

Scalability/ Fractals

Parminder Biant 12-26-2019
France



Presented by Linda Hallenstein

In our previous study,

We looked at the structure of The New Testament and we saw that it could teach us about the relationship between the Priests, the Levites and the Samaritans.

The reason we don't always use the word Samaritans and instead we use the word Nethinims is because we don't go to Luke 10, for that story.

We first approached this subject from the story that was found in the book of Ezra. In that book when it speaks about the Gentiles it doesn't say Samaritans instead it says Nethinims.

The other reason we found the use of Nethinims applicable is because there's a connection between the Priests, the Levites and the Nethinims.

The connection is the Temple

They all work in the Temple in some shape or form. That's the reason why we went with Nethinims because they're all Temple Workers and they can be found in the story of Ezra.

However, the use of the word Samaritan is just as applicable, so we can apply that as well.

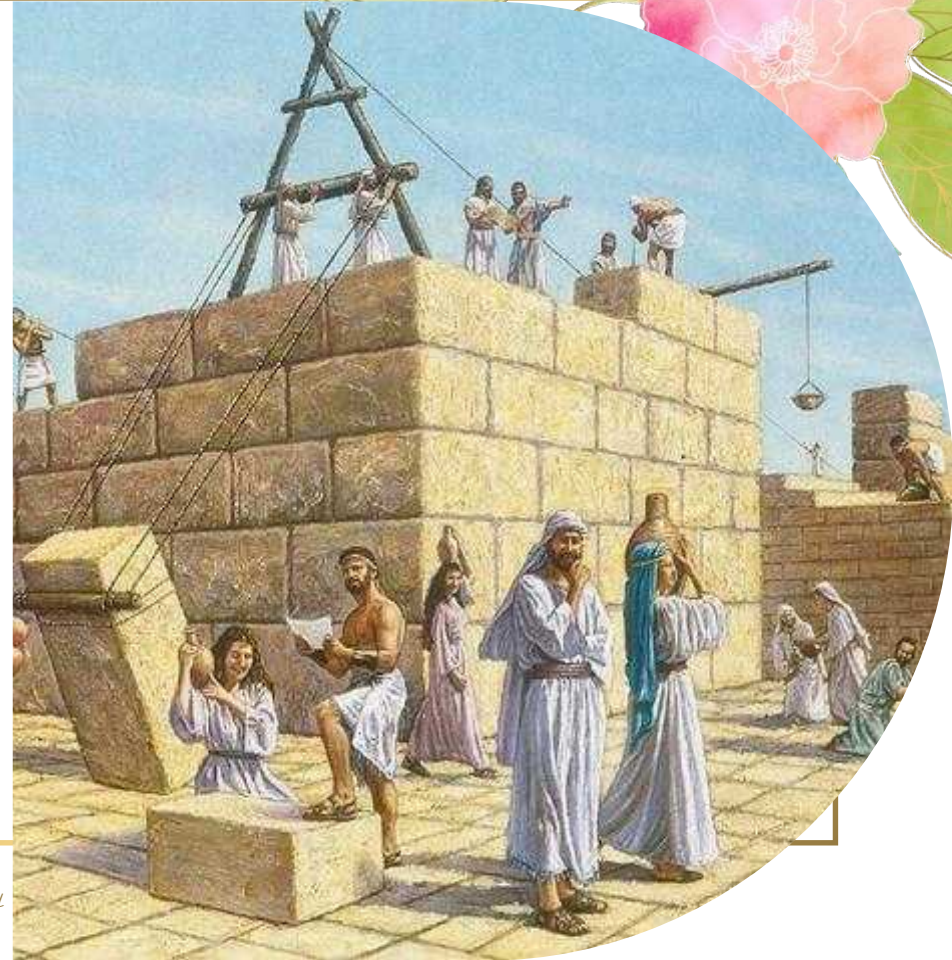
I just want to make one observation and that is that the Priests and Levites are connected with the Temple in Jerusalem.

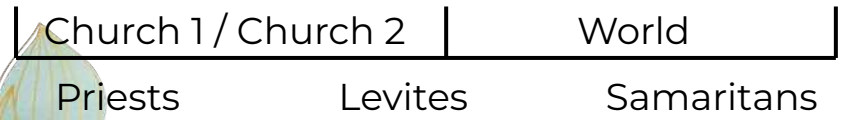
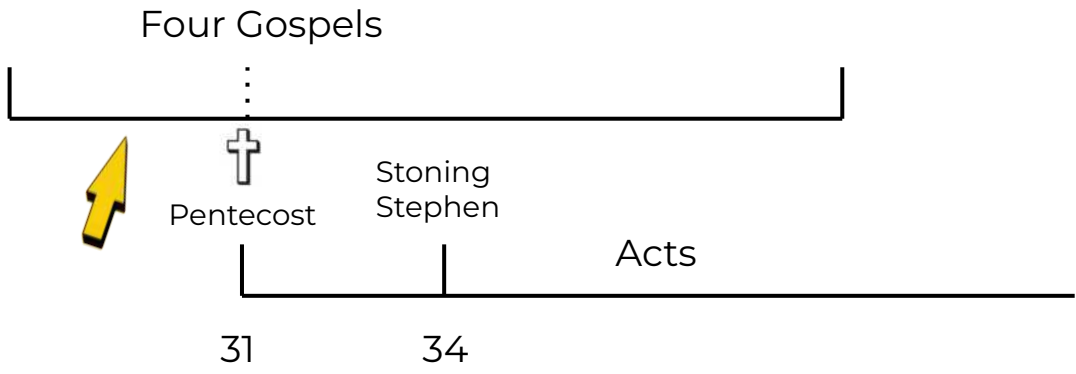
Perhaps some of us are not aware that in the book of Ezra (*when we talk about the Temple*) the Samaritans are also in that book.

What the Samaritans want to do...

Is help construct the Temple and if you're familiar with this story you know that they are not allowed to help in the building of the Temple, in fact, they are forbidden.

God's chosen people (*the Jews*) tell the Samaritans that they are not allowed to help with the construction of the Temple. This is an important point to make because when we think about the construction of the Temple, it's only God's Church or his people that are involved in this activity.





The Samaritans are not part of that work. The reason why that becomes significant is because if we go forward five hundred years, we're now in the history of Christ.

It's this history, the issue of the Samaritans are going to come up again and it's not in Luke 10.



There's another story...

And it's not about a man it's about a woman, a Samaritan woman. She's going to have a discussion with Christ. I'm sure we're all familiar with this story.

This is the story of the Woman at the Well. The reason why this becomes significant is because of where this discussion is taking place?

We know it's at Jacob's Well and Jesus is going to have a discussion with her (*you can find this story in John 4*).

In John 4, when they have this discussion, there's going to be some talk about a Mountain.

If you would go to John 4:20,
she's going to call Jesus a Prophet,

*20 Our fathers worshipped in this
mountain; and ye say, that in Jerusalem is
the place where men ought to worship*



She says, *"this Mountain and Jerusalem which is Mount Zion."*
So, there are two Mountains that are being discussed here. The reason why there are two Mountains is because she's saying that the Samaritans worship at this Mountain and the Jews worship at another Mountain.

This Mountain that she's referring to,

Is called Gerizim. On this Mountain the Samaritans have built a Temple and this is where they worshipped God, on this Mountain and in this Temple.

So, in verse 20, there's an argument about which is the correct Mountain or Temple to worship on. Whether it's Nethinims or Samaritans there both connected with the subject of the Temple.






If you can remember there are two groups. We had three columns, each row is either bad or good and they are repeating stories. There's *John*, and he is bad and *Christ* is good. There's *The Disciples & Christ* and *Judas and the Eleven* and these are repeating stories.

When we spoke about John and Christ, which book did we go to? Malachi, and we looked at two verses, Malachi 3:1 and Malachi 4:5. What we saw there were two Messengers, the *Messenger that Prepares the Way* and the *Messenger of the Covenant*.




Messenger 1	Bad	John	≡	12 Disciples	Judas
Messenger 2	Good	Christ	≡	Christ	11 Disciples
 Fulfillment			≡	half wrong	
 Time		Daniel 9	≡	half right	

The *first Messenger* is the one that prepares the way which is *John the Baptist* and he's also referred to as *Elijah* in Chapter 4.

The *Second Messenger* is identified as the *Messenger of the Covenant* and this is *Christ*. So, we have these relationships in this time period between the first and second Messengers. We read from the "Desire of Ages" that John had some mistakes in his message and that he didn't understand the Nature of the Christ' Kingdom.

John is going to give a two fold message, it's the fulfillment of a prophecy and also the timing of that fulfillment. He's *correct* when it comes to the *timing* (it's based on Daniel 9) but he's *incorrect* when it comes to the *fulfillment*.



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Messenger 2	Good	Christ	≡	Christ	11 Disciples
 Fulfillment			≡	half wrong	
 Time		Daniel 9	≡	half right	

So, we can see that the first Messenger is half right and half wrong. This is a theme that's connected to the first Messenger. Some stories only have one Messenger, like the story of Moses or the story of the Millerites. I'm going to argue in this context, there's only one Messenger.

If you went to the story of Moses, in the beginning of his ministry he was half right and half wrong. What does he understand when he begins his ministry as the first Messenger?

Like everyone,

He believes that the time is fulfilled.
He knows he's the Messenger because
he's the fourth Generation, he has that
self awareness. That's the *timing*, he has
that correct. What does he have
incorrect?

The *fulfillment of the prophecy* and
how is he going to fulfill the
prophecy?

By force of Arms



He says,

he's going to raise an Army and be the leader of that Army. He's going to make war, literal war against Egypt and we know that he's half right and half wrong.

It's only at his position as the *Second Messenger* that he becomes completely *correct*.





You have the same problem with Miller,

When he begins his journey he's half right and half wrong. They fulfill the first Angels Message which says what?

"Fear God, give him Glory because the time is fulfilled"

But when it comes to the fulfillment of that message or what it looks like, he's going to get it wrong.



I've given you three testimonies. You all know at the end of the World, the first Messenger will have the characteristic of being half right and half wrong. Where was Miller wrong? He was wrong in the understanding of what subject?

The Sanctuary.

His understanding of the Sanctuary is wrong. What does he think it is?

The Earth. What is it really?

The Heavenly Sanctuary



Where did he get his theology from?

He didn't make it up, he wasn't Laodicean, because Laodicean didn't exist then.

He gets it from Sardis, he gets it from the Church.



Moses, is going to bear arms,

where does he get this idea that he's going to fight against Egypt? He gets it from an understanding that the Church had at that time.

What does John the Baptist believe? Like the rest of his Nation, he believes that the people are going to be released from captivity. Where did he get that theology from?



**He gets that theology from the
Church**

We have three Testimonies,

but the first Messenger has a wrong understanding of the fulfillment of the prophecy. So, when you come to our history you should expect the very same thing. In our history, who is the first Messenger?

It's Elder Jeff Pippenger and we should all have a good understanding of that.

He teaches that the time is fulfilled.
Is that correct?



Of course,

the timing is correct. We've now arrived at the time where the prophecy will be fulfilled, 1989. We could argue what that prophecy is. We'll use the language of the First Angel when he says, the hour of his judgement is come.

So, the hour of his judgement is come... is come... the hour is come.

That is time but what is the fulfillment? The fulfillment, the hour and the time.
What time has come?





“

The Judgement

20

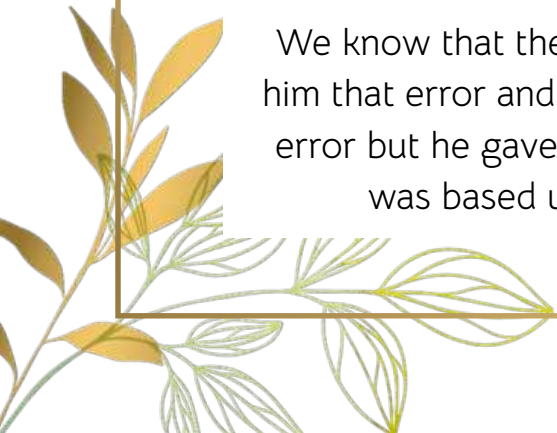
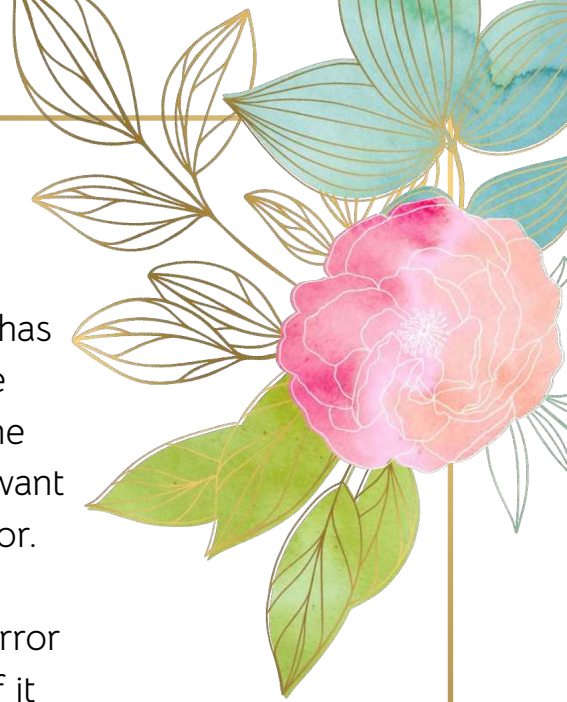
We know there's going to be a problem

Or a mistake on the issue of the Judgement. The mistake is already built-in and all you need to do in order to understand the mistake that Elder Jeff made is to find out where he got that error from.

We know that the Church taught him that error and he accepted the error but he gave a message that was based upon time.

This subject or argument has been mentioned before because it's already in the public record. However, I want us to think about this error.

I'm going to say that the error was necessary because if it happened any other way it would never have been fulfilled.

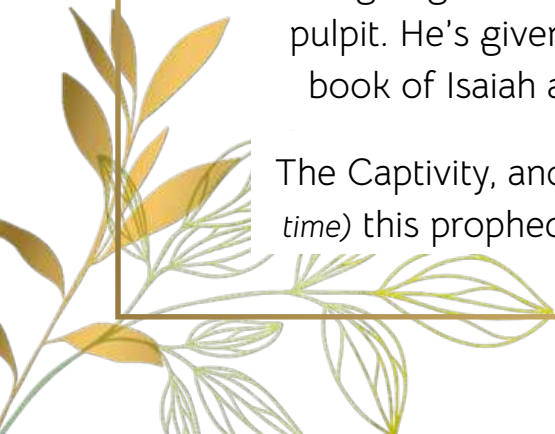


Let's imagine,

that John is half right on the time and half right on the fulfillment. Which means he's 100% correct. That means he's right on the time and he's right on the fulfillment. Is Jesus right on the time? Yes, is he right on the fulfillment? Yes. Lets see what the result of that is.

Jesus is going to go to his hometown Nazareth and he's going to be invited to speak from the front of the pulpit. He's given the Scroll and then he turns to the book of Isaiah and he speaks about what subject?

The Captivity, and what does he say? This day (*which is time*) this prophecy is fulfilled. And they all say, Amen.



They like that,

until he tells them what the prophecy means.

He says, you're the people that this prophecy is speaking about. That's the correct understanding because he's half right on time and he's half right on the fulfillment. He's completely correct and what do they want to do to him?

They want to kill him. They want to take him and throw him over the cliff.

They will not listen to his message and God knows that.



If John said to the people,

the time has come where you need to be born again and when the Romans abuse you, you need to enjoy it, you need to accept it. When they hurt you just turn the other cheek and be more hurt. When they turn you into a slave just work harder. Do you think his message would have been received?

Of course not.



He's going to teach them,

that the time has come when we're going to raise up an Army and we're going to destroy the Romans. Everybody loves that message because it's their own message and they accept it. That's why thousands of people followed him.

I just want us to see that there's a problem with the First Angel and the First Messenger. If their message is 100% correct, who will listen?

Nobody, it would never be accepted. So, they have to have this *mistake* built into their message.

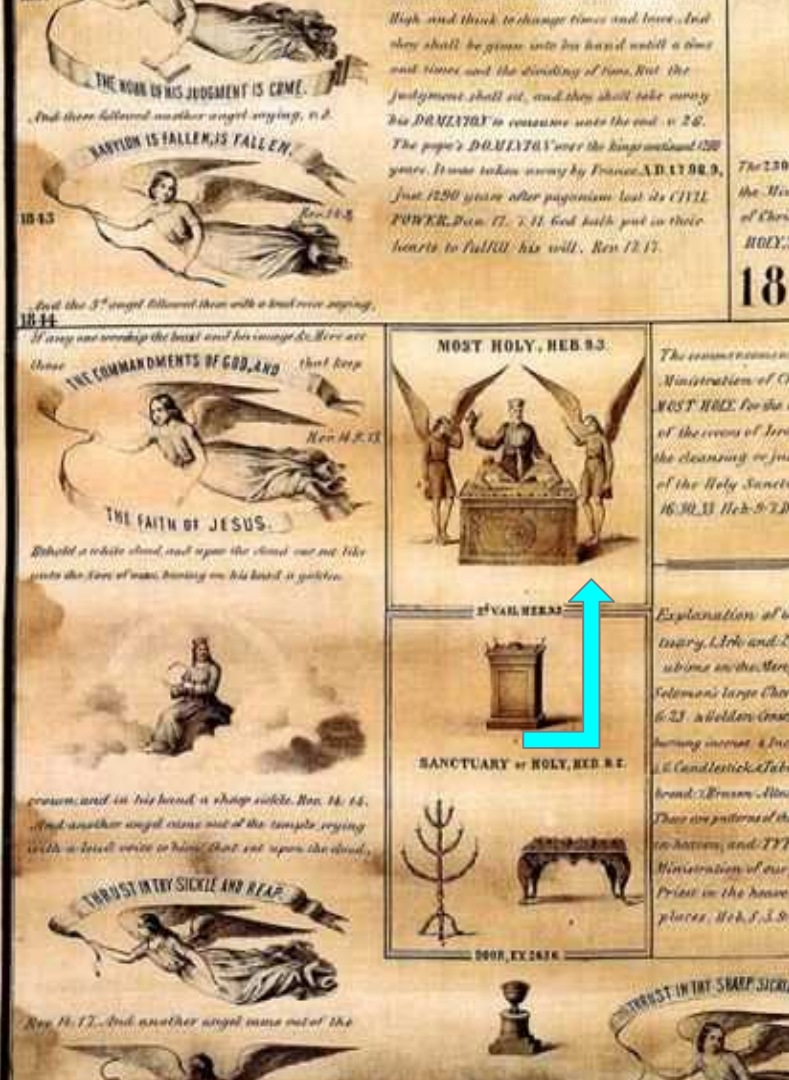
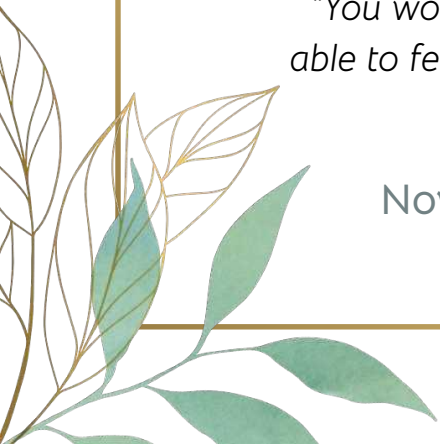


You see it in the line of Moses,

you see it in the line of Miller and you see it in the line of Christ. Miller is going to be raised up in 1798. He's going to tell the people to fear God, give him glory and change your lives because in forty six years Jesus is going to move from the Sanctuary to the Most Holy. However...

"You won't be able to see it, you won't be able to feel it and you won't notice anything different in your life"

Now you tell me, who's going to listen to that?



Nobody!

No one is going to be scared because then they would say to him, “*what happens when that occurs?*” He would have to say, “*don't worry because Able will be judged.*” It's not even going to be you that's going to be judged. Therefore, what question will they they ask?

“*When is my name coming up*” and then what will he say? “*I don't know.*” What kind of a foolish message is that? Is it going to scare people? Of course not, that's why he has to give a message that's half wrong.

He says in forty six years Christ is coming and we don't really want to worry about Christ. We don't care about him or do we?



Because we want to worry about this Angel

This is the one we should be scared of because when he comes, he's going to trample upon our heads and blood is going to pour out. This is why you need to be scared because this Angel is going to trample upon us and blood will fall everywhere.

That's enough to scare anybody and that's why you had a movement that was fifty thousand strong.





So, now you come to our history

In 1989, Elder Pippenger is raised up and he says, *“the time is fulfilled.”* They say, Oh, that's good, what's about to happen? He says in a few years if you don't treat people properly you're going to be destroyed. Now, who's going to be believed that?

Nobody. They would have said, *“what does it mean to treat people properly?”* Well, he would say, *“women are supposed to wear trousers and were supposed to treat black people equal to white people. Oh, and were not allowed to have any prejudices against any people of different sexual orientations.”* And we know that all Adventists would have accepted all of that, right?

How many of you would have accepted all of that?

Not one of you

So, what does he do?

He preaches a message that he got from who? The Church and what message is that? Remember now, we're all Seventh Day Adventists. So, he's going to preach a message on what subject?

The Seventh Day, the Sabbath, the Sunday Law issue. He gets that from Adventist Theology. We know that Moses was wrong, John was wrong and Miller was wrong.

"Upon the testimony of two or three a thing is established."

We know a message that we get from a dead Church, whether it's Sardis or Laodicea in the time of Christ or from a failed Church from the history of Moses, we know that there are mistakes.




When he teaches a message

that he gets from a Laodicean Church, that there's going to be a literal Sunday Law and the time is fulfilled, all of us would say, *that's good*.

The problem is that it's half wrong and what's *wrong is the event*. It's taken us thirty years to figure this out.

As you know, we've come to a place where this movement is completely split over this issue of how you read.



**How do you read the
Bible and how do
you read Inspiration
or Spirit of
Prophecy?**



There are many complicated arguments

but we should be able to see this in a very simple and straightforward way. It's not difficult to see that there are many false arguments that can be brought to view on this issue. You can scare people, you can call them names, you can do many things but that doesn't help the argument.

There's one thing that we should know at this very moment, it's that these arguments are more complex than we first realized. There are many things that we've assumed but there not quite as we thought they would be.

I'll give you an example...



The Dragon, the Beast and the False Prophet

Revelation 16:13, we all know this. If I'd asked this question twelve months ago or even six months ago everyone in this room would give the same answer. I'm hoping today that at least some of you will give a different answer. What's the standard answer that we would all have?



Dragon



Beast



False Prophet

The Dragon, the Beast and the False Prophet

Who's the False Prophet?

USA

Who's the Beast?

The Papacy

Who's the Dragon?

United Nations



Dragon



Beast



False Prophet

That's what everyone in this room,

has been brought up to believe. If you go to the Time of the End magazine that's what you're taught. I want to ask you a question? In Rev.13:1, it talks about a Beast that comes out of the Sea. It explains its work and its activities.



Dragon



Beast



False Prophet

When we get to verse 11, it talks about a second Beast. It compares these two Beasts, one comes up out of the Sea and the other comes up out of the Earth.

If I were to ask you, who is this Beast that comes up out of the Earth? Hopefully you would all know the answer.

It's the United States. You can go to Spirit of Prophecy and she confirms this. It's quite easy to see that it's the United States and there's many symbols in here to show you that. Well read verse 11,

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.



In the last part of the verse...

What does it identify the Beast as?

The Dragon. Revelation 13:11 tells you who the Dragon is, who is the Dragon?

It's the United States. It's not the United Nations. It's straight from the verse and we didn't make any applications or changes. You've identified who that beast is, it's the Dragon power. It says that it speaks as a Dragon. If you run through what the Dragon is, the first place you would go is to Rev. 12.



The point I want to make

**is that the way we teach this truth
is that it's not taken from
Inspiration, not in the way that you
may think.**

**What we also don't understand or
appreciate is the development of
history as you go through a reform
line.**



There's absolutely no evidence,

that the United Nations that exists today is this Dragon power in Bible Prophecy.

It's the United States



Dragon



Beast



False Prophet

This is something that we have manufactured

and where did we get our understanding of this from? Who taught us this? Who taught the Movement this?



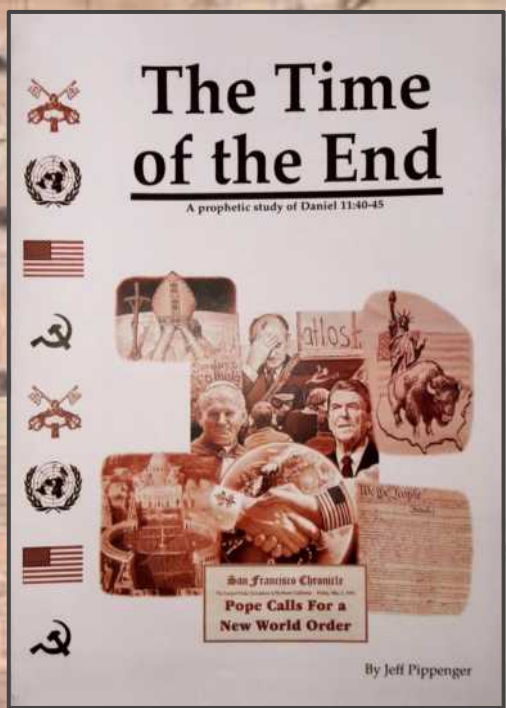
Dragon



Beast



False Prophet



The Time of the End Magazine the author Elder Jeff Pippenger. Who taught him?

The Church

All of this comes from the Church,

most of these major concepts and ideas that we have when it comes to the subject of fulfillment has been taken from the Church.

We've already demonstrated from those three previous histories that the Church is wrong.

This is why there's a split in our movement today because we've stopped taking our understanding of End Time prophecy from the Church and started taking it from Inspiration.



As soon as you start doing that you start getting different answers. One of them is that its the United States that's the Dragon power, not the United Nations.

We should all be aware that there is a struggle, a fight between the United States and the EU, some might even call it the G7, G20 or the UN. There's a struggle between the United States and how it interacts or operates with the rest of the World.

The Church teaches that the United States and the Papacy are in some sort of Secret Alliance. That they have secret phone calls with each other. The Church also teaches that there's a black Pope (*not skin color black but black in the sense of evil*) a hidden secret Pope behind the scenes.



It teaches all of these theories and ideas

and none of them are based on facts. We have imbibed all of these ideas because there still alive and well in the hearts and minds that follow Future for America and that's why there's a separation happening in our movement.

We've come to a place now, where a closer examination of Inspiration teaches us that these things are not correct.



John, the Twelve Disciples and Judas

When we look at the relationship between these different stories we need to be careful how we handle them. It's all about the good and the bad. In Matthew 25, you have good Virgins and bad Virgins, we can call them the Wise and the Foolish.

In Matthew 13, it talks about the Wheat and the Tares and what do we call them? The good plants and bad plants. It's very easy when you see good and bad to think that they must be the same story. Therefore, because we think we understand the Parable of the Ten Virgins we start to develop a line for that story. So, what we do with the story of the Wheat and Tares is overlay it on top of the story of the Ten Virgins and as soon as we start doing that we begin to make mistakes. First of all, the story of the Parable of the Ten Virgins is not as straightforward as we might think.

Scalability:

To make sure that you have a doctrine or a theology that's correct it has to be applicable at different scales. The smallest scale that you can think of is the individual or one person. You have to have a concept or a doctrine that can be applied to an individual. If it's valid then that same concept can be applied to two people.

Then it goes from the individual at one end, to the complete opposite at the other end. What would we call that?

Everybody or the Whole




You have to have a doctrine, a concept or a test that's applicable to everybody. It has to be able to scale up and scale down. That's what scalability is. It's the same doctrine at different sizes or different numbers.

The word we're familiar with is fractals and the concept of fractals is the same as scalability. It's the same idea but just expressed differently. The way we understand fractals is as a reform line that has repeating patterns.

So, when we talk about the line of the Priests, it's the same as the line of the 144,000. We could also say that the line of the Priests is the same as the line of the World.





It has to be applicable to the individual and all the way up. So, this is where the models of the Church are currently and they have begun to break down. The models that we have taught in the past don't hold up. They're found to be erroneous. These issues may appear to be obvious but they are subtle. When we go to stories we need to be careful how we apply them. When it comes to two famous Parables like the Wheat & Tares and the Ten Virgins we need to be careful how we put them into practice or apply them.

Most of us are familiar with the Parable of the Ten Virgins that was fulfilled in the Millerite history. Does anyone remember what the date was for the Tarrying Time?

April 19, 1844, most of us should be familiar with this by now.

However, the problem is that it depends on what the scale is because we can also demonstrate that the Tarrying Time is October 22, 1844, (*technically it's the 23rd*). So, we have two Tarrying Times in Millerite history, it just depends upon the scale.

1798

Oct 1844

2nd Advent



Apr 1844



If we were to look at the large scale from 1798 to the end of the World, the Tarrying Time would be *October 1844*. However, if you are looking at the Millerite history, what would be the Tarrying Time?

April 1844. I want us to see that depending on the scale, you end up having two Tarrying Times. We need to be careful how we approach these stories because the Tarrying Time is different depending upon the scale.

When we come to the story of the Ten Virgins, the Millerites think that they are the Ten Virgins, that's how they teach it in their history, it's the last six months of 1844. In *Early Writings*, pg. 55 Ellen White is going to give a different version of the Tarrying Time.

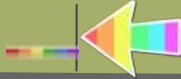
1798

Oct 1844

2nd Advent



Apr 1844



The Tarrying Time can be different things and it can be applied to different groups of people and that's with just one parable.


When it comes to doing different parables we need to be careful about how we handle them.



For the past three years since 2016,

when the subject of Matthew 13 came up, people have taken that parable and applied it to this Movement. When they do that they end up coming up with strange answers. Instead of seeing that the answers do not fit reality, *(which means we're making a wrong application)* what they do instead is begin to manipulate the information or the data.

We were speaking about this during the lunch break and I've had this conversation over and over again with many people. What we need to stop doing is twisting and manipulating the information because we have a very bad habit of doing that. This is why we are in this situation today because many people have taken a document of fulfillment from the Church *(which is this literal understanding of a Sunday Law)* and continued to hold onto it, it's the same problem, the same issue.



Let's turn to Matthew 13:24, it speaks about this parable of the Wheat and Tares and its seven verses long.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

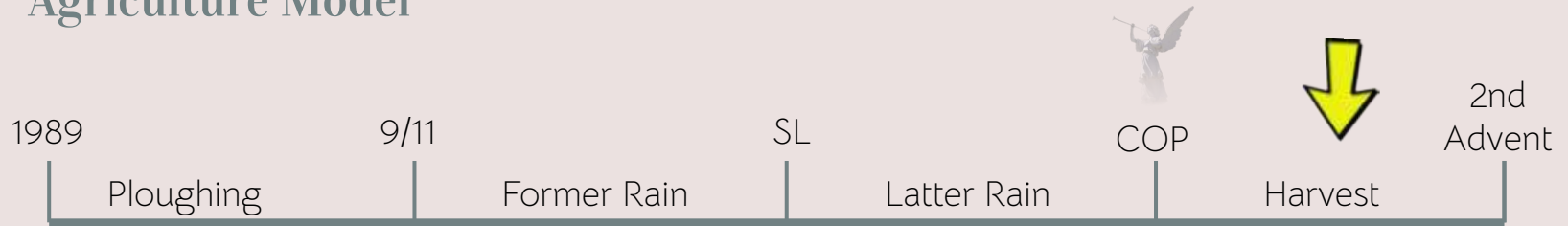
Agriculture Model



Ellen White is going to comment on this parable in *Christ's Object Lessons, pg. 70, Chapter 4*. Before we go to this verse, I'm going to draw the line out. This is the Agriculture Model. The reason why the Agriculture Model is so important to understand is because it's found in Rev. 14.

When it comes to the issues of the First, Second and Third Angels Messages what we see after those messages are given, is the Harvest. When you start dealing with the Agriculture Model and you look at the basic understanding of Rev.14, when does the Harvest begin? What's the sequence?

Agriculture Model



First Angels Message, Second Angels Message, Third Angels Message and then what? The Harvest. So, the Harvest begins after what? The Third Angels Message.

The Third Angels Message finishes its work and then the Harvest Begins. I've taken that straight from Rev. 14. I haven't manipulated any of data or changed anything and it's easy to see that when the Third Angels Message finishes then the Harvest begins.



Agriculture Model



I want to ask you, why has this movement taught for many years that the Third Angels Message carries on into the history of the Harvest, because that's what we've been taught. Just a basic reading of Inspiration teaches you that it's wrong. The reason is because we've taken all this bad information from our Church background.

I say we, in fact you and I, were taught by the *First Messenger* these erroneous ideas that he got from the Church. It's very important for you to see this, that it doesn't take a lot to demonstrate that the *Third Angels Message ends before Harvest begins*. If you don't understand that, you cannot read Inspiration correctly.

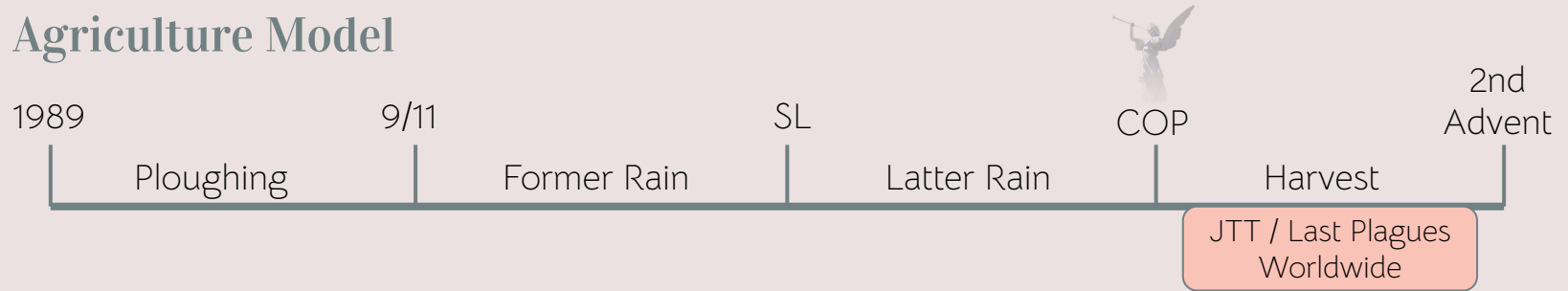
Agriculture Model



When we go to Early Writings 118, and Ellen White says, *“that the fearful work of the Third Angel is to seal and bind,”* you can't take a Spirit of Prophecy quote that says seal and bind and think you know what that means and bring it into the history of the Harvest, when those crops are bound together. You can't manipulate the data that way.

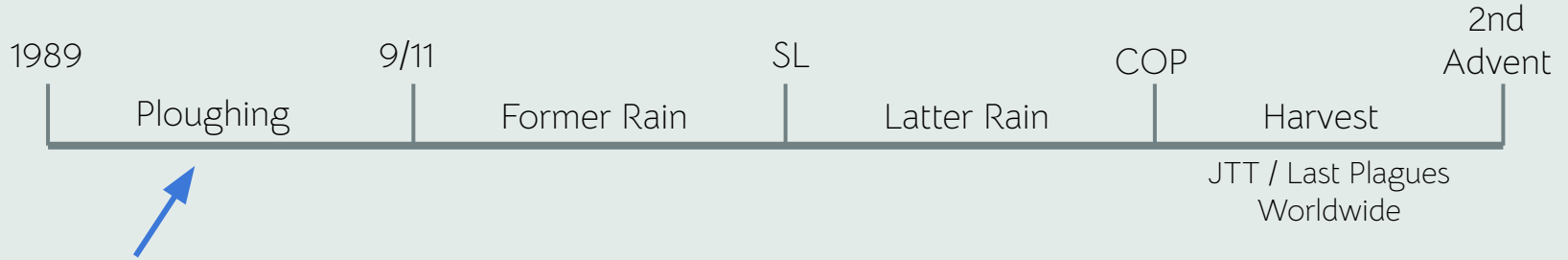
We do this over and over again, which is why we've made these mistakes. You have to take those two statements separately one from the other, you can't combine them incorrectly.

Agriculture Model



We have the Agriculture line, a Ploughing, the Formal Rain, a Latter Rain and we have Harvest in this line of history 1989, 911, Sunday Law, Close of Probation, and the Second Advent. So, this would be your basic understanding of the Reform Line and this is how Christ explains it in this Parable.

We all know what's going to happen in this history, there's plenty of information that teaches us this. This is Jacobs Time of Trouble and also the Seven Last Plagues so we have some information about this history.

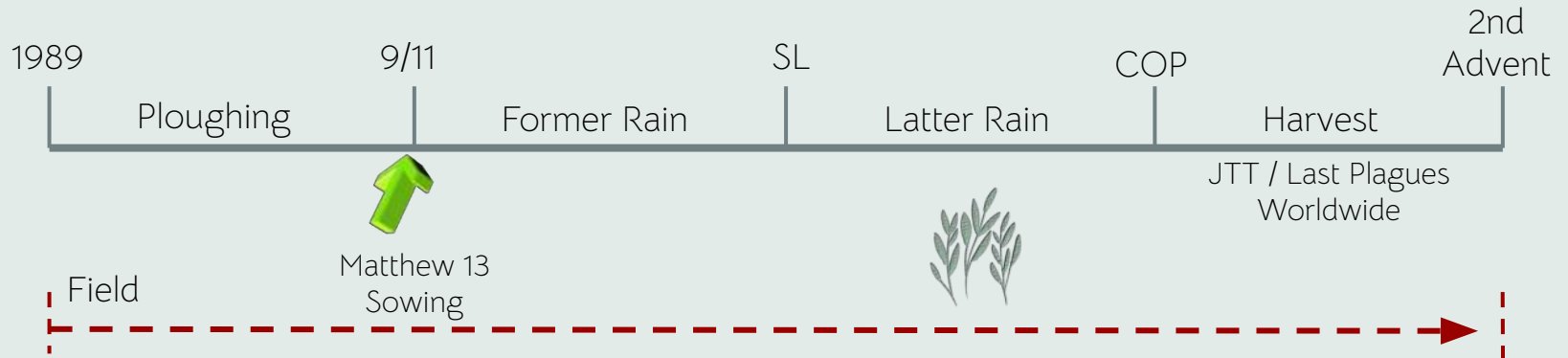


We know that these Plagues are Worldwide. It we go to the parable in Matthew 13 when Christ begins to explain this, he's going to tell us the following;

24 The kingdom of heaven is likened unto a man which sowed good seed in his field:

So, we have a field, and when we start thinking about this Agriculture Model, what is this ploughing? The ploughing of what? What do you plough?

You plow fields, so the field in verse 24, is the story of a field.

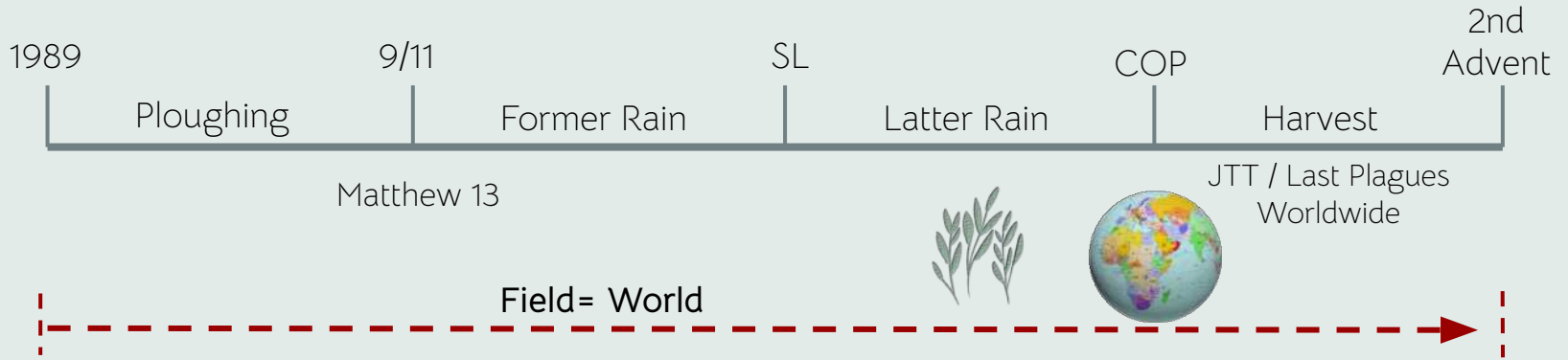


Which waymark does this parable begin at? In verse 24, what is the first activity?

Sowing. So, the sowing would begin here.

So, Matthew 13 doesn't begin at the beginning of our line; it begins at this waymark. You need to go to other bible passages to take the line to its inception.

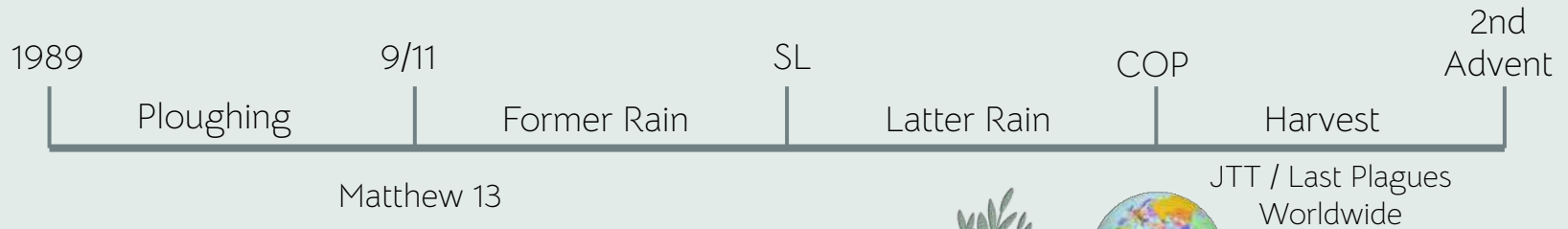
It talks about a field, and then that field which was prepared has plants sown into it. The plants grow, mature and then are harvested. This is a story of a field all the way to the end.



There's only one field and two plants, that's simple enough. Now, let's go to verse 38,

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

Christ will tell you what that field is. He's very clear that the field is the World. In the World beginning in 1989, there are two types of plant, Wheat and Tares, that's easy enough.



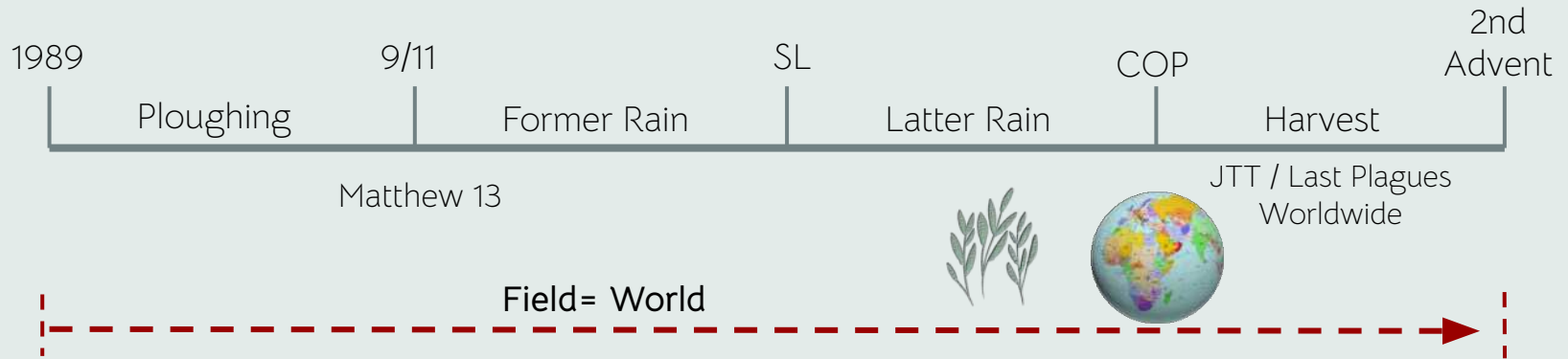
Field= World

Those two plants are put into the field by two men. Verse 24,

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

As a person thinks, that's how they behave. If you sow good seed, what kind of a man are you? You're a good man. Good men sow good seed. Verse 25,

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.



The man's enemy comes and he sows Tares. So, if the first man is a good man, who is his enemy? It must be the opposite, you have a good man and then you have a bad man. One sows good seed, so the other one must sow bad seed. Which in the verse is called Tares. You have two types of plants in one field, this good man in verse 24, who is that? If you go to verse 37, it tells you.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

So, the man that sowed the good seed is **Jesus**. Verse 25,

*25 But while men slept, his **enemy** came and sowed tares among the wheat, and went his way.*

The **enemy**, who is that? If we go to verse 39, it tells you.

*39 The **enemy** that sowed them is the **devil**; the harvest is the end of the world; and the reapers are the angels*

It's the devil, so are we clear on this issue? On this planet Earth in 1989, God began to prepare the Earth. When he prepared the Earth, two men came, Christ and Satan and they planted on the Earth two types of plants. We call it Wheat and Tares or the good seed and bad seed. The good seed would be the Children of God. How do we know that? It tells us in verse 38,

*38 The field is the world; the **good seed** are the children of the kingdom; but the tares are the children of the wicked one;*

The field is the World and who is the good seed? The Children of the Kingdom. Which Kingdom is that? The Kingdom of Heaven or God's Children. When you go to verse 25, the enemy is Satan and he sows Tares. What is a Tare? Go to verse 38 and it tells you. The Children of the Wicked One or the Children of Satan.

1989

9/11

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2nd Advent

Ploughing

Former Rain

Latter Rain

Harvest

Matthew 13

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Field= World



Let's Summarize,

The Parable of the Wheat and Tares is dealing with the subject of the World. In this World two groups are planted: the children of God's Kingdom and the children of Satan's Kingdom and what is supposed to happen? They grow together all the way to the Close of Probation.

At the close of probation what's going to happen? Our Harvest begins.

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Rev.14

I don't want to add too much information here but we do know that the Third Angel finishes his work at the Close of Probation.

We've picked that up from Rev. 14 and we can go to the Spirit of Prophecy and we would see the same thing. When we start talking about how these plants grow, we know that the rain makes them grow and we know that the rain is a symbol of the Holy Spirit.

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Rev.14

It's also a symbol of these three Angels and the message that they give. The Third Angel's work finishes the development of the plants. Which plants? The Wheat and the Tares, the purpose is to develop, both.

Once the Third Angel finishes its work then the Harvest begins. In this World of seven billion people, some of them are part of God's Kingdom and some of them are part of Satan's Kingdom.



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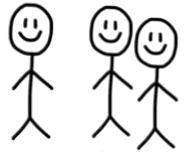


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Field= World



They both grow together until the Close of Probation then the work of separation begins. If you were to do a study of Jacob's Time of Trouble or the Plagues you would see that.



We discussed the subject of Scalability: it has to be applied to the World, to a group of people and then to the individual. We are dealing with the biggest scale here which is the subject of the World.



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Field = World

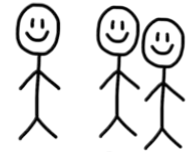


Ellen White is going to say, that's all good and fine. However, we want to deal with this parable on a different level, at a different scale even at a different fractal. She tells us this in Christ's Object Lesson, pg. 70, para. 2. In Para. 1, she just quotes from verses 24-26.

She says the following,

"The field Christ says is the World"

So, she just repeated what we put here in Matthew 13 :38



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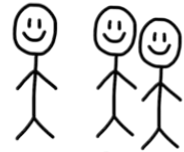
Christ

Ellen White

Then she says something important.

“We must understand this (we who study) as signifying the Church of Christ in the World.”

What is the This? The this that she's referring to is the field. This is Christ and this is Ellen White. What does she say the field is?



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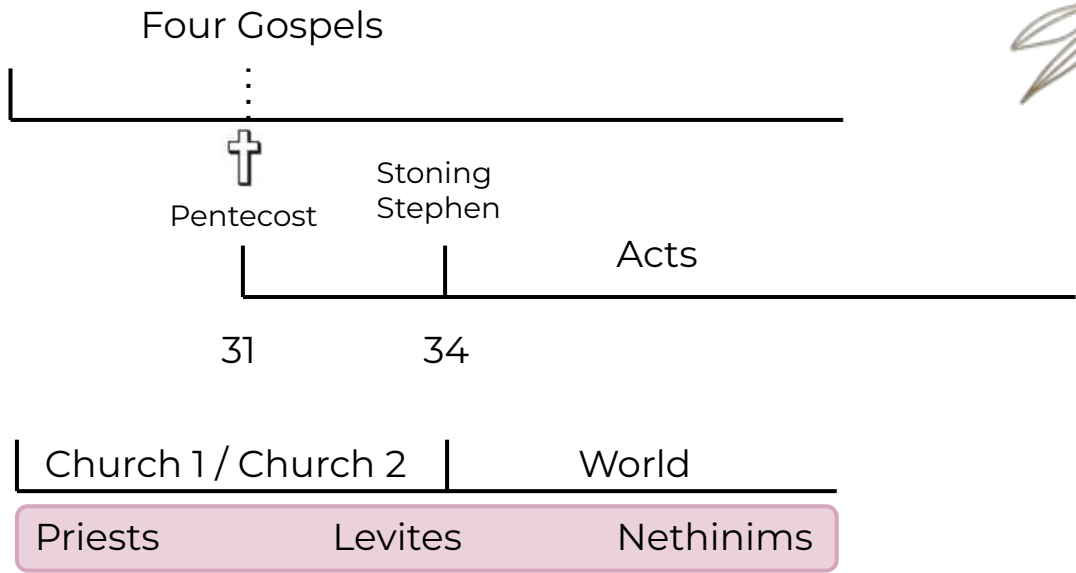
Field = Church



The Church.

"The parable is a description of that which pertains to the Kingdom of God. His work of salvation of men and this is accomplished through the Church."

I want us to see what Ellen White is doing. She's taking the same parable and she has applied it not to the World but to the Church. When we analyze what she's doing we must maintain the same structure of this Agriculture Model.



We need to understand how to apply what she is doing but in order to do that we need to understand this model clearly. We had the Priests, Levites and Nethinims, the relationship between them and we started to think about Matthew 13 in terms of the field being the Church.



1798

Oct 1844

2nd Advent



Apr 1844



The reason why so many people have got this wrong is because of what they've done. They took Matthew 25 and thought they understood it, then they took this parable and put it on top and you just can't do that. It's dangerous to do that because it has different applications.

The Tarrying Time is either April or October, depending upon the scale or the fractal.

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Matthew 13

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Christ

Field = World

Ellen White

Field = Church



When we start thinking about Matthew 13, we're already dealing with fractals because it's going from the World down to the Church but the pattern must be the same. What does this mean for us? There are far too many people who are making mis-applications. We have to try to understand how we should be applying this parable, not when it comes to the level of the World but at the level of the Church.

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Christ

Field = World

Ellen White

Field = Church

It's talking about Jacob's Time of Trouble and the Seven Plagues. It's talking about the Angels that reap the result in the Second Advent. This is the parable that Christ has given but we need to understand it as Ellen White has given it.

Let us pray,

Holy God, we give you praise and thanks for your goodness. As we handle your Word it's often too easy to make mistakes. We have preconceived ideas, we have models that end up being incorrect. Help us to be able to recognize them and when we see that they are wrong help us to understand how to correct those misconceptions. We pray for a blessing in order to be able to do this. We ask you these blessings in the name of Jesus. Amen.

