

**THE PROGRESSIVE
DESTRUCTION OF FOUR
AND
REFORM LINES**

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INTRODUCTION

In this short paper, I am not presenting a comprehensive description of the progressive destruction of four and reform lines but I am merely looking at the basic connexion between them.

Each period of reform is preceded by a period of darkness. The aspects of that darkness are the main theme of the reform line that follows it. The darkness itself is the result of a progressive destruction that takes place in four main steps or epochs. Each period of reform is followed again by a progressive destruction of four.

One goal in this presentation is to open up a discussion in the significance of this connexion. Further, I have noticed that this structure provides an analytical tool for understanding each of these histories and the reform lines themselves.

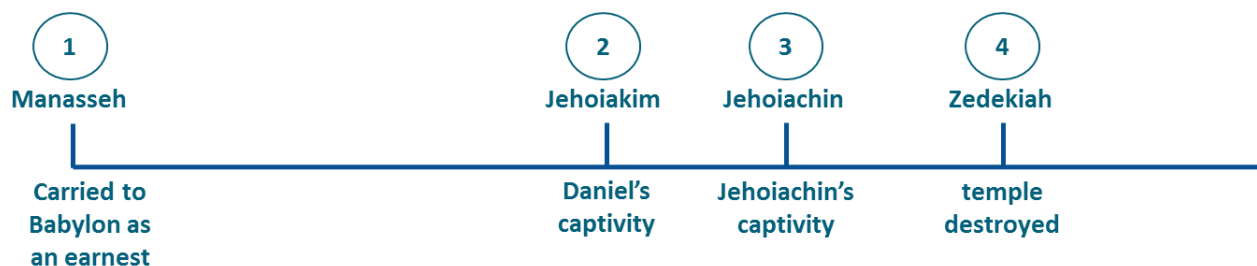
One detail that appears to be significant is that we come to understand or see a greater significance in each of the “four generations” that preceded the reform lines. This structure helps us place each of these epochs in history and understand why they occur.

It has been noticed by me that the first step in the progressive destruction of four contains a “failed reform line” where some of the previous work of reform is undone, while certain truths are maintained.

In presenting this paper, I have chosen to give these ideas as they unfolded to me, which is the easiest way for me to write them. It seems that it is also the best way for others to understand my thinking and to evaluate my ideas.

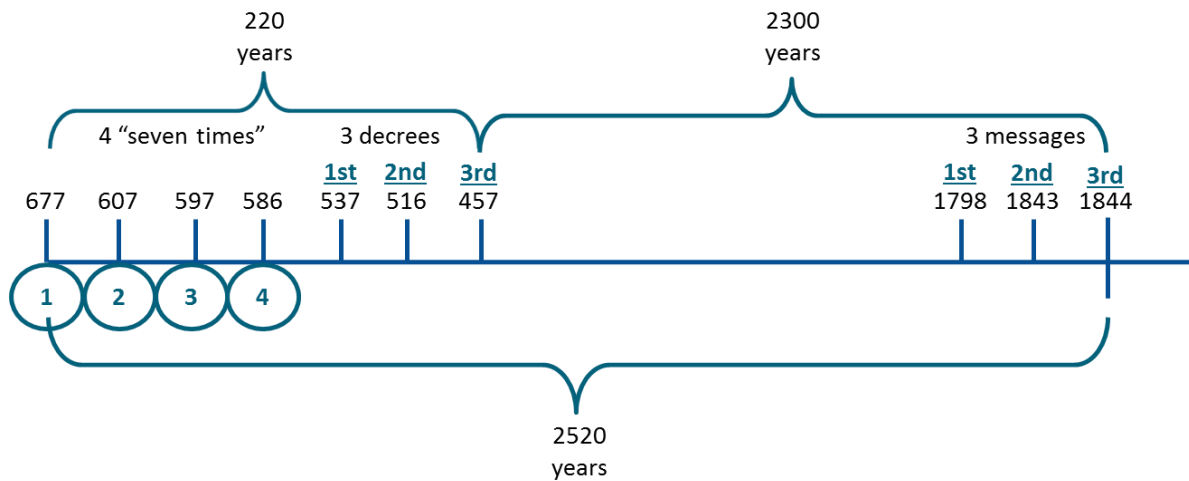
THE PROGRESSIVE DESTRUCTION OF FOUR

The first time I encountered this idea was when Jeff presented the number four at Sylvan Lake, Alberta in August of 2013. In fact, we both presented the fulfilment of Leviticus 26 as four events marked in the Manasseh, Jehoiakim, Jehoiachin and Zedekiah. My presentation was on the connexion between Leviticus 26 and the book of Daniel. At that time, the only period that I saw was the 70 year captivity that was a direct result of a fulfilment of Leviticus 26. My focus at the time was the events and the actions connected with their fulfilment. Manasseh’s captivity fulfills the first “seven times”, Daniel’s captivity the second, Jehoiachin’s captivity the third and Zedekiah’s captivity, where the temple is destroyed, constitutes the final of the four “seven times”.

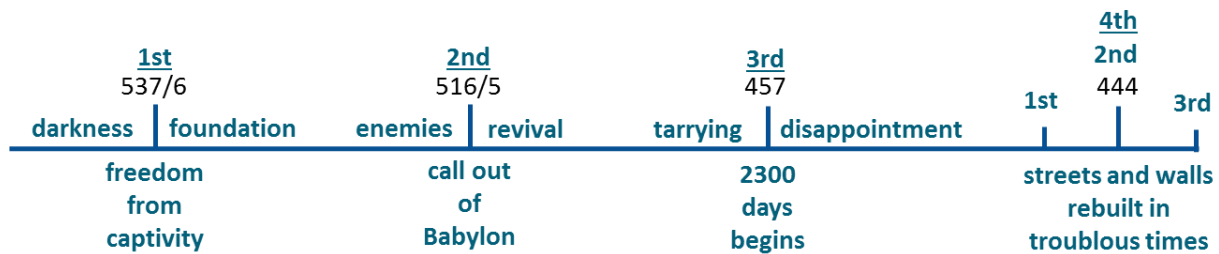


THE REFORM LINES

In seeing that one of the events marked the commencement of a period that was fulfilled by literal Israel (i.e. the 70 year Babylonian captivity) and that this period ended with a reform line (the Reform line of Cyrus), I then began to see the connexion between the four “seven times” and this reform line. Just as in the reform line of the Millerites contains three angels’ messages, which ends the 2300 days; the reform line of Cyrus contains three decrees, which commence the 2300 days (and the 70 weeks). I became interested, not just in the events but, in the chronology of these events. I found that there were more periods than just the 70 years. There were, at least, four periods of 70 years, two periods of 140 years and one period of 220 years (the entire period) that were produced by an understanding of the fulfillment of Leviticus 26 in the progression of the captivity of literal Israel and its termination with the three decrees.



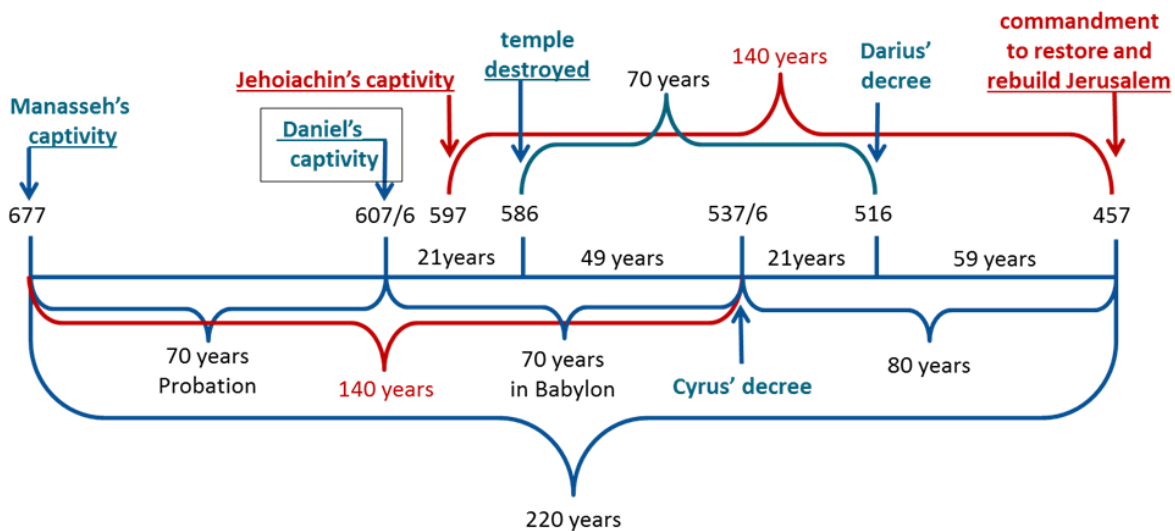
In fact, there are four decrees. We will see later the significance of the fourth. We are leaving out much here but there is enough to see that there is a solid connexion between the four "seven times" and the reform line that follows it.



THE CONNEXIONS

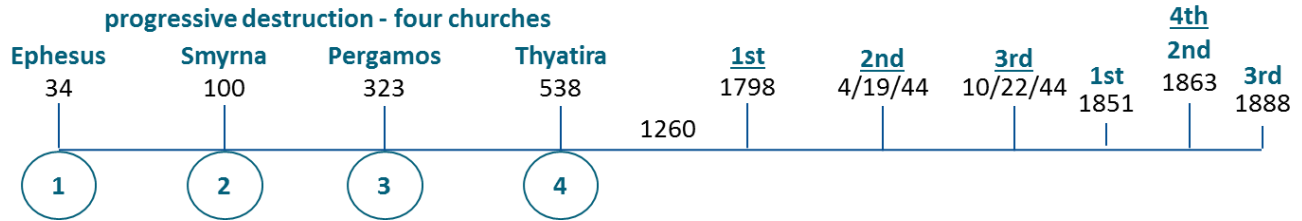
The chronological connexions here are obvious. Also, we can see that the decrees directly address the period of darkness that precedes them. That is, the progressive destruction of four (the captivity of literal Israel) is undone by the reform line that follows it. God chastises His people by breaking the pride of their power, scattering them among the wild beasts, bringing famine and destruction to Jerusalem and causing the destruction of the Temple of Solomon. The decree of Cyrus ends the Babylonian captivity and the 70 and the first 140 year periods. Darius' decree ends the 70 years desolation of the temple. And Artaxerxes' decree ends the 140 years from the siege of Jerusalem and the whole 220 year period that began with Manasseh's captivity in 677.

The Fulfillments of Seventy Years for Judah



OTHER REFORM LINES

The next natural step was to look at other reform lines and see if they also were preceded by a progressive destruction of four. The first reform line I looked at to see this was the reform line of the Millerites. Since Jeff had presented Ephesus, Smyrna, Pergamos and Thyatira as a progressive destruction of four, I considered how these four “generations” were connected to Millerite history.

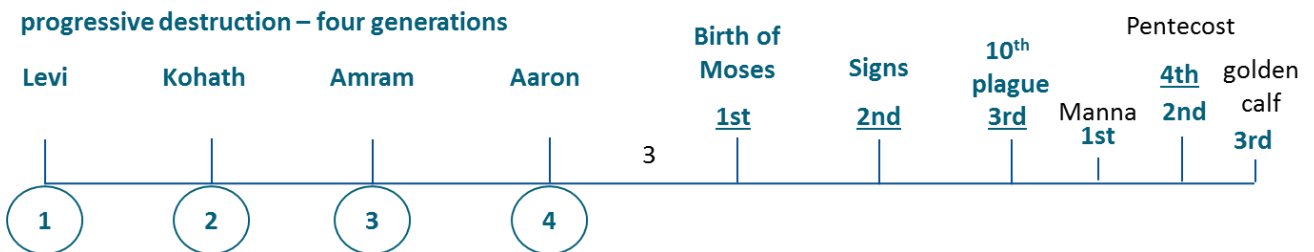


The period of darkness created by the progressive destruction is characterised by the rise of ecclesiastical authority connected to the power of the state. The end result is that the woman flees into the wilderness for 1260 years. Protestantism rises in opposition to this persecuting power. In 1798, the papacy receives its deadly wound, and the increase of light that follows, gives Protestantism an opportunity to find its own identity. The two horned beast that rises from the earth exhibits a separation of Church and state (Republicanism and Protestantism). This reform line provides a test that Protestantism fails. It becomes part of Babylon, the power that once persecuted it.

Further, the end of the 2300 days and the 2520 years gives rise to a new Church - God’s denominated people, the Seventh-day Adventist Church. That Church then falls into the same pattern the early Church (and literal Israel) did. They do not follow the path that God had laid out for them. They begin their own progressive destruction of four, typified by the four generations, the four insects, etc.

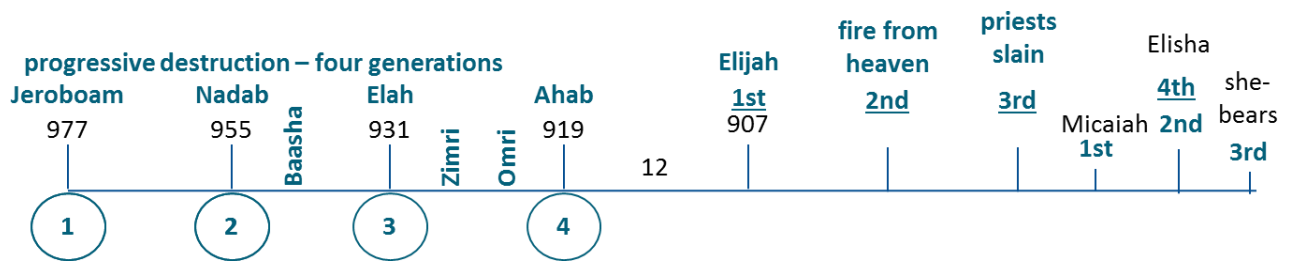
LINE UPON LINE

Below I have laid out each of the progressive destructions of four, with their respective reforms lines that follow them. Again, this is not comprehensive. Further, there may need to be a lot of correction.



The first of these is the four generations prophesied at the giving of the Abrahamic covenant in Genesis 15:13-16 “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.... But in the fourth generation they shall come hither again.”

This sets the pattern for the four generations that exist in the other progressive destructions of four. These include the four generations of the first seven kings of Israel and the progressive destruction of four that precedes the final generation. There are other reform lines that are also preceded by a progressive destruction of four but we cannot take the time to look at all of these now.



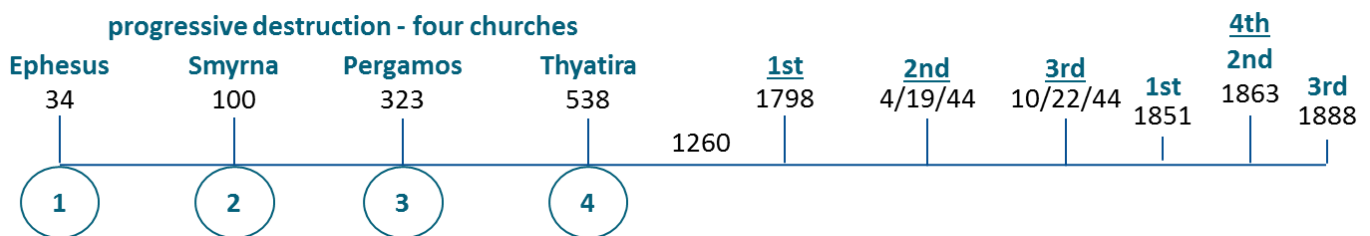
THE FOUR GENERATIONS OF ADVENTISM

Also included in this list are the four generations of Adventism. When I first looked at these, I made the assumption that we would follow the same pattern as seen in all of the other lines. That is, there would be a progressive destruction of four followed by a reform line. In studying this on my own, I varied from that that is commonly taught. At first, I did not know I was doing this. Once I realised it, I asked Jeff what he thought. I also answered someone’s question on Facebook and presented an explanation that placed the fourth generation in 1957, rather than in 1989.

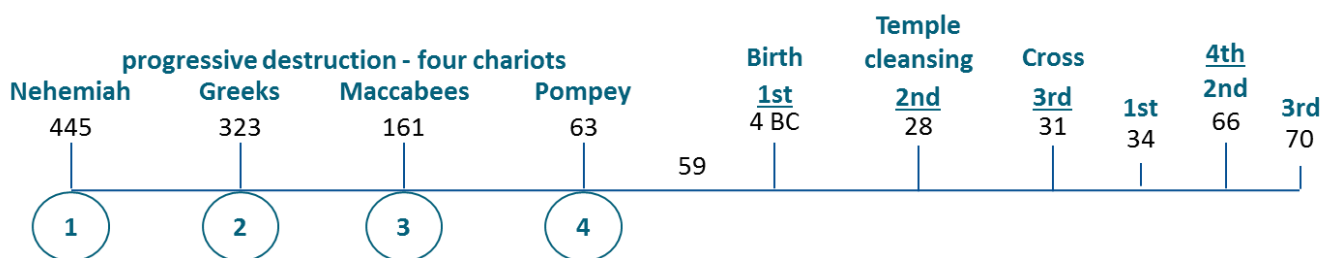
It can readily be seen that in each of these lines the fourth progressive destruction of four precedes the reform line by some period of time, by anywhere from 3 years to 1260 years. My view is that sometime during the period of the fourth generation darkness is complete. The time of the end occurs in the fourth generation. I have not been able to see how this affects what we already understand, in that I am pretty sure that I do not know enough to see all of its ramifications.

THE PROPHETIC CHAIN

A further discovery, as I looked at these reform lines, was the connexion between each reform line and the progressive destruction of four that followed it. That is, after each of the major reform lines, there is a fourth message that contains the same pattern. I consider this to be a link in the chain that connexion the reform line to the progressive destruction that follows it. The one that is of particular interest to this study is the “failed reform” that follows the reform line of the Millerites. That is, in the history that immediately followed the Great Disappointment, Adventism was given an opportunity to complete the work begun by Miller and his associates. In 1851 Adventism became Laodicea. This was a repudiation of the first angel’s message, “Fear God”. The state of affairs led to the rejection of the first prophetic period discovered by Miller that, in his understanding, pointed to the second coming of Christ. This is a repudiation of the second angel’s message. Further, since you cannot have a third without the first and the second, this led to the rejection of the third angel’s message in 1888.



We could also compare this to what occurred after the reform line of Christ. Here I have made adjustments in how I perceive the “fourth message” in this reform line.



THE REBUILDING OF JERICHO

The fourth message addresses either the building or removal of a building, either literally or symbolically. In the case of Adventism, it was the rebuilding of Jericho in the rejection of the “seven times” with the death of James and Ellen White’s eldest and youngest son.

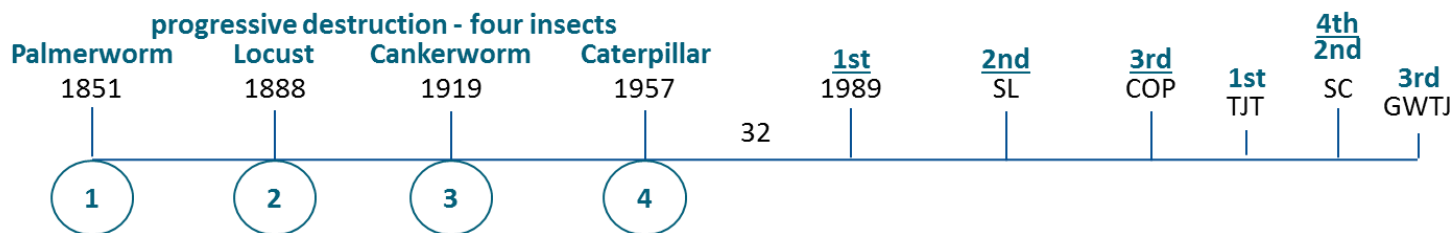
And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. (Joshua 6:26)

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun. (1 Kings 16:34)

In May of 1860, the Seventh-day Adventists officially adopted the name. Seven months later, in December of 1860, Herbert, the youngest son of the White’s died. The youngest dies in the setting up of the gates. In May of 1863 the Seventh-day Adventist church officially organized. Seven months later, in December of 1863, The White’s eldest son, Henry, died of pneumonia that was exacerbated by falling asleep on the material for the printing of the 1863 chart. The eldest son died in the laying of the foundation.

FOUR INSECTS

For Adventism, the progressive destruction of four deals primarily with the adoption of a false method of Bible study. The reform line that follows it restores Miller’s rules and a new understanding of line upon line. In the first generation, as noted above, there is a rejection of the first and second angel’s message. This period spans from 1851, when Adventism first becomes Laodicean, to 1888, when the third angel’s message is rejected. The second generation 1888 to 1919, rejects the Spirit of Prophecy, first, in resisting the work of the third angel and, second, in rejecting Sister White’s counsel in almost every area. The third generation, 1919 – 1857, begins with the 1919 Bible conference; there they officially have rejected Ellen White’s inspiration as being equal with that of the Bible writers. This period ends with the crowning act of this progressive work; the publishing of *Question on Doctrine*. The fourth generation descends, from this point, into confusion. By 1989, Adventism is adrift, a ship without an anchor. It is at this point, the darkest in Adventism, in which the time of the end begins. The darkness is so deep that it is hardly noticed, except by a few.



This places the beginning of the fourth generation in 1957, instead of in 1989. As stated earlier, I do not see how this affects our message. There may be some detail we would have to change. We may decide that the third generation spans from 1919 to 1989 (70 years). If this is the only consideration, there is not a problem having the seventy years include two generations.

CONSIDERATIONS

Of course, in all of this I am not adamant. However, this gives us things to consider.

- It gives a structural analysis that help people to understand the significance of each reform line.
- It gives a connexion between each reform line.
- It shows a perfect and unbroken chain of truth.
- It provides a structure that aids in teaching and memorization.
- It gives us a “check” to see if we are interpreting each line correctly.
- It may unfold some further truth not yet seen.

Whatever the case, this, as with all things, must be considered carefully and prayerfully. It may be that there are details that are wrong. Even if this structure is rejected, it may lead to some better understanding.