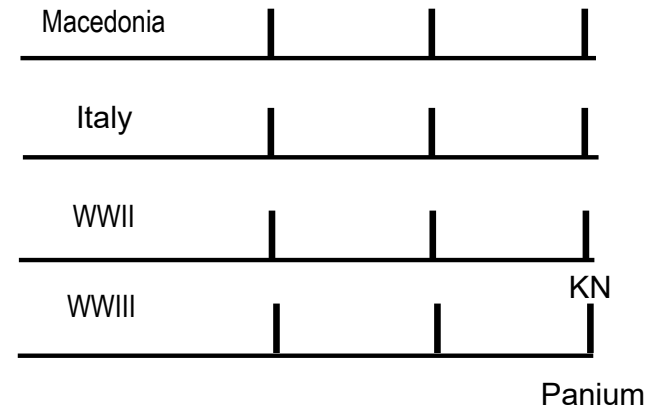
P & T = Nature of the Kingdom



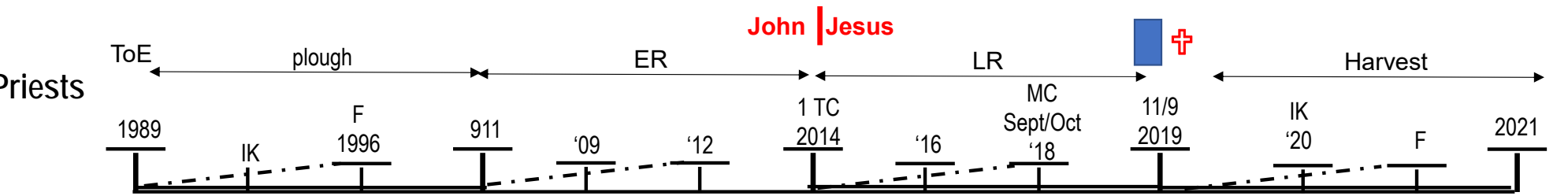
**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

2520 Time setting



That was presented in April of last year and we immediately put a stop to that study. We presented the logic that had already been part of the 2018 message. We went to the history of Pyrrhus: Macedonia, Italy, then you have World War II, then you have World War III. We looked at the concluding scenes of these histories. We found that in our history, this war, we marked the end of it at Panium, with the victory for the King of the North.



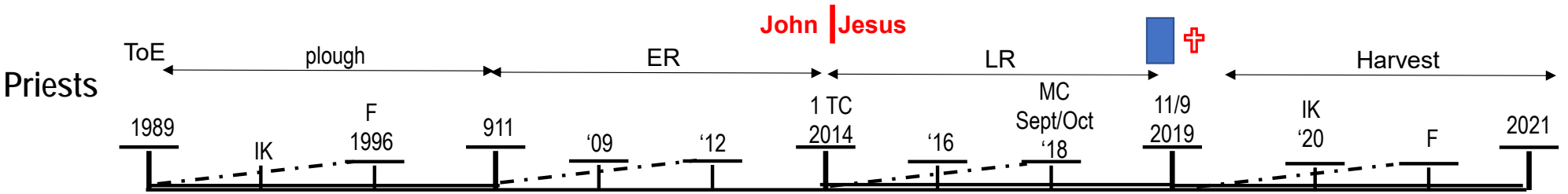
**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

2520  
 Time setting

Macedonia	KN	KN	KS
Italy	KS	KS	KN
WWII	KN	KN	KS
WWIII	KS	KS	KN
	'18	'19	Panium

When you go to WWII it concluded in 1945 with a victory to the King of the South. In Italy the victory of that was Rome, King of the North. In Macedonia the King of the South. Prior to the victory of the King of the North at Panium, there are two prior battles: 2018 and 2019, both of these are won by the King of the South. Prior to 1945 there's two battles, both of these are won by the King of the North. Prior to the final battle in the history of Italy, the Pyrrhic war, there are two battles won by the King of the South. Prior to the end of this Macedonian War there are two battles won by the King of the North.



**Birth:**

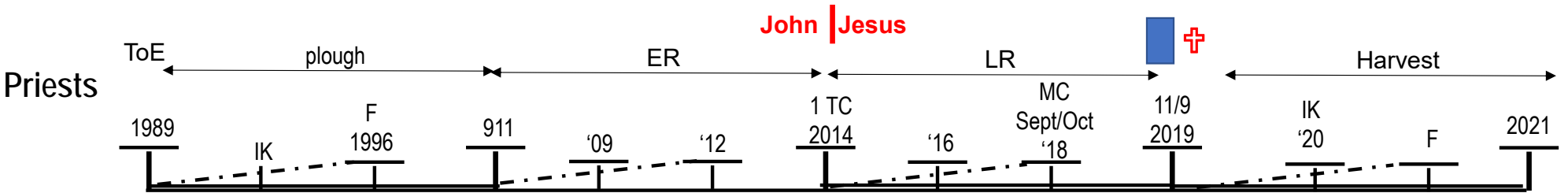
- John
- Jesus

**Baptism**  
 John =  
 nature of  
 kingdom

2520 Time setting

So we were able to present a firm logic and multiple witnesses, *this is one*, to show in Alpha and Omega histories, first history of Pyrrhus second history of Pyrrhus, in the Alpha history the King of the South wins and in the Omega the King of the North wins. You can switch each battle of this history. So when looking at it from the perspective of the counterfeit, this counterfeit King of the North and Alpha history is failure. The King of the North fails in an alpha history and wins in an Omega history. We have two witnesses in this diagram and then we also proved it from the line of the beginning of modern Babylon, the papacy in the history of the world wars. Combined that becomes three witnesses that in an Alpha history the King of the North fails and in Omega history it is victorious.

}	$\alpha$	Macedonia	KN	KN	KS
	$\Omega$	Italy	KS	KS	KN
}	$\alpha$	WWII	KN	KN	KS
	$\Omega$	WWIII	KS	KS	KN
			'18	'19	Panium

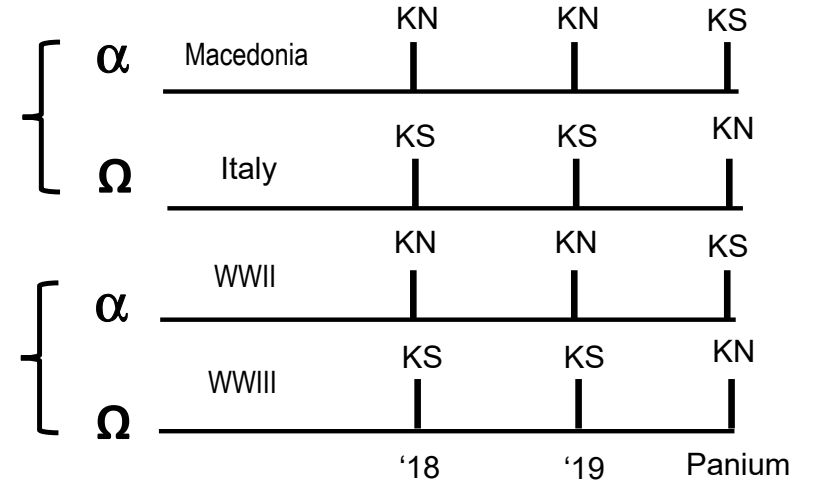
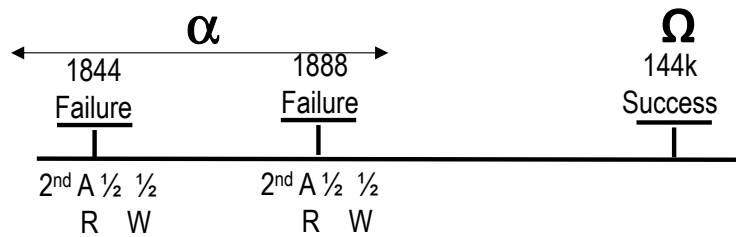


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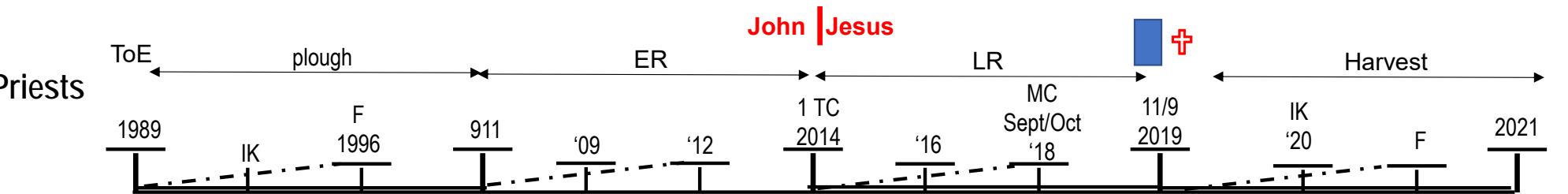
- John
- Jesus

**Baptism**  
 John = nature of kingdom

We recognized that when we come to 1844 and 1888, all of this is an Alpha history: two losses and then victory. Two losses and then when we get to the history of the 144,000, we have victory. 1844 defeat 1888 defeat the line of the 144,000 success because this is all Omega, the history of success.







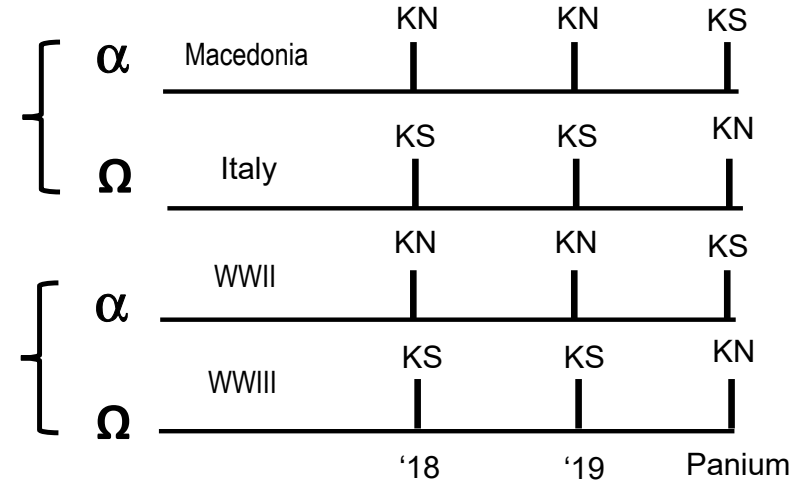
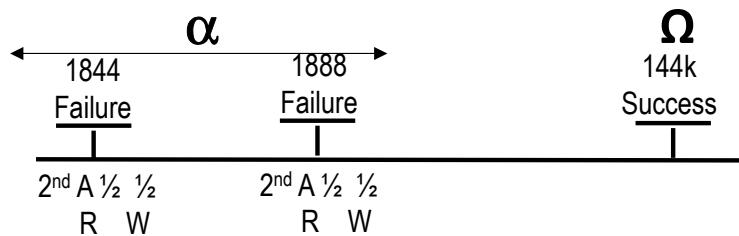
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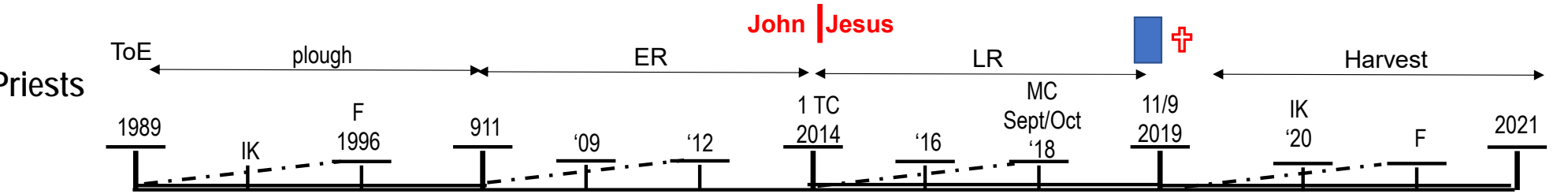
- John
- Jesus

**Baptism:** John = nature of kingdom

2520 Time setting

Back in April we're presenting the logic that just as you cannot go to the history of WWII to see the King of the North complete its mission, you cannot go to the Alpha history of Modern Israel, the true King of the North, and see the Second Angel complete its mission. Samuel Snow had mistakes; Waggoner had mistakes but that's because they are the Alpha history that's failure.



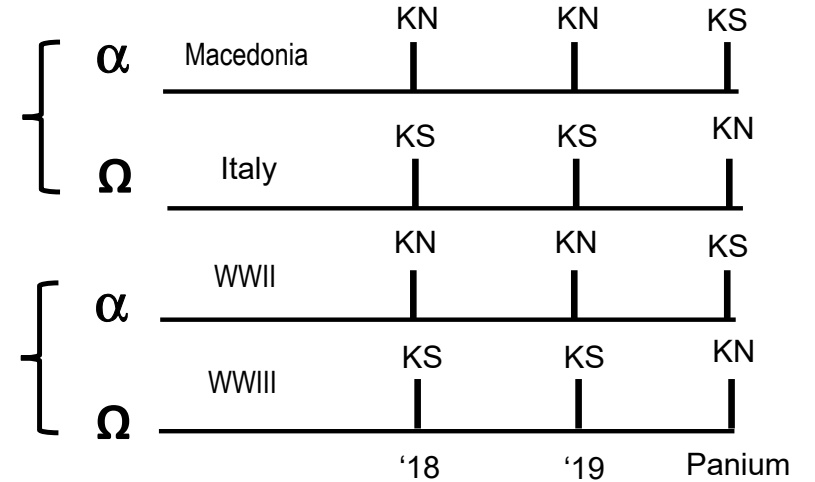
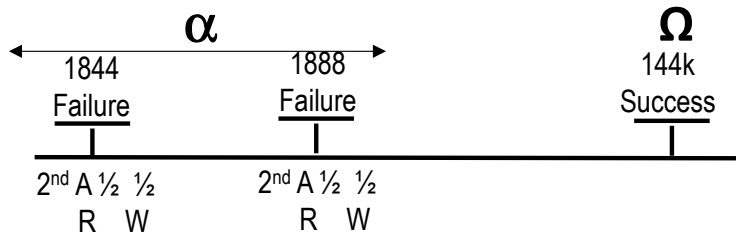


**Birth:**

- John
- Jesus

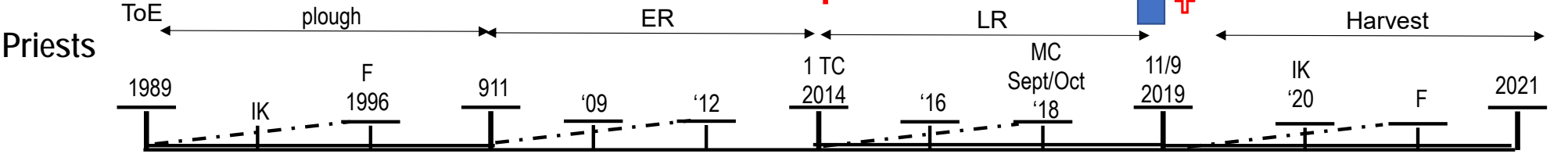
**Baptism**  
John = nature of kingdom

You cannot drop a history of failure on top of a history of success without taking into account that modification. And it's the same with the true King of the North. We can't drop Millerite history straight into our own without making some modifications. And what makes the history successful is that the movement unlearns the mistakes of the First Angel, that's the difference between failure and success.





John | Jesus

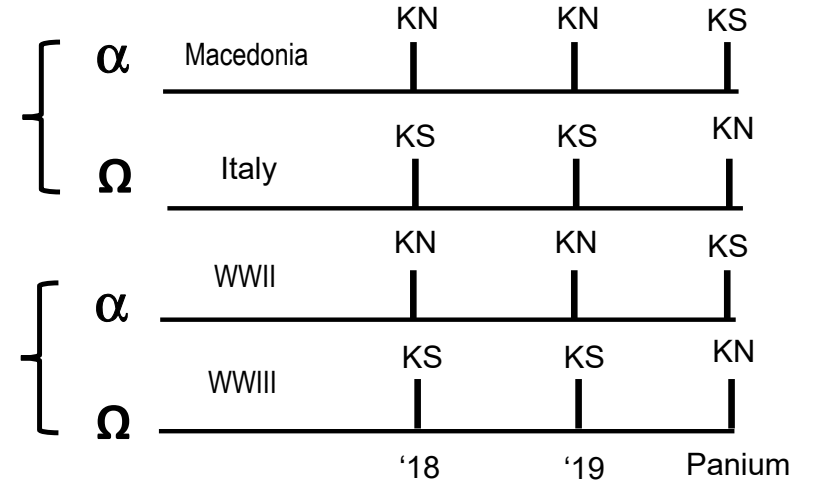
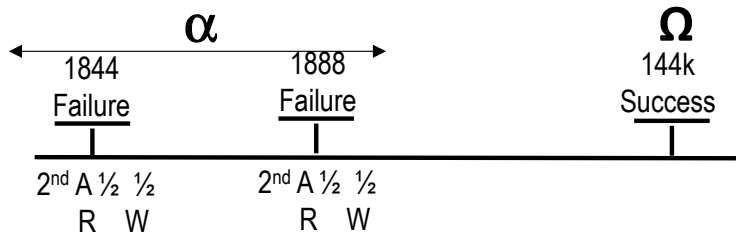


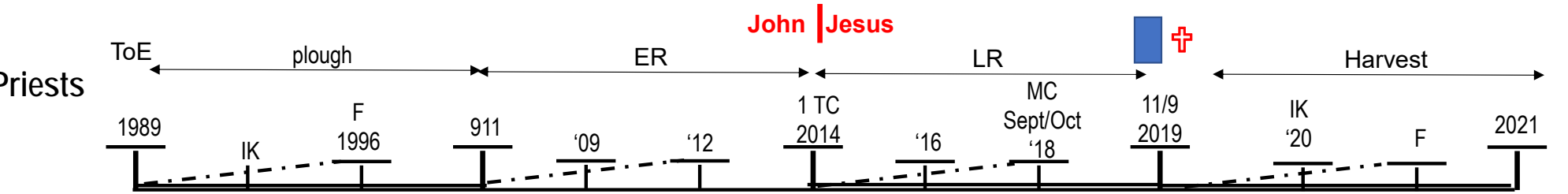
Birth:  
 • John  
 • Jesus

Baptism  
 John = nature of  
 kingdom

2520  
 Time setting

In the history of Christ which is a history of success it's an Omega history, John does not understand the nature of the Kingdom. But then Jesus comes, and he understands the nature of the Kingdom, he's able to explain it.





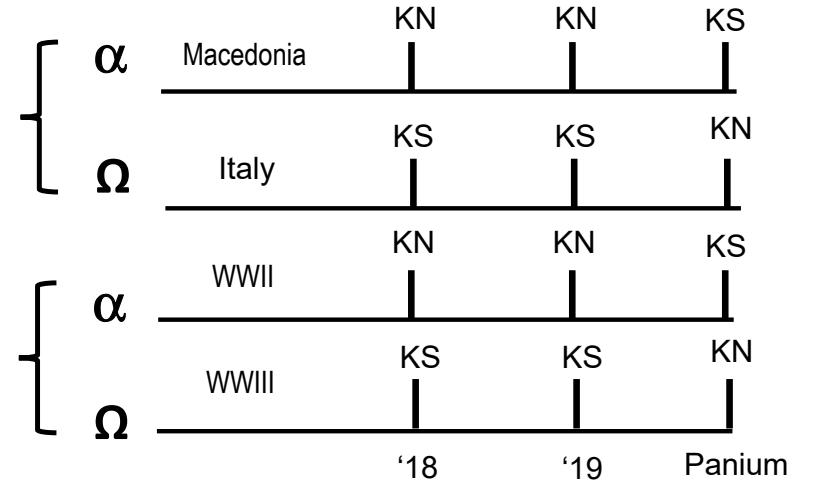
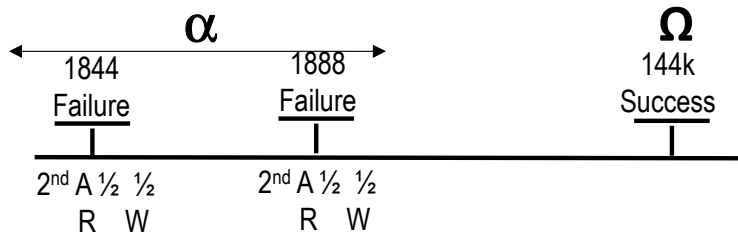
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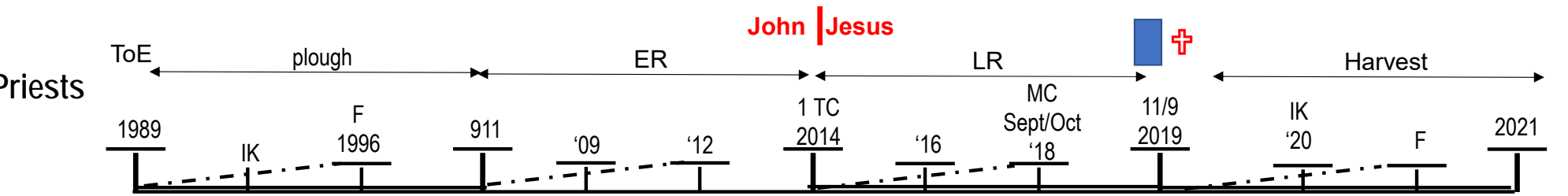
- John
- Jesus

**Baptism**  
 John = nature of kingdom

2520 Time setting

When you come to Millerite history Alpha, failure, Miller in his message does not understand the nature of the Kingdom, it transitions to Snow, does Snow fix those mistakes? No, he's expecting Christ to return on October 22 just like everyone else. So at the beginning they start the same. I want to note: the beginning of these wars is the same, you don't start switching things in the beginning. Alpha or Omega they all start with the exact same pattern.





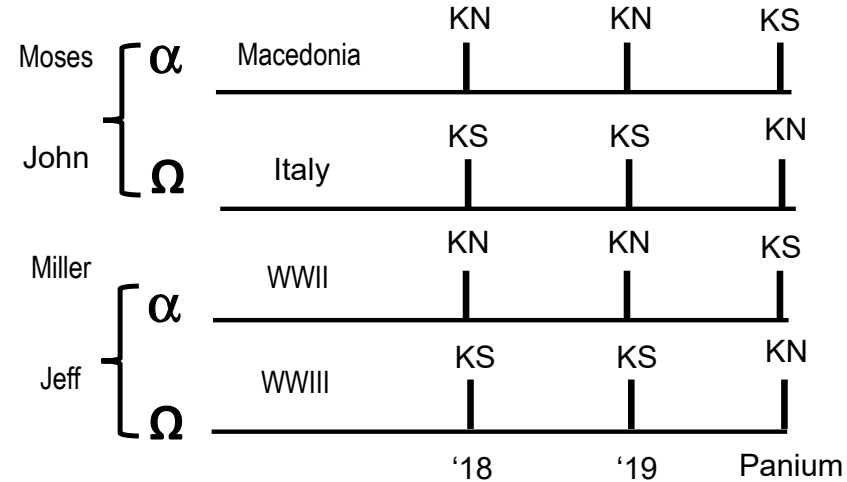
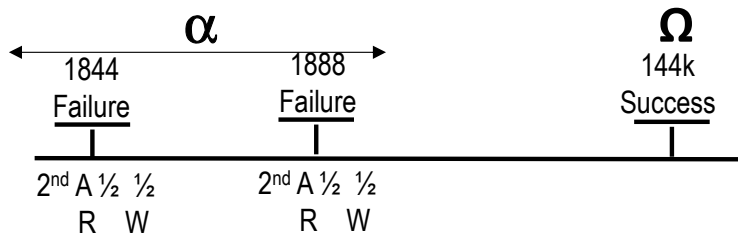
**Birth:**

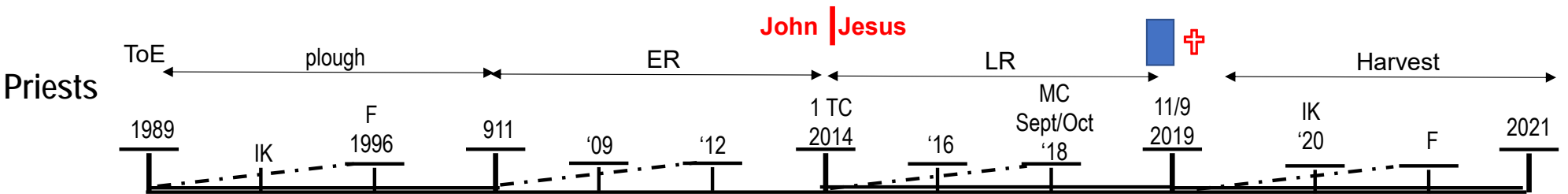
- John
- Jesus

**Baptism**  
 John = nature of kingdom

2520 Time setting

Then you get about halfway through and you have to switch, whether it's the line of Moses the beginning of Ancient Israel, end of Ancient Israel. Beginning of Modern Israel end Modern Israel; they all start with the same pattern, they start the same way. The First Angel is always mistaken about the nature of the Kingdom. Moses, John, Miller, Jeff, they all misunderstand the nature of the Kingdom.



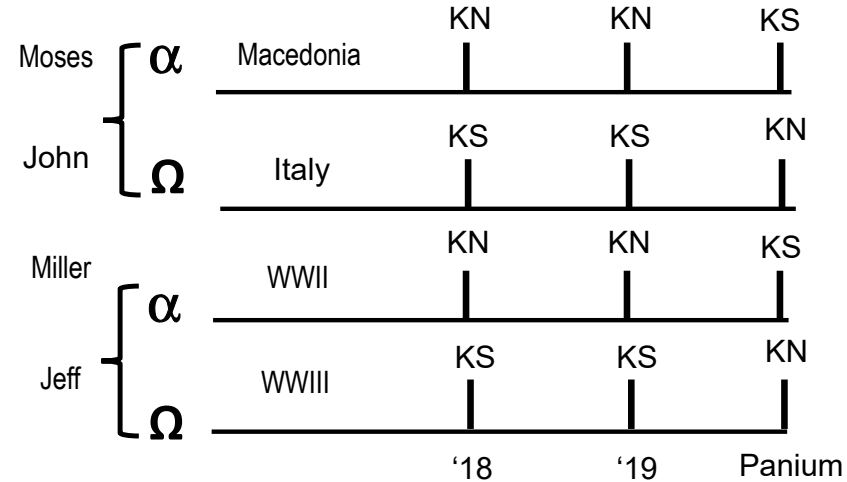
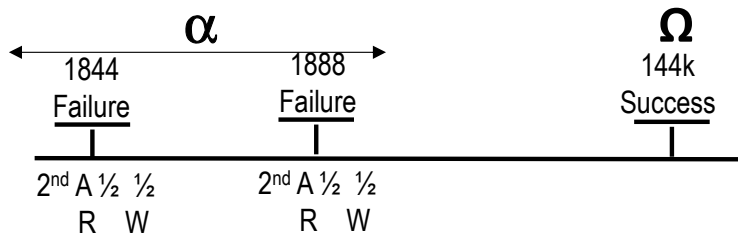


**Birth:**  
 • John  
 • Jesus

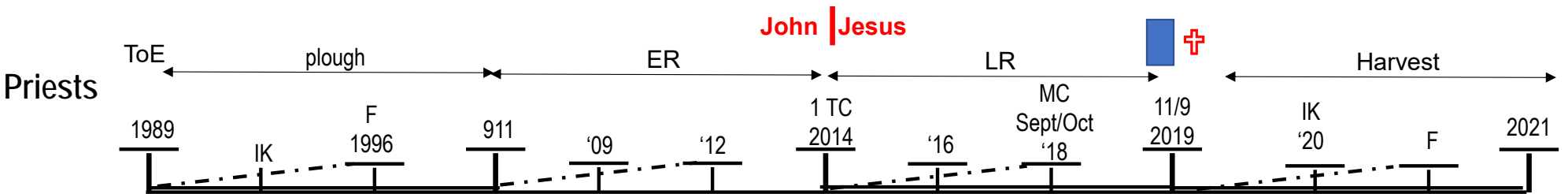
**Baptism**  
 John = nature of kingdom

2520 Time setting

So those reform lines start with the same pattern. Then just like the King of the North in its Alpha and Omega histories, you come to the history of the second leader, and you have to take into account that dynamic of success and failure, Alpha and Omega. So to repeat myself if that was confusing, all of our four reform lines start the same way.





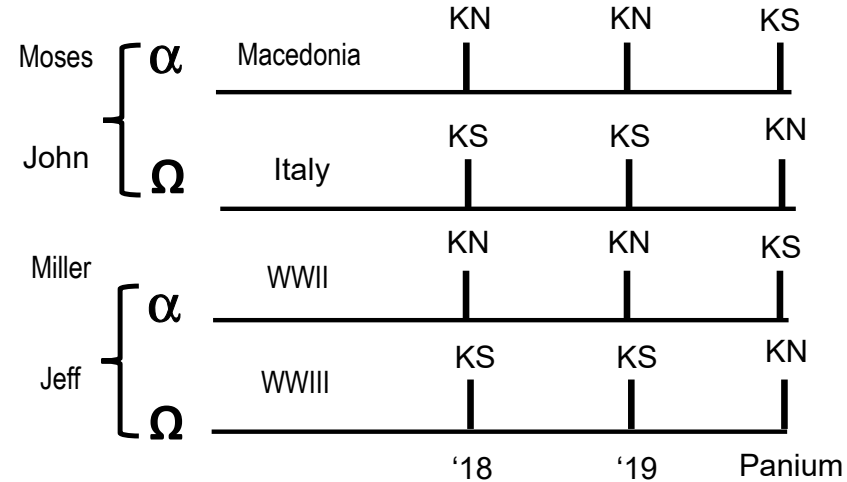
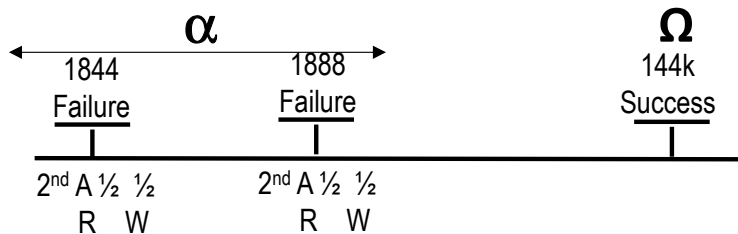


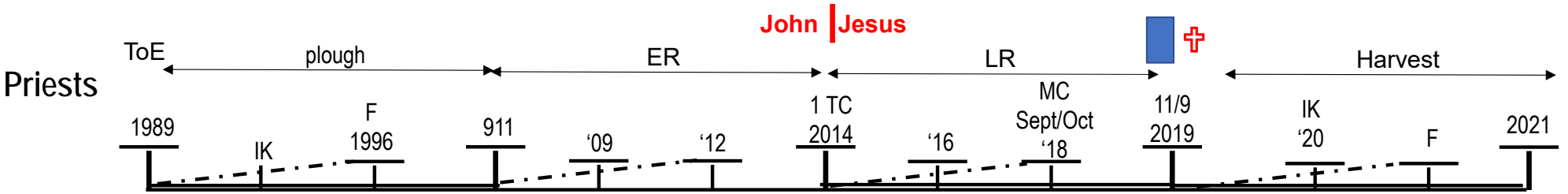
**Birth:**

- John
- Jesus

**Baptism**  
 John = nature of kingdom

The First Angel does not understand the nature of the Kingdom, Moses thinks he needs to take it by force, fighting. John thinks it's this earthly empire. Miller thinks that the Earth is the Sanctuary. And we'll come to Elder Jeff. But on three witnesses we know that he also misunderstands the nature of the Kingdom. So our reform lines start the same whether they're Alpha or Omega.



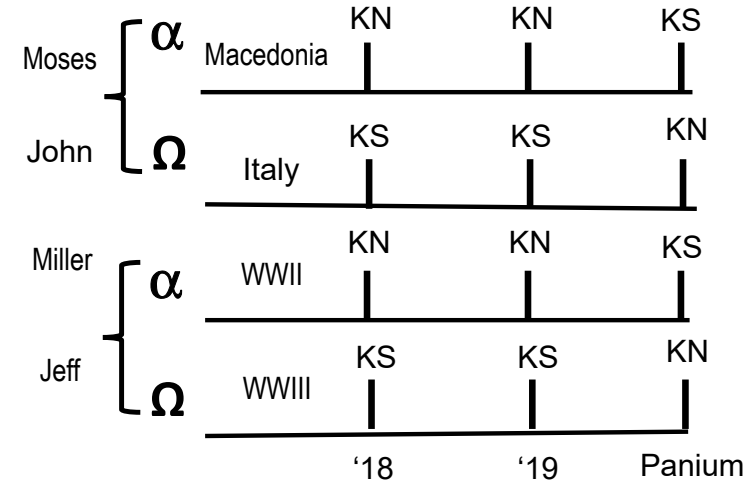
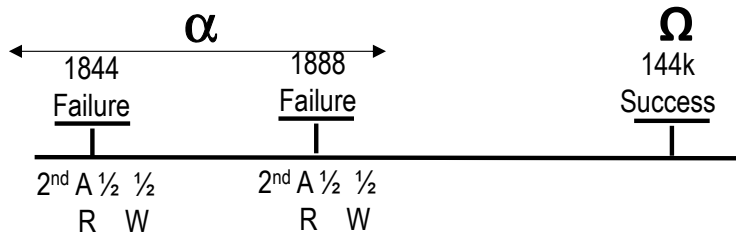


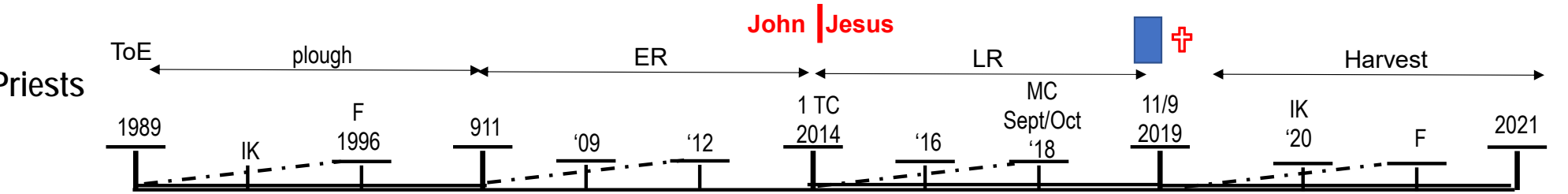
**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John = nature of kingdom

2520 Time setting

Then we come to the arrival of the second leader and in the history of success, *the Omega*, you find those mistakes corrected. Jesus is able to correct their understanding, he has the right message, a perfect message, if I can use the word perfect in that parabolic sense. Then you come to Miller, Samuel Snow corrects nothing, so it becomes a history of failure.



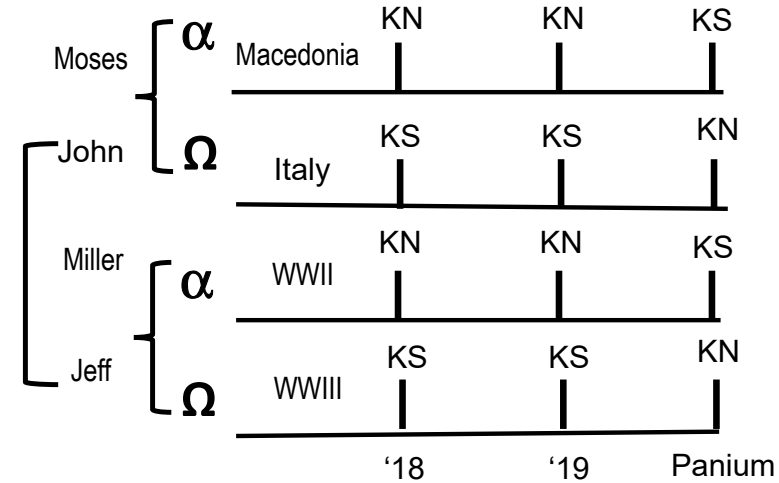


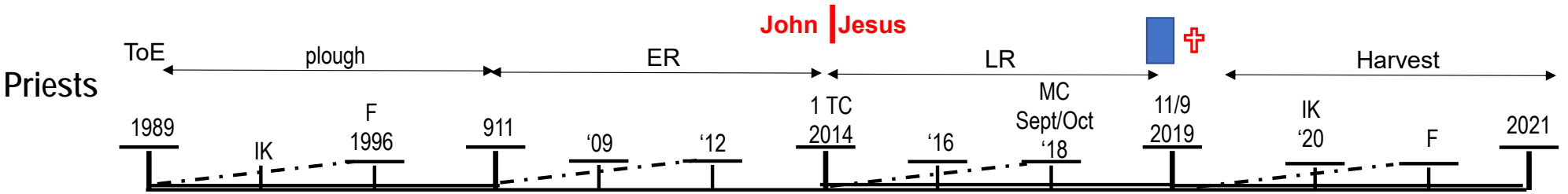
**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John = nature of kingdom

2520 Time setting

Then we come to our history, success. So just like the end of Ancient Israel this second half of our reform line from 2014 forward we must see a correction of the mistakes of the first messenger. The reason I labor this point is so you have it embedded in your minds, refreshed. People struggling in this movement about what the nature of the Kingdom looks like and they're coming to the conclusions that Elder Parminder and myself and all those who would want to sign their name on to this, the nature of the Kingdom that we've been teaching in the history of the Midnight Cry into this time period of harvest, is incorrect, that there was mistakes with Elder Jeff's model and with our model.

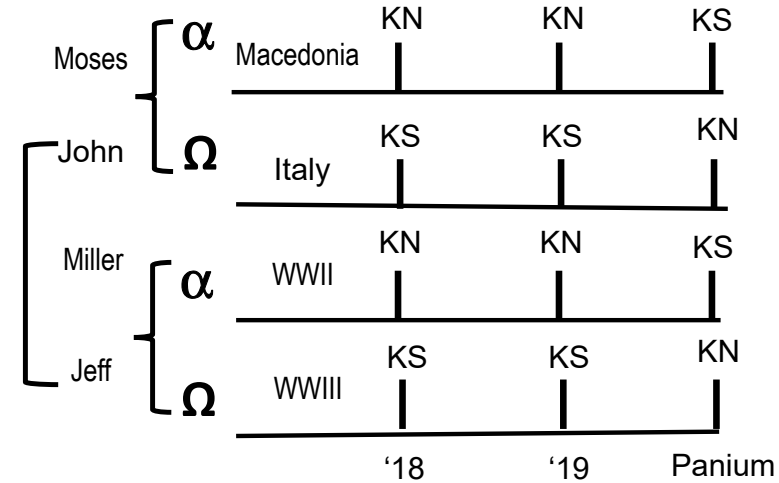


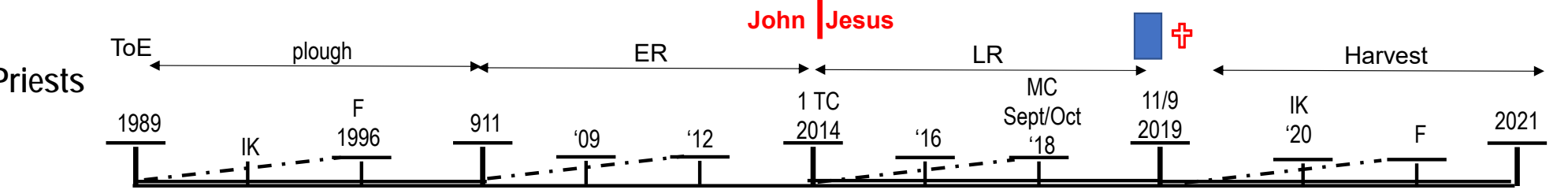


**Birth:**  
 • John  
 • Jesus

**Baptism**  
 John = nature of kingdom

And I want to warn those people, they are stepping away from our reform lines and beginning to use the exact same methodology as FFA when they first started to leave this movement. And if they follow along that same track of thinking they will also leave this movement. We must understand the nature of the Kingdom.



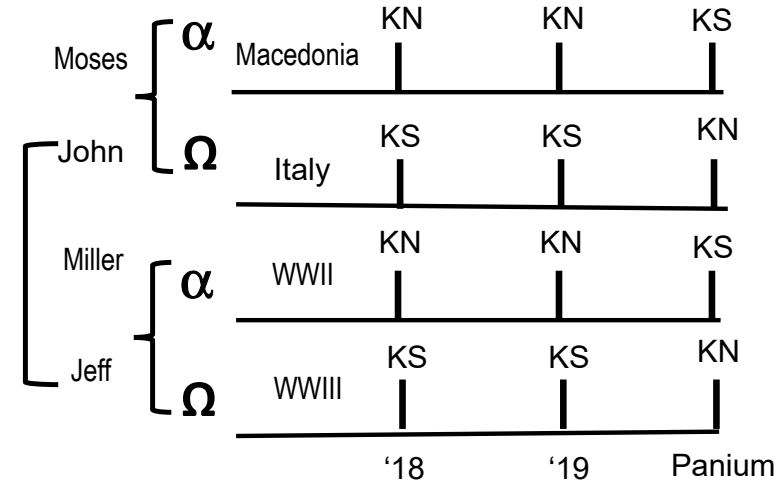


**Birth:**

- John
- Jesus

**Baptism**  
 John = nature of kingdom

So I want to come back from that for a minute, we've talked about our history, this line of the priests. I want us to consider this line of the Millerites. Without drawing out the lines or proving it, we understand that October 22 is not the final close of probation of that history. You can prove that because they go back to work in 1850. If they're going back to work in 1850 then they haven't closed their probation, they haven't reached Daniel 12:1. So you understand that October 22 is a shut door for a fractal, that shouldn't need proving it should just make sense. They go to the world in 1850, so you know that October 22 is not Daniel 12:1 for that reform line. Instead it lines up with the test of the first group.

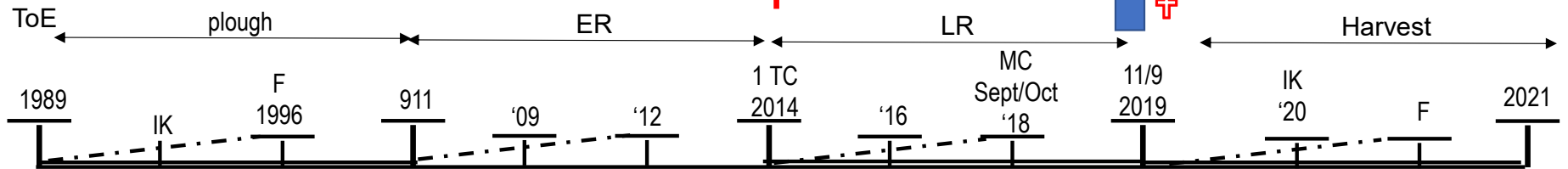




1850

John | Jesus

Priests

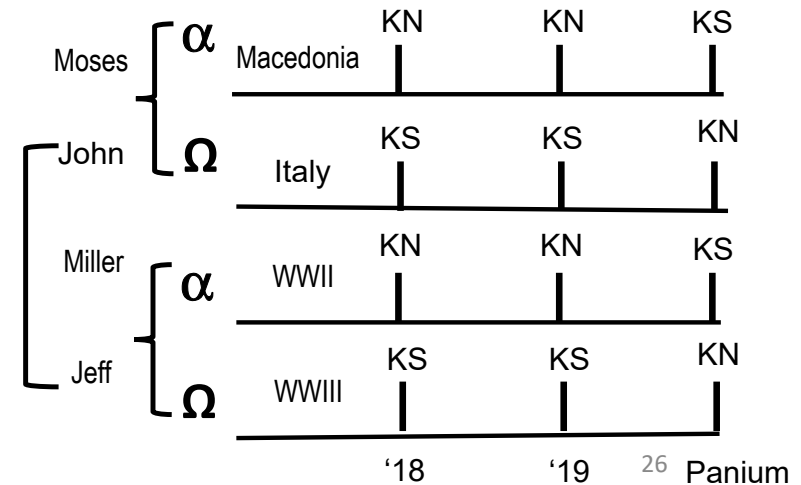


Birth:  
 • John  
 • Jesus  
 1798

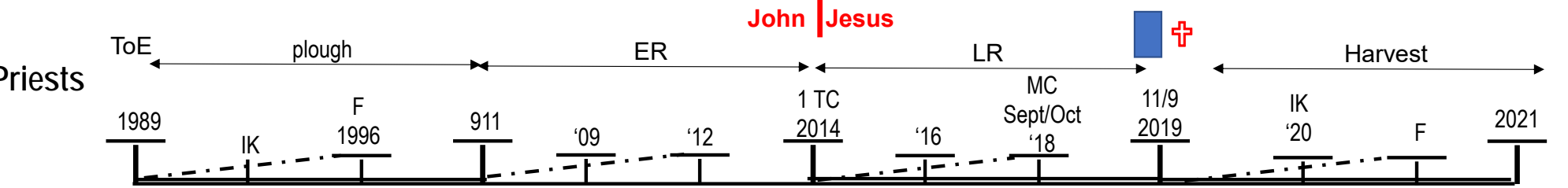
Baptism  
 John = nature of kingdom  
 tarry  
 2520  
 Time setting

July 21 C E Oct 22

They go through 1798, their time of the end, then they're going to go through the tarrying time, we mark 1840 and also April 19th, then we can mark Boston at 2014 which was July 21st, Concord, Exeter, and the primary application of October 22 is November 9th last year. There's this first group that are called out of the Protestant churches, they are trained under Miller, then they're trained under Snow, they've been through a tarrying time and then they face October 22 the test. That's one group of people.







**Birth:**

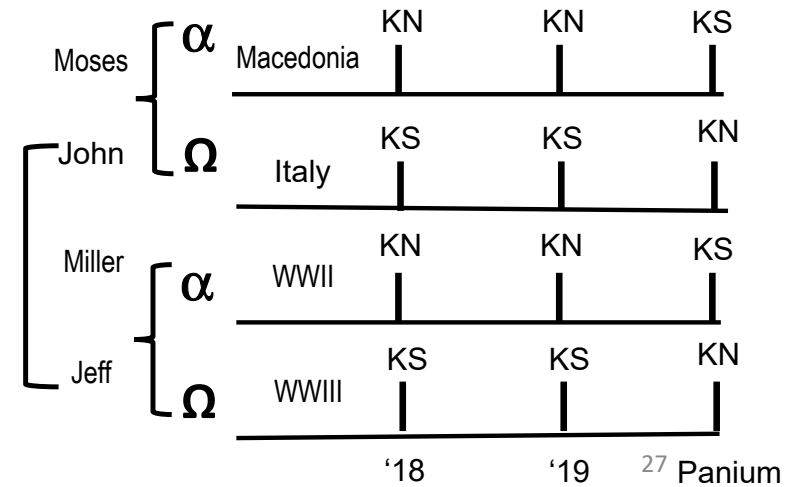
- John 1798
- Jesus

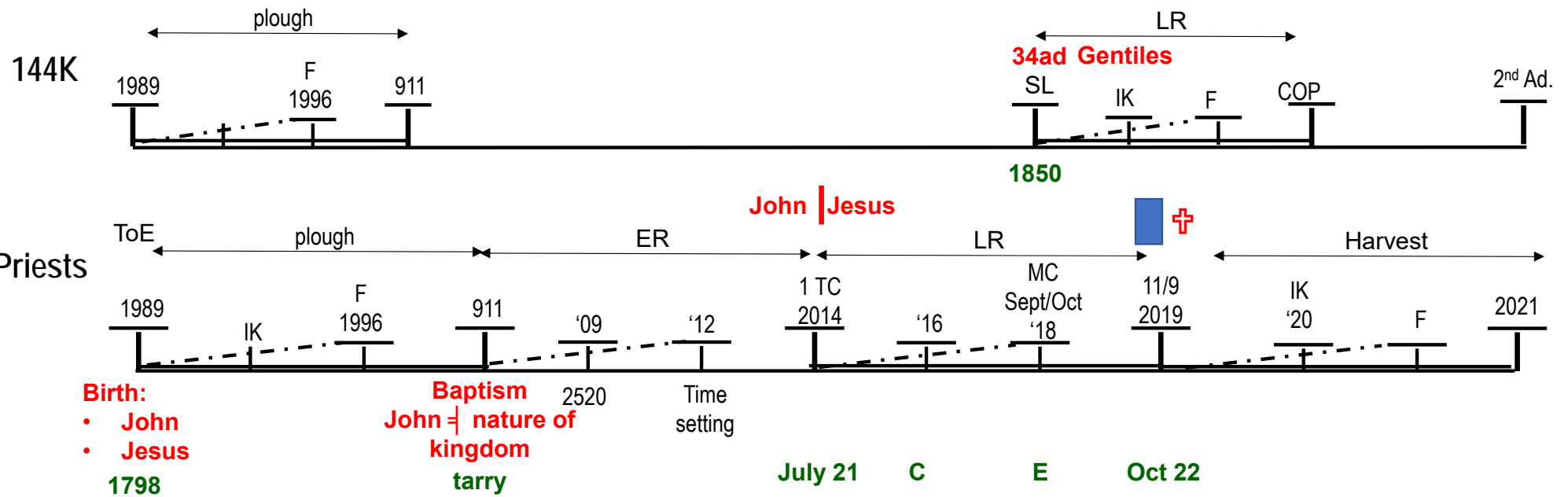
**Baptism:** John = nature of kingdom tarry

2520 Time setting

July 21 C E Oct 22

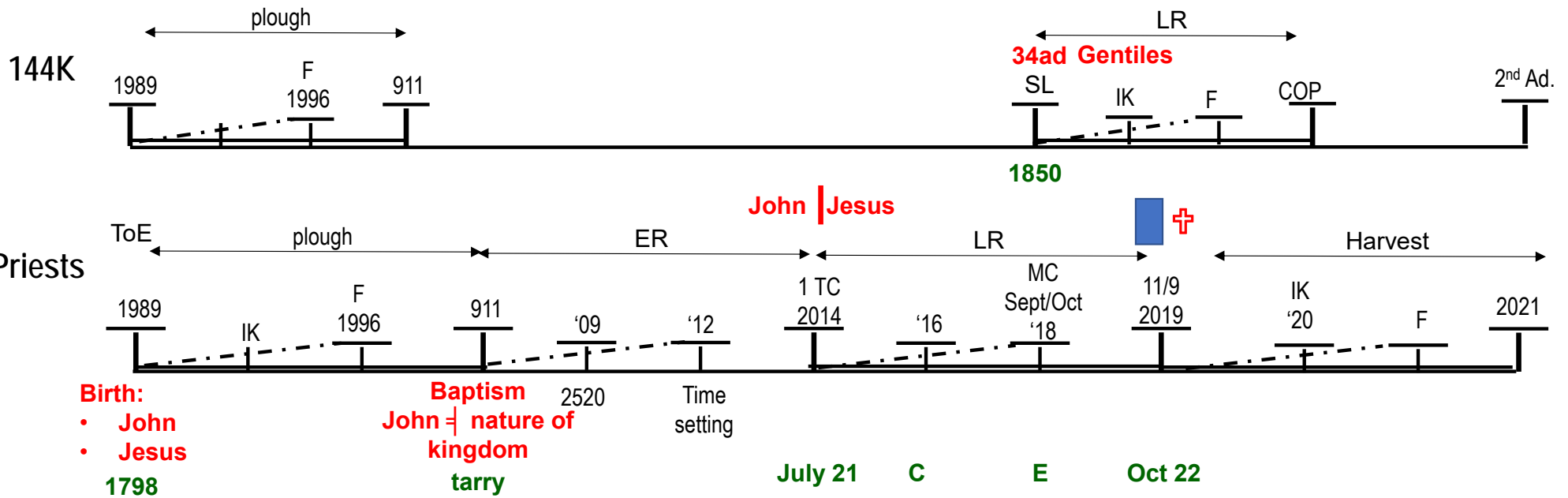
October 22 they face their disappointment, we know that they go back to work in 1850. So October 22 is a fractal, it's not the final close of probation for that time period.





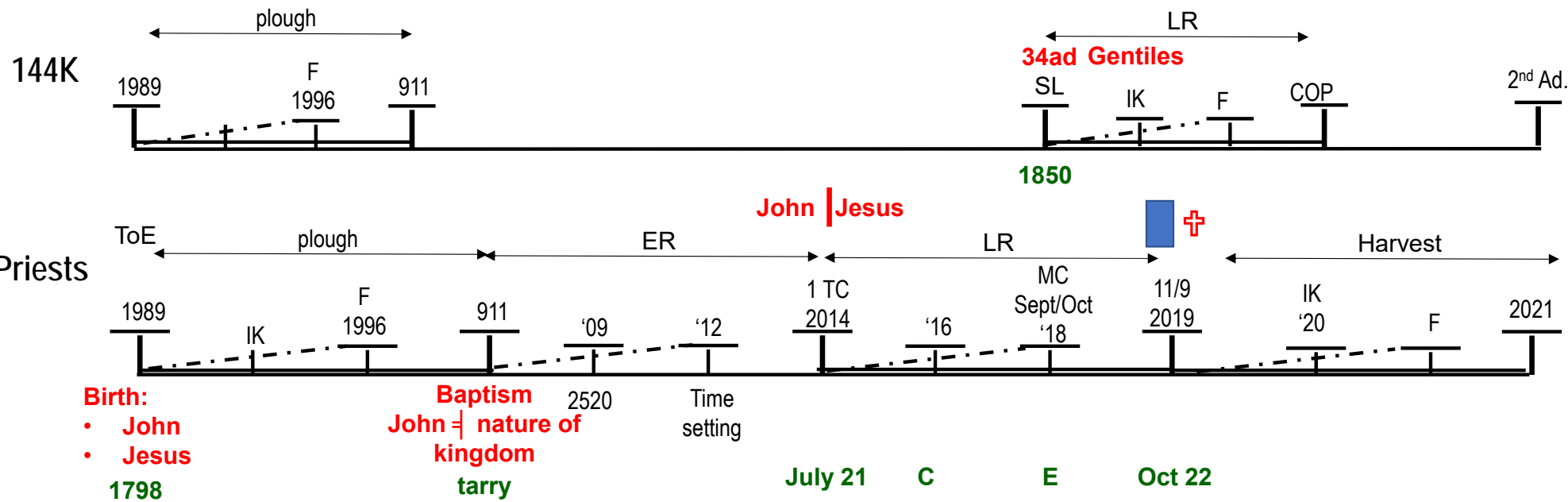
Prot. Reformation → Printing Press

I just want us to think a little about this history, you've had 1260 years of the dark ages. Within that time period, you have the Protestant Reformation. What did God give to the Protestant Reformation to assist in their work? He had a message he needed to spread; they had a message, and they needed a mechanism to share it, what was that mechanism? The printing press, the Protestant Reformation begins, and God is going to give them the printing press, why? So they can take their message and transmit it to the people. This is in the history of the 1260.



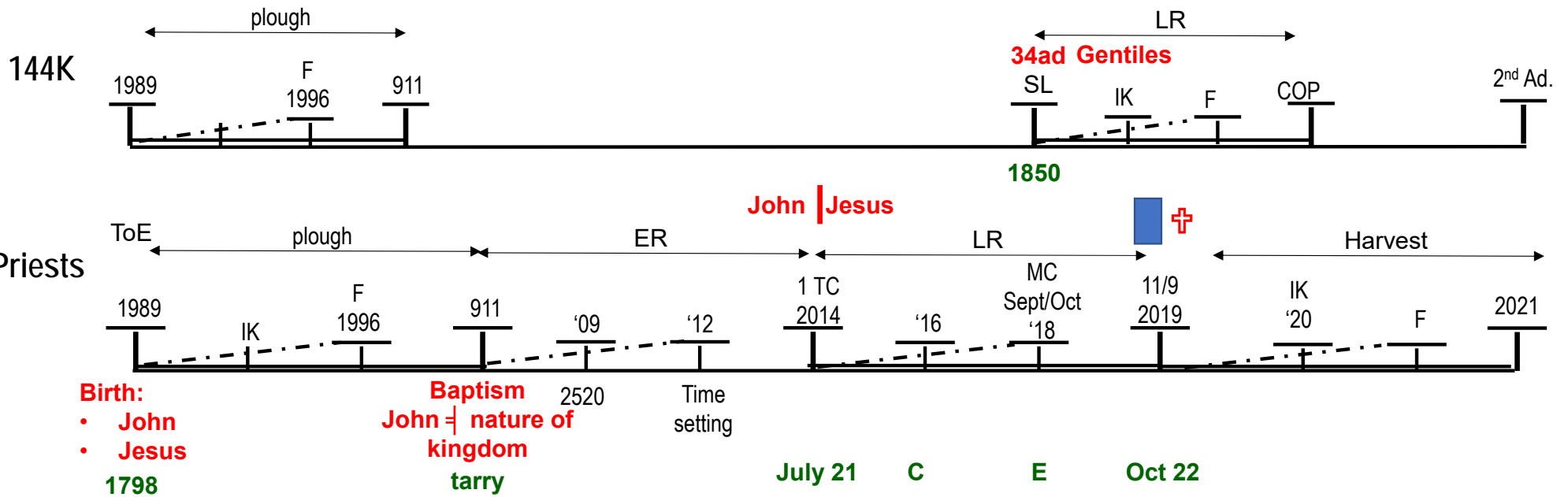
- Prot. Reformation → Printing Press
- Millerites → 1798 gas
- 1880 Steamboats
- 1825 passenger cars for trains
- 1837 telegraph
- 1844 first message

Then we come to the history of the Millerites, the Millerites have a message that needs to be transmitted to the people rapidly. So just like in the Protestant Reformation God is going to give them mechanisms to transmit that message. What did God give them in this history? It started in 1798 with gas, gas that could now be used for lighting. We could go into a discussion of vaccines, but I want to keep this to what spreads the gospel. 1798 they have gas for lighting purposes. Ten years later in 1808 they have steamboats, boats that are now steam powered. In 1811 they are able to run printing presses off steam. But then of most interest in 1825 the passenger cars for trains and for the first-time people could travel freely by train. Then in 1837 the telegraph, it's invented but it spreads its first message in 1844. And the first message ever shared by telegraph says what hath God wrought. What has God done.

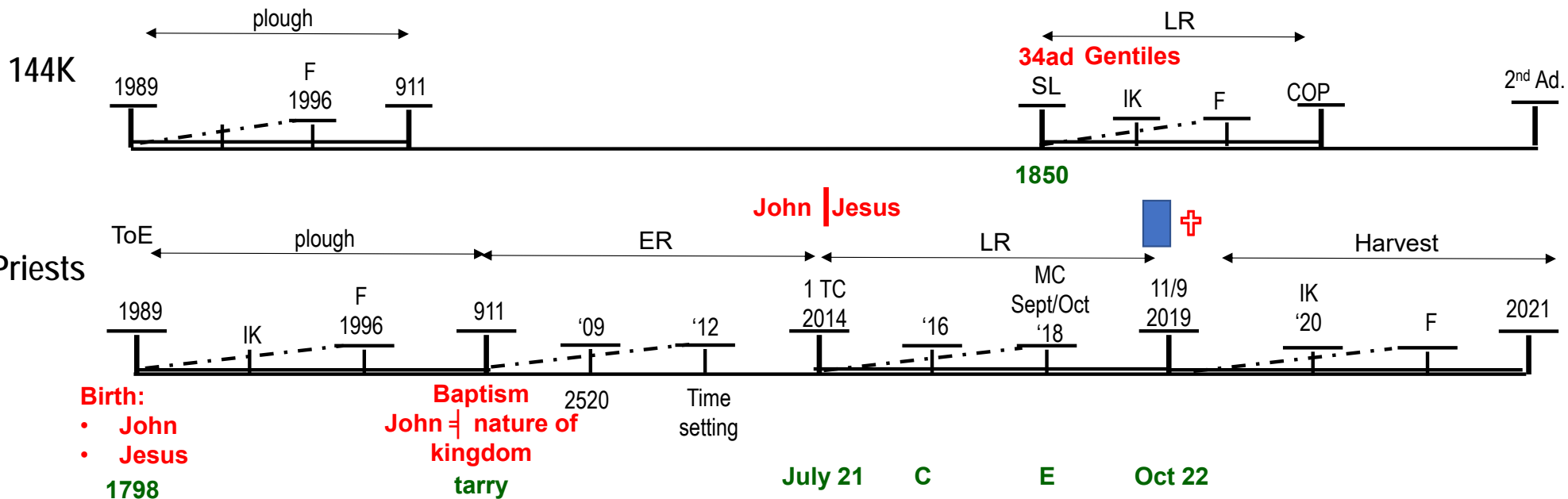


- Prot. Reformation → Printing Press
- Millerites → 1798 gas
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So from the end of the 1260 God has a message developing that needs to be spread rapidly to the world. Specifically in this history to every corner of the United States and people then traveled by wagon, it was all horsepower. So just a few years before Miller needs to begin to publicly teach you find the train system begin to be set up. By the time you get to 1844 I'll read a couple of quotes by Joseph Bates, 1868 Joseph Bates AJB 297.1. and 1847 Joseph Bates BP2 72.3



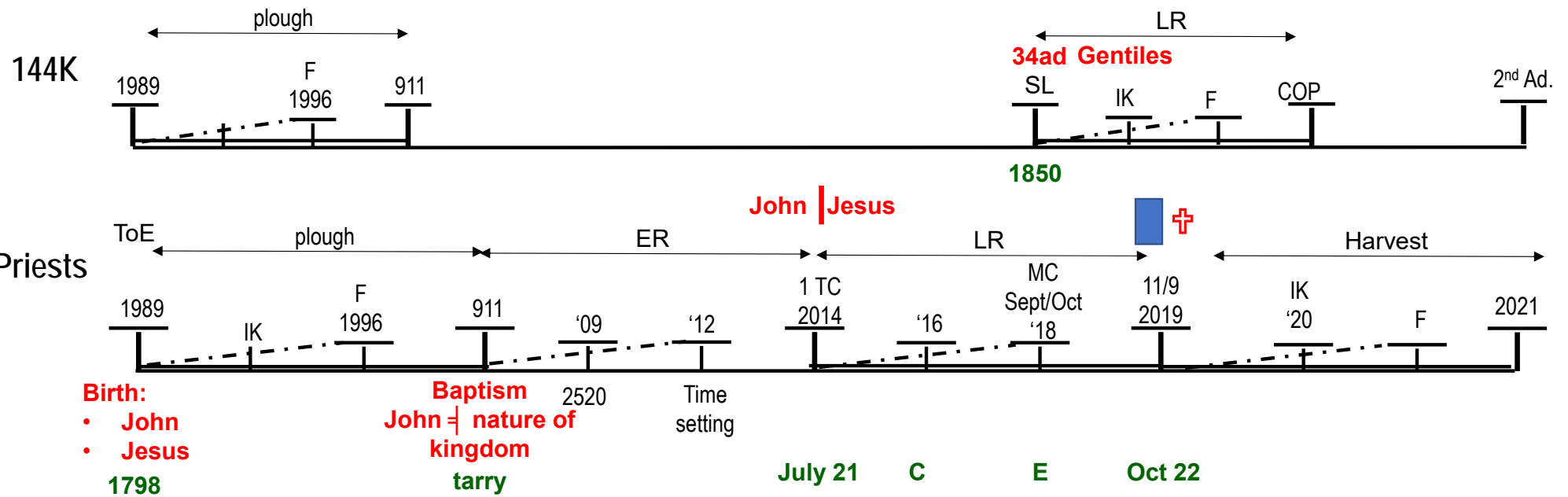
In this first quote he's talking about the Midnight Cry of Exeter; he talks about the beginning of the Exeter camp meeting he says *I was on my way there in the cars*. You can go to other quotes to see how Miller used the train systems. Now Joseph Bates is traveling to Exeter on a train, and he has this thought, *you're going to have new light in Exeter*. He talks about the Exeter camp meeting, he said *that the hills ring with the Midnight Cry*. He says *as the wagons, that would be drawn by horses the stages also by horses and the railroad cars rolled through all the different states, the cry resounded, the cry was spread*.



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He says in the second quote that *the message of the Midnight Cry flew as if it was on the wings of the wind. Men and women moving on all points of the compass going with all the speed of locomotives, steamboats and rail cars carrying books and papers, distributing them as the flying leaves of autumn.* When it comes to the history of the Midnight Cry it spread as on the wings of the wind because of the technology God raised up in that time period. Particularly the steamboats and the rail cars, that's what gave speed to the message, is how Miller was able to travel and teach, is how the Midnight Cry spread so quickly and is how Ellen White traveled in her history. This is what gave the Millerites the ability to rapidly spread the Three Angels Messages.

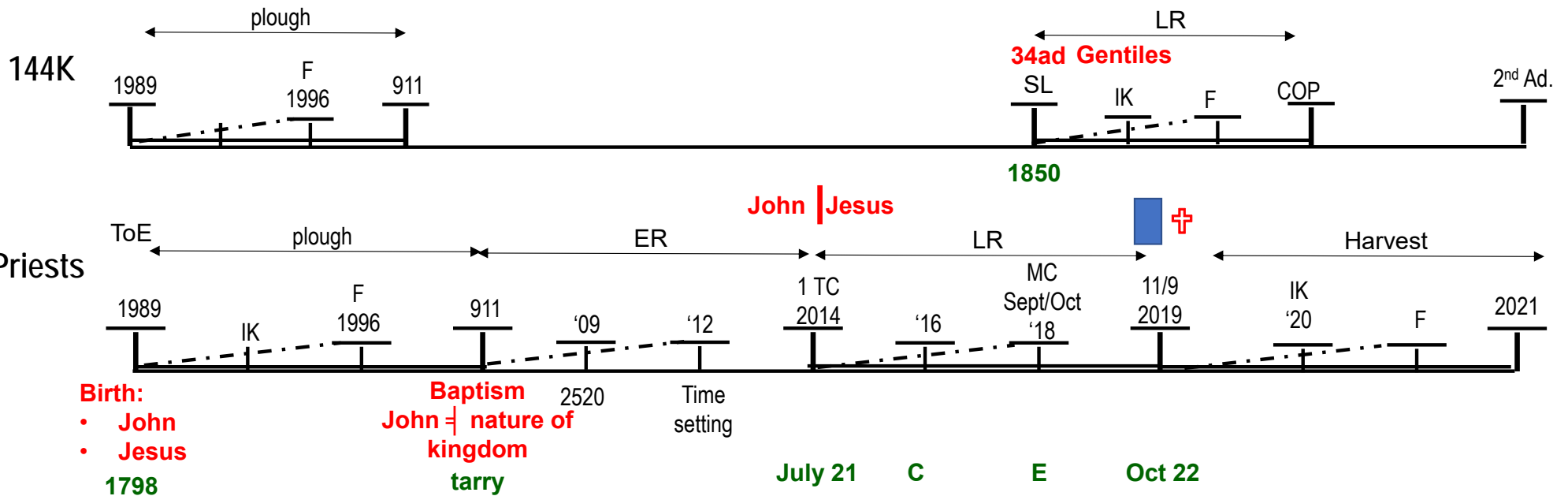




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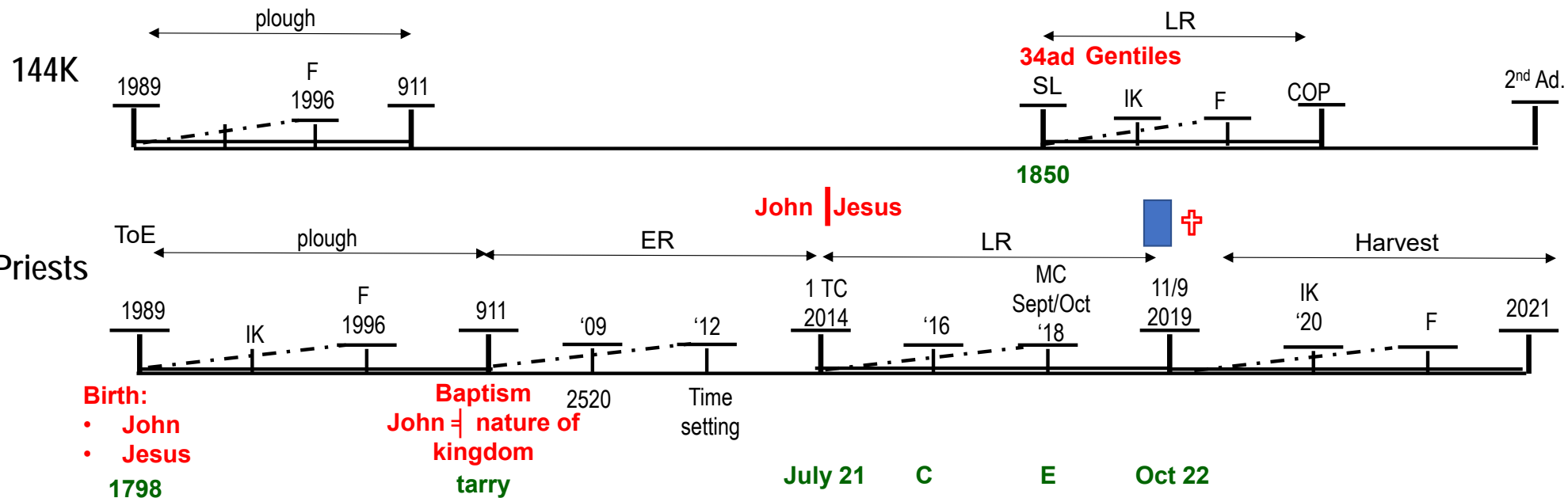
So in the Protestant Reformation God is going to give the printing press. In the history of the Millerites he's going to give them the speed of travel, passenger cars for trains and steamboats. Now I come from Australia, we don't have river systems, if we do their tiny and mostly dead, but for America that have these massive river systems and you're able to travel rapidly through those river systems on steamboats.

So they're given these mechanisms to help them spread the message rapidly.



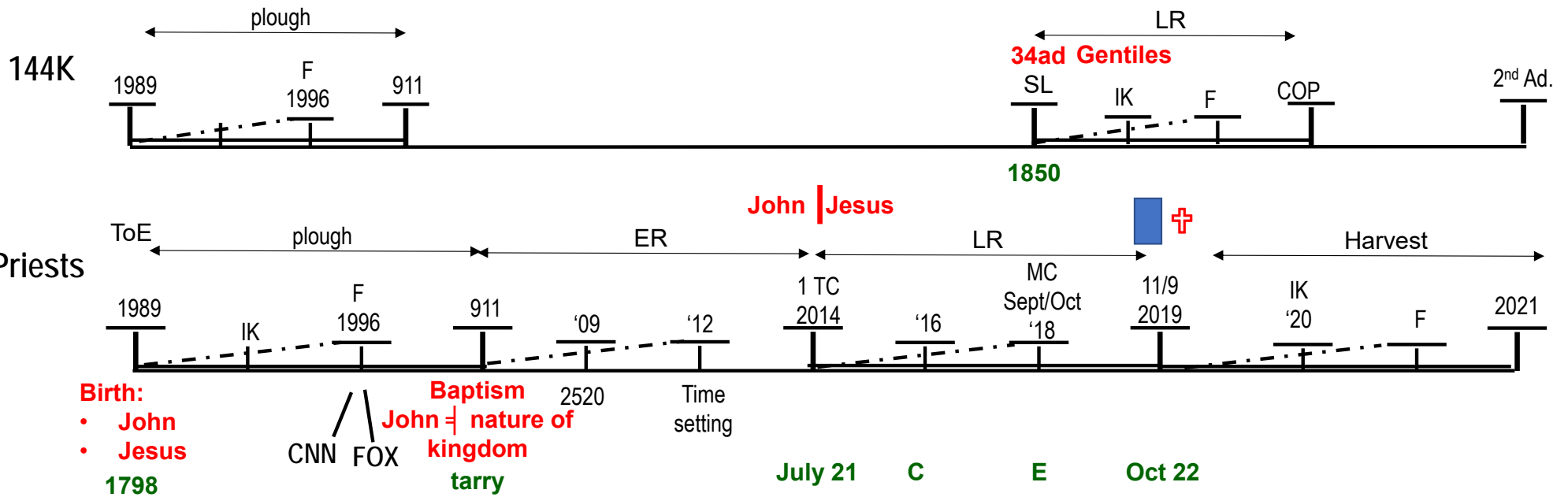
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- 1844 first message
- 144,000 → 1844 first message = WWW
- 1996 = Google

Then we come down to our history and the 144,000, what are we giving so we can spread the message rapidly? What begins to open up to us is the World Wide Web. Now we don't have to hop on a car and all of us travel to different parts of the compass, now this can be uploaded tonight and watched in Australia immediately. So God has given a further increase in knowledge. But this isn't the knowledge of prophecy, he opens up the mechanics of how to spread the message, now we have the World Wide Web which harnesses the power of the internet and then in 1996, so 1989 to 91 was the World Wide Web in 1996 is Google. We know Wikipedia and YouTube that they all also developed in this time period. This is what coincides with our increase of knowledge: the development release of the World Wide Web and then the release of Google.



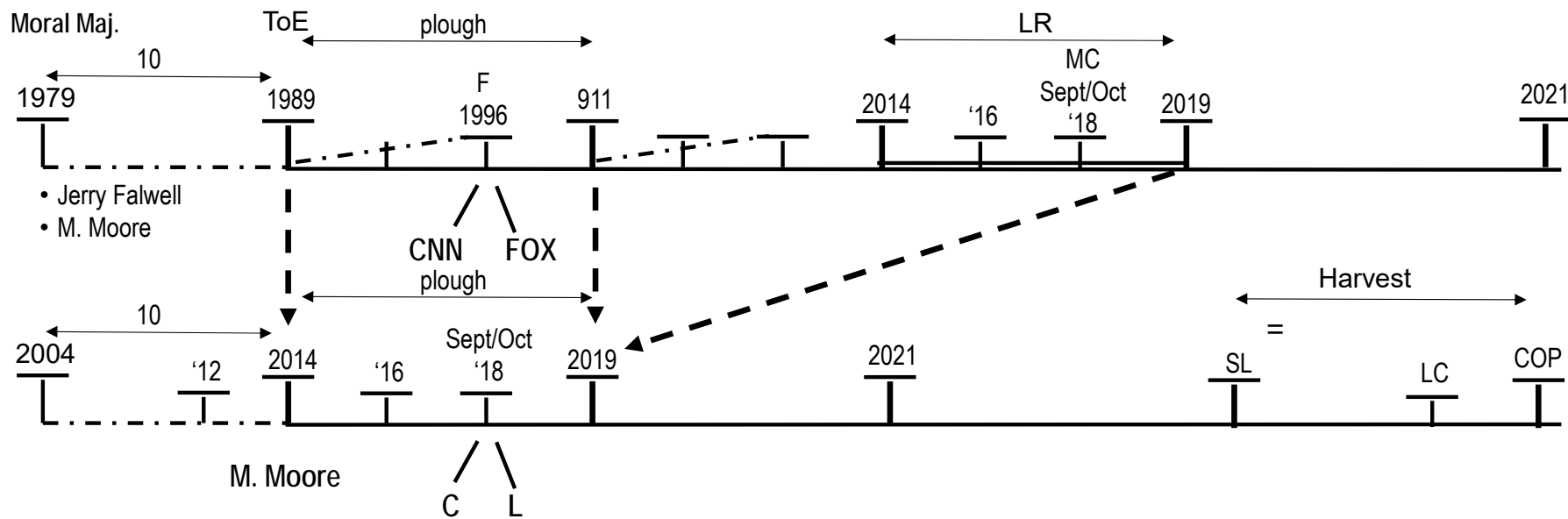
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The problem with God giving these technological advancements is they are not kept just for his people. Anyone could print anything on that printing press, I'm sure the Catholic Church started to use them quite rapidly, they benefit all sides of the argument. It wasn't just Millerites traveling by train, that technology benefits everyone and it's the same with the internet. But it's a subject of prophecy that God is going to open up an avenue for the spreading of this message and we can identify that the key points in this journey coincide with our reform line.



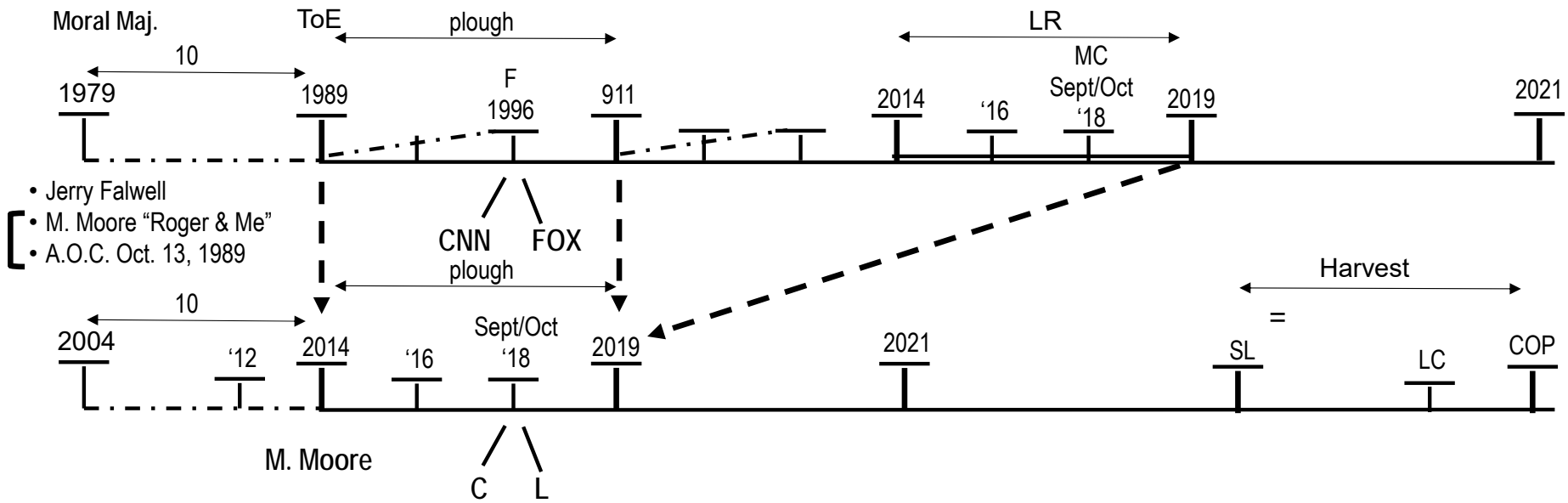
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So if we were to come to the history of 1996, we find two information streams CNN and Fox. We've spoken a lot about these information streams; just like these other advancements in technology any side can benefit from the World Wide Web. And very quickly these two opposing sides harness that engine. You find that CNN which tends to have either a mainstream or liberal bent, it will be transmitting news so will this new form of media, Fox News. We all know what Fox News becomes, the propaganda machine of America's dictator. So these machines don't just benefit God's people.

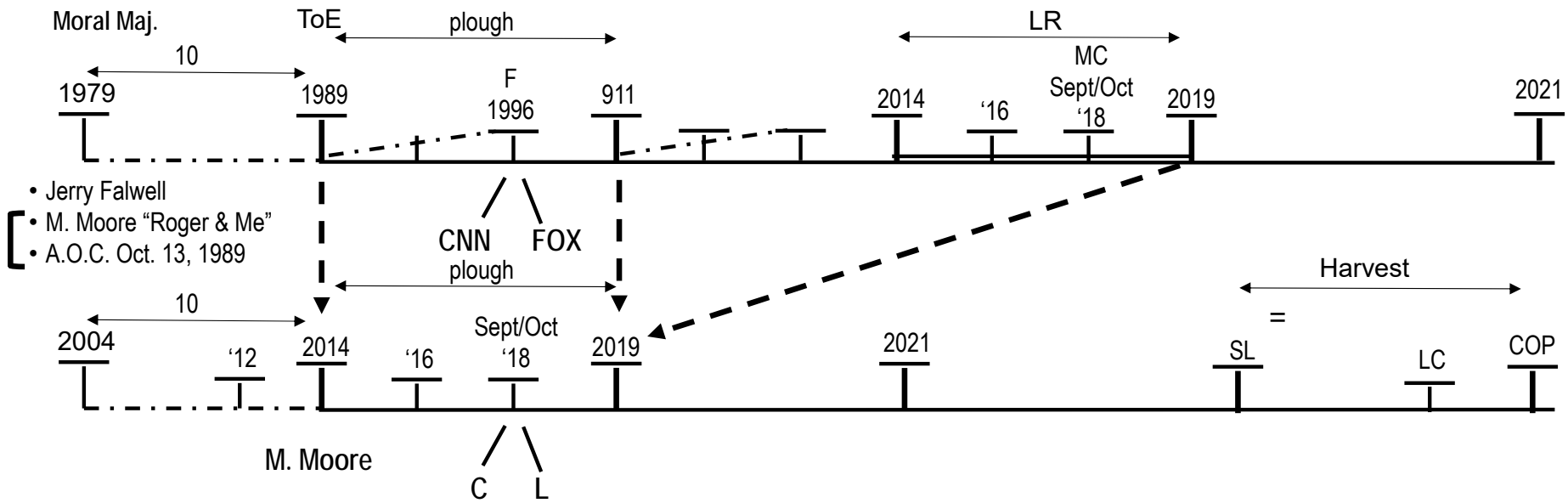


What I wanted us to consider is why we find them at the time of the end. Because we can tend to think that these media streams are all for the benefit of the world, the Nethinims. But 1996 is not anywhere near the line of the world. Instead, it's on our reform line. You have 1989, 9/11. In 1996 you have the formalization of the message, *internally the Time of the End Magazine*, and these two entities CNN and Fox. You have 9/11, 2014, 2019, 2021. We won't be discussing the line of the Levites I just want to take us back to the line of the world.

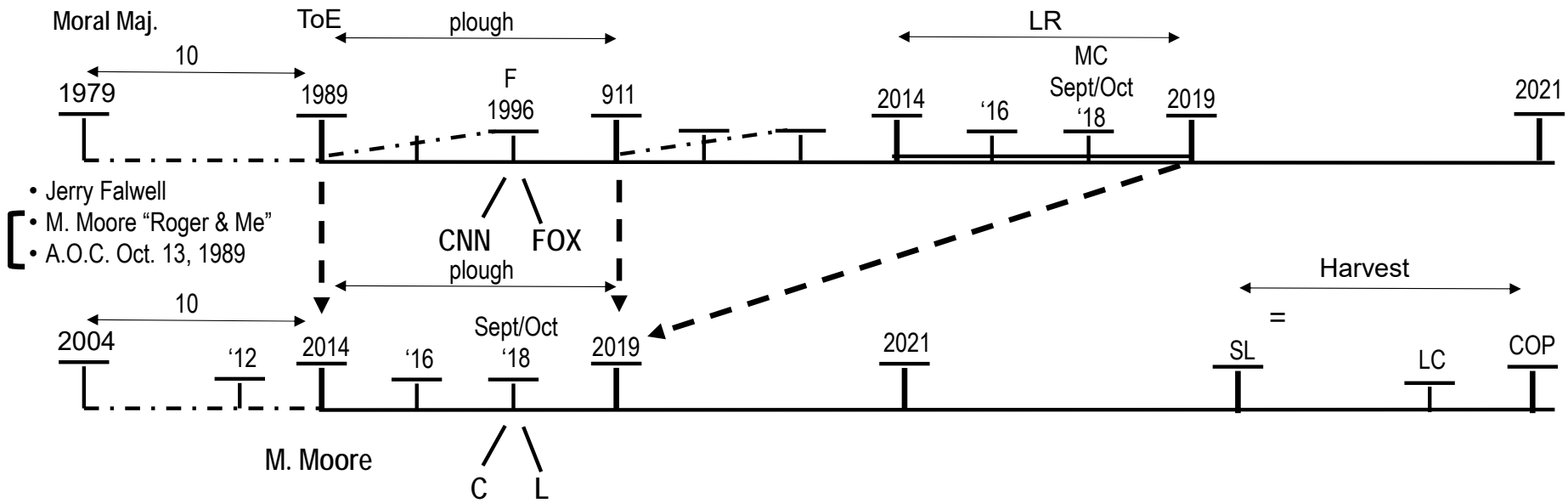
The line of the world begins in 2014. But right back in our reform line there's a couple of people we need to pay attention to. We talk about Jerry Falwell and *Elder Thabo has been covering these subjects*, so you should be aware of these names. They won't need introduction I'll just remind you of them and he will have added additional information to just a couple of bullet points I want to say. You have the Moral Majority from 1979 to 1989, this 10-year history and Jerry Falwell all taking this to the time of the end. Also in this history you have the introduction of another personality, Michael Moore, he releases his first documentary in 1989. It was called Roger and me.



So Michael Moore begins to spread his message, fulfill his life calling in 1989. And then we've also spoken before about Alexandria Ocasia-Cortez, AOC born October 13, 1989. So we have these three personalities and these two information streams. We mark Jerry Falwell apostate protestantism, Michael Moore and AOC his liberal opposition. I just want us to note, all these people connect to the time of the end, for 144,000, so you know that they're relevant for everyone who wishes to be part of the 144,000. They're not distant characters only relevant to the world or the Nethinims. It becomes part of your responsibility to know who they are and how you identify to them, what do they mean to you.

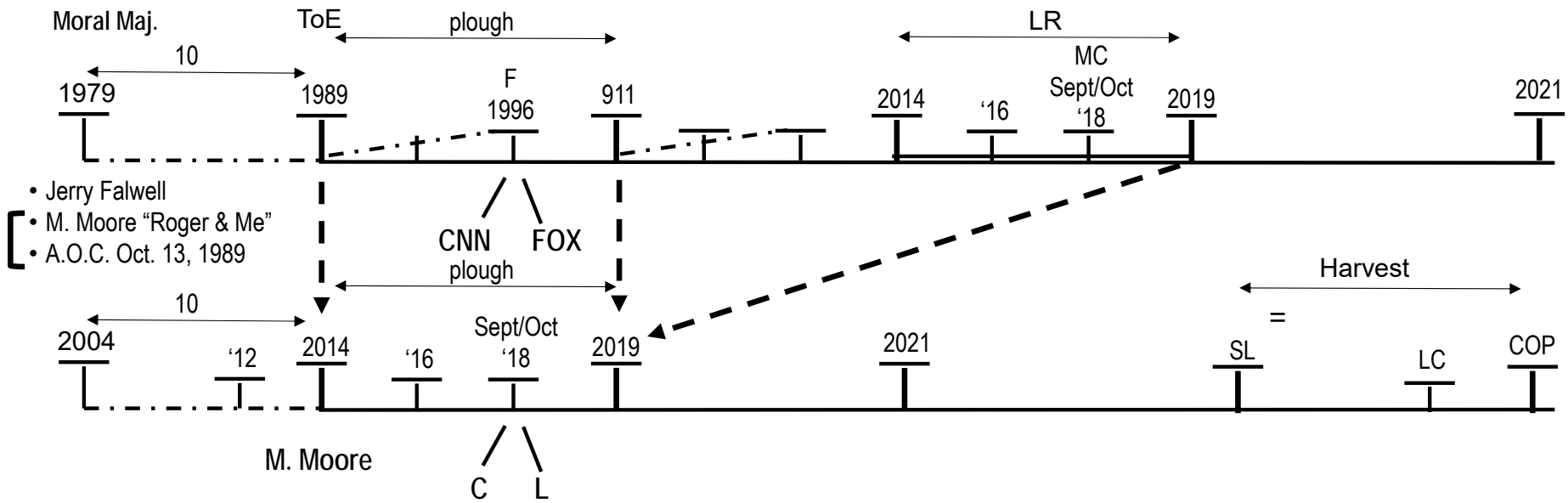


So I won't discuss much of Jerry Falwell, but we have these personalities: Michael Moore and AOC. We particularly began to discuss them in connection to our Midnight Cry 29 years after they were introduced to our reform line. And we're going to connect them to the line of the world. Before we do that, I want us to have it clear in our minds these people are relevant for the 144,000 and we have to know how to relate to them.

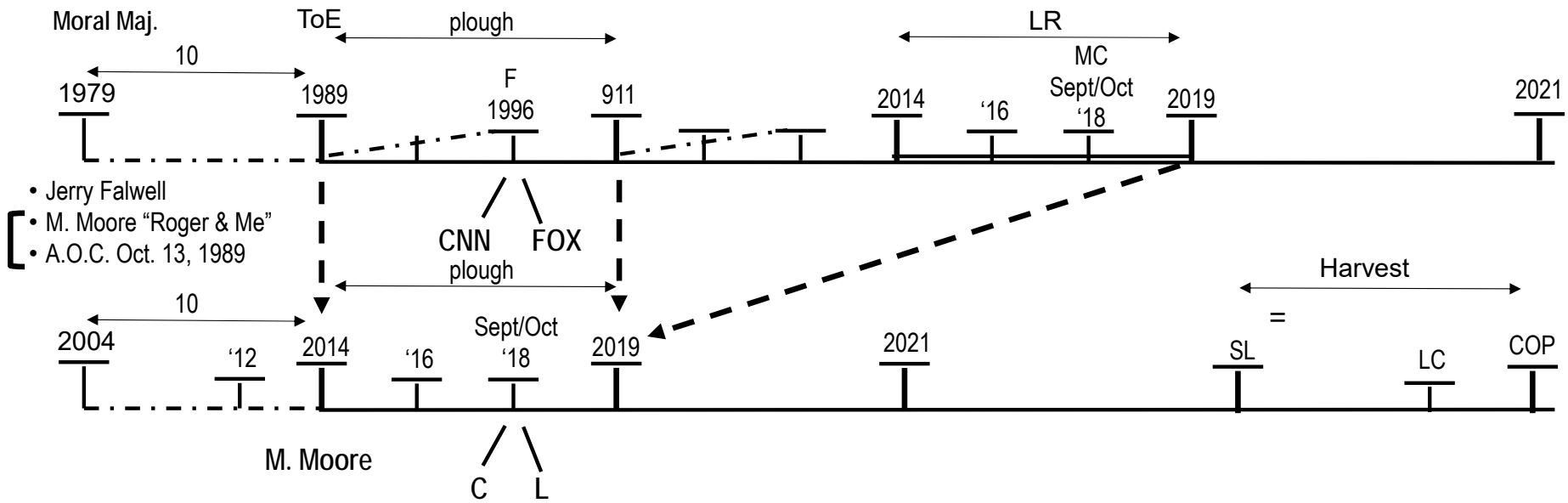


In our final minutes I just want to recap because I know we've covered a few concepts. We did the line of the 144,000, there are four dispensations, five key waymarks. 1989, 911, Sunday law, close probation, second Advent. We identified that the Sunday law connects with 34 ad, the spreading of the message to the world. By this time God has sorted out his church. Then we left that subject and went to this first group, I wanted us to relate it to both the Millerite reform line and the line of Christ. So we built its four dispensations, 1989, 911, 2014, 2019, and 2021. As way of revision, we just touched on the history of Christ; twice he goes to the church, Israel, then once to the Gentiles.

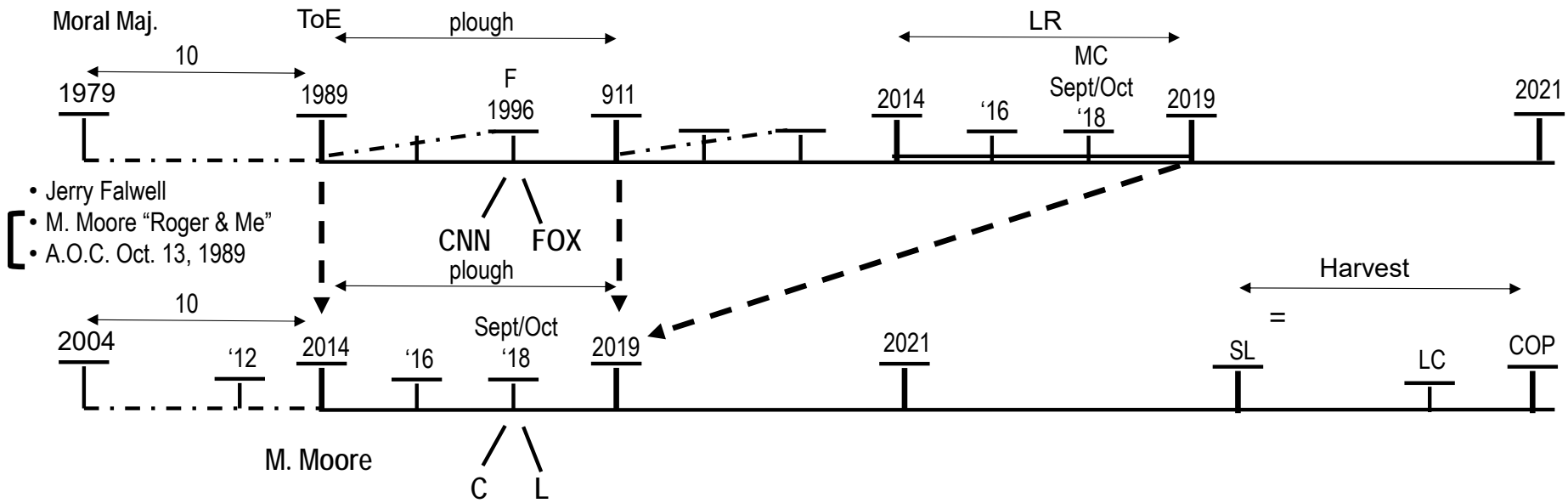




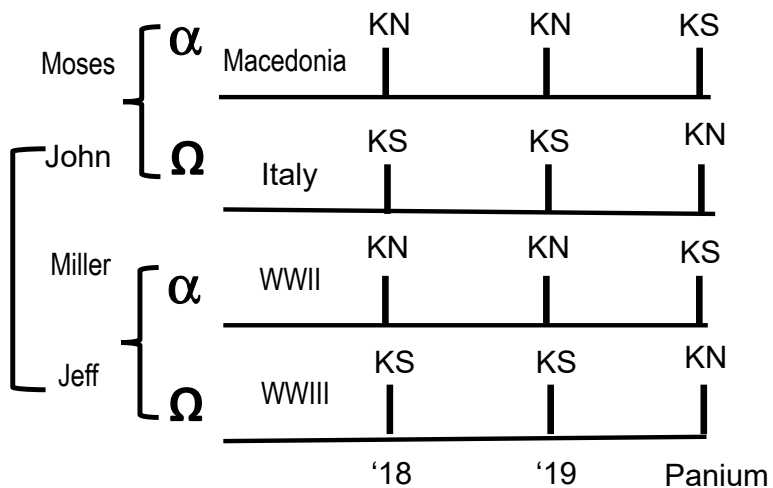
The first time he takes a group out of his church, and they're known as the disciples, they go through this history of training under the first and the second messenger. At the end of the training from the second messenger they face the test of the Cross. And to pass that test they have had to have learned one important thing, they are not followers of the first, they have become followers of the second. If they have not learned that they leave as did Judas before the Cross just as Elder Parminder has discussed the Sunday law history, the many that leave. So the Cross is the first time God reaches into Israel and pulls out of people. He's going to do the same thing at Pentecost.



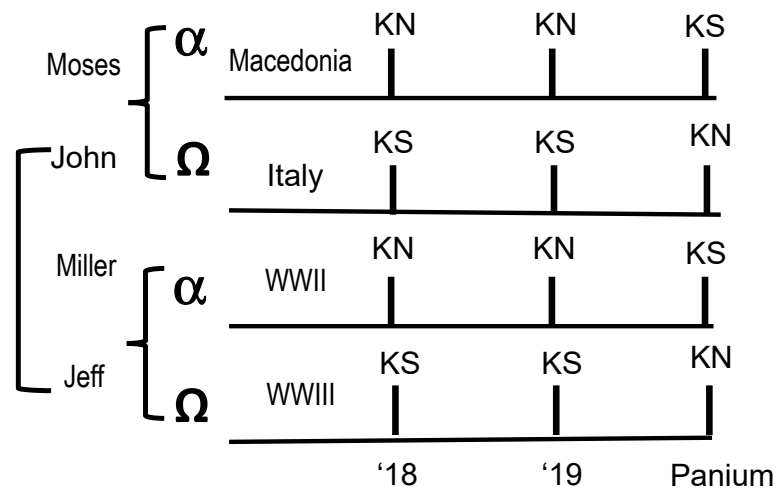
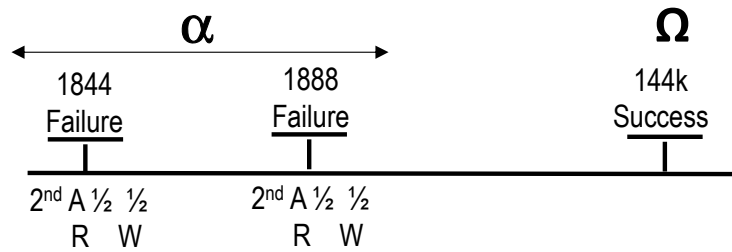
We wanted to remember three things, (1) the first and the second messengers, leaders arrived at the same point at the time of the end. You have the arrival of the second at with the baptism, but his time has not come to take over that ministry until after the baptism with the first temple cleansing. (2) He's going to teach through parables and the point of what the disciples need to learn is that while John ploughed them, he trained them, the first messenger does not understand the (3) nature of the Kingdom. But the second does and they have to trust the second. John taught that this kingdom was an earthly empire, Judas died because he believed John's message over Christ, that's where he failed.



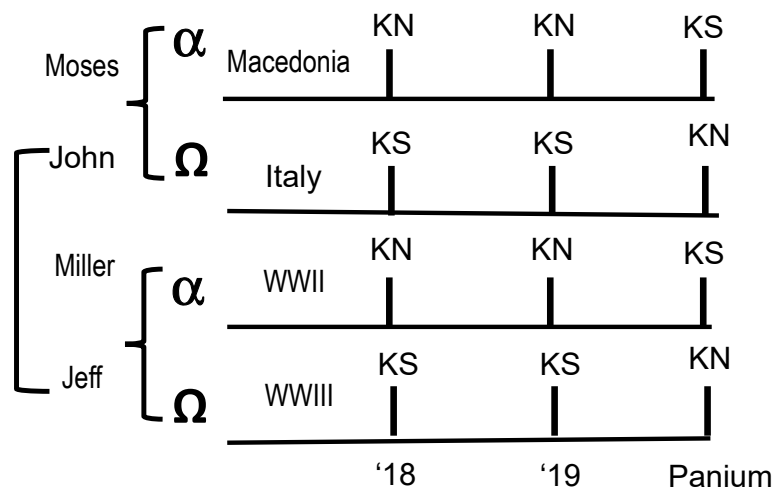
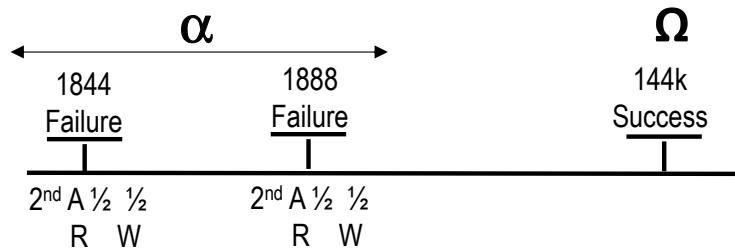
Some of the disciples may have been confused, there were things that came as a shock to them, but Ellen White tells us that at the Cross they loved Jesus more than they ever had before. Their loyalty on that level could not be shaken. So the two leaders both exist from the time of the end, the second arrives then the second takes over and then the second is going to teach them the pure true nature of the Kingdom. Then they are tested based on whether or not they've understood and accepted that message at the shut door of the Cross.



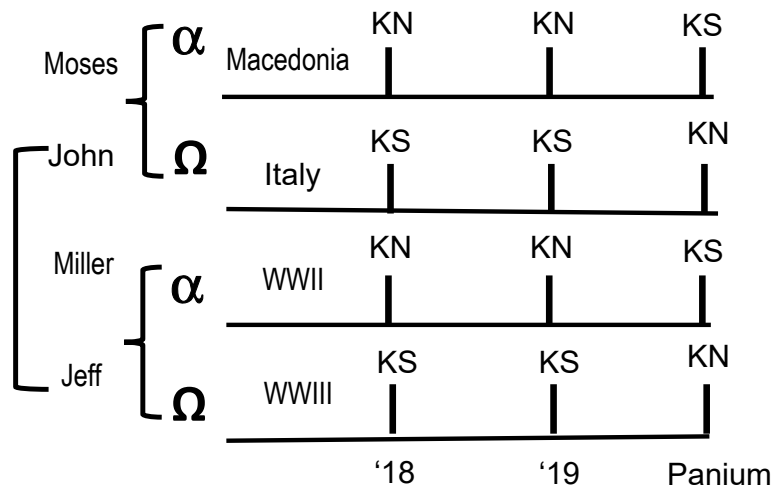
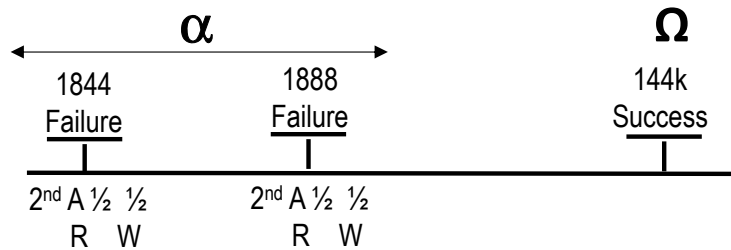
We spoke about the difference between a history of failure and history of success. In April last year Elder Jeff is going to make his first open attack on the message, and he does it nicely but the consequences of what he was attempting to share with serious. So we responded politely I believe but firmly. We had to say openly for the first time that his message was dangerously incorrect. This was in April of 2019. The message of October 2018 had given us two Alpha and Omega histories, Pyrrhus in an Alpha and Pyrrhus in an Omega history. We had a second witness WWII and what we already knew of WWIII. We were able to understand through this study that while the reform line begins the same at the time of the end when you see the King of the North and the King of the South you don't have to make switches it's all consistent.



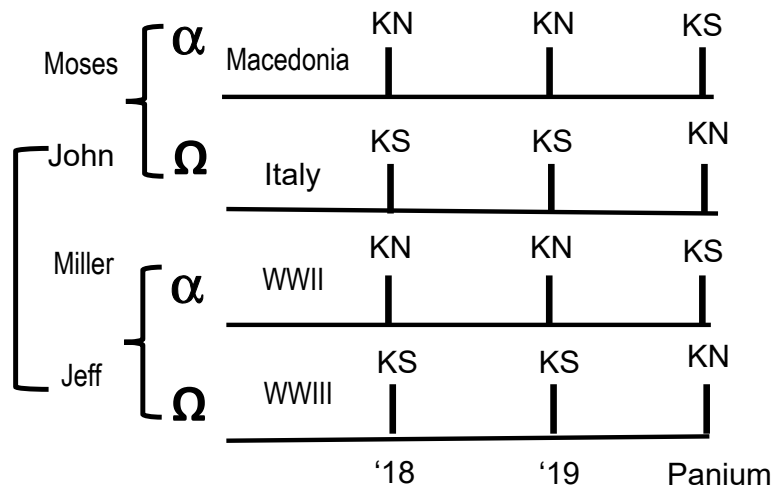
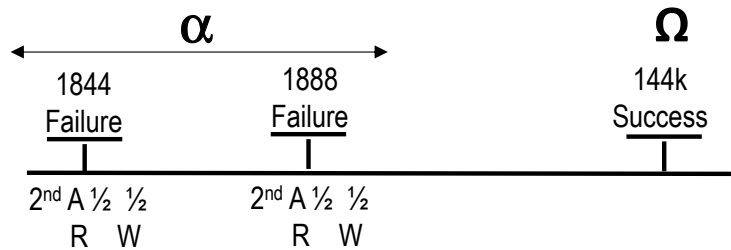
But then when you get to these three final battles there's a difference between failure and success right from the history when we would mark the Midnight Cry. And you find that in the history of failure, these Alpha histories, this counterfeit King of the North fails. And then the Omega history this counterfeit King of the North is successful. So just as we have these two Alpha and Omega histories, failure success, failure success, we're understanding around this time period that Christ should have come back in 1863. So why didn't he? He didn't because it's an Alpha history and the Millerites failed. There's failure for the King of the North here for God's Kingdom in their Alpha they also failed.



So Christ could not have come back; not in the history after 1844, not in the history after 1888. Just like this Omega history of the King of the North, even here you can mark failure failure success. So if you wanted to take this as one line of Adventism, Adventism from 1798 to the second Advent you still find failure failure success. When you make that change from a history of failure to a history of success as evidenced by Christ with three other witnesses, this witness, this witness, the counterfeit of the papacy and the history of Christ, four witnesses that all demonstrate that in the time period of the second messenger they understand correctly the nature of the Kingdom and they're not going to have a prophetic disappointment because there is not a mistake in that message.



So Elder Jeff attacked that. I said at the very beginning we were in a time period of danger before November 9th, Gethsemane and the Cross. We're in a time period of danger today, we're in the wilderness of temptation so just as we were in danger before November 9th you can't take your eyes off the lines, we're in danger now. No one needed to leave the movement last year. No one would have left the movement last year if they had any faith in that basic reform line and in the Midnight Cry which taught a history of success. And people today are struggling with the same concepts that Elder Jeff shared, they would not side with him, they would not take his side, but they don't realize they're using his exact same logic which is divorced from reform lines and attempting to teach that there are mistakes in the history of the Second Angel in a line of success.



That's where Elder Jeff began and we all know where he ended. So I want to send a warning to those people meant in love, you're using the same methodology, you're distrusting the lines, you refusing to trust them and buying into the same arguments Elder Jeff made when he began to separate himself from this movement. You might do it over different doctrines but you're following the exact same path. If everyone can see just what was taught last April, difference between a history of failure and a history of success we could have the beginning of surety of where we are and what we need to understand.

Next, we'll consider where we are on other reform lines.





Dear Lord, thank you for our blessings. Thank you Lord that you do not leave us having to doubt, we know where we are. Lord you have given us abundant proof of the truthfulness of this movement. Lord everyone of us could fall away, could leave and yet this movement will go on to success with or without us. I pray for every head bowed Lord that would be with us for our brethren and that are struggling with these messages that are distrusting the lines following a different creed, I pray Lord that they will see their danger in time that they will realize that we mean only love. That we do not want to be separated from them as we have been from other brethren. That we also love over these last months. Lord we do not desire this shaking, but we know that this movement can only be successful as we keep to the truth. We could only be part of that success as we individually keep to the truth. I pray Lord that you be with us strengthen us in your faith.  
In Jesus name Amen