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## *Kids' Prophecy Corner*

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### The Purpose of The Reform Lines

Welcome to Kids' Prophecy Corner.

Today we will look at the reason why we use reform lines.

We will first look at the structure of a reform line.

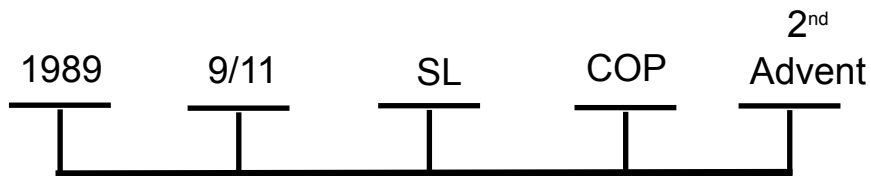
We will detail the line of the 144000; the lines of the priests, Levites and Nethinims.

We will look at the line of Christ to see the similarities

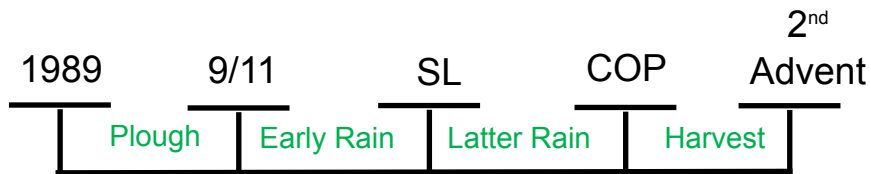
Finally, we will draw some conclusions.

The structure of the reform line

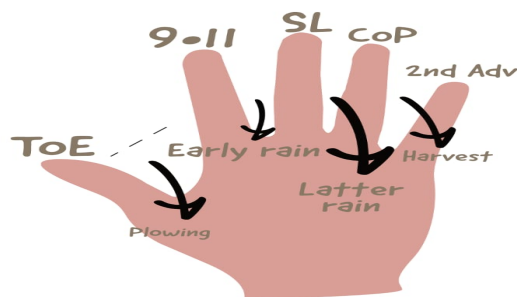
The reform line of the 144K have 5 primary waymarks: 1989; 9/11; SL; COP; 2<sup>nd</sup> Advent.



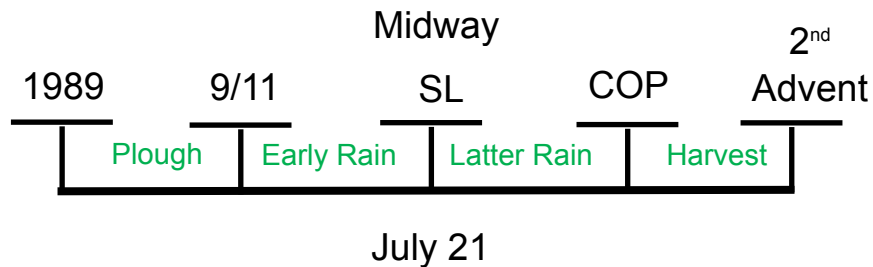
Over these 5 waymarks, we have 4 dispensations on which we apply, the agricultural model: ploughing, Early Rain, Latter Rain, Harvest. They are 4 histories or 4 time-periods where in that field you are going to do a different work to prepare the soil, make it grow and then harvest.



So, this is the line of the 144k, 5 key waymarks and 4 histories. A simple way to remember how a reform line is structured is to look at it as a hand with 5 primary waymarks: 1989, 9/11, SL, COP, 2<sup>nd</sup> Advent. And between the fingers we have 4 histories or 4 dispensations.



We find the midpoint or midnight or midway of that reform line to be the Sunday Law. For the Millerites, it would be July 21, 1844. Midway between April 19, 1844 and October 22, 1844. The pioneers understood from the parable of the 10 virgins that July 21 was midnight.



The work that is done in the field is a message.

We have a message that will plough God’s people during the ploughing time.

There is a message that will bring the Early Rain to God’s people. It causes the plant to grow.

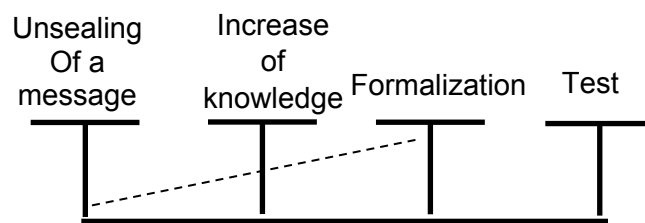
There is a message that will bring the Latter Rain to God’s people. It ripens the fruit.

And there is a message that will harvest God’s people. The plants are harvested

But each one of these messages are different.

But there is repeating pattern that will occur.

A message will arrive or be unsealed. There will be an increase of knowledge upon it. It will be formalized and then God’s people will be tested upon it.

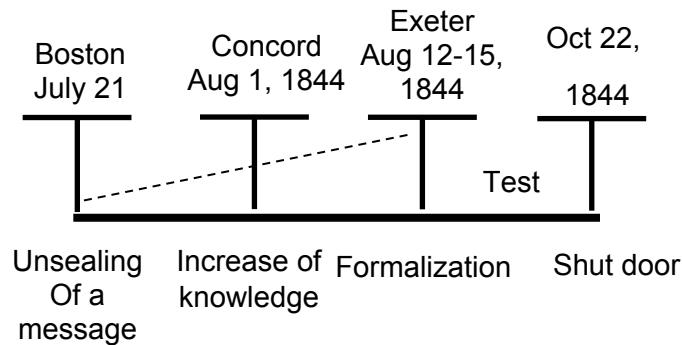


We will give some examples:

*Millerites History*

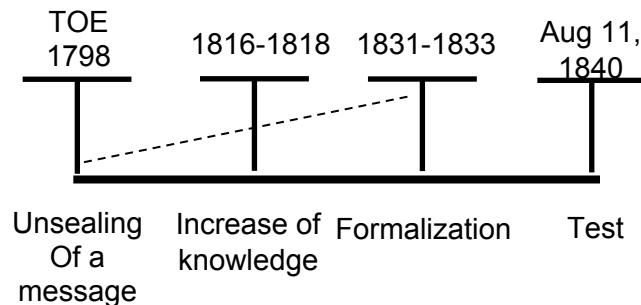
**July 21, 1844 to October 22, 1844**

On **July 21, 1844** Samuel Snow presented the Midnight Cry message at **Boston**. This is the unsealing of the message or its arrival. He presented it a second time at **Concord** on **August 1, 1844**. This is the increase of knowledge. The third time he presented the message was on **August 12 to 15, 1844** at the **Exeter** camp meeting. At this camp, he predicted the second return of Christ on **October 22, 1844**. The message was formalized with the element of time and people were tested on whether they would accept the message or not. On October 22, it was the close of probation for a certain group of people as Jesus moved from the Holy Place to the Most Holy Place.



**1798-August 11, 1840**

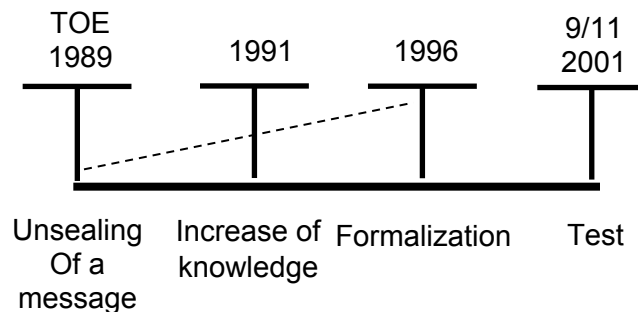
1798 to 1840 is the first dispensation in Millerites' history. In 1798 the book of Daniel was unsealed, and William Miller was raised up to give the message. Miller studied the Bible from 1816 to 1818. This was an increase of knowledge and according to Daniel 8:14 his studies showed that Christ would return in 1843. In 1833, William Miller received his credentials to preach. His message was formalized. Now people began to hear and to be tested on the message. The dispensation ended with the fulfillment of Josiah Litch's prediction. Previously, Litch had taken Miller's methodology and applied it to other scriptures, the result was a prediction of the fall of the Ottoman Empire on August 11, 1840. On August 11, 1840, the Ottoman Empire fell, confirming the methodology of William Miller.



*End of Modern Israel*

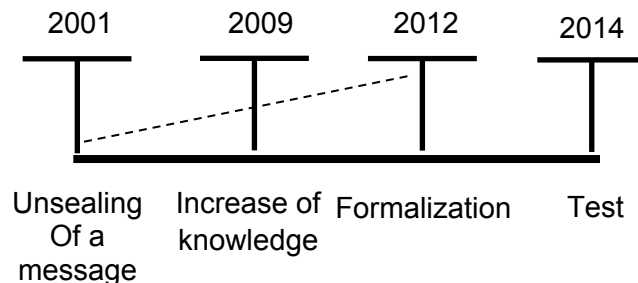
**1989-2001**

Our line of the 144 000 begins in **1989**- the Time of the End- where the message of Daniel 11:40-45 and Line upon Line was unsealed. The Increase of Knowledge happened in **1991** when Elder Jeff Pippenger understood Daniel 11:40-45. The message is formalized in **1996** in the form of a magazine – The Time of the End Magazine. In it Elder Jeff compiled all his studies on Daniel 11. The Seventh Day Adventists were then tested on whether they would accept the message of Daniel 11:40 -45 or not. The test ended at **9/11** where it was evident that history repeats. Many SDA, if they hadn't study Daniel 11:40-45 couldn't understand the significance of 9/11 and thus failed the test.

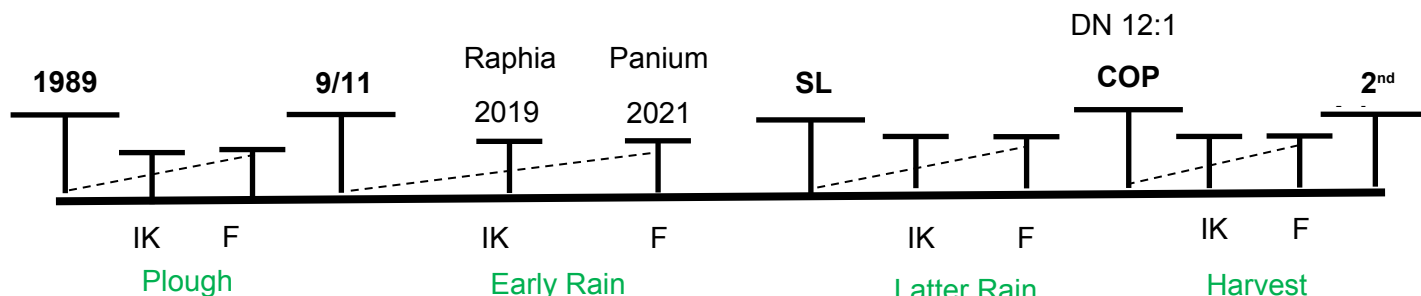


**2001-2014**

In this dispensation, a new message is unsealed. This is the message of the 2520. In **2009**, There is an increase of knowledge on it by Elder Parminder in a series called the 2520 revealed. In **2012**, he predicted a Sunday law for the year 2014 by using the number 126. By time-setting 2014, he formalized the message. And in **2014** everybody in the movement at that time were tested on whether they will accept the Sunday Law or not. Of Course, it was not a Sunday law Sabbath vs Sunday but the beginning of the work of Cambridge Analytica.



If we now come back to the line of the 144k and expand it, between 1989 to 9/11 we have an increase of knowledge and formalization.



From 911 to SL, we expect the same, increase of knowledge and formalization. The latter rain that ripens the harvest must also be unsealed at the Sunday Law followed by an increased of knowledge and a formalization. Then Close of probation Daniel 12:1

At Daniel 12:1, we have 2 groups. Those who are righteous and continue to be righteous still and those who are wicked and will continue to be wicked still. So, after Daniel 12:1 you stay righteous, or you stay wicked but why the work isn't finish then? What is the point on staying on earth when the world is fully divided between the good and the bad? It is because there must be another experience, God still wants to teach us something. Therefore, there must be an increase of knowledge and a formalization on a message.

This is the line of the 144K we have 4 dispensations and each dispensation has a message that prepares God's people for the next step.

We know that from the Sunday Law there is a message calling the people out of Babylon.

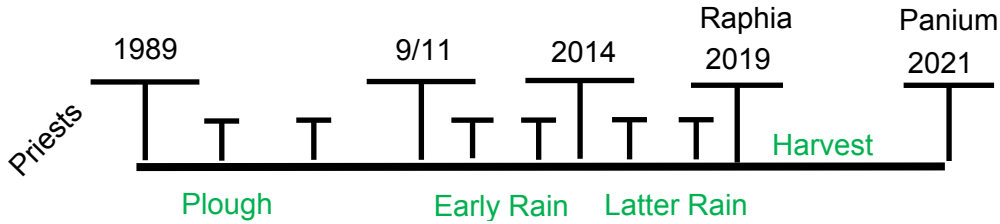
But there is a problem. God has no one to give that message. He has no one in 1989 prepared to give that message of the loud cry from the Sunday Law to the close of Probation.

So, first, God is going to deal with his church.

He will call a first group, what we call the priests. They are called from 1989 and their line goes up to Panium.

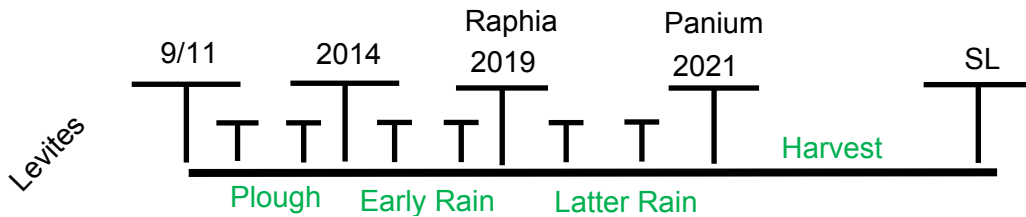
So, this first group is going to follow the same pattern, that is why it is a fractal. And for this first group there is this waymark (2014) that comes in between at the midway point.

So, it begins at 1989, 911, then, we have the histories of 2014, 2019, Panium. This is the first group called. The priests.

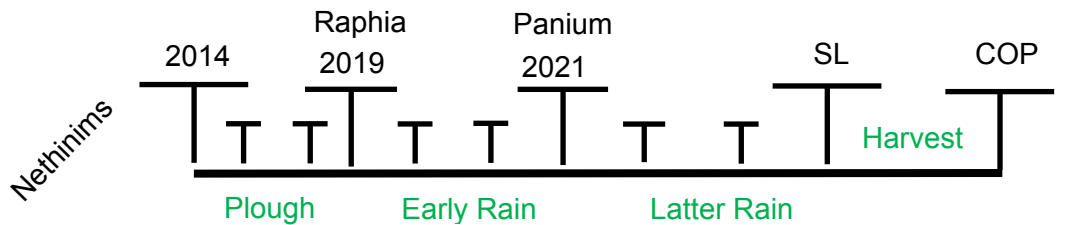


This is their 5 primary waymarks and their 4 histories: ploughing from 1989 to 911; early rain from 2001 to 2014; latter rain from 2014 to 2019 and harvest from 2019 to 2021. And we know that in each of these dispensations, what does that work in the field is a message.

The Second group is the line of the Levites. As a fractal of the line of the 144K, they also have five primary waymarks. But it is one across. First the first group must be harvested, as soon as they are harvested, the second group is ready for harvest. After the second group is harvested. The third.



The third group begins in 2014, 2019, 2021, SL, COP



The main difference between these three groups is that the priests and Levites are comprised of Seventh Day Adventist church members. The third group is the world.

This is during the harvest of the third group that we have this increasing cry: come out of her my people, Babylon is fallen is fallen. If we call people out of Babylon, we call them out of the world to go into God's church. So, this is the harvest of the world.

When we think of Ancient Israel, we have the story of Moses and the Story of Christ  
Alpha and Omega, the beginning and the end.

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When we talk about the line of 144k, we talk about modern Israel. Their beginning is 1798. Their end is the line of the 144k



For Ancient Israel, we have Moses coming out of captivity and we have Christ who made people come out of their spiritual captivity with their customs and traditions. It looked different of what they had expected. They expected Christ to deliver them from the Romans captivity.

For Modern Israel, we have the Millerites who came out of 1260 years of persecutions. The 144k, are also coming out of 126 years of darkness and it looked different from the 1260 persecutions.

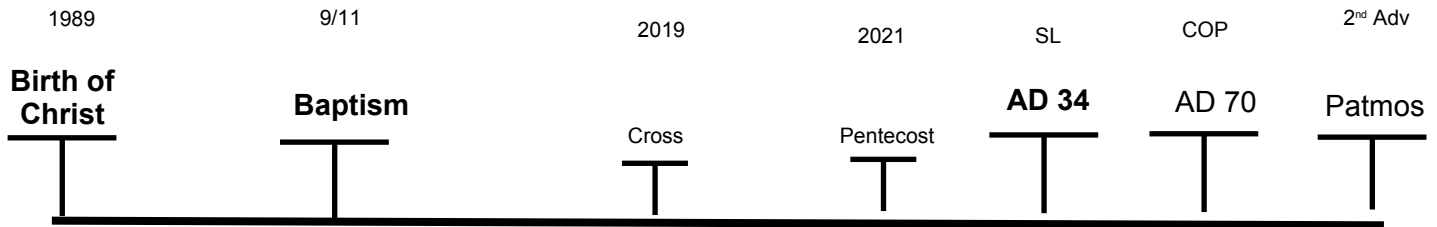
So, when we discuss, the line of the 144K, our primary history that should teach us about the time we are living is the history of Christ and the early Church.



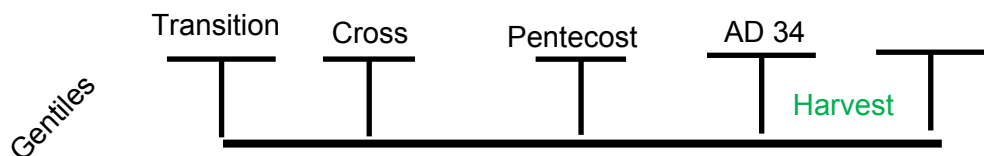
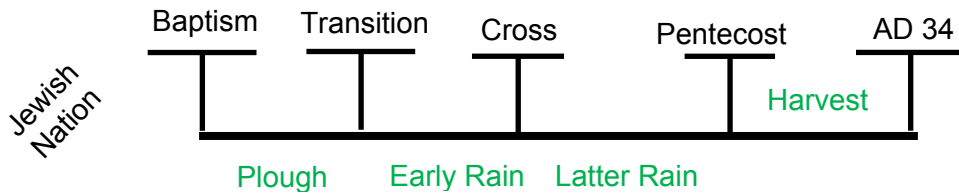
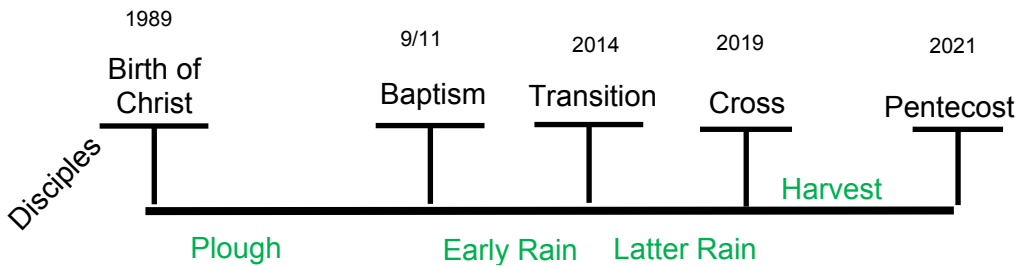
## The line of Christ and the Early Church

Let us have a look at the dispensation of the early church.

The line of the early church must have 5 primary waymarks. We will focus on 3 of them. It begins with the Birth of Christ 4BC, then Baptism, then 34 AD.



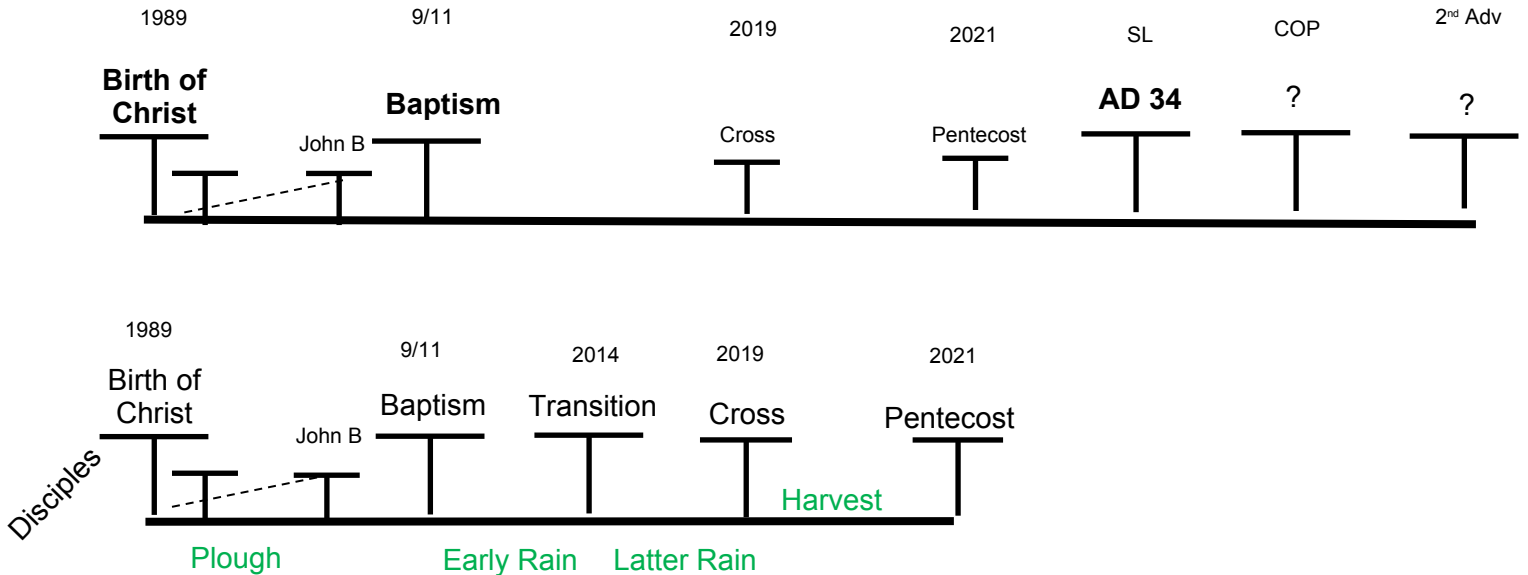
There would be 3 groups, a first related to the church, a second also related to the church and a third related to the world. First, Christ called the disciples and trained them. After being trained and tested, they took the gospel back to the church at Pentecost from 31 to 34 AD. At the stoning of Stephen, the gospel went to the world.



At the Birth of Christ (1989)

At the Birth of Christ, John is still a baby, yet a message has arrived, and it will increase and be formalized.

This is the work of John the Baptist.



Baptism (9/11)

Christ is baptised, he goes to the wilderness and then his work begins until we reach the cross.

See line above

The transition: From the ministry of John to the ministry of Christ (2014)

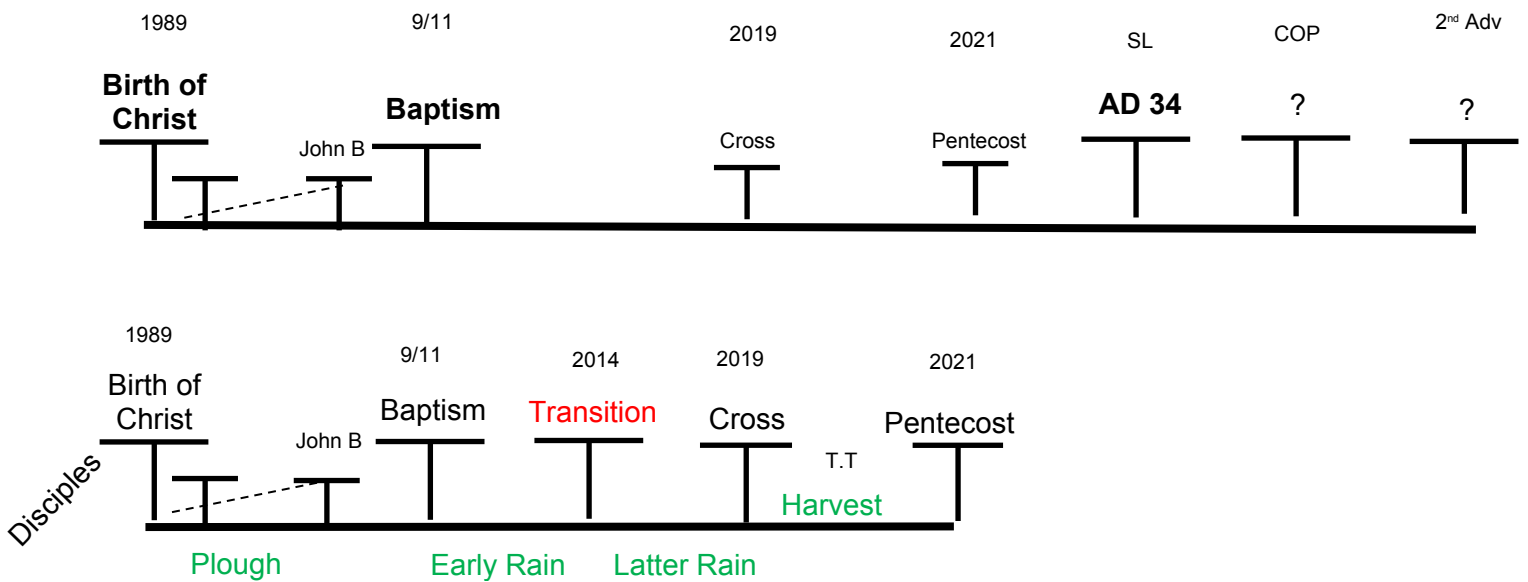
*John informed his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow Him as the Great Teacher. John's life was sorrowful and self-denying. He heralded the first advent of Christ, but was not permitted 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.***

EW 154.1

John knew that when Christ established himself as a teacher, he must die. We can see a transition from one teacher to another from John to Jesus. We can see on our line a transition of leadership from Elder Jeff to Elder Parminder.

The Bible give us other examples: Moses and Joshua; Elijah and Elisha; John and Christ, Miller and Snow.

This is the purpose of the reform lines. To not be deceived by taking stories out of context like Elder Jeff does. When he says the transition must happen at Pentecost when we know John is already dead at this point. So, the transition must occur before the cross or Raphia, so it must be 2014. This is when the mantle is passed.



YI April 28, 1898.1

*Elisha immediately left all to begin his ministry. His leave-taking was not with mourning and bitter regrets. They made a feast in his home, in commemoration of the honor conferred upon one of the family. And what was the first work of Elisha? —It was to take up the little things, and do them with heartiness. He was the prophet’s personal attendant. He is spoken of as pouring water on the hands of Elijah his master. {YI April 28, 1898, par. 1 }*

*After Elisha had been some time in the service of the prophet, he was called to take his place in the first rank. No one in that time was to be greater than he. He had worked under Elijah as a learner, and the time came when the head manager was removed, and the one under him came to the front. And as Elijah was prepared to be translated, so Elisha was prepared to become his successor as a prophet. { YI April 28, 1898, par. 2 }*

## Just before the cross

Just before the cross, the disciples did not realize the nature of God's kingdom. It is a problem because just like John, they thought Christ would deliver them from their enemies the Romans.

Their experience lines up with the experience we faced before Nov.9 with the shaking which produce a scattering.

***John did not fully understand the nature of the Messiah's kingdom.** He looked for Israel to be delivered from her national foes; but the coming of a King in righteousness, and the establishment of Israel as a holy nation, was the great object of his hope. Thus he believed would be accomplished the prophecy given at his birth,— { DA 103.4}*

*"To remember His holy covenant; ...*

*That we being delivered out of the hand of our enemies*

*Might serve Him without fear,*

*In holiness and righteousness before Him, all the days of our life." { DA 103.5}*

Luke 1:67-75

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

1:68 Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people,

1:69 And hath raised up an horn of salvation for us in the house of his servant David;

1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

1:71 That we should be saved from our enemies, and from the hand of all that hate us;

1:72 To perform the mercy [promised] to our fathers, and to remember his holy covenant;

1:73 The oath which he sware to our father Abraham,

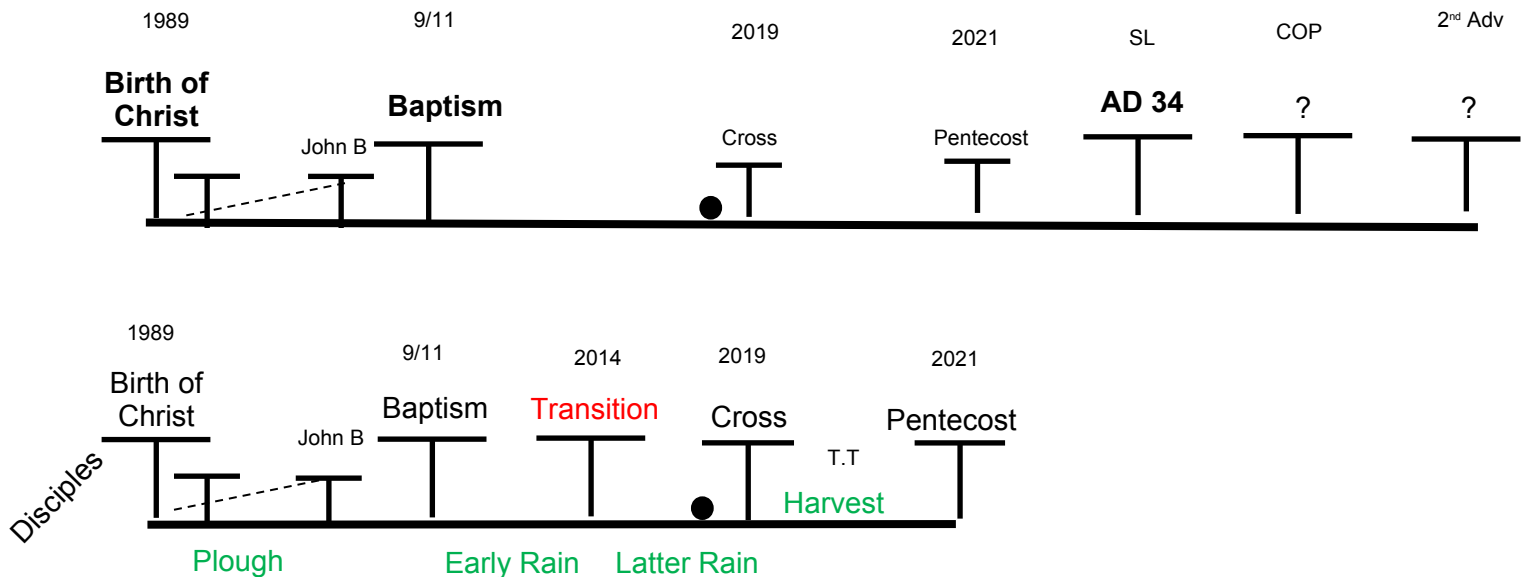
1:74 That he would grant unto us, that **we being delivered out of the hand of our enemies might serve him without fear,**

1:75 In holiness and righteousness before him, all the days of our life.

D.A 182.1

*The same dangers still exist. God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God. {DA 182.1}*

Many think that the success of the work depends on John or Elder Jeff, but he was called to do a certain work until a new dispensation when a new message enters the field to carry the work further.



The Gospel Goes Back to the Church (Pentecost/Panium)

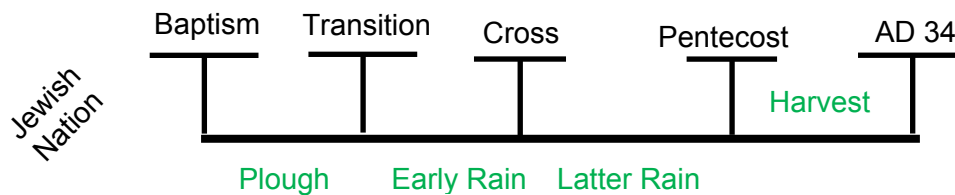
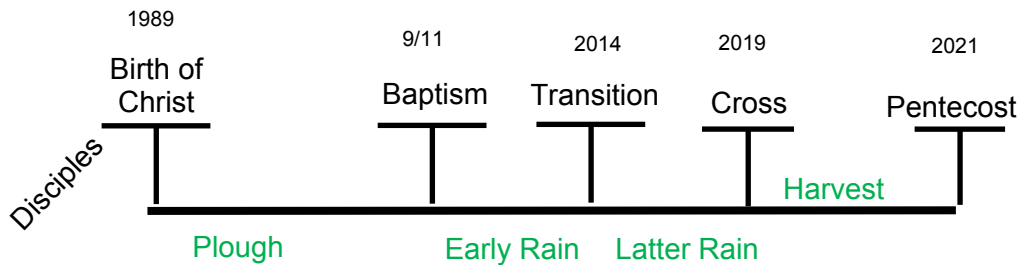
At the cross, the disciples are scattered, then they come back together and have the experience of the upper room and then, it is Pentecost.

*Acts of the Apostles 39.2*

*“There were dwelling at Jerusalem **Jews**, devout men, **out of every nation under heaven.**” During the dispersion the Jews had been scattered to almost every part of the inhabited world, and in their exile they had learned to speak various languages. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the **apostles**. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language. { AA 39.2}*

At Pentecost, the disciples gave the message to Jews who came from other countries. This means that they were not going to the world yet. In other words, they were going back to the church. Back to lost sheep of Israel. So, Pentecost, must be placed at Panium when the priests on our reform line will call out the Levites which are Seventh Day Adventists who have not heard the message yet.

This is the second call to the Jewish people or the church. It happens just after the first group - the disciples – are harvested.



The disciples are called out at the birth of JC and the work of John the Baptist. At Baptism, they transition from John to Christ. They are trained under Jesus and they are tested at the cross and then, they face their time of trouble between the cross and Pentecost.

Gospel to the gentiles (AD 34)

Great Controversy 328.1

*The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. **Then the message of salvation, no longer restricted to the chosen people, was given to the world.** The disciples, forced by persecution to flee from Jerusalem, “went everywhere preaching the word.” “Philip went down to the city of Samaria, and preached Christ unto them.” Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ,*

*was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21. {GC 328.1}*

**Then** refers to AD 34 when the 70 weeks or 490 years came to an end. When this period is over, **then** the gospel is no longer restricted to the Jewish nation. **Then** in 34 AD it went to the world or the gentiles.

We can see some similarities with our reform line. It is when the gospel is no longer restricted to the Adventists that it goes to the world. In the line of Christ, it is 34 AD. Because this is in the time of the harvest of the world. In our line it is at the Sunday Law, in the time of the harvest of the world which comes after the harvest of the church. In the line of Christ, the work begins with Philip and Peter and then Paul. They are scattered to all parts of the world because of the persecutions and that forces the gospel to be shared.

### **In Summary**

The purpose of the reform line is:

- to not be deceived
- and to distinguish truth from error.

It is there to protect us from making errors and be sure of the applications we make.

We have seen that 1989 is the beginning of our reform line.

There are 3 calls given: two to the church and one to the world at the Sunday Law. In the line of Christ, there are three calls given: two to the Jewish church and one to gentiles or the world at 34 AD.

The Sunday Law and 34 AD line up because at these points the church does a work for the world.

There is a shut door for Ancient Israel at AD 34 as an institution, there is a door shut at the Sunday Law for modern Israel as an institution (it is shipwreck in Acts 27).

The first group is harvested first (the priests or the disciples), then the second group is harvested (the Levites or the Jewish nation) then the third group is harvested (the Nethinims or the gentiles).

The scattering starts before the cross with Judas. So, for us it was before Nov.9. But we know it continues after November 9, 2019

The transition between John and Jesus must happen when John is still alive, so it is before the cross, and after the baptism. It is 2014.

Prayer,

Dear heavenly Father, thank you for blessing us. Thank you for not letting anyone be in confusion even children. Thank you for using simple children stories to understand where we are in history. To understand prophecy internally and externally. I pray our foundations will be built upon the rock and that our understanding will grow and hold us fast. Thank you for the light and please prepare us for that work, for this special calling. Thank you for this Sabbath day. Thank you for the online meeting. Bless our fellowship, in Jesus name I pray, Amen!