

The Path to the Increase of Knowledge

Why Do We Need To Trust The Lines?

During the LGC camp-meeting, Elder Tess made the following statement. Paraphrase “If You reject the reform lines, you reject methodology. If you desire more talk of God less talk of the lines, more prayers less prophecy, you will not be 144K. (warning for French world). That will happen only if we are anchored in Reform lines and Methodology. Otherwise they repeat mistake of protestants in Millerites history who needed more prayer and less prophecy (2300), then were praying to another god”.

“Reform line is the only way we can understand the character of God. Otherwise 100% time, we find ourselves praying to a different God. We need to look at the reform lines not just as priests but 144K. We are meant to be teachers. So, we won’t be good workers at SL”.

2019-2021: IK of SL – everything we say about that time is all telling the priests what SL is all about. Whatever issues God is forcing the world to look at in this dispensation this is what’s going to impact the Levites and Nethinims. This is what is going to save them or to destroy them. It is not Sabbath vs Sunday. This is conspiracy theory and rejection of methodology and reform lines. This is a Danger many are facing today. Many are suddenly doing that (more prayers, less prophecy) but soon they will find themselves outside of the movement.

Why did Elder Tess give such a statement? We need to acknowledge to importance of the reform lines.

The word reform Line is not found in the Bible. So, we need to use the rule of first mention to understand its bearing. We can trace the word line and the word reform.

The word *line* is first found in the book of Joshua 2:17-18. It is the story of Rahab.

We are told:

2:17 And the men said unto her, We [will be] blameless of this thine oath which thou hast made us swear.

2:18 Behold, [when] we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

The context:

- The Israelites spent 40 years in the wilderness. Now they had to enter the land God promised them - Canaan. But to do so they needed to destroy Jericho.
- So, Joshua sends two of his spies to explore the country.
- But they were noticed. Rahab hid them in her house and asked them for a favour.
- She wanted her and her family to be spared from the destruction of Jericho.
- The spies agreed to save her. To do so she needed to leave a line of scarlet thread hanging from her window.

Why was the line scarlet?

- It is because it represents the **blood of Jesus. (Isaiah 1:18)**
- When Jesus died on the cross, He gave his blood to **save** us.
- So, the scarlet line is a symbol of Christ who has the power to forgive and to save any repentant sinner so he can avoid destruction or death.
- The line is a promise that God makes to us. If we hold on to it, it will save us just as Rahab and her family were saved.

We can also note that this line is a sign to which is attached a promise, an oath of life for Rahab because she believed and recognized that God had given the country and its inhabitants into the hands of the Israelites. Rahab has used a rope (a line) to deliver the two spies.

Parable teaching allows us to associate the different symbols to define the line, which allows us to reach the following conclusion that a line - a cord is:

- A symbol of deliverance - a rescue.
- An oath.
- A covenant made between God and man who promises him to escape from the destruction at the time of judgment.
- A sign.

A line has two ends: a beginning and an end that we could describe as a point A and a point B.

- Point A could represent the beginning of the line, the moment when it is understood that God's judgment will fall and that the Lord is visiting the country. He sends His messages and His messengers.
- Point A could also represent the moment when deliverance begins. The sign to be identified.
- Point B could symbolize the end of the line, i.e., the fulfillment of the promise to not not be destroyed or the promise of being destroyed.
- Point B could symbolize the end of the line, that is, the moment when the deliverance will end.

You will not find the word reform in your Bible. Instead, you will find the words "reformed" or "reformation."

In the Old Testament, the word is found in Leviticus 26:23. We are told:

26:23 And if ye will not be **reformed** by me by these things, but will walk contrary unto me;
26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

The context:

- There is a covenant made between God and the children of Israel.
- They came out of Egypt and God chose this people to become His representatives on earth and lists the conditions of the alliance, followed by the the blessings and curses that will result from compliance or non-compliance with the terms of the covenant.
- The word "reformed" can be found in the list of curses as a warning. God warns His people of the consequences of his disobedience. Indeed, if the children of Israel will refuse to reform themselves by means of the curses which will fall on them, other curses will come.

The Bible being its own interpreter according to WM' rules, we should find the meaning of the word reformed in the structure of the verse itself. In this context, the word reformed means walk contrary unto God. But what does it mean to walk contrary unto God? It means that one deliberately decides to disobey His commands.

In the context of Leviticus 26:23, this expression would imply that the people of Israel made a deliberate choice:

- To worship other gods (Leviticus 26:1).
- Not to observe the Sabbath (Leviticus 26:2).
- Not to reverence the sanctuary (Leviticus 26:2).
- Not to keep God's statutes and commandments (Leviticus 26:3).

Moreover, In the New Testament, you find the word *reformation* in Hebrews 9:10.

We are told:

9:10 [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of **reformation**.

Context:

- Paul, in his epistle, associates the term "reform" with a change of dispensation: the service from Leviticus to the ministry of Christ in the heavenly sanctuary - the holy place.
- It shows the transition, this change of dispensation between the two systems. It announces that the sacrifice of Christ replaced the ordinances and the sacrifice of animals that were taking place in the sanctuary, for the blood of Christ is superior to that of the animals - He is the true offering.
- When "the time of reformation" arrives, this system of sacrifices becomes obsolete and the people must move to the new system set up by God Himself.

In the first mention of the word "reformation" in the New Testament, Paul emphasizes the dispensations. This change of dispensation from the courtyard to the holy place requires from the people a change of worship and religious practice.

Therefore, the combining of the words "line" and "reform" allows us to conclude that the reform line is the mean by which God will

- draw nearer to His people who have strayed from Him because of their transgressions and rebellion - this is the period when He visits him.
- Deliver His people. He uses the line to deliver His people. The beginning of the line marks the starting point of this deliverance. The line is the sign of this deliverance.
- want to reconcile with His people and make a covenant with them again.
- reform His people, for this line illustrates the change of direction that God is making.
- From a life of rebellion, His people must choose a life of reformation and to stop walking contrary unto God.
- put an end to the rebellion of His people against Him and the curse.
- move His people from one dispensation to another for He is about to judge the land and does not wish the people to be destroyed.
- Give them the promised glorious land - life. The end of the line shows the end of the process of deliverance set up by God for His people.

Moreover, it is through prophecy-the delineation of internal and external events-that the

The Lord will accomplish this work of reform within His Church: the Seventh Day Adventist Church - the Priests and Levites - and finally the Nethinims.

The main point to keep in mind in Rahab's story is that upon this rope lies the issue of life. Not only the life of the two Jewish spies was spared, but also Rahab and her whole family ones. Without this rope, she and her family would have perished in the destruction of Jericho. The rope or line is a matter of life and death, hence its importance. Outside this line or from this rope, Rahab could not enter into the covenant with God, be saved and preserve her life and that of her family. This teaching allows us to understand that outside of the line of the reform, of the Movement, there is no salvation possible. For the line of reform represents Christ, the One who enters into a covenant with His people whom He visits at the right time. The line of reform is Christ who saves, forgives and delivers.

The Path To Increase Of Knowledge

Where Are We Today?

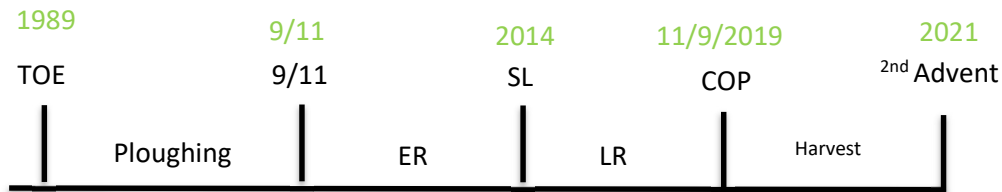
Where do we stand on the line in 2020 in relation to the prophetic events that lead to the end of the world? According to our different models and structures:

- The model of agriculture.
- The Time of Jacob's Trouble.
- The last 7 plagues.
- The model given by the Great Controversy in chapters 38 and 39.

We are in the fractal line of the Priests, which comes from the line of 144,000; and we are at the end of that line, in the dispensation of the Harvest.



We take The line of 144,000 given by Ellen G. White **and make a copy, a shadow or a fractal** for the first group called within the Seventh-day Adventist Church: the Priests. This allows us to affirm that we are in the fourth and last dispensation of the line of the Priests: the dispensation of the Harvest. And, although the dispensation of the Priests comes to an end in 2021, this date, in no way, marks the end of their journey and their trials. They will continue to progress and work for the salvation of the Levites - the second group of Seventh-day Adventists called. Then they will work for the salvation of the third group: the Nethinims (the World). The End of their journey on this line will end with a final test in the last dispensation called the Jacob's Time Trouble. This test is between the End of the Close of probation - Daniel 12.1 to the Second Coming of Christ - (2nd Coming).



According to the repeating pattern of the reform line, even before the end of the previous dispensation (2014 - 9/11/2019) we knew what to expect in the dispensation of the Harvest in which we find ourselves presently. We knew that during the year 2020 we would receive the Increase of Knowledge.

To understand our dispensation and the Increase of Knowledge, we juggle between four lines of reform:

- The omega line of ancient Israel.
- The alpha line of modern Israel.
- The omega line of modern Israel.
- The line of revolutions.

Our goal is essentially to explain the structure without going into detail.

We will therefore address the following points:

- The reform line of the Millerites.
- The midpoint in several lines.
- The line of the American Revolution.
- The external line of the Priests.
- The internal line of the Priests.
- The reform line of the disciples' experience.
- The reform line of the experience of Christ as a Priest.

The Repeating Pattern

It is in part due to the repeating pattern derived from the Alpha line of Modern Israel (The Millerites) that we knew what to expect, even before the beginning of this new dispensation - the Harvest: 2019 - 2021. This repeating pattern reveals to us the history of the Midnight Cry in the year 1844. William Miller was God's chosen messenger (*the first angel*) to carry the message of the second coming of Christ by explaining the prophecy of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The Millerites faced a disappointment on April 19, 1844, because the date set for the return of Jesus Christ had passed and their Savior had not returned. It is at this point that Samuel Snow enters into the scene. He was the second messenger chosen by God (*the 2nd angel*), who explained the miscalculation and announced the message of the Midnight Cry in three important camps meetings.

- July 21 at the Boston Tabernacle¹. Few people embraced this message.

(see Midnight Cry, 138-139)

- August 1st in Concord.
- On August 14-15 at the meeting camp in Exeter. The message was accepted by almost all the Millerites.

July 21 marks the mid-point of this tarrying time but also the first camp meeting where Samuel Snow preached the message of the Midnight Cry.

For months Snow's calculations aroused but little attention. At the Exeter camp meeting (August 12-17, 1844), however, his exact date for Christ's return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. 3 Although the Millerite leaders recognized some value in Snow's position, they were skeptical about the renewed emphasis on time and pointed out that "in view of our Savior's assurance, that we know not 'the day or the hour,' or as some read it, no man 'maketh it known,' we should hesitate before we should feel authorized to attempt to 'make known' the very day." 4 Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow's views to be printed in the major Millerite periodicals and gave their full support. 6 After Snow's influence on the British "Millerites" they also paid attention to the subject of the 10th day of the seventh month. {1977 PGD, FSDA 96.2}

This enthusiastic revival of missionary enterprise was interpreted as the exact fulfillment of the parable of the ten virgins of Mt. 25 and was identified as the True Midnight Cry. According to Storrs, the previously proclaimed Midnight Cry was "but the alarm. NOW THE REAL ONE IS SOUNDING: and Oh, how solemn the hour." 1 He interpreted the ten virgins of the parable not any more as symbolizing mankind in general as Miller had done, 2 but as "the professed believers in the advent in '1843.'" 4 After the first disappointment, he felt that the virgins entered the tarrying time because they all slumbered and slept on the subject of the exact time of the Second Advent, but the True Midnight Cry aroused them at midnight so that the believers in the imminent return of Christ began searching their Bibles to verify the validity of the new insight into the exact date of the parousia. {1977 PGD, FSDA 96.3}

Storrs pointed out that the parable provided the chronology of the tarrying time and the explanation for the True Midnight Cry of the Seventh Month movement. The tarrying time, he argued, would last for half a year, {1977 PGD, FSDA 97.1}

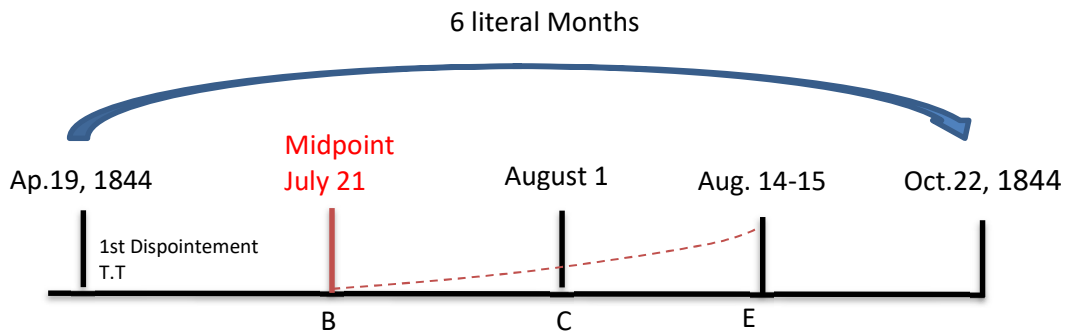
because, our Lord says "at mid-night," while the Bridegroom tarried. This vision was for "2300 evening mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." 5 {1977 PGD, FSDA 96.1}

Thus, the time element "at midnight" (Mt. 25:6) was interpreted in the context of the 2300 days of Dan. 8:14 and the year-day principle. The commencement of the tarrying time he dated in "March or April" 1844 and the termination of the 10th of the seventh month as not "farther off than October 22 or 23: it may be sooner." 6 Storrs stated that the True Midnight Cry commenced "at midnight" in the middle of the tarrying time in "the latter part of July," when {1977 PGD, FSDA 97.2}

God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Mat.-"At midnight there was a cry made, BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM." Here we are-the last warning is now sounding!! 1 {1977 PGD, FSDA 97.2}

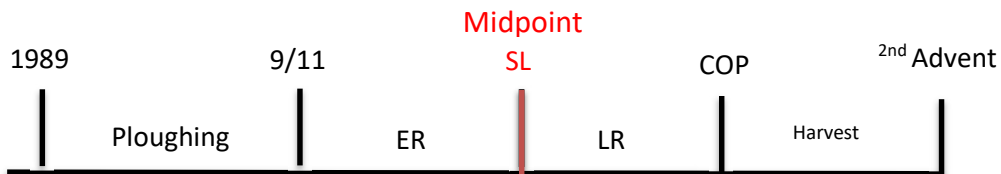
It is from these three dates and these three camp meetings that we build the repeating pattern, calling it by the name of the cities where these three camp meetings were held. Then we add another layer by explaining that:

- In Boston: the message begins to swell as a loud cry.
- At Concord: the Increase Knowledge occurs.
- In Exeter: the message is formalized with the notion of time setting attached to it.
- October 22, 1844: the door is shut, and we return our copy during the examination.



The Mid -Point

This structure of the repeating pattern that we find in each dispensation, we juxtapose it on the line of 144000 by identifying the middle point. A reform line includes five waymarks, and the "middle" waymark is always that of the Law of Sunday.



What is the middle waymark in the history of the Millerites? It is the waymark of July 21, 1844 because Ellen G. White tells us that halfway the Cry sounded. And we saw earlier that this cry (*the Midnight Cry*) was first given at the Tabernacle in Boston on that date. In this story, the midpoint or midway point marks the two time periods set for the return of Jesus Christ: April 19, 1844 and October 22, 1844.

The date of April 19, 1844 indicates the beginning of the Tarrying Time and the period of disappointment.

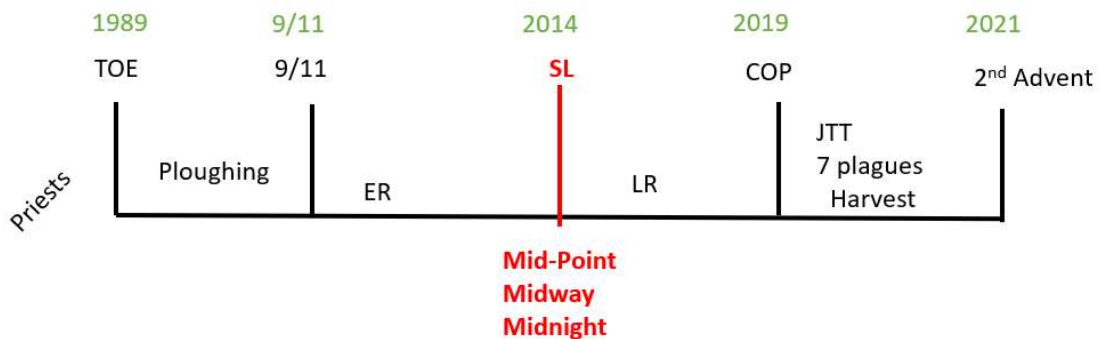
At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." **We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston** at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe it had begun in the day of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it. {1847 JB, BP2 72.1}. Joseph Bates (1847), Second Advent Waymarks and High Heaps, 72.



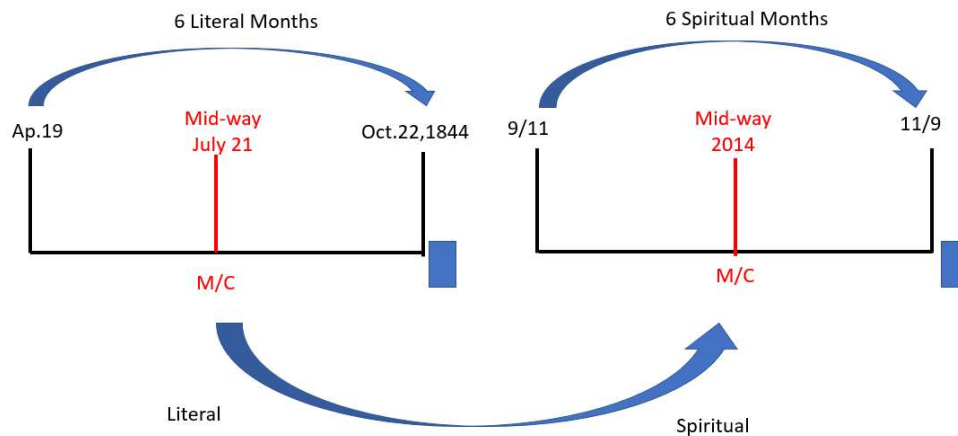
After determining the middle point in the history of the Millerites, we will identify it in ours - the dispensation of the Priests. On the other hand, we should take into consideration a very important point: the literal history of the Millerites will be spiritually applied in ours. The rule is: the literal then the spiritual.

1 Corinthians 15:46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Therefore, in our dispensation the midpoint will neither correspond to the literal nor the exact number of days, but to the spiritual midpoint - the third waymark out of the five – The Sunday Law



The Mid-Points : Literal vs Spiritual



The Line Of The American Civil War

Thanks to the study of the middle points and the prophetic numbers related to the prophecy of the 2520s, we were able to discover the line of revolutions. The Bible says that it is on the testimony of two or three witnesses that the truth is established. Therefore, by Looking at the past while using the prophetic periods of 151 years, we come to the period of the Civil War in America: from 1863 to 1865 and the French Revolution. It is therefore important to understand these two revolutions so that we can grasp the events unfolding before our eyes at this time.

This line unfolds a structure shown during the revolutions:

- A revolution takes place to overthrow an existing government.
- The death and setting up of a dictator.
- A period of preparation takes place to prepare for the counter-revolution.
- A period of counter-revolution takes place in an attempt to attack the new government.

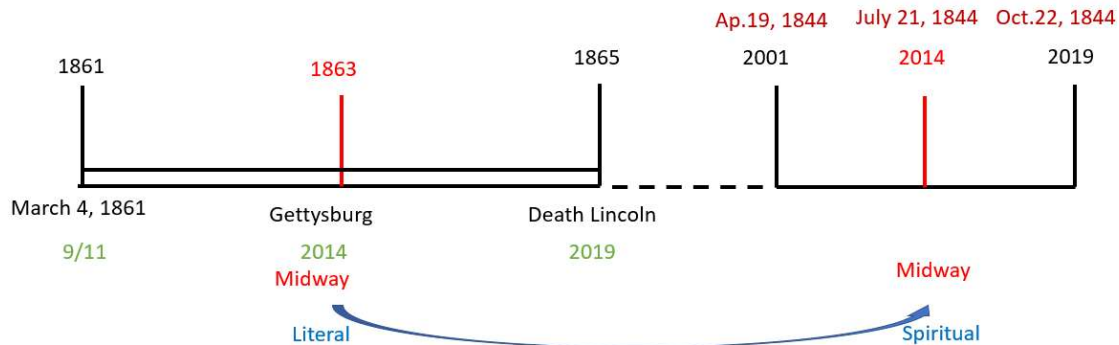
This structure shows us the death and setting up of a dictator. This is essential to understand the external events that are taking place before our eyes at this moment. Going back 151 years from our mid-point in our dispensation - 2014, we arrive at the date 1863 as the mid-point in the American revolution. This date takes us to the heart of the American Civil War fought on the ground of slavery between the Southern and the Northern states. This war began on April 12, 1861 and ended on April 9, 1865.

- In 1861: On March 4, 1861 Abraham Lincoln was sworn in as the 16th President of the United States. It is the rise of the dictator.
- In 1861: the deadliest American Civil War begins, more deadly than that of Vietnam.
- In 1863: Midpoint. Abraham Lincoln during this war acts like a dictator.

- 1863: Midpoint. Battle of Gettysburg, July 1- 3, 1863. The deadliest battle ever fought on American soil, with 10,000 dead and 30,000 wounded on both sides. And the advantage passes to the North.

- In 1865: April 15, 1865: Death of Abraham Lincoln - Death of the dictator.
- In 1865: End of the Civil War - Civil War. Victory of the North.
- In 1865: December 18, 1865 - Abolition of slavery.

The American Revolution/Civil War



This aspect of Abraham Lincoln's life as a dictator is little known because he is generally described as the president who abolished slavery. But during the period of the Civil War he acted like a dictator.

- He abolished Habeas Corpus which is in a free country, "an important element of the law that protects citizens from arbitrary arrest.

Habeas Corpus: Law passed in the 17th century by the English Parliament guaranteeing individual freedom and avoiding arbitrariness.

detention by judicial justification of the detention by giving the detainee the right to appear immediately

- He introduced martial law which allowed him to arrest all his opponents.
- He had thousands of citizens arrested, including publishers, priests and pastors who came to fill the prisons in the northern states.
- He had his secret police.
- He suppressed the press.

Dictator A. Lincoln: Among other measures of President Lincoln, we may mention: **suppression of the elections** in Maryland; **suppression of the press with the use of the federal army** to demolish the offices of many newspapers; **deportation of political opponents** to Canada; the **largest execution** in the history of the United States ordered on December 26, 1862, which sent 38 sioux Indians to their deaths. <http://defidecatholica.blogspot.com/2012/06/abraham-lincoln.html>)

In 1862, he responded to an open letter addressed to him in the New York Times explaining that his goal was to save the Union and not the abolition of slavery.

I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored; the nearer the Union will be "the Union as it was." If there be those who would not save the Union, unless they could at the same time save slavery, I do

not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. **My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union.** I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors; and I shall adopt new views so fast as they shall appear to be true views.<http://www.abrahamlincolnonline.org/lincoln/speeches/greeley.htm>

The Line Of The French Revolution

On the testimony of two one thing is established. To confirm the period of revolution we can once again take the mid-2014 point that will take us back to another revolution, and this time it will be the French Revolution.

This 1799 story shows us the rise of Napoleon as French dictator on the night of November 9, 1799.

Coup of 18–19 Brumaire, (November 9–10, 1799), **coup d'état** that overthrew the system of government under the Directory in France and substituted the Consulate, making way for the despotism of Napoleon Bonaparte. The event is often viewed as the effective end of the French Revolution. www.britannica.com/event/Coup-of-18-19-Brumaire

This period of the French Revolution shows two phases just like the American Revolution:

- The Civil War
- and the Counter-Revolution.

Let us not forget that this line shows us the overthrow of a government by the setting up of another government and the rebellion of the people to go against this government. Robespierre was at the head of the French Revolution from 1789 to 1794 until his death. In this revolution we see two reigns of terror. The first is the reign of Terror under the Jacobins and the second is the White Terror. Then Napoleon became dictator in 1799.

Reign of Terror: France declared war against Austria on April 20, 1792.

In the first phase of the war (April–September 1792), France suffered defeats; Prussia joined the war in July, and an Austro-Prussian army crossed the frontier and advanced rapidly toward Paris. Believing that they had been betrayed by the monarchy—indeed, France's Austrian-born queen, Marie-Antoinette, had privately encouraged her brother, Holy Roman Emperor Leopold II, to invade France as a counterrevolutionary measure—the Paris revolutionaries rose on August 10, 1792. They occupied Tuileries Palace, where Louis XVI was living, and imprisoned the royal family in the Temple. At the beginning of September, the Parisian crowd broke into the prisons and massacred the nobles and clergy held there. Meanwhile, volunteers were pouring into the army as the Revolution had awakened French nationalism. In a final effort the French forces checked the Prussians on September 20, 1792, at Valmy. On the same day, a new assembly, the National Convention, met. The next day it proclaimed the abolition of the monarchy and the establishment of the republic.

In the second phase of the war (September 1792–April 1793), the revolutionaries got the better of the enemy. Belgium, the Rhineland, Savoy, and the county of Nice were occupied by French

armies. Meanwhile, the National Convention was divided between the Girondins, who wanted to organize a bourgeois republic in France and to spread the Revolution over the whole of Europe, and the Montagnards (“Mountain Men”), who, with Maximilien Robespierre, wanted to give the lower classes a greater share in political and economic power. Despite efforts made by the Girondins, Louis XVI was judged by the Convention, condemned to death for treason, and executed on January 21, 1793; Marie-Antoinette was guillotined nine months later.

In the spring of 1793, the war entered a third phase, marked by new French defeats. Austria, Prussia, and Great Britain formed a coalition (later called the First Coalition), to which most of the rulers of Europe adhered. France lost Belgium and the Rhineland, and invading forces threatened Paris. These reverses, as those of 1792 had done, strengthened the extremists. The Girondin leaders were driven from the National Convention, and the Montagnards, who had the support of the Paris sansculottes (workers, craftsmen, and shopkeepers), seized power and kept it until 9 Thermidor, year II, of the new French republican calendar (July 27, 1794). The Montagnards were bourgeois liberals like the Girondins but under pressure from the sansculottes, and, in order to meet the requirements of defense, they adopted a radical economic and social policy. They introduced the Maximum (government control of prices), taxed the rich, brought national assistance to the poor and to the disabled, declared that education should be free and compulsory, and ordered the confiscation and sale of the property of émigrés. These exceptional measures provoked violent reactions: the Wars of the Vendée, the “federalist” risings in Normandy and in Provence, the revolts of Lyon and Bordeaux, and the insurrection of the Chouans in Brittany. Opposition, however, was broken by the Reign of Terror (19 Fructidor, year I–9 Thermidor, year II [September 5, 1793–July 27, 1794]), which entailed the arrest of at least 300,000 suspects, 17,000 of whom were sentenced to death and executed while more died in prisons or were killed without any form of trial. At the same time, the revolutionary government raised an army of more than one million men.

<https://www.britannica.com/event/French-Revolution/Counterrevolution-regicide-and-the-Reign-of-Terror>

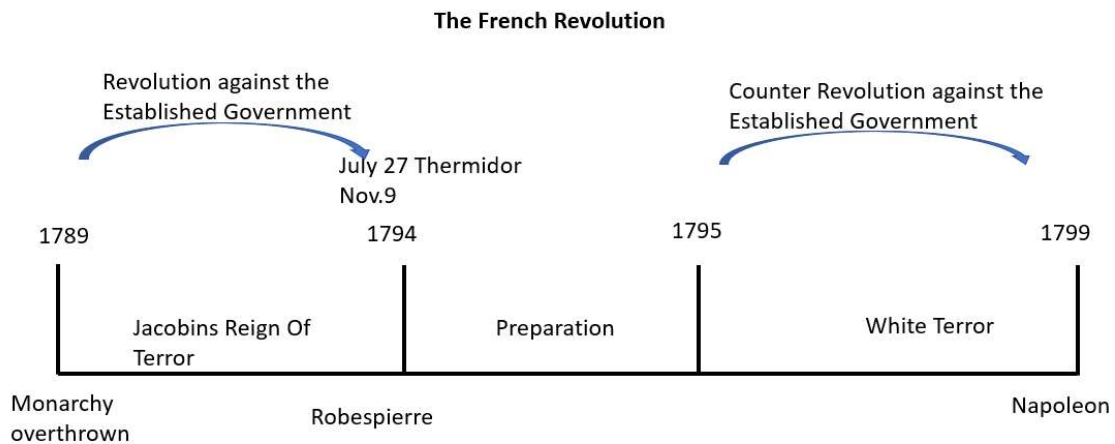
The White Terror was a period during the French Revolution in 1795, when a wave of violent attacks swept across much of France. The victims of this violence were people identified as being associated with the Reign of Terror – followers of Robespierre and Marat, and members of local Jacobin clubs. The violence was perpetrated primarily by those whose relatives or associates had been victims of the Great Terror, or whose lives and livelihoods had been threatened by the government and its supporters before the Thermidorean Reaction.

Thanks to this army, the war entered its fourth phase (beginning in the spring of 1794). A brilliant victory over the Austrians at Fleurus on 8 Messidor, year II (June 26, 1794), enabled the French to reoccupy Belgium. Victory made the Terror and the economic and social restrictions seem pointless. Robespierre, “the Incorruptible,” who had sponsored the restrictions, was overthrown in the National Convention on 9 Thermidor, year II (July 27, 1794), and executed the following day. Soon after his fall the Maximum was abolished, the social laws were no longer applied, and efforts toward economic equality were abandoned. Reaction set in; the National Convention began to debate a new constitution; and, meanwhile, in the west and in the southeast, a royalist “White Terror” broke out. Royalists even tried to seize power in Paris but were crushed by the young Gen. Napoleon Bonaparte on 13 Vendémiaire, year IV (October 5, 1795). A few days later the National Convention dispersed.

<https://www.britannica.com/event/French-Revolution/Counterrevolution-regicide-and-the-Reign-of-Terror>

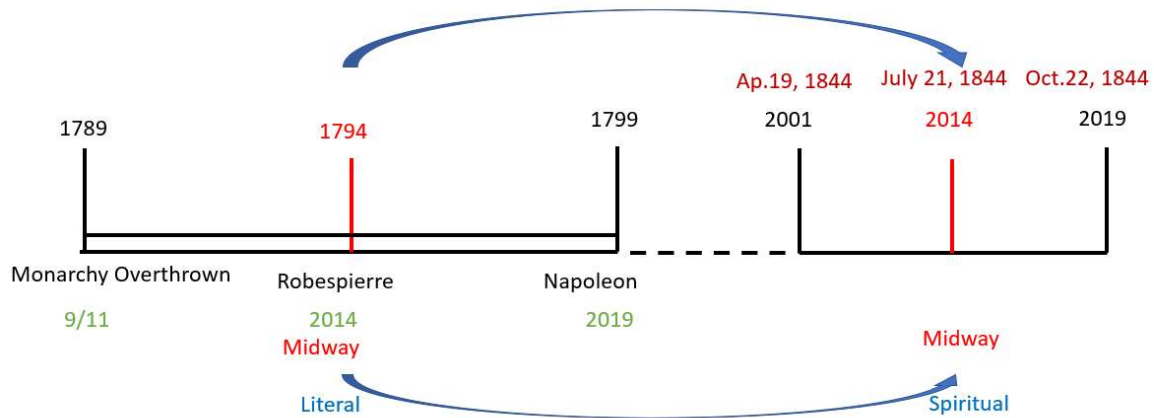
What can we learn from the white terror?

- Wave of violent attacks swept across the country
- The White Terror was essentially a series of uncoordinated attacks by local activists who shared common perspectives but no central organisation. – see the proud boys today.
- You have Kyle Rittenhouse, a 17-year-old young white man who killed 2 unarmed persons including a black man
- It is the rising up of the white supremacists endorsed by Trump because they support him.



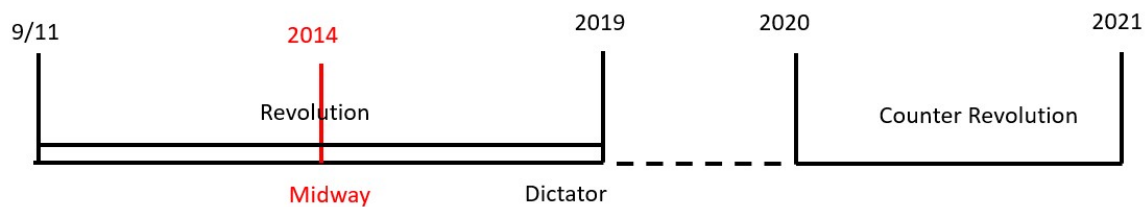
However, by taking the mid-point of 2014 and going back 220 years, we are going to arrive at this period of the French Revolution which we can juxtapose with that of the American Revolution in our dispensation.

The French Revolution



This middle point allows us to define the period of American revolution in our reform line. Thanks to the literal we understand that since 2001, the United States has been in the midst of a revolution that is broken down into two parts: a revolution and a counter-revolution. And that since 2001, the United States is becoming progressively a dictatorship. As a result, President D. Trump is called a dictator.

The American Revolution/Civil War



The revolution or civil war in which the United States finds itself is manifested by the Republican Party's desire to overthrow the government or institutions in place in the country. This country is a secular country where the separation of church and state is stipulated in the First Amendment to the Constitution. Yet, what has been happening before our eyes since 2001? Republicans want to abolish the 1st Amendment.

First Amendment to the U.S. Constitution: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

The External Line of Priests

What this line of the American revolution shows us is the will to overthrow the government in place. How does a country fight against itself? By striving to change the institutions. The United States have a system of government based on three branches:

- The legislative branch.
- The judicial branch.
- The executive branch.

The goal of the Conservative Protestants has not changed since the founding of the United States. Their goal is for the American nation to be a Christian nation, declaring itself to have a Christian religion recognized by the Government, with, at his head, state officers with values and strong moral and religious beliefs. It is through these different progressive steps undertaken by the Republican Party that the external line shows us:

- The implementation of the combining of Church/State: The Sunday Law.
- The fight for the minorities, immigration, homophobia, gender: Equality.
- The suppression of the freedom of citizens on social issues by advocating Christian principles as a standard.

The theme of this external line explains the steps of the combining of Church and State, with the question of Equality as a backdrop.

The conservative Protestants with their conservative Christian universities and their various associations like the "Moral Majority", the "Federalist society", or the "Tea Party" are actively working on the appointment of the new president and judges who will promote their political - social-religious ideologies in favor of a conservative Christian America.

The Federalist Society for Law and Public Policy Studies, most frequently called **the Federalist Society**, is an organization of conservatives and libertarians that advocates for a textualist and originalist interpretation of the United States Constitution. Founded in 1982, it is one of the nation's most influential legal organizations.[4][5]

The organization, whose ideals include "checking federal power, protecting individual liberty and interpreting the Constitution according to its original meaning", [2] plays a central role in networking and mentoring young conservative lawyers.[6] According to Amanda Hollis-Brusky, the author of *Ideas with Consequences: The Federalist Society and the Conservative Counterrevolution*, the Federalist Society "has evolved into the de facto gatekeeper for right-of-center lawyers aspiring to government jobs and federal judgeships under Republican presidents." [4] According to William & Mary Law School professor Neil Devins and Ohio State University professor Lawrence Baum, the administrations of Ronald Reagan and George W. Bush "aimed to nominate conservative judges, and membership in the Federalist Society was a proxy for adherence to conservative ideology." [7] The Federalist Society has played a key role in suggesting judicial nominees to President Donald Trump; it vetted President Trump's list of potential U.S. Supreme Court nominees and, as of March 2020, 43 out of 51 of President Trump's appellate court nominees were current or former members of the society.[8]

https://en.wikipedia.org/wiki/Federalist_Society

Conservative Christian America: The origin of the "wall of separation" concept came from Thomas Jefferson who used the phrase to reflect his understanding of the First Amendment's religious clauses during the struggle for religious liberty in Virginia, where taxes were levied to support the Anglican Church. The phrase and meaning was first used by the Supreme Court by

Justice Hugo Black, writing the majority opinion in *Everson v. Board of Education*, explaining that "[t]he First Amendment has erected a wall between church and state. That wall must be kept high and impregnable." Since then the Court has had to decide cases on how much separation was meant under the First Amendment's establishment clause, and whether the government can assist churches in any way. <https://mtsu.edu/first-amendment/article/886/wall-of-separation#:~:text=The%20origin%20of%20the%20%22wall%20of%20separation%22%20concept,taxes%20were%20levied%20to%20support%20the%20Anglican%20Church.>

The conservative bloc on the Supreme Court sees the promotion of religious rights as a legitimate way to push back on the socially liberal rulings of the court. For over 50 years, conservatives have railed against rulings that have established constitutional protection for contraception, pornography, nontraditional family arrangements, abortion and the rights of sexual minorities, including the right to same-sex marriage. <https://www.nytimes.com/2020/09/22/opinion/supreme-court-religion.html>

View also : <https://usa.church/the-first-amendment-is-for-christianity/>

One of the first steps in this process towards this new America was the electoral support for the 1980 nomination of R. Reagan, followed by the nomination of Bush father and son, and then that of D. Trump. These presidential victories are only a reflection of their strategy to achieve their ends.

It should be noted that the Republican Party's electoral base is composed of religious conservatives and mainly conservative Protestants and Catholics. These Protestants are convinced that America was given to them by God and that in order for the country to be under God's blessing, all immorality must be banished, the biblical patriarchal model must be applied. Their reading of the Bible is literal to literal which explains one of their ideologies of a white America and the gender difference in the family circle expressed by the patriarchal biblical system.

Reagan and the Conservative Christians: The Political Figures of Religious Conservativeism - In order to defend their worldview, conservatives rallied behind spokespersons for a new emerging Christian right from the 1980s onwards. President Ronald Reagan ushered in this new religious conservatism, which calmed down after the civic movements of the 1960s and 1970s. House spokesman Newt Gingrich and then George W. Bush successively countered Bill Clinton's liberal-progressive action. The first succeeded in blocking most of the initiatives of President Clinton, thanks to his parliamentary majority from 1994. The second was recognized for his evangelization of the White House, as evidenced by his prayers at the beginning of cabinet meetings and his biblical language to denounce the Axis of Evil from Saddam Hussein to Bashar Al Assad. <https://www.sciencespo.fr/cei/fr/oir/make-america-great-again-les-chretiens-conservateurs-entre-attraire-pour-trump-et-rejet-de-clinton>

Reagan was unabashed in his expressions of support for causes of the New Christian Right, though some noted that Reagan himself was not a regular churchgoer. But he stated his belief that all of the answers to America's problems could be found in the Bible. In his 1981 inaugural address he called for each inaugural day to be declared "a day of prayer." He frequently stated his opposition to abortion. In 1983 in a speech to the National Association of Evangelicals he

described the Soviet Union as an “evil empire,” casting the Cold War in starkly moral terms. He opposed the Equal Rights Amendment, which called for equal protection under the laws for women. The ERA died in 1982, despite polls showing that U.S. public supported it by a 2-to-1 margin. As a result, Reagan won reelection in 1984 by a landslide.

<https://classroom.synonym.com/the-role-of-evangelism-christianity-in-the-reagan-era-12086832.html>

Christian Rights : The Christian right or the religious right are Christian political factions that are characterized by their strong support of socially conservative policies. Christian conservatives seek to influence politics and public policy with their interpretation of the teachings of Christianity.[1]

The Christian right is notable for advancing socially conservative positions on issues including school prayer, intelligent design, embryonic stem cell research,[9] homosexuality,[10] temperance,[11] euthanasia, contraception, Christian nationalism,[12] Sunday Sabbatarianism,[13] sex education, abortion,[14] and pornography.[15] Although the term Christian right is most commonly associated with politics in the United States, similar Christian conservative groups can be found in the political cultures of other Christian-majority nations.

https://en.wikipedia.org/wiki/Christian_right

In 2001: After the attacks on the Twin Towers in New York, the enactment of the Patriot Act was a law aimed to spread surveillance under the pretext of tracking down terrorism. Individual freedoms were violated.

In 2009: It is the Year of Knowledge Increase. Trump moves from the Democratic Party to the Republican Party.

In 2012: It's Message Formalization: Cambridge Analytica's enters into the United States to create algorithms that will help monitor data from millions of Americans to identify their profiles in order to influence their votes and fuel their fears.

In 2014 : The Republican Party wins the Senate. And Mitch McConnell blocks any attempt by B. Obama in the nomination of judges. The judicial branch is taken over by the conservative Christian Right, including the Supreme Court.

The Republican Party purges the party by excluding centrists and moderates. Only the conservatives remain.

Trump tries his expressions: “Build the wall” and “Drain the swamps”.

In 2015: Trump announces his candidacy for the presidential elections.

In 2016: Trump is elected as President on November 8-9, 2016. This surprised and shocked the whole world.

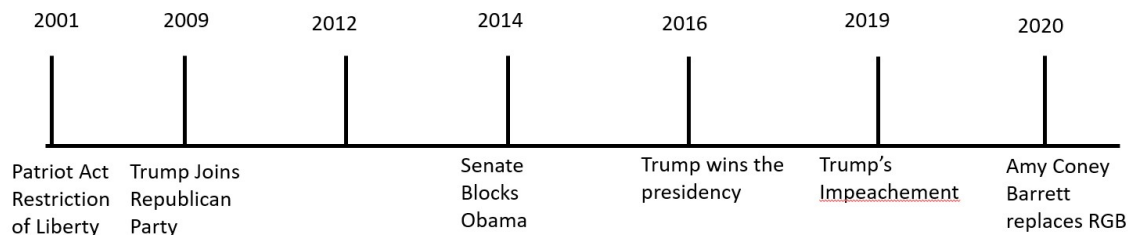
In 2018 : The Republican Party wins the Senate and the Democrats win the House of Representatives in the midterm elections. This allows Trump to continue appointing conservative Christian judges who will help change the face of America.

In 2019: since his election, Trump has appointed 160 Conservative judges.

Under the U.S. Constitution, the President appoints Supreme Court justices and federal judges for life. It is then up to the Senate to confirm this choice by a vote. During the 2016 campaign, Trump won the support of the traditional Conservative electorate by promising to appoint judges who are true to their values. Since his nomination, thanks to the Republican majority in the Senate, he has obtained the confirmation of 160 judges, including two in the Supreme Court, out of 860 positions, according to the official site Federal judicial center. The president has chosen young and well-rounded candidates from the conservative Federalist Society, ensuring that he will leave a mark on his country's justice system beyond his term of office.

In 2020 : Trump appoints the substitute judge for Ruth Bader Ginsburg (RBG), who died on September 18, 2020, the very conservative Amy Coney Barrett. She was sworn in this week. The advantage is now given to conservative Republican judges 6-3. Indeed, issues related to Equality, Freedom, which shapes American society will be decided not on the inalienable rights of individuals and the Constitution, but on the Christian and moral values of these conservative Christian judges who are mostly sexist, nationalist, and homophobic.

The External Line



The Repeating pattern

All these lines allow us to locate ourselves in time and to better understand the actions and decisions taken by the Trump Administration and the Republican Party.

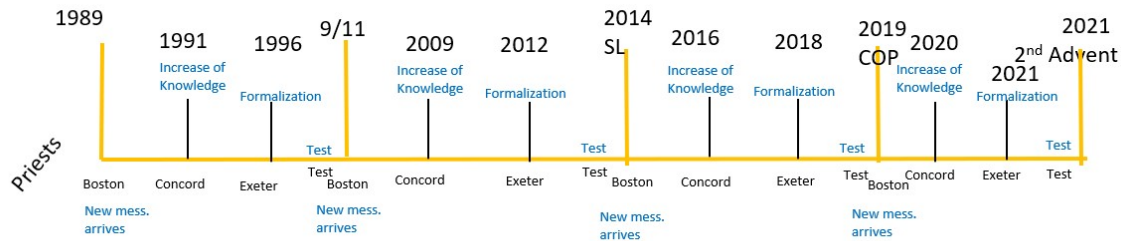
At this stage of the study, what remains for us to do is to take the structure "Boston, Concord, Exeter, Test" or in other words " Unsealing of a message, Increase of Knowledge , Formalization of the Message and COP" and juxtapose it in the line of the Priests.

We understand that in each of the four dispensations, the same repeating pattern is reproduced, which allows us without a shadow of a doubt to be informed about the sequence of events that will take place in the next dispensation. We know that a message will arrive that will swell in a loud cry. This message is unsealed or arrives in Boston, then we will have a Increase of Knowledge. This message is usually well received, but at its formalization, this message crushes us, because it requires both the Movement and each Priest to renounce their cherished sins or our way to think and act. To give up on our preconceived ideas will allow us to move to the next dispensation and better reflect the character of God,

We know that in each dispensation we will have:

- A test on the organization.
- A message that is at first innocent and then, when formalized, will require a change of mindset (spiritually and intellectually) in each of us.

The Line Of The Priests



We all knew in 2019 that the increase of Knowledge would come in 2020. Our expectation was to recognize this message and when it would arrive. Last June, Elder Tess announced in one of her videos that one of the tests of this dispensation is about the subject of the organization. The organization is a delicate subject because it touches on Equality between Men and Women, but also on Sexism and Nationalism.

In the field of Nationalism:

Are we ready to accept an international organization that dictates our actions at a local level? Are we going to claim our national right from a decision taken at the level of international leadership? The USA are facing the same dilemma on certain laws made at the federal level or at the Supreme Court: Does the federal state have the right to impose a federal law on a state? Does the state have the right to exercise its freedom in relation to the federal law? We were able to see the whole problem in the cases of *Obergefell v. Hodges*. How do we treat women in positions of responsibility, how do we behave in our fraternal relationships?

Obergefell v. Hodges, 576 U.S. 644 (2015) (/ˈɒbərɡəfəl/ OH-bər-gə-fel), is a landmark civil rights case in which the Supreme Court of the United States ruled that the fundamental right to marry is guaranteed to same-sex couples by both the Due Process Clause and the Equal Protection Clause of the Fourteenth Amendment to the United States Constitution. The 5–4 ruling requires all fifty states, the District of Columbia, and the Insular Areas to perform and recognize the marriages of same-sex couples on the same terms and conditions as the marriages of opposite-sex couples, with all the accompanying rights and responsibilities.[2][3]

Between January 2012 and February 2014, plaintiffs in Michigan, Ohio, Kentucky, and Tennessee filed federal district court cases that culminated in *Obergefell v. Hodges*. After all district courts ruled for the plaintiffs, the rulings were appealed to the Sixth Circuit. In November 2014, following a series of appeals court rulings that year from the Fourth, Seventh, Ninth, and Tenth Circuits that state-level bans on same-sex marriage were unconstitutional, the Sixth Circuit ruled that it was bound by *Baker v. Nelson* and found such bans to be constitutional.[4] This created a split between circuits and led to a Supreme Court review.

Decided on June 26, 2015, Obergefell overturned Baker and requires all states to issue marriage licenses to same-sex couples and to recognize same-sex marriages validly performed in other jurisdictions.[5] This established same-sex marriage throughout the United States and its territories. In a majority opinion authored by Justice Anthony Kennedy, the Court examined the nature of fundamental rights guaranteed to all by the Constitution, the harm done to individuals by delaying the implementation of such rights while the democratic process plays out,[6] and the evolving understanding of discrimination and inequality that has developed greatly since Baker.[7] [https://en.wikipedia.org/wiki/Obergefell v. Hodges](https://en.wikipedia.org/wiki/Obergefell_v._Hodges)

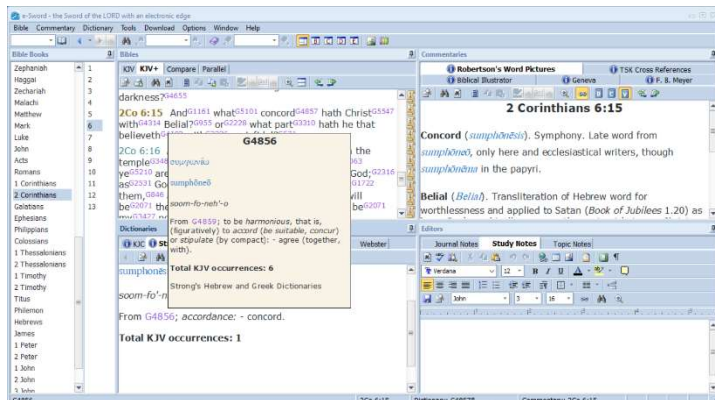
Lexington and Concord

We focus on the Equality Test, the Church/State coming together, and the Increase of knowledge waymark, also called "Concord".

But first we will define the word "Concord". To find the definition of the word we will look at how this word is used in the Bible. The word "concord" is found only once in the Bible and it is used by the apostle Paul in these terms:

2 Corinthians 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

If we stay within the structure of the verse to understand its definition, the word "concord" means "to be in agreement with someone" or to be in harmony.



The word Strong is G4857 derived from the word G4856 which confirms the biblical definition: to be in harmony, to tune.

In this word, we find the idea of unity between two parties for the same cause, the same idea.

There is perfect order in heaven, perfect concord and agreement. If parents so neglect to bring their children under proper authority here, how can they hope that they will be considered fit companions for the holy angels in a world of peace and harmony? {CG 229.3}

With the study of the mid-point, we went back to the line of the American civil war in 1863. We are going to look for the literal application of the word "concord" in the American Revolution, since the midpoint of the American Revolution indicates 2014, showing us that since 2001 we have been in the heart of an American revolution from a spiritual point of view.

The first mention of the word "concord" in the context of the American Revolution brings us back to the date of 1775. This date indicates the first American Revolution. What is the context?

In the beginning the United States were comprised of 13 British colonies. The Americans wanted their freedom because the British government imposed heavy taxes on them and refused to give them the right to vote in the British Parliament. They decided to rebel, and the first revolution took place under the cover of Equality: the right to enjoy the inalienable rights given by God, namely:

- The pursuit of happiness.
- Freedom.
- Life.

If a government does not put itself at the service of the people, the people have the right to rebel (Declaration of Independence 1776). That whenever any Form of Government becomes destructive of these ends, it is the [Right of the People to alter or to abolish it](#), and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

How did this conflict start? If we go back to our study on revolutions, we explained that the period of revolutions has two phases:

- A revolution or civil war.
- A counter-revolution.

In 2020 begins Concord or the Increase of Knowledge To understand what happened in the alpha history, we go back in history using another prophetic period. This time we will use the number **245**, which is only half of the prophetic period of 490 years. This subtraction brings us to the date of 1775 (*Lexington: 490 half 245 brings us to 1775 (2020 - 245 = 1775)*)

However, if we do not wish to use numbers, we can just as easily go back to the origin of the word "Concord" and we will discover the same thing. This is not numerology! We are applying the principles of teaching in parables, which consists in taking the characteristics of an alpha history and applying them to the omega history of our dispensation.

By going back in history or going back to the origin of the word "Concord" we will discover that a battle took place in 1775 in the cities of Concord and Lexington. These two cities are American cities that were under the control of the British Empire.

The Battles of Lexington and Concord, fought on April 19, 1775, kicked off the American Revolutionary War (1775-83). Tensions had been building for many years between residents of the 13 American colonies and the British authorities, particularly in Massachusetts. On the night of April 18, 1775, hundreds of British troops marched from Boston to nearby Concord in order to seize an arms cache. Paul Revere and other riders sounded the alarm, and colonial militiamen

began mobilizing to intercept the Redcoat column. A confrontation on the Lexington town green started off the fighting, and soon the British were hastily retreating under intense fire. Many more battles followed, and in 1783 the colonists formally won their independence.

...The British then continued into Concord to search for arms, not realizing that the vast majority had already been relocated. They decided to burn what little they found, and the fire got slightly out of control. Hundreds of militiamen occupying the high ground outside of Concord incorrectly thought the whole town would be torched. The militiamen hustled to Concord's North Bridge, which was being defended by a contingent of British soldiers. The British fired first but fell back when the colonists returned the volley. This was the "shot heard 'round the world" later immortalized by poet Ralph Waldo Emerson. (Emerson was not the only artist moved to depict the battle; painter Amos Doolittle, known as "The Revere of Connecticut," created four celebrated engravings of the Battles of Lexington and Concord.)

<https://www.history.com/topics/american-revolution/battles-of-lexington-and-concord>

In this first revolution, Americans are fighting for their freedom, equality, and to overthrow the government in place that does not respect their rights. In our dispensation we see the same thing, the same struggle: the right to Equality. In the literal, the first shot was fired in Concord = Increased Knowledge that resounded throughout the world. We should ask ourselves the question: in 2020, what was the shot, spiritually speaking, that was fired and was heard around the world?

Everyone remembers that date: that shot heard on May 25, 2020 by G. Floyd "I can't breathe" sounded and caused a tidal wave both in the United States and around the world. The words "I can't breathe" had been uttered before, yet they had not caused this global uproar and protest around the globe. But the American people were ready to say stop the injustices, stop the inequalities. It is this saturation, this desire for change that has provoked these global manifestations.

Tens of thousands of people gathered Saturday in cities from Australia to Europe, to express anger over the death of George Floyd and to demand an end to racial discrimination in a sign that the Black Lives Matter movement is going global.

<https://www.nydailynews.com/news/ny-george-floyd-protests-go-global-20200606-ps2wyi4dgfftjg2pf4fvzicnty-story.html>

see also : <https://www.cnn.com/2020/06/01/world/george-floyd-global-protests-intl/index.html>

See also : "Black Lives Matter" has become a global rallying cry against racism and police brutality <https://www.vox.com/2020/6/12/21285244/black-lives-matter-global-protests-george-floyd-uk-belgium>

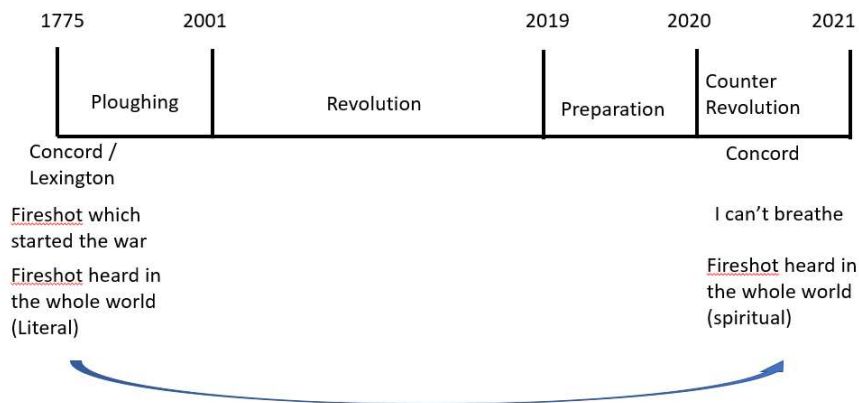
"I can't breathe" pronounced by G. Floyd dying in front of the cameras and heard by the whole world. These words of agony and anguish taken up by the Black Lives Matter Movement represent the spiritual "Concord" - the cry that resounded globally marking the Increase of Knowledge (RK) in our external line of Priests on May 25, 2020.

Now, we understand that the concord waymark spans from May 25, 2020 to September 29, 2020.

We have the death of George Floyd on May 25, 2020. Then we have the death of John Lewis on July 17, 2020. Followed by the actor Chadwick Boseman on August 28., 2020. Then RBG on September 18, 2020 and Finally the Australian singer and feminist activist Helen Reddy on September 29, 2020.

All these deaths force the world to see where they stand in terms of their ideologies and especially regarding racism and sexism. Do they follow (priests included) Trump's ideologies, or do they follow the everlasting gospel? Two groups of people are being developed before our eyes. All being directed by external events.

Concord and Lexington



Black Lives Matter : is a decentralized political and social movement advocating for non-violent civil disobedience in protest against incidents of police brutality and all racially motivated violence against black people.[2][3][4][5][6] While there are specific organizations like the Black Lives Matter Global Network that label themselves simply as "Black Lives Matter", the Black Lives Matter movement is comprised of a broad array of people and organizations. The slogan "Black Lives Matter" itself remains untrademarked by any group.[7] The broader movement and its related organizations typically advocate against police violence towards black people as well as for various other policy changes considered to be related to black liberation.[8]

In July 2013, the movement began with the use of the hashtag #BlackLivesMatter on social media after the acquittal of George Zimmerman in the shooting death of African-American teen Trayvon Martin 17 months earlier in February 2012. The movement became nationally recognized for street demonstrations following the 2014 deaths of two African Americans, that of Michael Brown—resulting in protests and

unrest in Ferguson, Missouri, a city near St. Louis—and Eric Garner in New York City.[9][10] Since the Ferguson protests, participants in the movement have demonstrated against the deaths of numerous other African Americans by police actions or while in police custody. In the summer of 2015, Black Lives Matter activists became involved in the 2016 United States presidential election.[11] The originators of the hashtag and call to action, Alicia Garza, Patrisse Cullors, and Opal Tometi, expanded their project into a national network of over 30 local chapters between 2014 and 2016.[12] The overall Black Lives Matter movement is a decentralized network of activists with no formal hierarchy.[13]

The movement returned to national headlines and gained further international attention[14] during the global George Floyd protests in 2020 following the killing of George Floyd by Minneapolis police officer Derek Chauvin. An estimated 15 million to 26 million people, although not all are members or part of the organization, participated in the 2020 Black Lives Matter protests in the United States, making Black Lives Matter one of the largest movements in United States history.[15] The movement has advocated to defund the police and invest directly into black communities and alternative emergency response models.[16]

The popularity of Black Lives Matter has rapidly shifted over time. Whereas public opinion on Black Lives Matter was net negative in 2018, it grew increasingly popular through 2019 and 2020.[17] A June 2020 Pew Research Center poll found that the majority of Americans, across all racial and ethnic groups, have expressed support for the Black Lives Matter movement.[18]

https://en.wikipedia.org/wiki/Black_Lives_Matter

The Omega of Ancient Israel

Christ's Experience

The line of Christ was developed before our COP (September 2019) which gave us another witness to know what to expect in this new dispensation 2019-2021.

This line showed us that we should not expect to receive a new message, but that the message of Equality would be repeated and expanded in the dispensation of the Harvest.

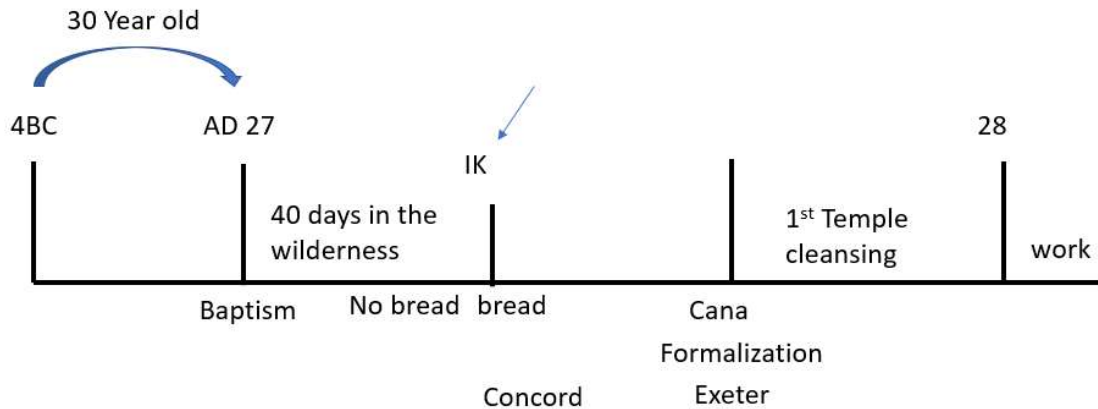
To date we don't have all the information on this line (*what does Cana represent for us, the 1st temple cleansing?*) but we have the structure.

This line illustrates Christ's experience as a Priest. This on a spiritual level identifies each of the Priests of the Movement.

Through this line, we knew that we would have to live an experience in the wilderness for 40 spiritual days. The danger for the Movement during those 40 days was to take a false message of Equality, which would have impacted our mission to the Levites and the Nethinims.

Temptations came by misrepresenting the lines and by presenting a message of moral liberalism or understanding a message expressing a false equality contrary to what was shared by our elders. The idolatry that many are facing wanting to give a false image of the movement.

Christ's Experience



During these 40 days, we have benefited of numerous studies dealing with the repetition and enlargement of the messages of Equality and of the Sunday Law as we move forward on both the line of the Priests and that of the 144,000.

We were not left without a compass in this new dispensation. Long before its beginning, the Lord had already revealed to us what would happen on a general level but not in detail.

The Experience Of the Disciples

We also had the line of the disciples' experience which shows us our experience as Priests and first group called.

Before the Cross, on the evening of the Easter supper, Jesus announces his death and resurrection to the disciples. He warns them that after His death, His disciples should join Him in Galilee.

Matthew 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
26:32 But after I am risen again, I will go before you into Galilee.

But it was difficult for the disciples to understand His words because they were not free from their false understanding of the kingdom of God. They still hoped that Jesus would be that glorious King who establishes His kingdom in Israel.
Afterwards, they joined Him in Galilee where Jesus teaches them for forty days, repeating the same message that He had communicated to them during His three and a half year ministry with them.

Matthew 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

28:17 And when they saw him, they worshipped him: but some doubted.

The episode of the Cross, crushed them down and they are greatly disappointed and discouraged. But Jesus sends them messages of encouragement through several women and disciples.

After the Cross and Resurrection, Jesus joined them and encouraged them by teaching them for 40 days about the nature of His kingdom and their mission.

Acts 1: 2, 6, 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of God:

1:4 And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me.

1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

At the end of this period, the disciples asked him again if now is the time for Jesus to establish His kingdom on earth. This shows that at the end of these 40 days with Jesus, the disciples still do not understand the message of God's kingdom.

So it is with us, we still do not understand the message of Equality, which is why we are in danger. Then Jesus goes up to heaven. As the disciples watch him ascend, angels tell them: that Jesus will return in the same way...

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

1:11 Which also said, **Ye men of Galilee, why stand ye gazing up into 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.**

This separation, the priests experienced it when the COVID-19 separated us from our leaders. After the camp-meeting in Portugal, we can no longer see them in person but only through zoom meetings.

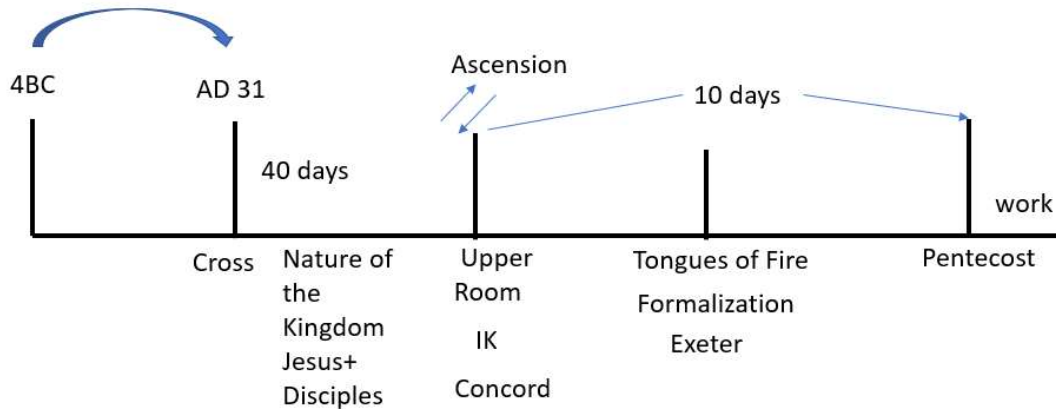
After this separation, they go into the Upper Room (where for 10 days they study the prophecies, pray and are in concord. This is the message that unites them. Then they experienced the tongues of fire and immediately begin the work of Pentecost - the harvest of souls.

1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

1:13 And when they were come in, they went up into an **upper room**, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James [the son] of Alphaeus, and Simon Zelotes, and Judas [the brother] of James.

1:14 These all continued with **one accord** in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The Disciples' Experience



What is the event that marks the Increase of Knowledge in the internal line of the Priests? It starts when the message of the Apis Bull is given in Australia in May 2020 after the lockdown begins. It is taught again early October for the second time. In this time period we have to come in unity in the message and remove all traits of sexism and racism. The subject of Idolatry bookends the increase of knowledge which has further implication. One being the false freedom that many try to incorporate in the message.

Since August-September Elder Tess gave us clue about what it would be. During the last camp meeting, the emphasis is on organization and the message of Equality. Elder Parminder stated that the experience of the Upper Room will not be the same as the disciples', it will be different from what we imagined - a spiritualistic emulation or emotions among Priests but instead a unity of heart and mind in the message of equality and the recognition of our leaders. Since September, we have all been experiencing world camp meeting during which we are all gathered around the same message and the same organization, at the same time. Soon, the increase of knowledge will be formalized, but we are all united around the same message thanks to the organization of these camp meetings via zoom. This is a sign for the Priests because it is the first time that this is happening within the Movement.

This experience of unity in the Upper Room will be based on our acceptance of the organization and the message of Equality. The manifestation of our faith in what the lines show us and our practice in what they teach us, will determine the success of our experience in the Upper Room and the success of our test for this dispensation.

To conclude: The reform line shows us how near the coming of Jesus Christ is, and the role we will have to play in the end of the Great Controversy. The whole heavenly host is watching us, the worlds that have not known sin. What a great privilege God grants us by entrusting into the hands of frail men and women who are willing to collaborate with Jesus and the angels, the end of this world's history! The success of our mission is assured, but God expects each one of us to invest the maximum of our abilities. The beauty, the harmony of the lines, the repetition of past history, the depth of the message carry God's signature. We hope that God's love will be seen by all through the lines of reform and the way He leads us. For this reason, we encourage all Priests to persevere in study in order to be strengthened in the reform lines, which are a symbol of Christ's work in the life of each one.

We are to get ready for the great day of God by carrying out in the daily life the perfect principles presented to us in the life of Christ. We are called by Him to be His representatives. We are God's children. By spiritual adoption we become His sons and daughters. We are to live in conformity to His will, representing Him in life and character. { TDG 372.5}

Perfect conformity to the will of God is the condition of which eternal life is given.... May the Lord bless you, my brother and sister, and lead you, through a knowledge of His Word, to a perfect understanding of His will concerning you.—Letter 96, December 29, 1911, to Mrs. J. J. Gravelle, a lay sister in North Dakota. { TDG 372.6}