



Lesson 86

Revisiting Christ's Line

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The Omega history of Ancient Israel is the most similar line to our history. The experience of Christ and the disciples in that time, and what was happening in this Movement at the paralleling waymarks are very similar. In this lesson we are going to be reviewing the entire history of the Omega of Ancient Israel, as we will be teaching it to the Levites soon and the entire line hasn't been taught recently.

The Layout of the Omega Lines

How Christ's line is like ours

The Omega history of Ancient Israel is identical to the Omega history of Modern Israel. The Omega history of Modern Israel has four reform lines: one major line and three fractals. The major line is the line of the 144,000 which starts at the very beginning, the Time of the End in 1989, and goes to the very end, the Second Advent. The first fractal line is the line of the Priests. It too starts at the very beginning but it ends at the formalization of the second dispensation on the line of the 144,000- 2021. The second fractal line is the line of the Levites. It starts at the second major waymark of the 144,000's line and ends at the middle waymark on the big line- the Sunday Law. The third and final fractal line is the line of the Nethinims. It begins in 2014, a waymark that doesn't even exist on the 144,000's line and ends at the Close of Probation- the second to last waymark on the big line. The history of Ancient Israel follows this same exact pattern. It has four reform lines: one major line and three fractals. The major line begins at the very beginning and goes to the very end. The first fractal, the line of the disciples, also starts at the very beginning but ends in the second dispensation of the major line. The second fractal, the line of the Jews, begins at the second waymark on the major line and ends at the middle waymark on the major line. And finally the third reform line, the line of the Gentiles, begins at a waymark that isn't on the major line and ends at the second to last one. Both of the Omega histories of Israel have one major line and three fractals.

First Half of the Lines

Christ's birth to the beginning of John's work

The first waymark in the history of the Omega of Ancient Israel is 4 BC; which is the first waymark on the big line and the first fractal. That is their Time of the End. In that year both Christ and John the Baptist were born. This begins the history of the last week, or seven years, of the Jews as a nation (according to Daniel 9). The week doesn't start until AD 27 but 4 BC is still an important date. We mark 4 BC as the Time of the End for the Omega history of Ancient Israel because it is the beginning of that history, or the beginning of the end of the Jewish nation as God's people. So, 4 BC parallels 1989 on the line of the 144,000 (and the Priests)- they are both the Time of the End. After 4 BC the next waymark doesn't happen until 30 years later. John began his ministry when he was 30 years old just like Christ, because he was a descendant of Aaron. The beginning of his ministry we mark as 1996 in our time, when this message was formalized and began to be spread in the Time of the End magazine. John beginning to preach in the Spring of AD 27 typifies that year. So the first dispensation on the line of the Omega history of Ancient Israel covers thirty years: from the birth of John the Baptist and Jesus to the beginning of the ministry of John.

Christ's baptism to the marriage at Cana

The second dispensation in the Omega of Ancient Israel begins at the Baptism. The beginning of the work of John, is the formalization for the first dispensation on both the big line (in Christ's time) and the disciples' line. That paralleled the Time of the End magazine in 1996 which is the formalization for the first dispensation on both the 144,000's line and Priests' line. The next waymark is Christ's baptism at 30 years old in AD 27. It was the end of the first dispensation and beginning of the second dispensation on both the big line (in Christ's time) and the disciples' line. Christ's baptism parallels 2001 which is also the end of the first dispensation and the beginning of the second dispensation on the 144,000's and Priests' line. One reason why the baptism parallels 2001 is because at the baptism, Christ was confirmed to be the son of God by the dove, and in 2001, this Movement had confirmation prophecy was being fulfilled in our time with the beginning of the third woe by Islam on 9/11. All dispensations have an increase of knowledge and formalization. The increase of knowledge after the baptism on the disciples' line was the end of the 40 days (which began at the baptism) Christ spent in the wilderness. At the end of those days, the angels gave Christ something to eat- we know based on Revelation 10 that when a prophet eats, it symbolizes them receiving a message they must prophesy; so Christ receiving bread can represent receiving a message- an increase of knowledge. This parallels the increase of knowledge on the Priests' line in 2009, when this Movement received the 2520 which it later had to prophesy. The next waymark that comes after the increase of knowledge is the formalization. After the end of the 40 days, Christ went to the marriage at Cana. The word formalize means to give something a definite shape or form, it also means to give formal approval or acceptance of something. At the marriage at Cana, everyone could officially accept or "approve" of Christ when he demonstrated his power to do miracles; this is the formalization on the disciples' line. This parallels the formalization on the Priests' line in 2012 when this Movement, like Christ, demonstrated its power by predicting future events that later came to pass, just not in the same exact way we expected. This is when this Movement prophesied the message it had eaten at the increase of knowledge. When we say "the increase of knowledge or formalization on the

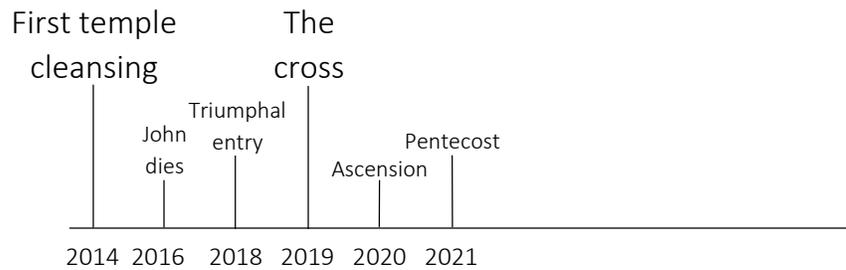
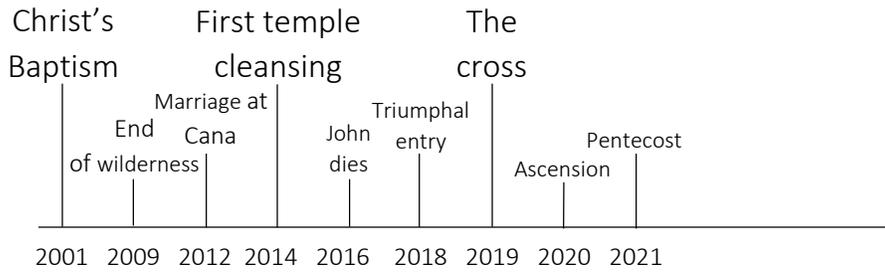
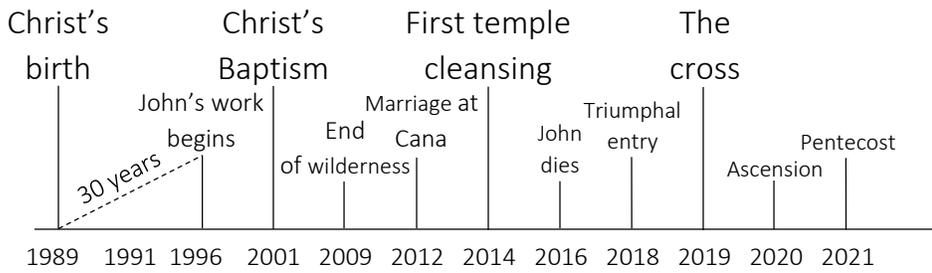
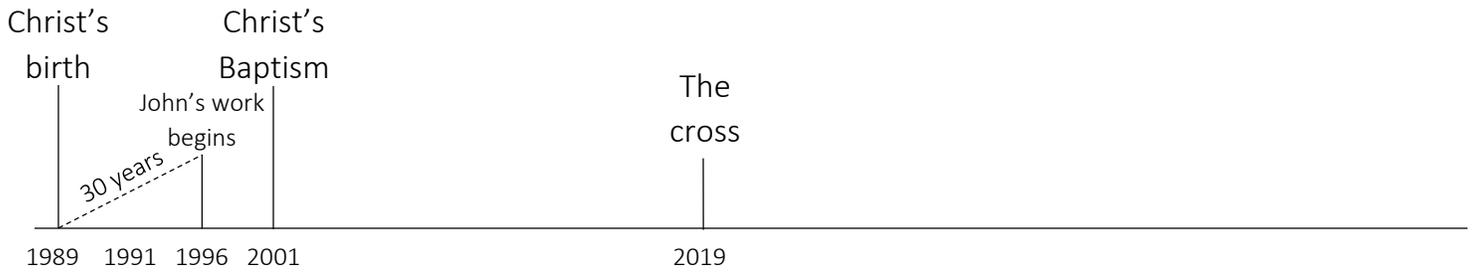
disciples/priests/144,000/big line in Christ's time (the line that parallels our 144,000's line)", we mean the increase of knowledge or the formalization in the current dispensation we are looking at, because there are more than just one. The increase of knowledge and formalization on the big line in Christ's time aren't the same as the ones in this dispensation on the disciples' and Priests' line; we'll look at what those waymarks are when we talk about the Cross. So, the second dispensation on the big line in Christ's time and disciples' line, perfectly parallels the second dispensation on the 144,000's and Priests' line. This second dispensation on the disciples' and Priests' line is also the first dispensation on the Jewish Church's line in Christ's time, and the Levites' line in our time.

First temple cleansing to triumphal entry

The third waymark on the line of the disciples, the second waymark on the line of the Jewish church, and the first waymark on the line of the Gentiles is the first temple cleansing. "And the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." John 2:13-15. The first temple cleansing lines up with 2014 because when Jesus cleansed the temple, He was presenting Himself as the new leader; in 2014, the leadership changed from Elder Jeff to Elder Parminder. And like in all dispensations, there are two little waymarks that follow. The first is when John the Baptist is killed. "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison." Matthew 14:6-10. John the Baptist's murder lines up with 2016. They are both the increase of knowledge. The second little waymark is the triumphal entry. "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12:12,13. The formalization in the dispensation that began in 2014 is the Midnight Cry and the people "cried" when welcoming Jesus to Jerusalem. So, the three waymarks in that dispensation are the first temple cleansing, John the Baptist's murder, and the triumphal entry. Those events line up with 2014, 2016, and 2018, respectively.

The Cross to Pentecost

The next major waymark in the time of Christ is the crucifixion. This happened, as we know, in AD 31. The Cross is not a major waymark on the big line of the Omega history of Ancient Israel, but the Cross is a major waymark on all three fractals. The first group in the Omega of Ancient Israel is the twelve disciples and Christ; the Cross was a major event for them. It was the major test for the disciples. The Cross symbolizes 2019 which was the close of probation for the Priests- the first group. We can see it as the close of probation for Judas. The Cross is also the increase of knowledge in the second dispensation on the big line of the Omega of Ancient Israel. After the Cross there were two little waymarks- just like in every dispensation. The first is the ascension of Christ, forty days after the resurrection. This ascension marks an increase of knowledge for the disciples because Christ tells them of the Second Advent and angels tell them a little about what the Second Advent will be like. The ascension parallels 2020 (the increase of knowledge) on the Priests' line. The next small waymark is the day of Pentecost. Then the disciples received a large outpouring of the Holy Spirit and they were given a greater understanding of the Bible, this was their formalization. That parallels the formalization of the message that will happen this year (2021) for us Priests. Those three waymarks (the Cross, the ascension, and the outpouring of the Holy Spirit on Pentecost) happened in the last dispensation of the first group in the Omega history of Ancient Israel: the disciples.



Second Half of the Lines

Pentecost

The next dispensation began with Pentecost. We have seen how the Cross, the ascension and Pentecost, were in the last dispensation for the disciples' fractal, the third dispensation in the Jew's fractal, and the second on the Gentile's fractal. We also saw that the Cross was the increase of knowledge in the second dispensation on the big line in Christ's time. The day of Pentecost in AD 31 is split into two waymarks. The first waymark was when the disciples received the Holy Spirit, which we saw parallels the formalization in that dispensation. The next dispensation begins with the waymark Pentecost, but not the time of day we looked at, this Pentecost was later in the day when the disciples began to take the message to the Jewish Church. The Bible does say that there were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, and so on, so it might seem like that these people were Gentiles. But we have to remember that the only reason these people were in Jerusalem is because they had traveled there to celebrate Pentecost. Gentiles didn't celebrate Jewish holidays, therefore, these people had to be Jews. So this second half of Pentecost was when the disciples took the message back to the church. The second half of Pentecost parallels 2021. Pentecost and 2021 both begin a dispensation and end one. Pentecost ended the dispensation that began at the Cross, and 2021 ended the dispensation that began in 2019. We don't currently know the increase of knowledge and formalization in the dispensation that began at Pentecost, so we don't know what they parallel after 2021. Also, Pentecost is the formalization in the second dispensation (the one that began at Christ's baptism) on the big line in Christ's time. So, the dispensation that began on Pentecost, isn't on the disciples' fractal just like the dispensation after 2021 won't be on the Priests' fractal, but it is the fourth dispensation on the Jewish Church's fractal, and it parallels the fourth dispensation on the Levites' fractal. It is also the third dispensation on the Gentile's fractal, and it parallels the third dispensation on the Nethinims' fractal.

Stoning of Stephen

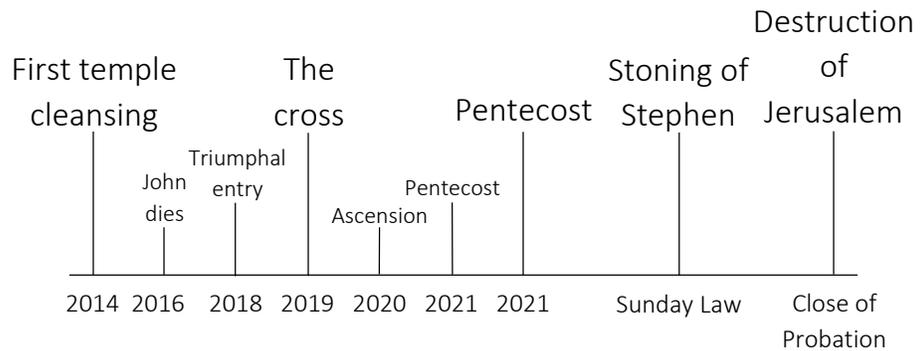
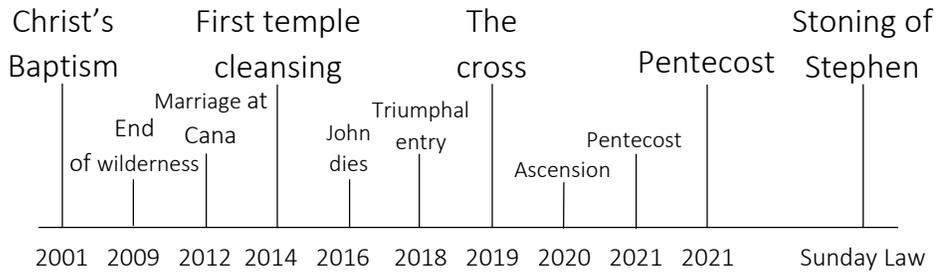
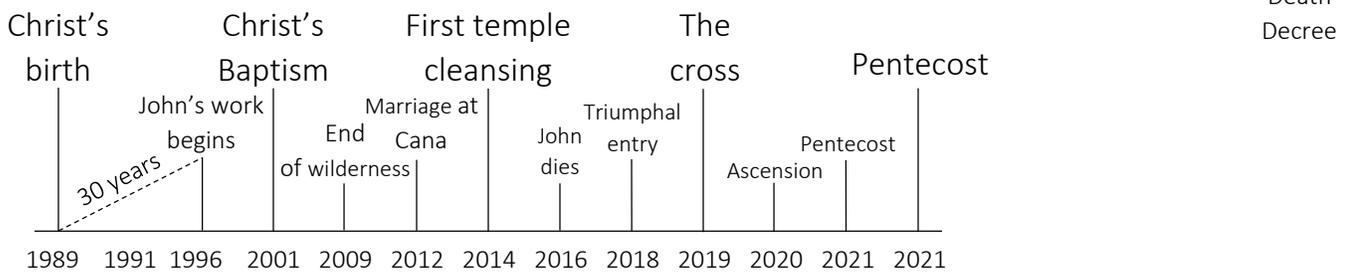
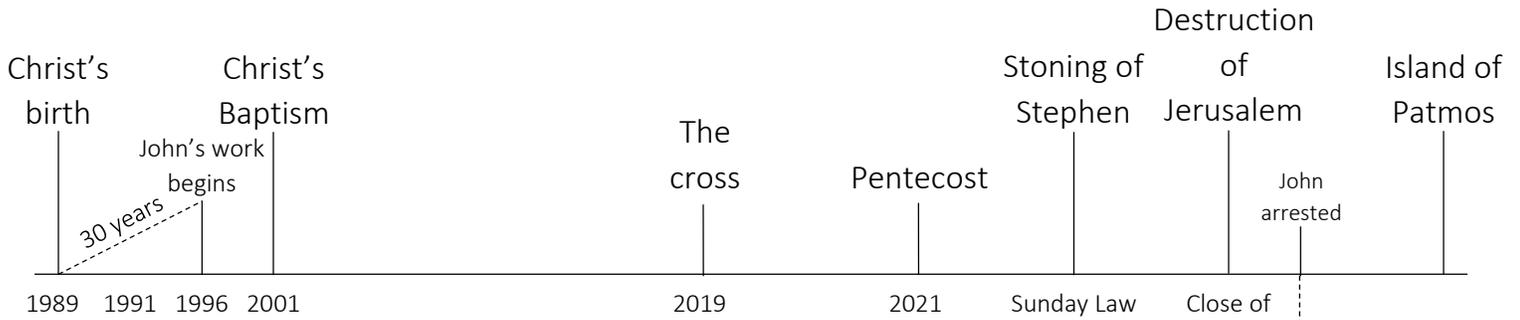
The last waymark on the second fractal line and the middle waymark on the big line is AD 34- when Stephen was stoned. "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:57-60. Like all the dispensations before it, there have to be two little waymarks afterward but we don't know the specific events, yet. However, we do know that AD 34 lines up with the Sunday Law because it was after that that the disciples began taking the message to the Gentiles. It is at the Sunday Law when we take the message to the Nethinims.

Destruction of Jerusalem to John arrested

The close of probation in the time of the Omega history of Ancient Israel was AD 70. In AD 34 the Jews as a nation had fully rejected the gospel, but the close of probation was not until years later. Before their close of probation many more people heard the message of the gospel, Paul said that the gospel “was preached to every creature which is under heaven;” Colossians 1:23. We know that after the Sunday Law we take the message to the world until the Close of Probation, that is typified by the disciples taking the message to all of the then known world before AD 70. In AD 70, Jerusalem was destroyed by Titus the son of the emperor of Rome- Vespasian. The Jews had become very violent, unruly, and stubborn after AD 34 so Titus had come and quelled some of their revolts. At Passover in AD 70 Jerusalem was besieged by him, yet the stubborn Jews would not surrender. So the Roman army eventually got in the city, destroyed the Temple, and took some Jews captive. But most of the Jews in Jerusalem were killed or died in the famine that occurred during the siege. No Christians died because they had left the city (after AD 66) like Jesus told them to. Ellen G. White says that the destruction of Jerusalem is a shadow of what will happen when probation is closed. So AD 70 is the Close of Probation for the big line in Christ’s history. It parallels the Close of Probation on the 144,000’s line. After the Close of Probation there is a death decree. John the disciple was the last living of the twelve disciples and the Jewish leaders did not like him because he continued to preach. He was old, and because of the Jews he was tried by a Roman emperor while they falsely accused him. He was then thrown in a big cauldron of boiling oil- but he did not die. The emperor tried to kill him but could not, that was the death decree. He was then banished to the island of Patmos instead. This happened after AD 70, and AD 70 was the Close of Probation on the big line of the Omega of Ancient Israel.

Second Advent

The last waymark that ends the last dispensation on the big line in Christ’s time, and the 144,000’s line, is the Second Advent. While banished on the island of Patmos, in AD 100, John the revelator saw a vision. He saw Christ’s Second Advent, the new earth, and many beasts and symbols. John’s vision of the Second Advent is what we mark as the Second Advent on the big line in Christ’s time. It was the end of the last dispensation on that line. This parallels the Second Advent, which will take place at the end of the 144,000’s line. It will be the end of the last dispensation on the 144,000’s line and the end of earth’s history as we know it.

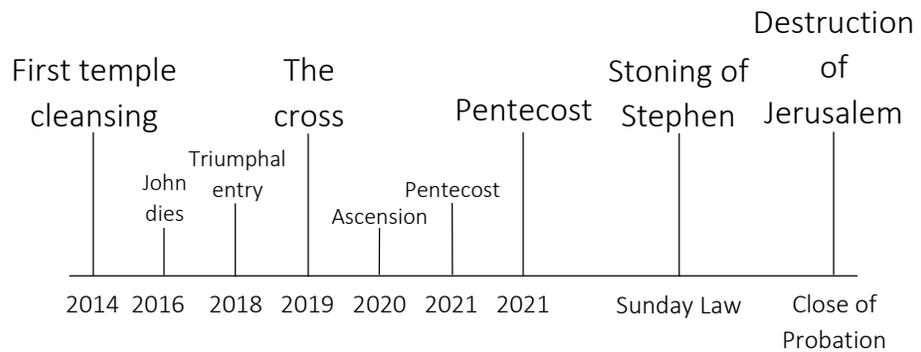
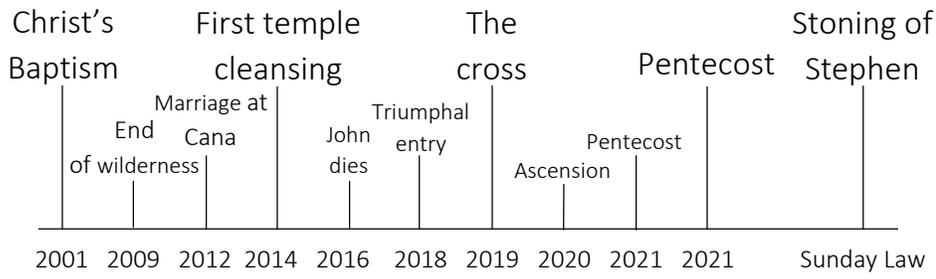
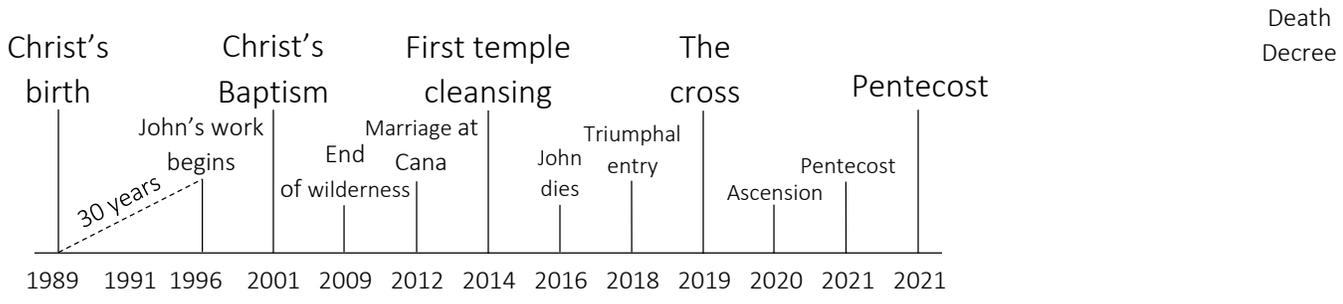
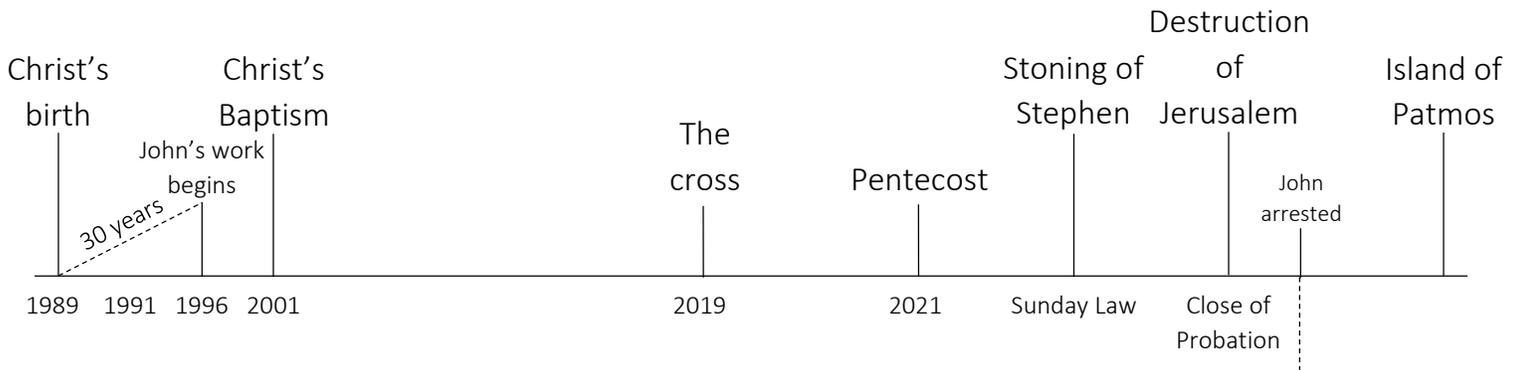


Equality at Pentecost

The word “souls”

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” Acts 2:1-6,41. We can mark two events that happened on the same day: Pentecost. One- the disciples received the Holy Ghost, and two- they preached to the people. Verse five says it was Jews, therefore we know that we can mark the preaching at 2021 when the disciples, Priests, take the message to the other Jews, Levites. That would mean that the event previous to the preaching (the filling with the Holy Ghost), would be marked at the waymark previous to 2021 which would be the formalization of the fourth dispensation on the reform line of the Priests. That would mean that the formalization and 2021 could be on the exact same day. There is something else of interest to notice in verse 41. Luke says that three thousand souls were baptized, not three thousand men. Souls include everyone- equality.

In summary:



If you have any questions or comments on any of the material contact us (YPG) at:
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