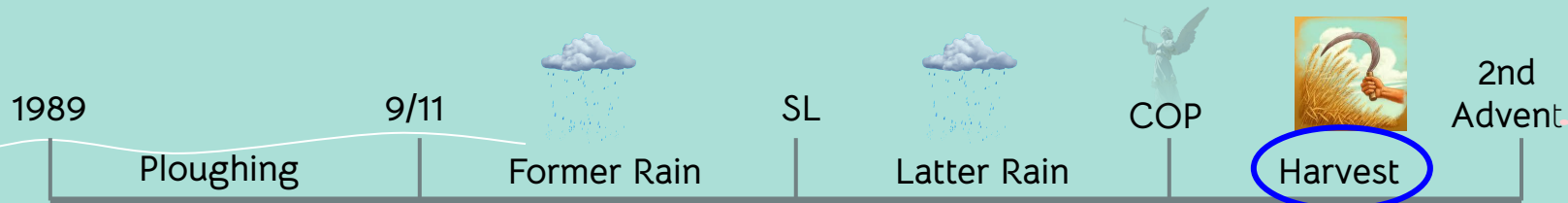




The Final Separation

Parminder Biant 12-26-2019
France

Presented by Donna Speiginer



Matthew 13

JTT / Last Plagues
Worldwide



We're looking at the Parable of the Wheat and Tares in Matthew 13:24-30 and we had a brief review of what the symbols mean. It's based upon an Agriculture Model which is Ploughing, Former Rain, Latter Rain and Harvest. As Ellen White tells us in her other works that this **Harvest** period is Jacob's Time of Trouble and this is in agreement with Christ's explanation of what this parable means. It talks about the end of the World and he clearly tells us that the field is the World. We need to understand the parable at this level, at this scale.



If you go to Matthew 13:39,

the last part of the verse. Before we read it we will go to verse 30, it says,

“let both grow together until the harvest.”

Verse 39, the last part, says,

“the harvest is the end of the World.”

We know that this is talking about the end of the World. If you go from verse 40 onwards, it talks about people being thrown into a furnace of fire. This is all an imagery about what happens at the end of the World, that should be clear to us.



In Christ's Object Lessons, pg. 70, para. 2

Ellen White says, Christ says it's the World but what we need to understand is that it's not the World it's the Church. What does she mean by that? Does she mean that Christ was wrong? Is she trying to say that this is what Christ meant?

So, obviously she can't be saying that Christ was wrong, that can't be an acceptable answer. Is she telling us that when Christ said the World, he actually meant the Church? That can't be correct either.

*What she is actually doing is showing us
that there are two applications to this
passage.*

*On one level it's at the World and on another level it's
at the Church.*

I believe most people understand that. There are a few that think she's trying to correct Christ, that when he said the World he actually meant the Church in the World.

If that were true then it becomes virtually impossible to try to decode or understand what exactly is happening because we no longer have a reference point. This issue is important to understand.



If you really believe in line upon line...

then you have to accept that the previous lines of history teaches us about what's happening in our own history. And, If you have a previous line which is either wrong or has missing information, that line of history cannot help us.

Most of us realize that our template or our reference point is the line of the Millerites and of course the problem with that is when you start asking people where the Sunday Law is, where the Close of Probation or the Second Advent are, people just don't know.



If you don't know...

where those waymarks are in that line, then you're no longer doing line upon line, are you? What you're doing is what people call a,

"Thus saith the Lord."

Your reading Spirit of Prophecy quotes that give a **w**ord picture of what the end of the world will look like and that's all we have. What we do is lose our ability to have a structure because we've come out of line upon line methodology. The only thing that allows this movement to be God's movement is this methodology.




You might call it line upon line

but you can also call it parables because the literal line of the Millerites should teach you the spiritual line of the 144,000. If I were to do a parable with you, and I said that we don't know the literal story but that this is the spiritual answer, how many of you would accept that?

None of you, it would be silly but that's exactly what we're doing. We don't even understand the literal histories and yet now were claiming to understand the spiritual. It's a fool hardy expedition and extremely dangerous to do that. Because it is more than likely or inevitable that you will make mistakes and that's why we need to be so very careful.




One of the most misused and abused parables or prophecies



is the prophecy or parable of Matthew 13, The Wheat and Tares. It's straightforward as Christ gives it and relatively easy to understand. However, when it comes to Ellen Whites application this is when we begin to have problems. What we have a tendency to do in this movement is take this parable and when it says "the Church," *(because we have this understanding that we are the Church Triumphant)* we've applied this parable to ourselves. When we do that we take a step too far. What we have done is taken an Ellen White quote with all the details and information that she gives us and then we take an additional step and that's where the mistake happens.

If you want to understand what Ellen White meant ...



you have to remain in the mind of Ellen White. That's where the problem lies because too many of us, all of us really have been indoctrinated into the ways of this movement and we've forgotten what are heritage is. We are Seventh Day Adventists and Seventh Day Adventists follow their Prophet. For us to go further than the prophet takes us, we need to be very cautious about that. I'm not saying that we shouldn't do it because of course we know we have to do it, but it's the way we do it that we need to be very careful.

The background features a stylized landscape with teal hills and a pink sun. Pink cherry blossom branches with flowers and petals are scattered across the scene, framing the central text.

When it comes to this parable

we are doing it incorrectly. We need to understand what Ellen White means when she says, "the Church." What we've done is, if she says, "Church," we apply that, (*so we think*) to the Priests. We are desperately trying to find an explanation of how to apply this parable to the line of the Priests. Every time you do that you're going to come to a dead end, you'll hit a wall because the parable is not applicable at the level of the Priests.



However you try to get this parable...

to twist and squash and contain it, it doesn't fit at the level of the Priests. But, it fits at the level that Ellen White gives it, which is the level of the Church. You need to understand what Ellen White means by the "Church." The way you do that is to first understand who she's a prophet for, the history of her ministry and the dispensation of her ministry. Much of this information is already in the public domain but it's scattered.



I want to say this really simply.

I used the word scattered and we went to Early Writings, pg. 74, and Ellen White speaks about the Gathering and the Scattering, based upon the model that she gives, based upon the history of the Church. We can demonstrate and we know that Ellen White was the prophet to a Scattered Church. It's very important to understand that because what it shows us, is that the messages that she gives, is tailored to a Church that's in Captivity, that's Scattered, and that's being Punished.

I want to say this really simply, I used the word scattered and we went to Early Writings, pg. 74, and Ellen White speaks about the Gathering and the Scattering it's based upon the model that she gives and based upon the history of the Church.

Therefore,

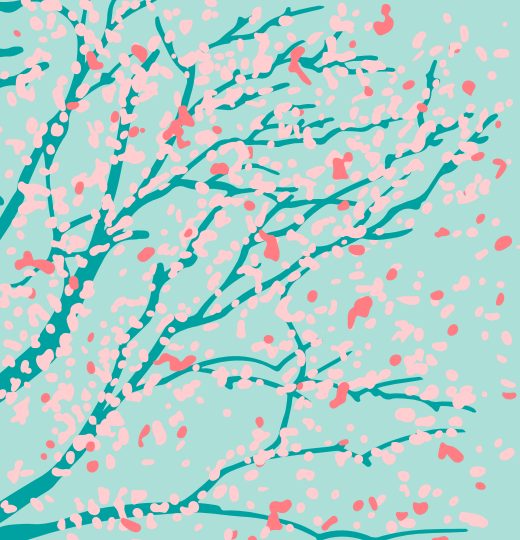
you cannot take every single statement that she makes and apply it to our history. You can't use the same rules and regulations. Let's read from Early Writings, pg. 74, she makes an important statement.

"In the scattering, efforts to spread the truth didn't have much effect; they accomplished little or nothing but in the gathering when God will set his hand to gather his people, efforts to spread the truth will have an effect.

I saw that it was wrong for us to refer to the scattering as an example of how we should govern or live in the gathering."

Let's paraphrase, the way God is going to deal with his people in the Gathering is going to be different to the way he interacted with us in the Scattering. If the rules, if the laws, if they were the same, if he behaved in the same way, she says,

"If God should do no more for us now, then he did then, we would never be gathered"



Well paraphrase,

if God doesn't behave differently now, we would continue to be scattered, so there has to be a change. I want to use the words taken from Hebrews 7. There is a necessity, a change in the law, because if there were not a change in the law, in the rules, what could not have happened?

Christ could not have become a High Priest.



What does the rules say?

It says, only Priests are the sons of Levi, but Christ is the son of who? Juda. How then can he be a Priest? In order for him to become a Priest something has to change. The law of Priests has to change because, it's necessary.

In order for us to be gathered there has to be some kind of change.

We need to be careful how we read inspiration

because some things change and some things don't change. The movement is currently wrestling with these issues, what things change and what things don't change. Issues about health or adornment or entertainment, did they change from dispensation to dispensation or did they remain fixed?



The way that God deals with his people,

our behavior, the things that we do, do they remain fixed? It should be clear to us that some things remain fixed and some things change. Ellen White is pretty clear that it's not right, in fact that it's wrong to separate from the Church. She says it in many different ways. She says, if there's an argument at the Conference, at your Church, between brethren that the argument itself is not that important. The most important thing is that we remain unified together. That there's no doctrine that's important enough for us to separate over, she teaches that in many different ways.

*We of course do not believe that, we
just don't teach that*

*We teach that it's
necessary for us to
separate*

She will teach that no matter how wrong the Conference is, like that poor widow you must pay all your money to the Conference Structure. If they steal your money, it's not your problem because it's not your money, it's God's money, he will deal with them. Therefore, you're not allowed to take tithes and offerings and do with it what you want.



Of course we don't believe that

If we believed that we wouldn't be here today because we wouldn't have had the money to hire this facility. So, we know we don't practice many things that Ellen White says that we're required to do.


My challenge to you is why? Why do you separate from the Church and why do you not support the Church with your tithes and offerings, when you have many written statements that tell you to do so? What's your justification for that?




Most of us have not carefully thought through this issue

We got swept away with the excitement of this truth and didn't think through these issues but now we have to. Now, we have to think about why we do these things because there are some things that we can disobey. Like separating or forming our own conferences, doing illegal baptisms and not paying tithes and offerings to the Church. We can do all of these things because they change however there are other things that don't change. We need to develop rules and ideas to be able to know what will change and what won't change. Our relationship to inspiration is the same that it's always been through the Centuries.

Every prophet was confronted with the situation in which they lived and they didn't have inspiration in front of them. They had to go to previous written statements and apply them correctly and that's what we are confronted with today. Whether it's the Sunday Law, Baptism, Separation or Tithes. Whether it's dietary reforms or dress reforms we need to approach each of these subjects and understand what continues and what changes. What is applicable today and what is not applicable today. This is a more difficult matter than many of us realize.



*One principle that we know is,
if nothing changes than we cannot be in
the Gathering and that is an important
principle for us to hold onto because it
gives us the justification for changing
some things and not others.*



We're going to have a short break now to close the Sabbath. Shall we pray, Heavenly Father, we thank you that we can enjoy a Sabbath rest, not just a physical rest but a rest from the world, a rest that allows us to meditate upon your Word. Elsewhere, you call it a refreshing, surely we are refreshed when we eat your flesh and drink your blood, it nourishes us and strengthens us as we meditate upon your Word especially during the sacred hours of the Sabbath. You promise us a special blessing but we also live in hope, hope for a better future. As we enter into this new week with new experiences, we pray that you would be with us and help us to enter into that walk with you. Until these days that we come to our next Sabbath, Lord I want to ask and pray that you would bless us, even though we're entering back into the curse. We look forward to another rest and another experience of freedom. Be with us and bless us. For we ask this in Jesus's name.

Amen

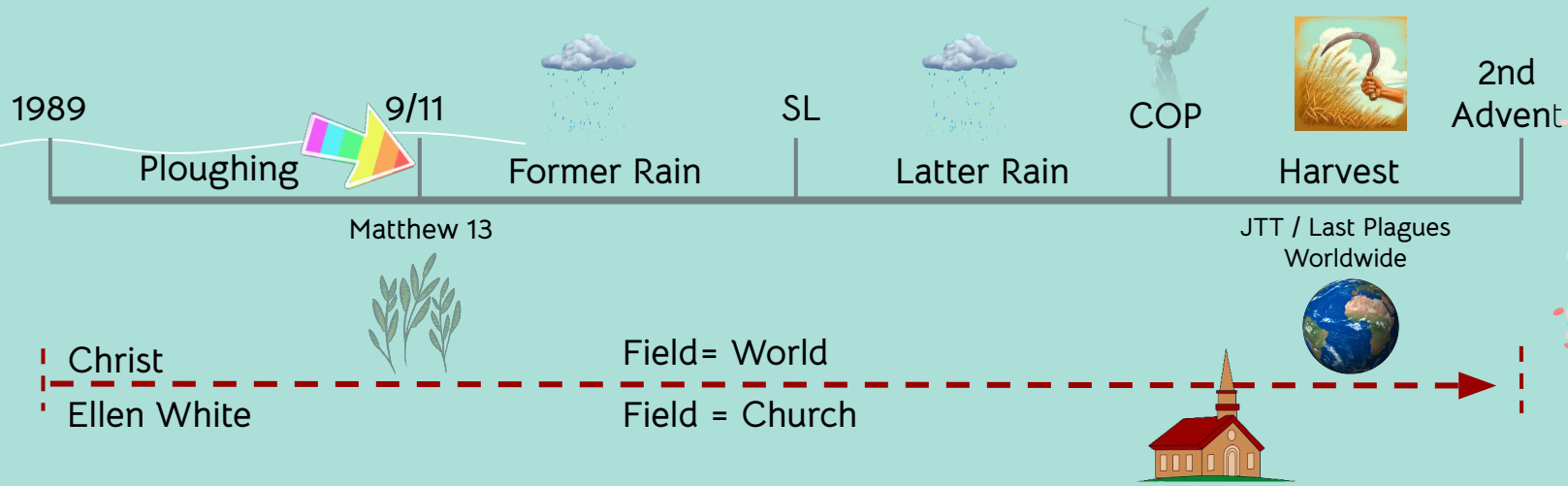


Our approach to inspiration is critical...

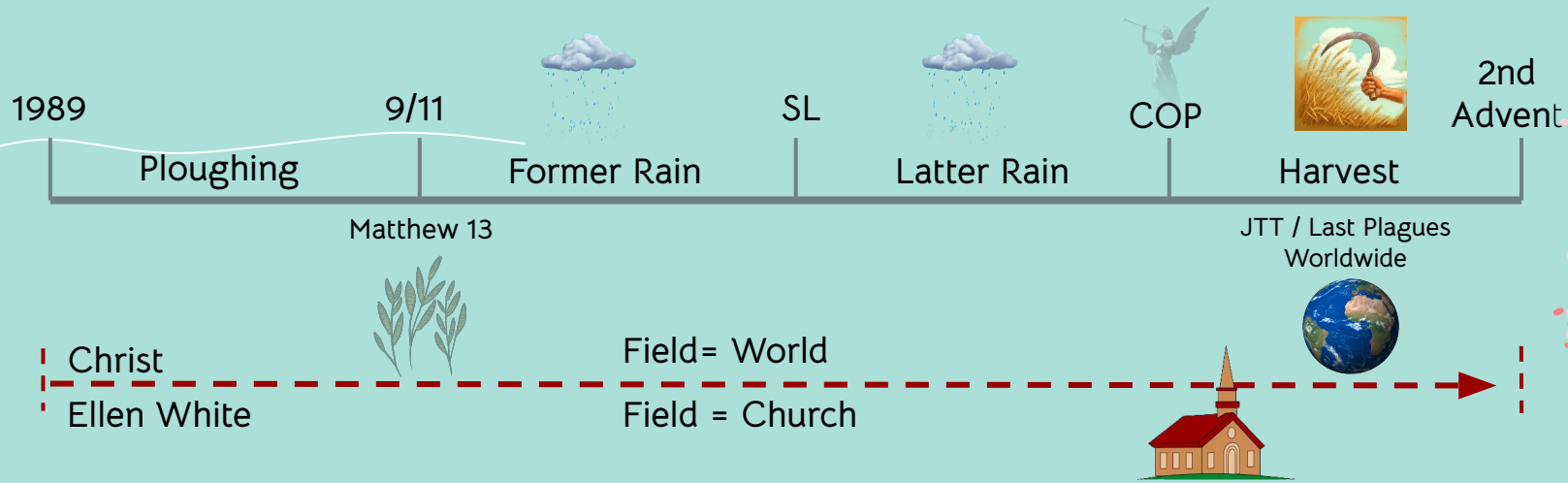
because if we make a mistake we get into problems and I believe that the way we've approached Matthew 13, The Parable of the Wheat and Tares, for many of us it has been wrong. We see problems with the conclusions that we're making and many of us are not willing to look at the obvious solution. Hopefully we can all see, that the story Christ gave, the story of the World is easy to understand.

At the end of the World two groups are going to be developed, the World and the Church. When you go to the parable we need to understand how a parable, (*the natural or literal*) turns into the spiritual or the symbolic.

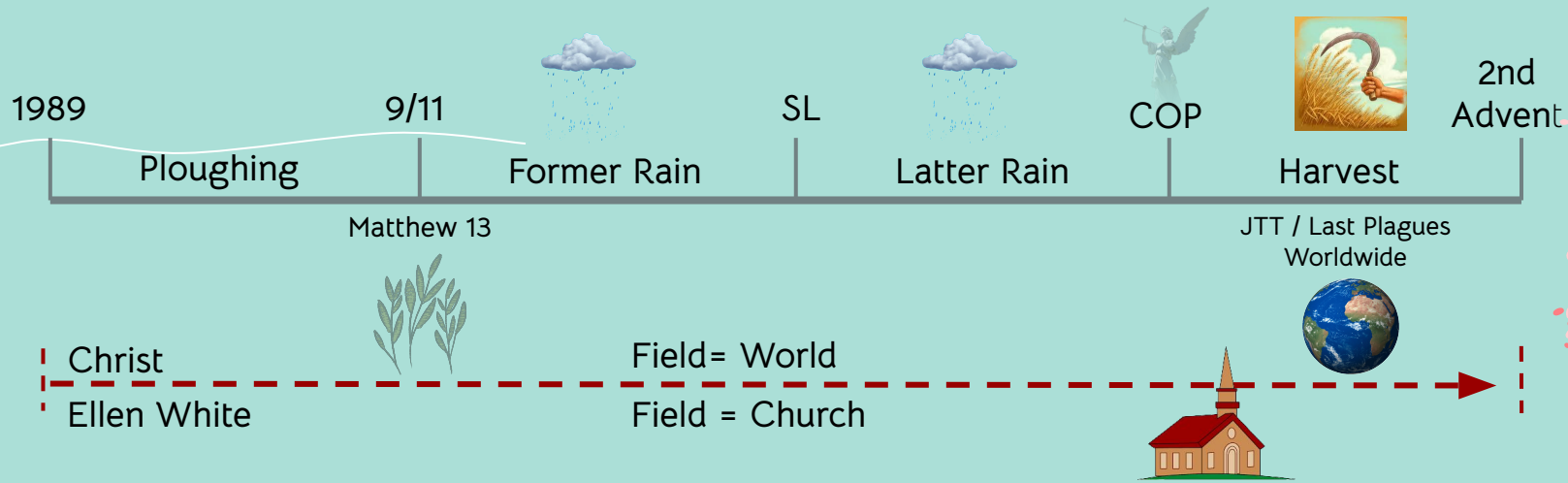




If you go to the literal story we know that here, two plants are sown in the ground and the Wheat and Tares never change form. A Wheat does not become a Tare and a Tare does not become a Wheat. We know that when these plants are sown they begin to germinate which means they are born again or come into the light. So, already you know that this has to be understood symbolically. The whole World was not born in 2001, in fact in this room, very few of us were born in 2001. So, it's very clear that we cannot take the spiritual application, literally.

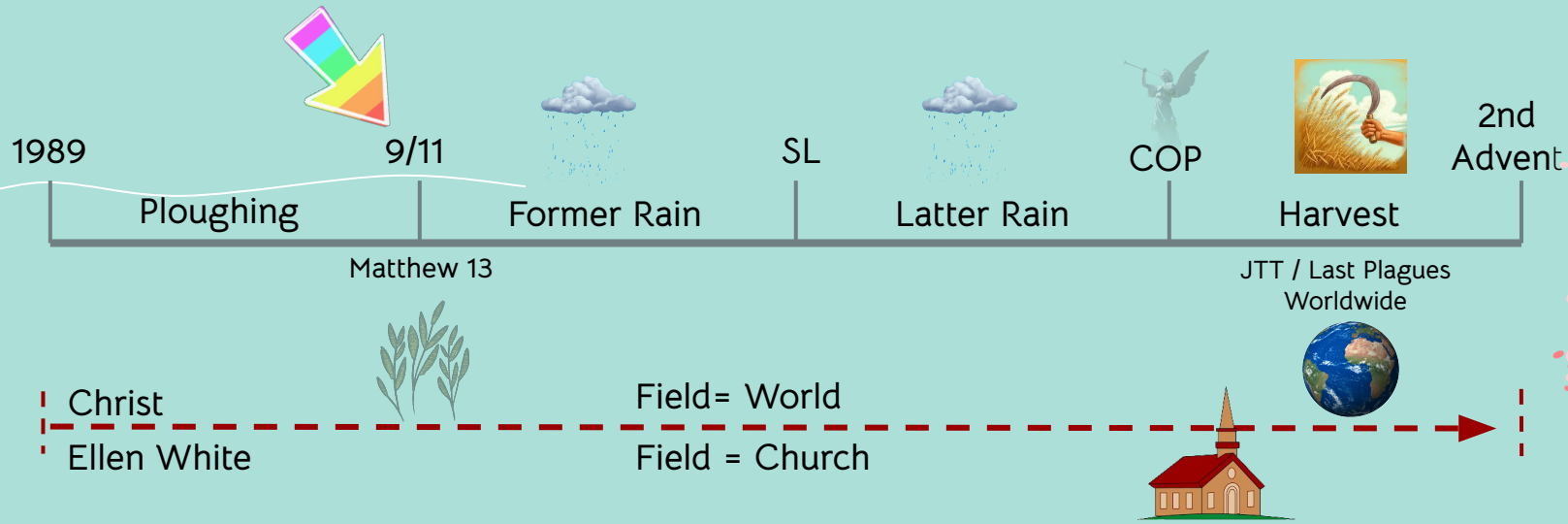


I don't know how many of you were in the World prior to 2019. If you were born in the World and you now find yourself in the Church, according to this parable you were first a Tare because you were part of Satan's Kingdom which is the World and now you're a Seventh Day Adventist and where are you, now? You're in the Church, therefore you must be a Wheat. So, you can see that you have changed from one plant to another and as we start going from the natural to the spiritual we need to be careful on how we handle this subject. As always, the difficulty is how you read because it doesn't take too much effort to read Spirit of Prophecy quotes such as the following;



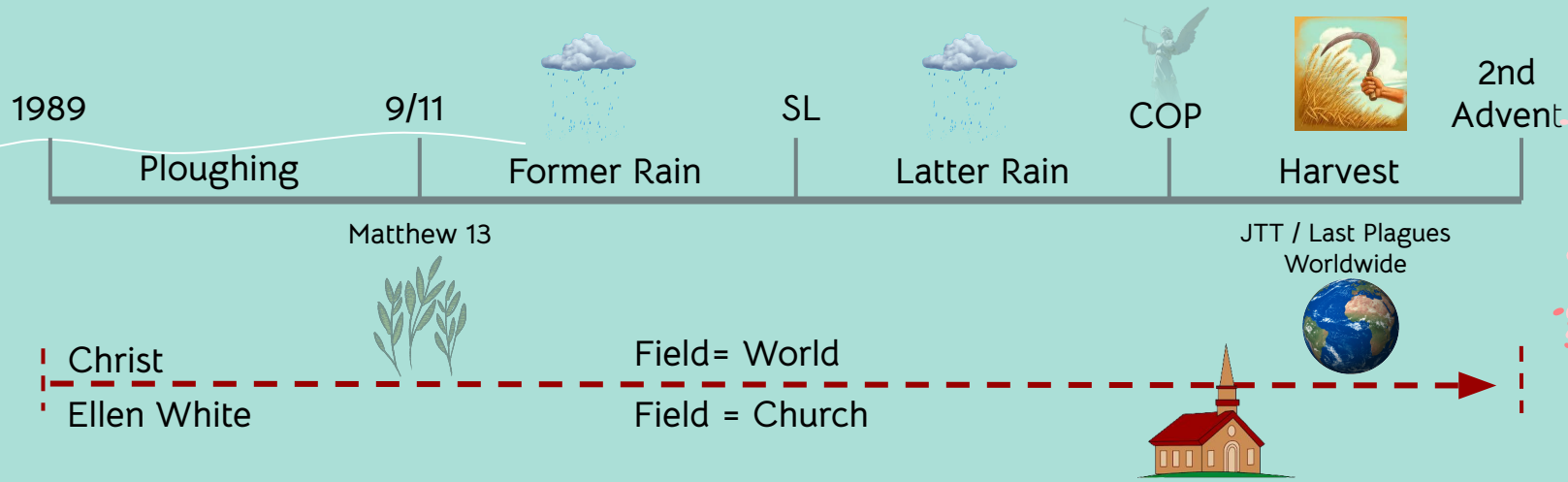
"A wheat always stays a wheat and a tare always stays a tare, they never change"

People take these statements, without understanding the moral context and they apply it to this prophetic story and they say, if you were a Tare at the beginning you're going to be Tare all the way through. Someone who has left the movement, they'll say, I always knew there was something bad about that person. Its foolish applications like these that have caused us problems.



Remember, read the parables as they are given at the scale of the World. Christ is teaching that there's going to come a point in the parable it's 9/11, where everyone is sown, whether you're in the World or in the Church, it happens here.

It's not an issue on an individual level whether you're born in the World and become a member of the SDA Church. The parable cannot be understood on that individual level, that's what we need to really understand. It has to be understood on a different level, I want to call it on a Corporate level or a group level, its clear to see that. You're either in Satan's Kingdom or God's Kingdom. Individual's can move from one to another but the Kingdom remains.



So, when we go from the natural to the spiritual we need to be careful how we handle these concepts. This story is the story about the World and the Church, we can see that. Perhaps one of the most famous verses that we as Adventists speak of, besides *"Babylon is Fallen,"* is a statement that says, *"Come out of her my people."* Rev. 18:4, it's the same statement that's found in Daniel 11:41. In Daniel 11:41, it says, *"Even Edom, Moab, and Ammon will escape."* That's the same statement that says, *"Come out of her my people."* Those people are coming out of what system? What Kingdom?

Satan's Kingdom or Babylon



We know that this parable is not teaching that people from the World join God's Church because you never see it in the parable. Those who are in Satan's Kingdom stay there, forever.

This story about leaving Babylon, whether it's Revelation 17, or Daniel 11 or Daniel 2, because all three chapters teach the same thing, that there are people that are going to come out.



I just want to remind us,

which prophet would you have more confidence in, Daniel or Ellen White? Because Ellen White says, there's not going to be a group that comes out of the Church. *"If there are people who claim to be a special group, never join them because they are not from God."* That's a paraphrase of what she teaches.

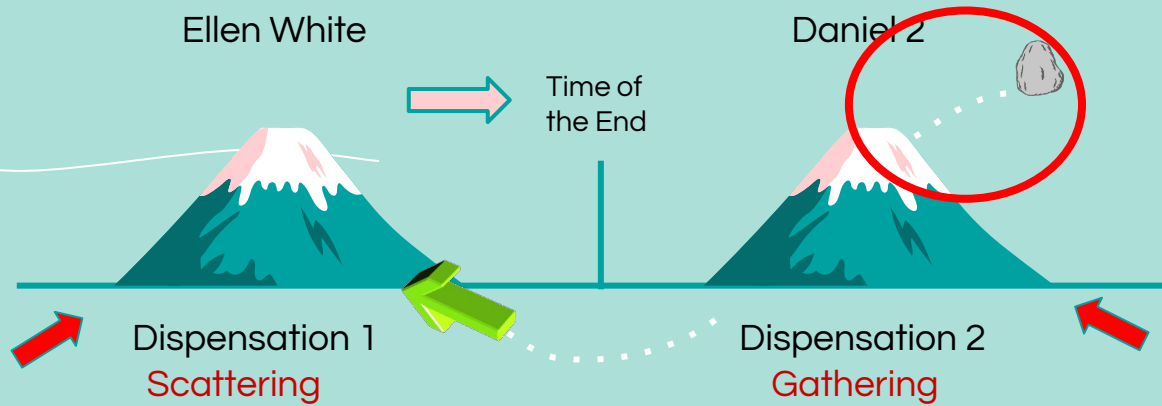
Do you trust that statement or do you trust Daniel? Because Daniel says, there's a mountain which is God's Kingdom and what comes out of that?



A Stone

Clearly he teaches that there's a separation in the Kingdom of Heaven but Ellen Whites says, there won't be a separation. So, which prophet is correct? The prophet that predicts a separation or the prophet that says there won't be a separation? We need to know the answers to these questions. Obviously, both prophets are correct. However, in order to resolve the dilemma we need to understand what each prophet is speaking about. Not just what they are speaking about but when they are speaking about it.

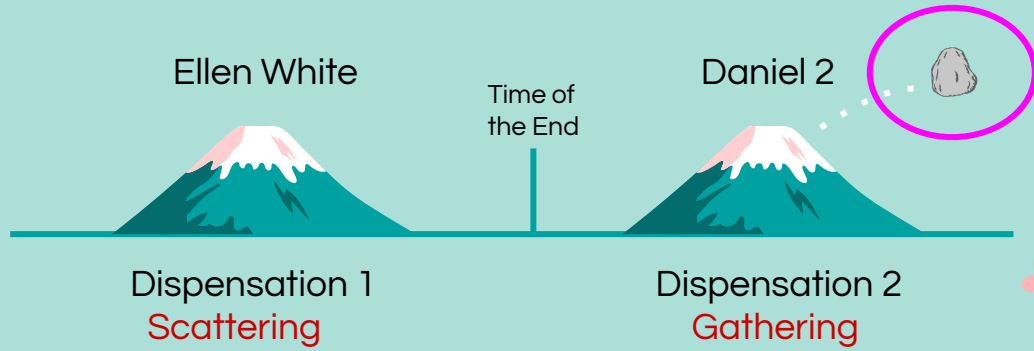




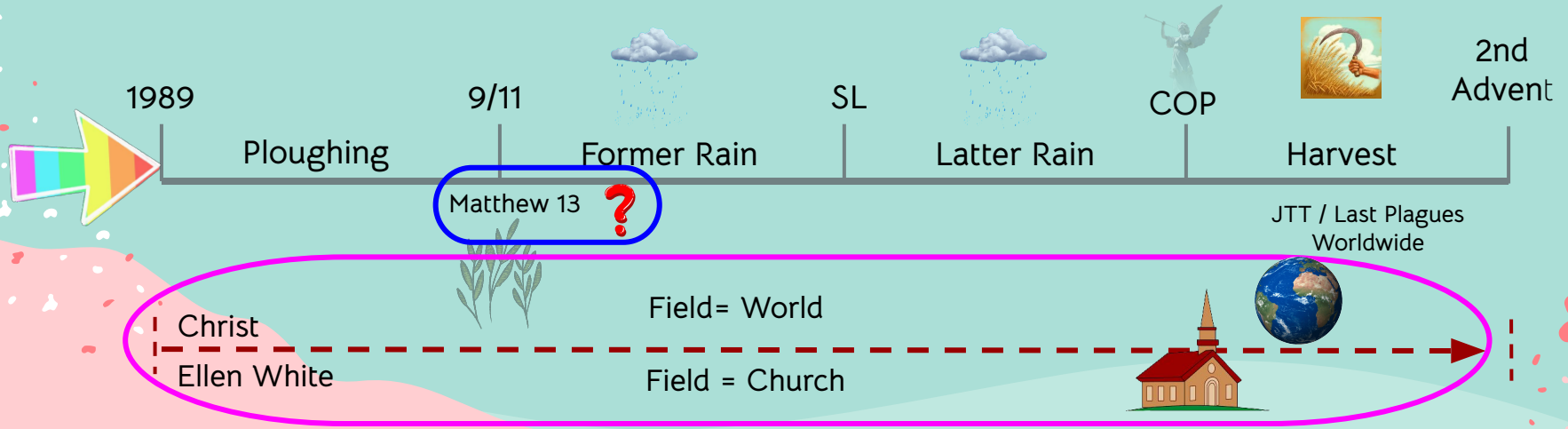
We have a line of history and we're going to have two dispensations. This is the dispensation of Ellen White and this is the dispensation of Daniel. In Daniel 2, in the Kingdom of Heaven there is a separation. In the dispensation of Ellen White, she says there's no separation that happens. This waymark here that separates the two dispensations is the Time of the End. You can show this in many different ways.

We need to be able to explain when prophets speak and the time period in which they are speaking. Daniel is not taking this model and bringing into this history. We would understand that this dispensation is a dispensation of Scattering and Gathering. A dispersion and a gathering and when you understand that everything fits in place neatly.

When we come to the story of Christ were going to have all these people coming out of Babylon we know that this model *(because the people do come out of Babylon)* is not being shown in this parable. You can't use this parable to demonstrate that truth; you have to go to other passages. A stone comes out of the mountain, that's a separation of God's Kingdom, Daniel 2 clearly teaches that. Does Matthew 13 teach that? Do you see anywhere that the Wheat is separated one from another?

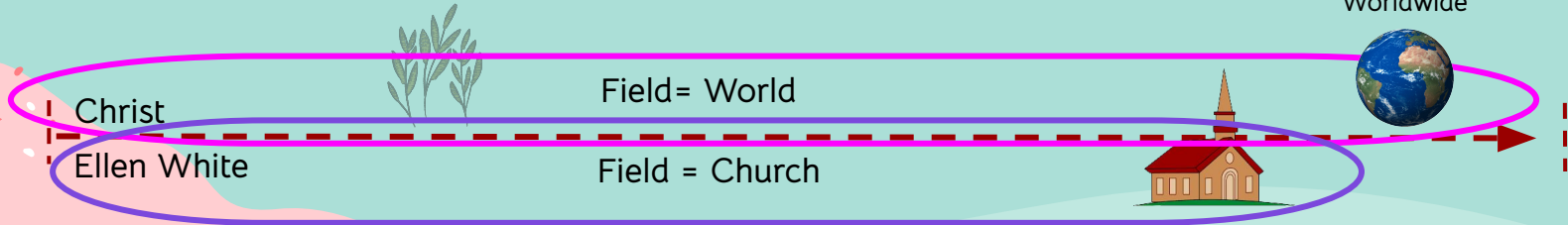
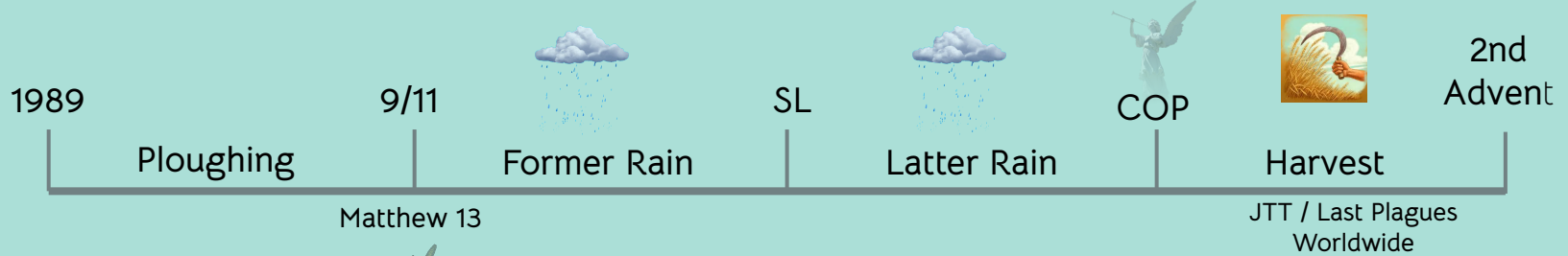
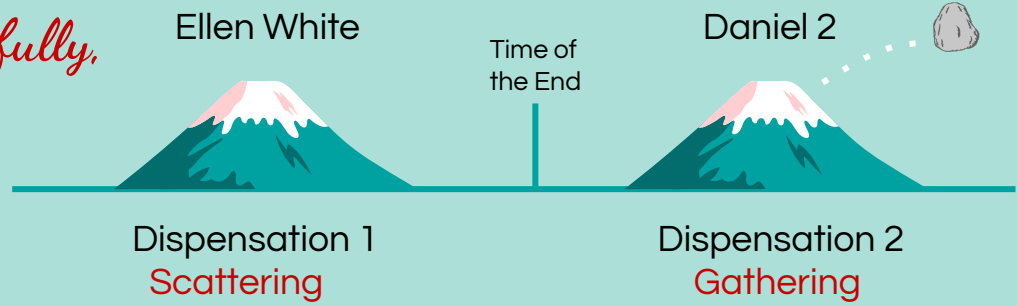


No, it does not teach that theology



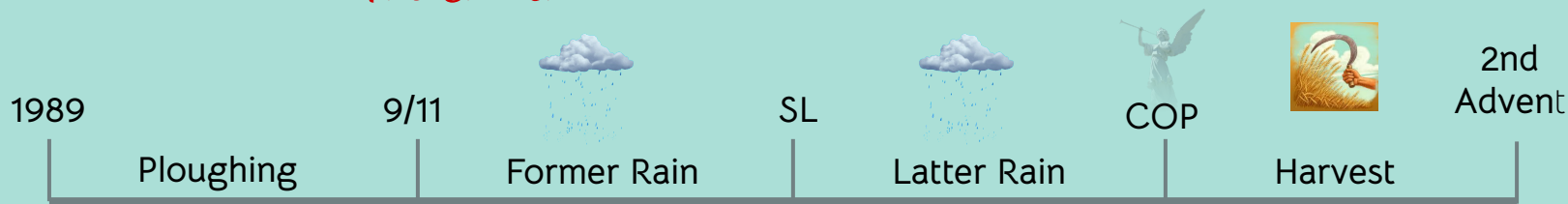
I want us to think about that carefully.

The way Christ teaches the parable, he teaches it at this level of the World. Ellen White is going to say, "No" because we want to teach this at the level of the Church, and there's a big difference between the two.



If this is the World which is the field,

it's in two parts, one part is the **Church** which is the Kingdom of God and we'll call the other one the **World** which is the Kingdom of Satan. However, I don't want to call it the Kingdom of the World, I want to call it **Babylon**. So, we have the Church and Babylon, that's what Christ is teaching. Ellen White says, "No." What does she say the field is? *The Church.*



Matthew 13

JTT / Last Plagues Worldwide

Christ
Ellen White

Field= World

Field = Church

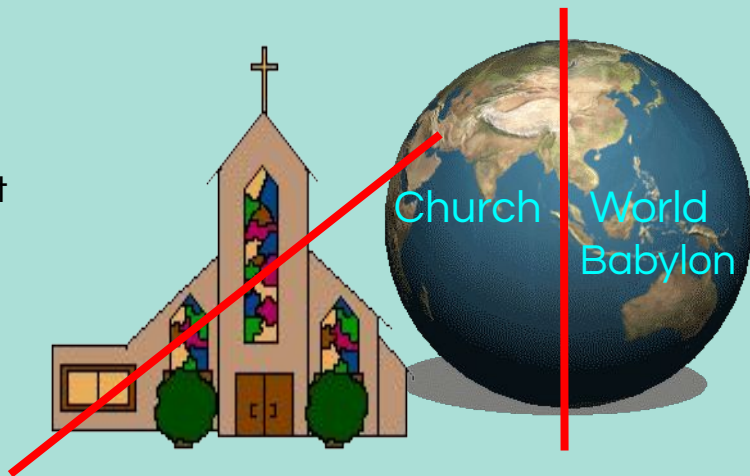


So, now we have a

Church,
In the church what do we have? Wheat and Tares, so what should we expect in the Church?

A separation. Do we see a separation in Daniel 2 of the Church?

Of course we do, it's right **here**, the Stone and the Mountain, they separate.



Ellen White

Daniel 2

Time of the End



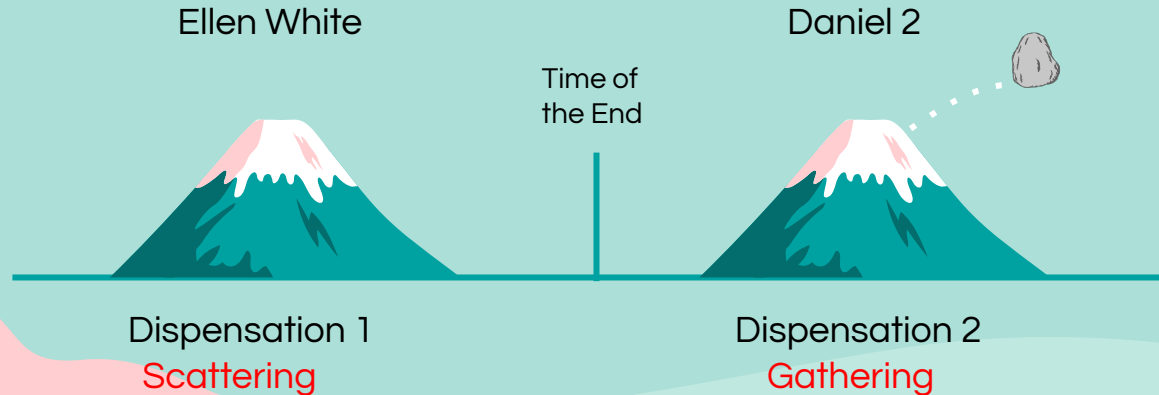
Dispensation 1
Scattering

Dispensation 2
Gathering

On one level,

Ellen White says there's no separation and Daniel 2 says there is a separation. Then in Matthew 13, what does Ellen White say? The Church will separate. So, the question is, what Church is separating?

Too many of us teach that the Church that separates is this movement but there's no story for that. At least the stories that we're dealing with because there are other stories that teach about a separation in our movement but it's not these stories.



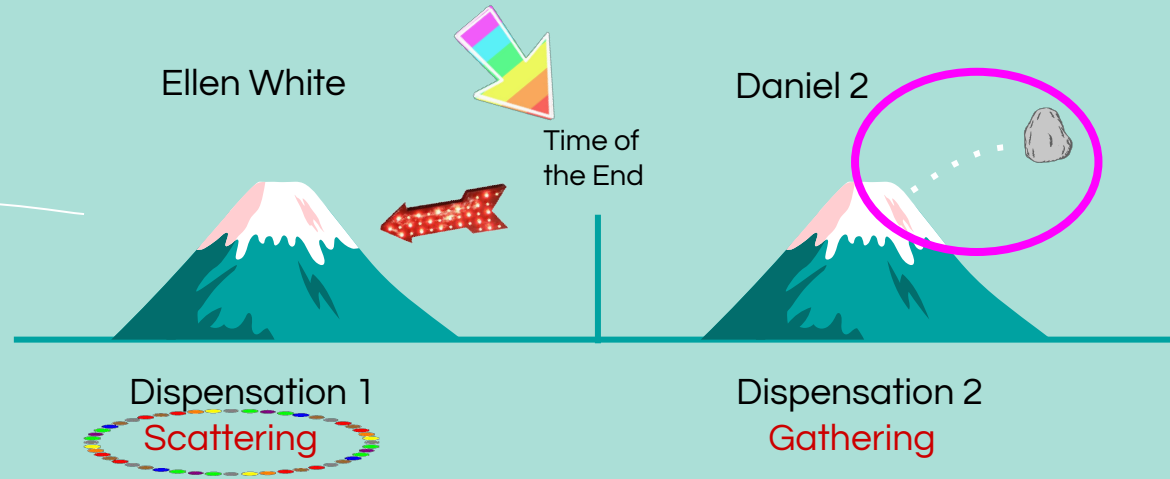
In this story, you have the Church of God,

which was in existence over here, in what time period?

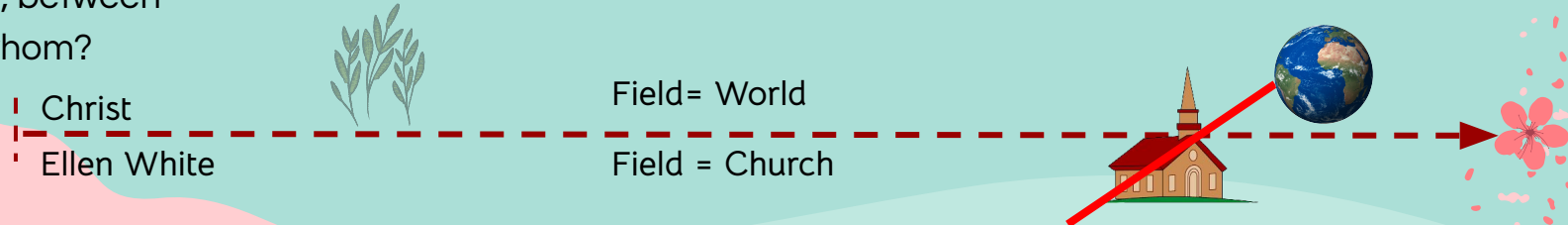
In the Scattering, and our movement never existed in this time period.

When you come to the Time of the End the Movement begins to exist and what begins to happen?

A separation, between whom and whom?



Between the Church and this movement and that is what happens at the Time of the End. Daniel 2 teaches this and Matthew 13 teaches this but not Christ's version, it's Ellen White's version that teaches this. She teaches that there will be a separation **w**ithin the Church. If I were to go to Daniel 2, what church is this?



What does that Church look like?

What is the imagery for the Church in Daniel 2?

It's the Mountain. She says, within the Church there are Wheat and Tares and at some point in time, what's going to happen?

There will be a separation, the same truth that was taught in Daniel 2.

In another statement what does she say?

No separation.



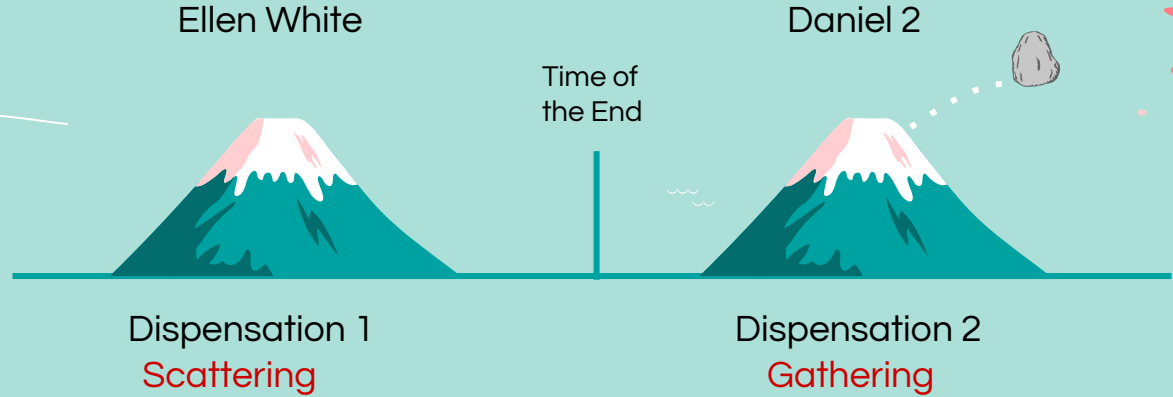
If there's anyone in this dispensation...

that says,

*"let's separate from the
Church, start sending tithes
and offerings elsewhere, start
doing your own Baptisms,"*

you know that those people are
not sent by God.

Daniel 2 says,
God mandates that the Stone gets
cut out of the Mountain. How is the
Stone cut out of the Mountain?



The bible says, without hands. Of course that's not true because any Stone that's cut out of a Mountain has to be cut out with hand. So, what does the bible mean, by without hand? When it says, no hand or without hand what does that mean?

A short study would show you that it means without human hand. Without hand means without human hand. Who's hand is strong enough to cut a group of people out? It's not a human hand, it's whose hand?

God's hand

So, when it says without hand it means without human power. It means it's God's work that's doing it, so this separation is being created and driven by God. You need to see the story of The Time of the End. God is going to cut out or separate a group of people. Do you see a story like that?



Of course you do

Its Moses, its John, its Miller. So, you have three testimonies that this happens. Who cut John out of the Church?

His father was given a prophecy or a vision. There are prophecies about Moses, and William Miller has angels speaking to him and he becomes the First Angel.



Elder Jeff is that person

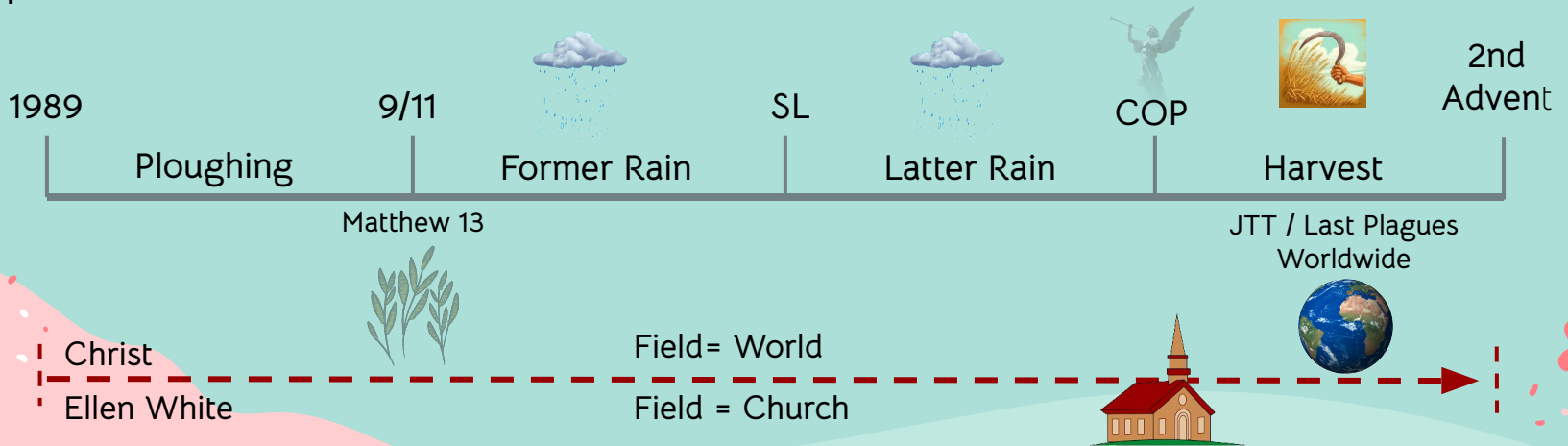
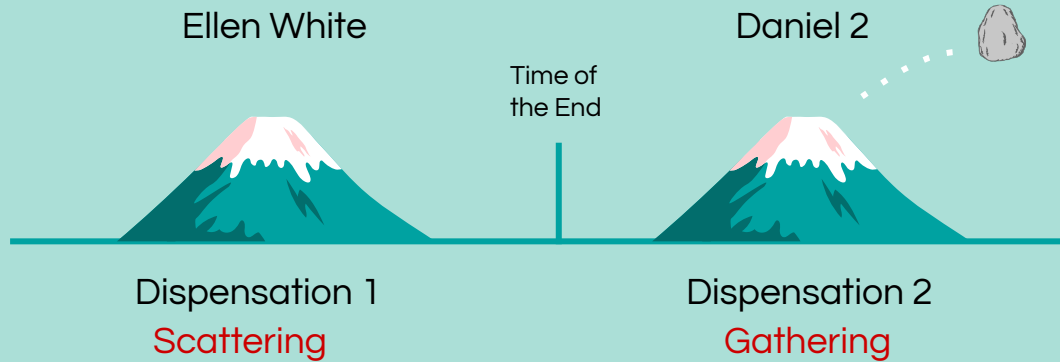
in our history who begins to carve out a people but none of this can be seen in the story as given in Matthew 13.

You don't see how this operates when it's given by Christ but Ellen White wants to teach us that we need to understand how it works in the Church and in the Church there is a separation.



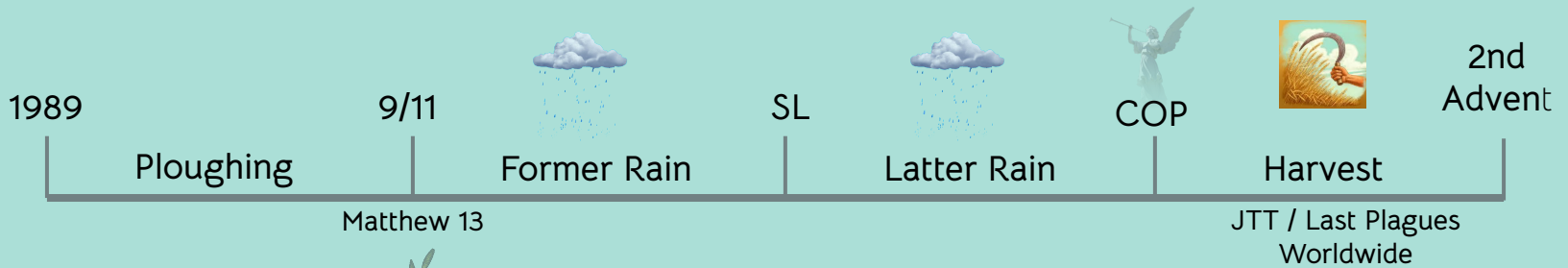
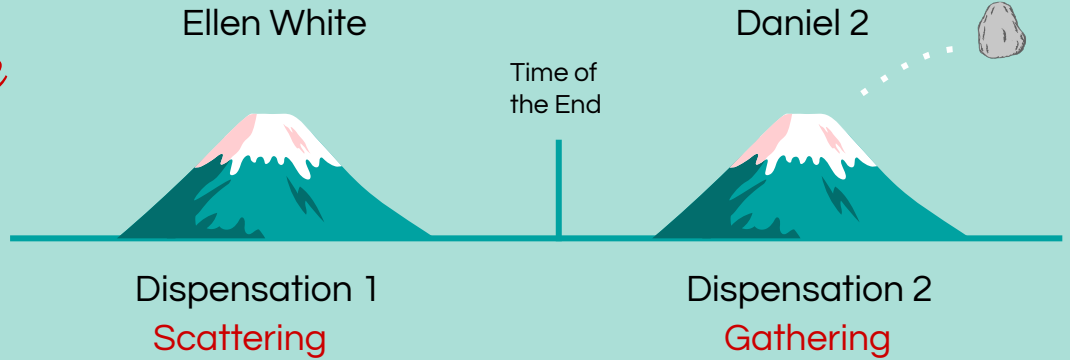
Matthew 13.

is the same story as Daniel 2 and in Daniel 2 the work of separation begins at the Time of the End. I have given you a number of Testimonies to demonstrate this. We've already looked at Daniel 11:41 and Rev. 18:4. What do both of these passages teach?



That there's going to be

a separation without hand but it's not in the Church. Where is that separation? Where do Edom, Moab and Ammon escape from?



Christ
Ellen White

Field = World
Field = Church



From the World,



from Babylon. Rev.18, "Come out of Babylon." Do you see the same story in Daniel 2? Of course you do, you see something coming out of that **statue**, we don't have time to study it now but it's clearly seen in the verses. Something comes out of Babylon, it's those people that Daniel 11 mentions and Rev. 18 mentions.

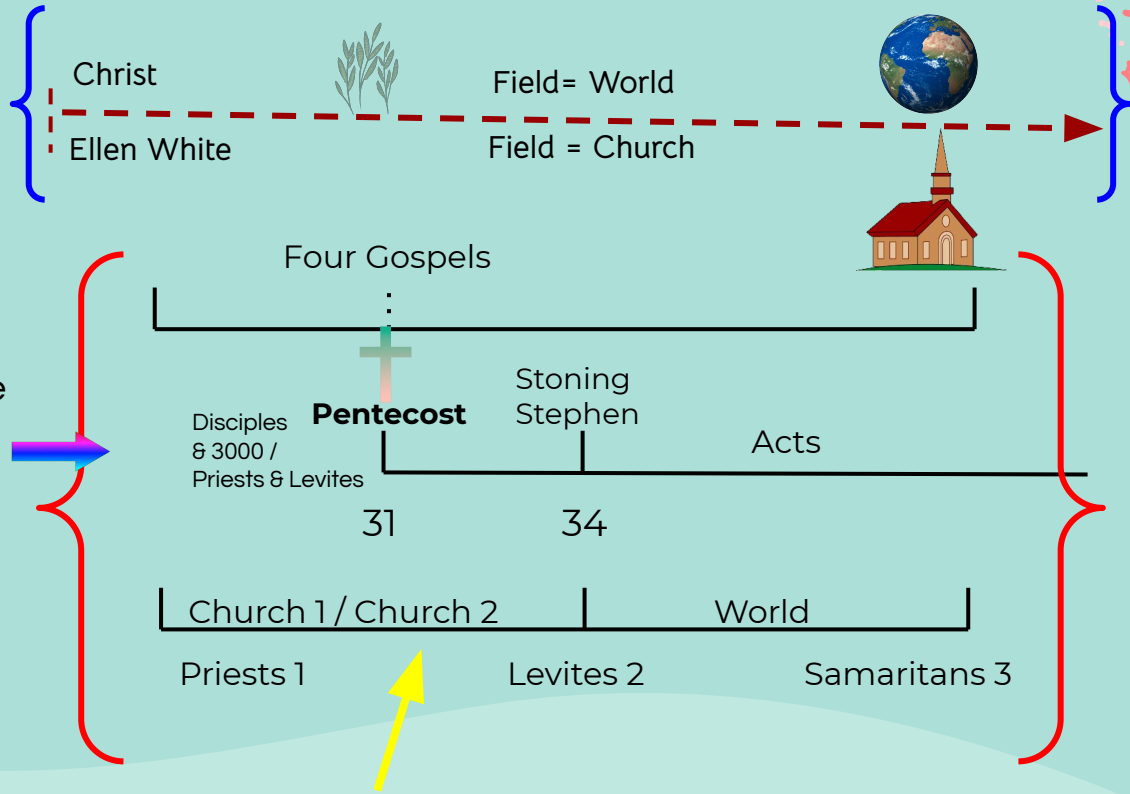


Daniel 2

Let's think about this story here...

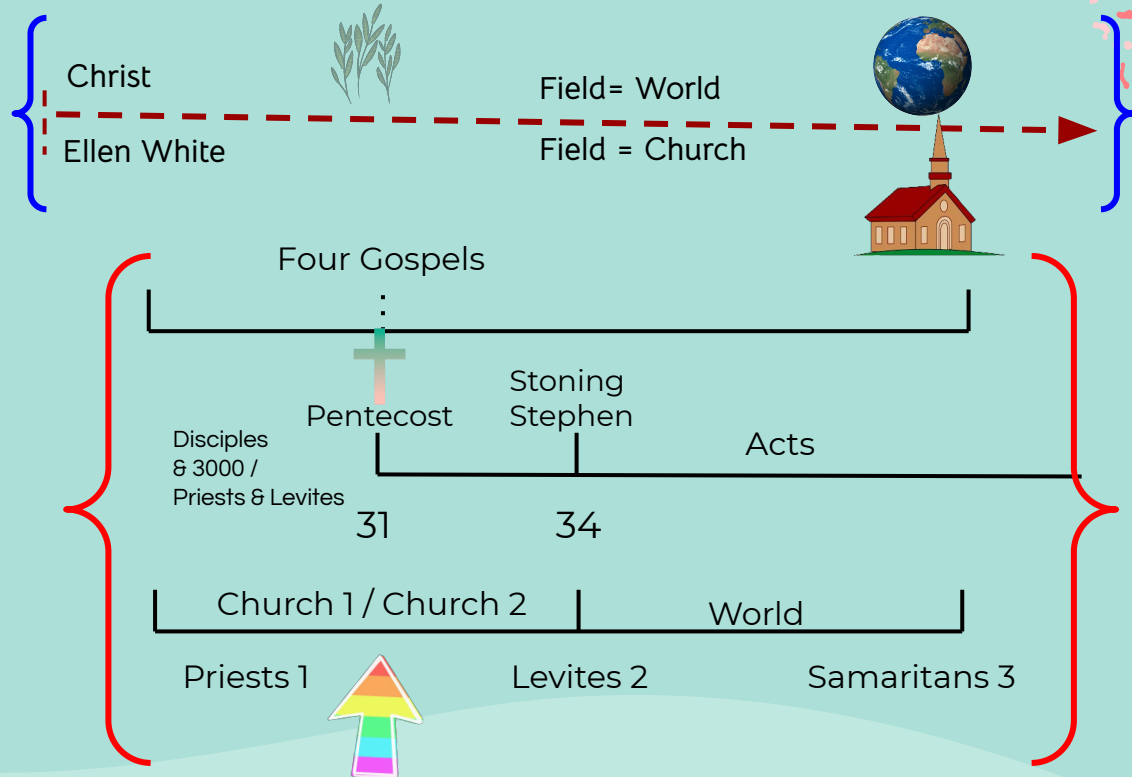
This is not easy to demonstrate because there's a lot of previous information that you need to know about. But what we will do is go to this model **here**.

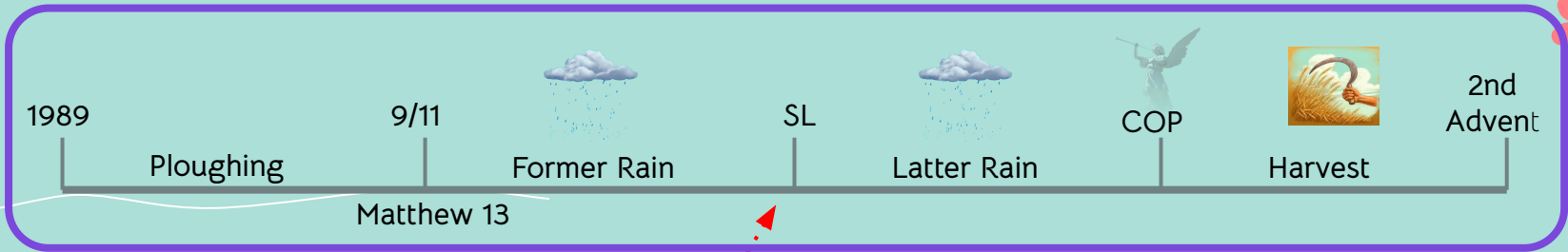
Where is the story about the Church?
We're not worried about the World.
The story of the Church is found in the four Gospels and in the **first part** of the book of Acts. We've already demonstrated it in two parts. What happens at **Pentecost**? What happens to the 3000 people?



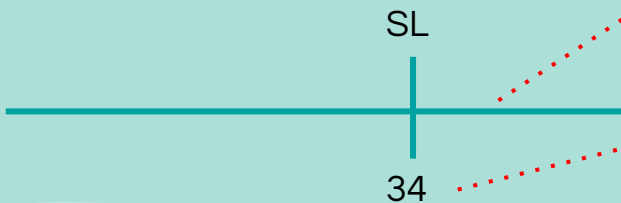
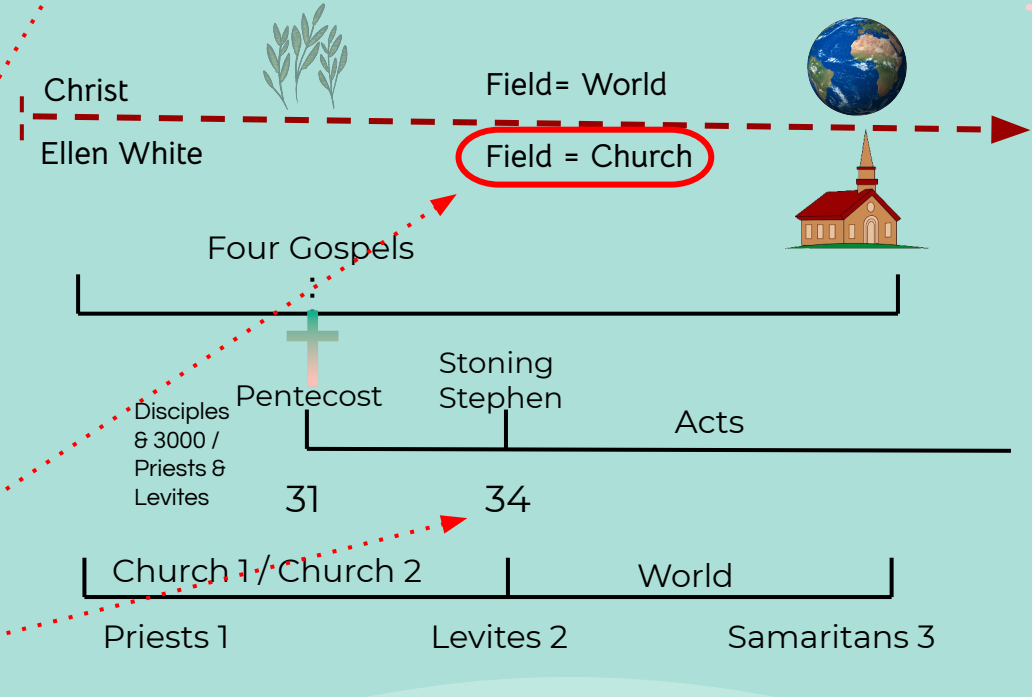
Not Baptized,

but they separate and are cut out of the Church. You see it right there in the story of Christ. We know there is a separation that's brought to view in this history over here.





We're going to place some lines.
 This is the Sunday Law and it lines up with 34 AD. This becomes the line of the Church. Once we have the line of the Church then we need to see how this parable will work.





1989

Ploughing

9/11

Former Rain

SL

Latter Rain

COP

Harvest

2nd Advent

Matthew 13



Remember its four dispensations and five waymarks. We have here the Second Advent and this waymark is also the Second Advent. What is it for the Church in this line? I just wrote it a moment ago but I erased it. What waymark did we say it was?

Sunday Law, good.

Christ

Ellen White

Field = World

Field = Church

Four Gospels

Pentecost

Stoning Stephen

Acts

2nd Advent

Church 1 / Church 2

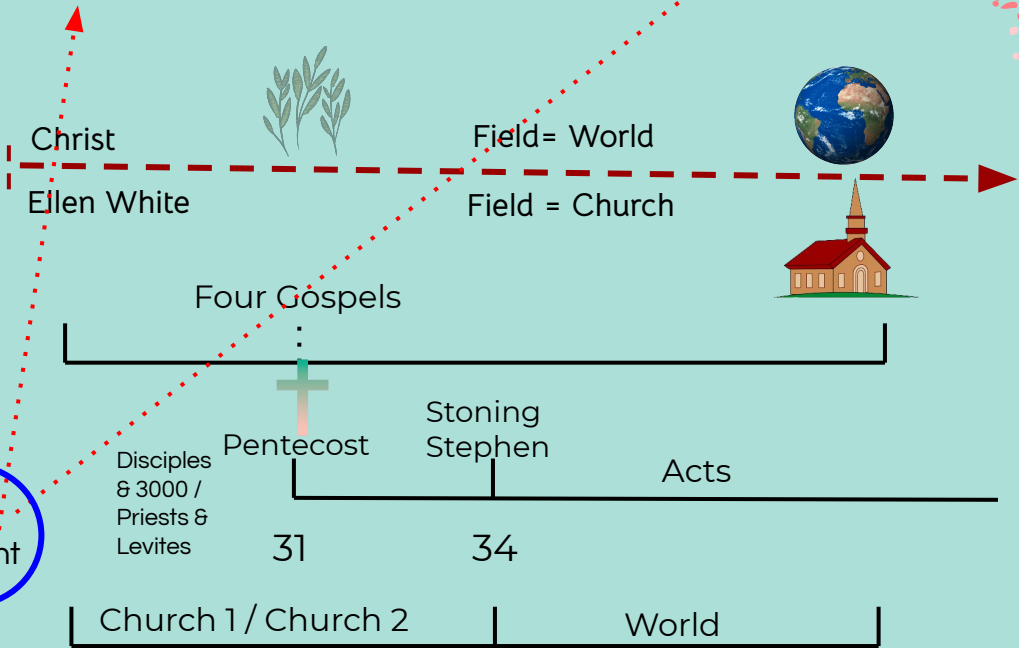
World

Priests 1

Levites 2

Samaritans 3

SL



1989

Ploughing

9/11

Former Rain

SL

Latter Rain

COP

Harvest

2nd Advent

Matthew 13

The first thing we want to do is clear up a misconception.

I'm going to state a fact that the Priests are the 144,000, the Levites are not. This Stone that's cut out of the Mountain, it's composed of two different groups of people, we showed it here. We can call them the Disciples and the 3000 or the Priests and the Levites.

Christ

Ellen White

Field = World

Field = Church

Four Gospels

Pentecost

Stoning Stephen

Acts

Disciples & 3000 / Priests & Levites

31

34

2nd Advent

Church 1 / Church 2

World

Priests 1

Levites 2

Samaritans 3

144,000



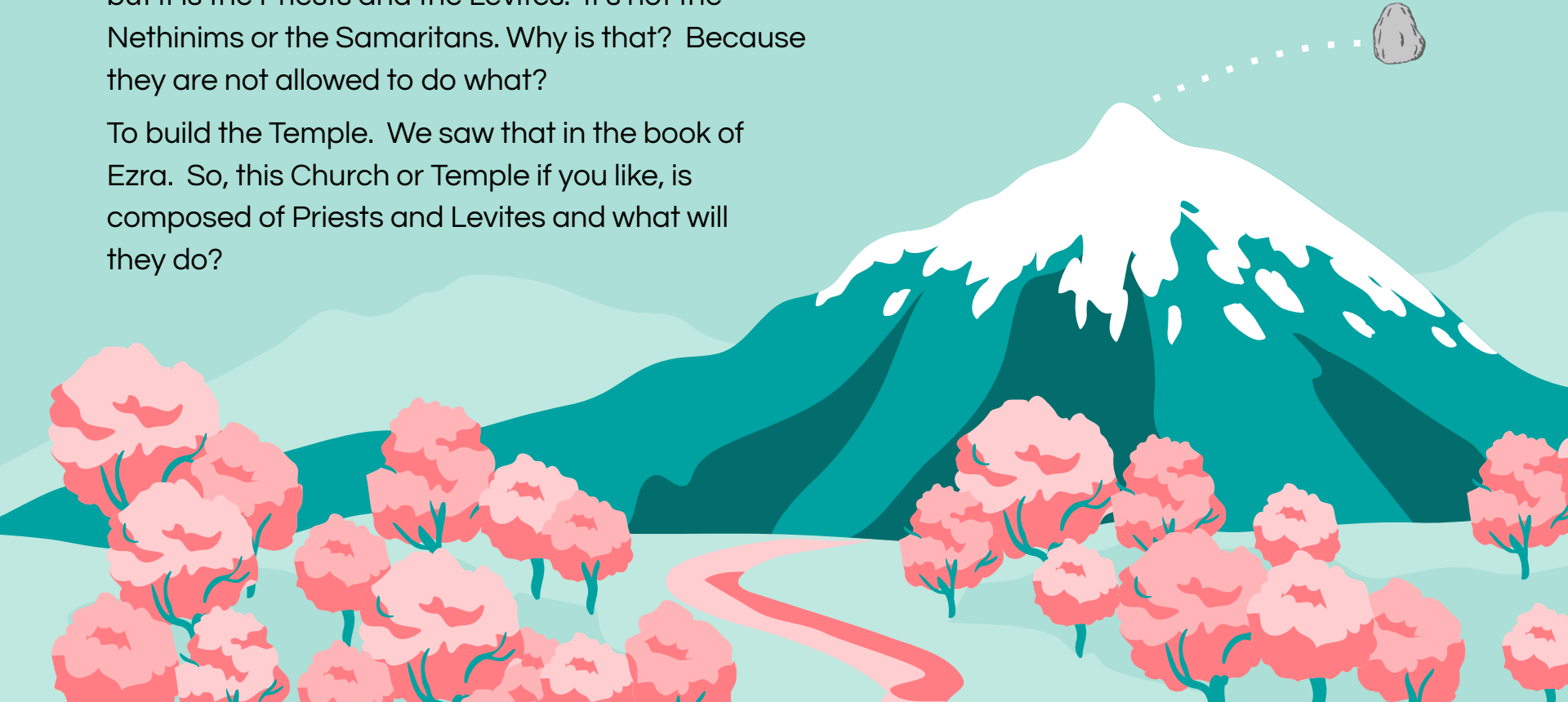
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This Stone is not the 144,000

but it is the Priests and the Levites. It's not the Nethinims or the Samaritans. Why is that? Because they are not allowed to do what?

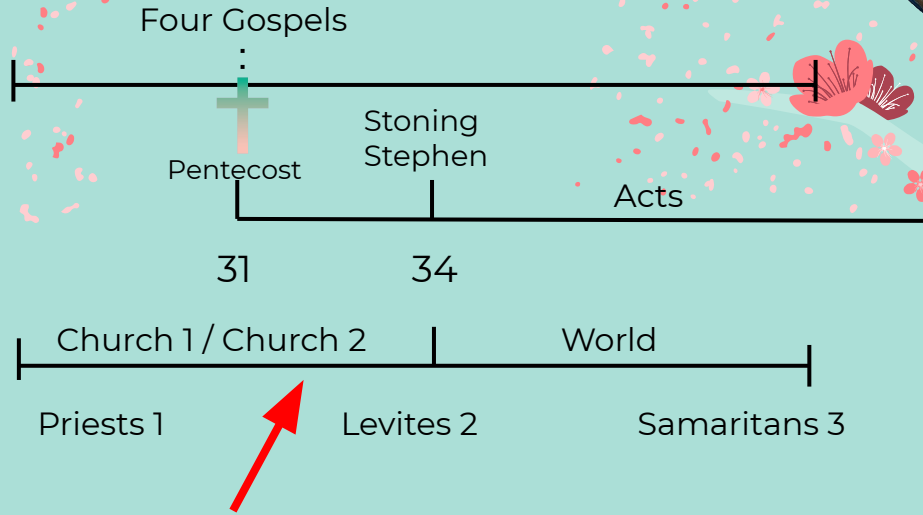
To build the Temple. We saw that in the book of Ezra. So, this Church or Temple if you like, is composed of Priests and Levites and what will they do?

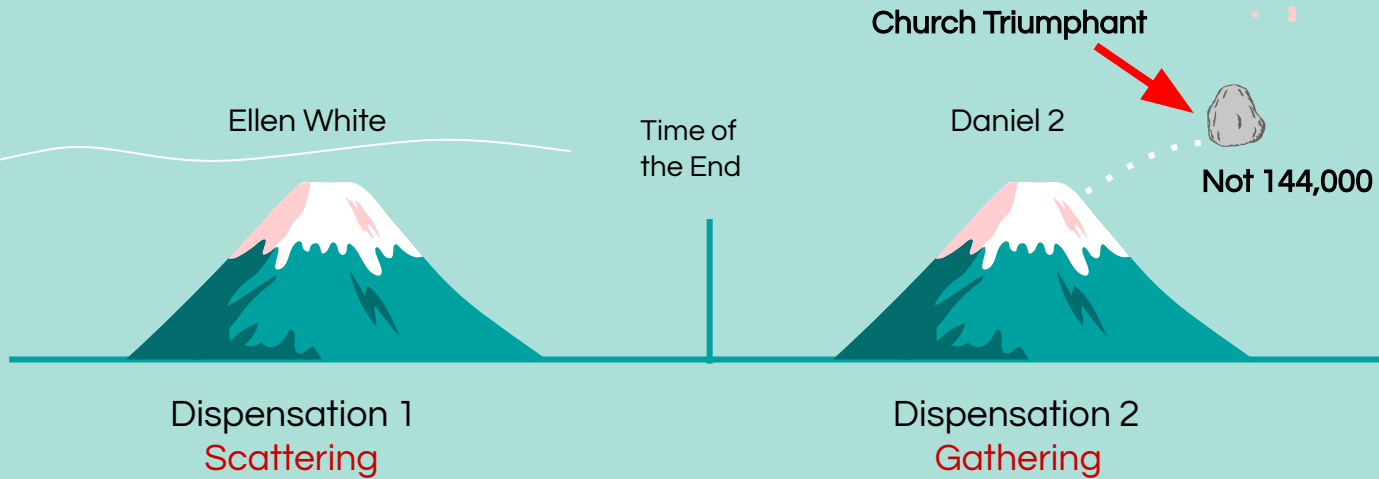


They will give a message to the World



Where does Paul fit into this history? You don't see him in the Gospels he comes in the story in the book of Acts. At this level he would be a Levite, this is where he comes into this story. So, Paul is a Levite and in the New Testament he's the one that is the premier person to give the Gospel to the World.

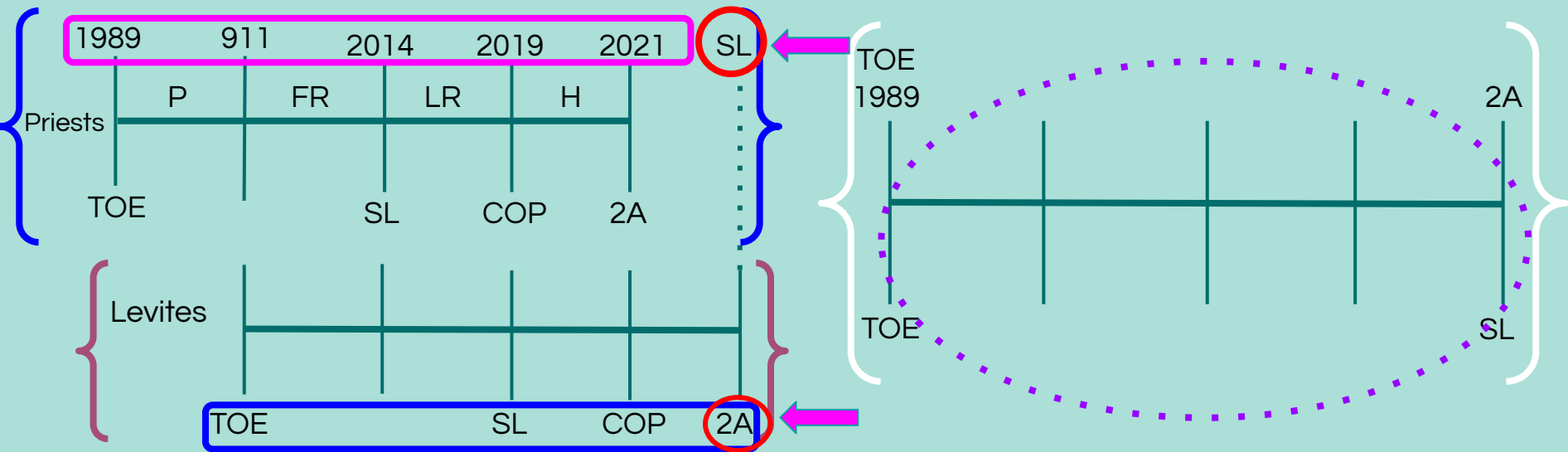




If you take that to Daniel 2,

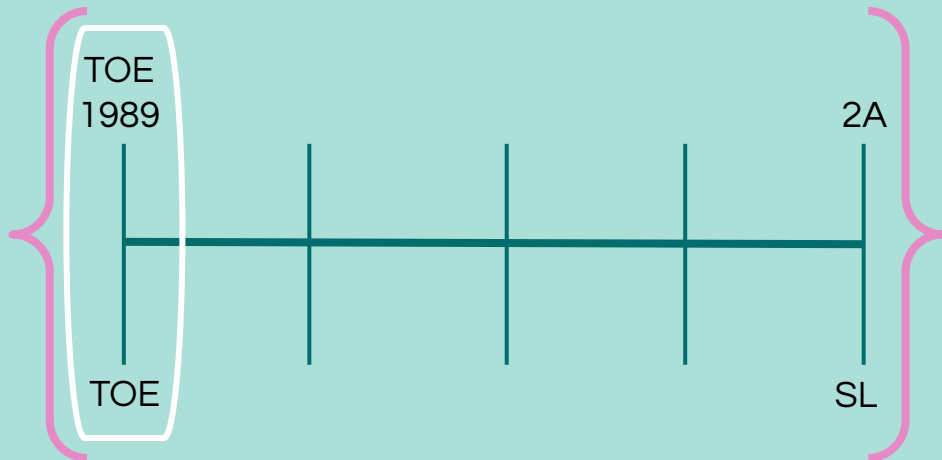
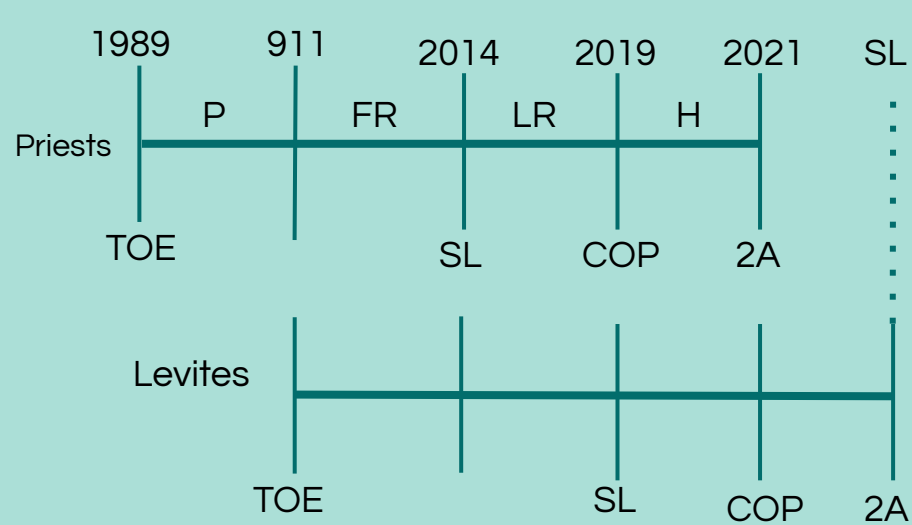
the Stone destroys the Statute and it's both the Priests and the Levites that do that work. This is the Church Triumphant, it's **not** the 144,000.

When we come to this story and we try to work out what's going on here this can become a little complex, a little difficult to deal with. We will make it a little easier, we'll draw the two lines that most of us should be familiar with, the line of the Priests.

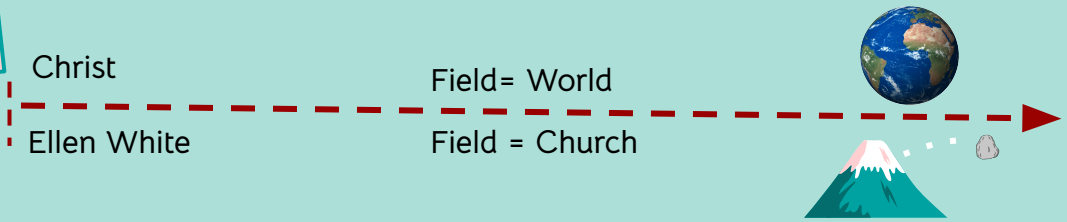


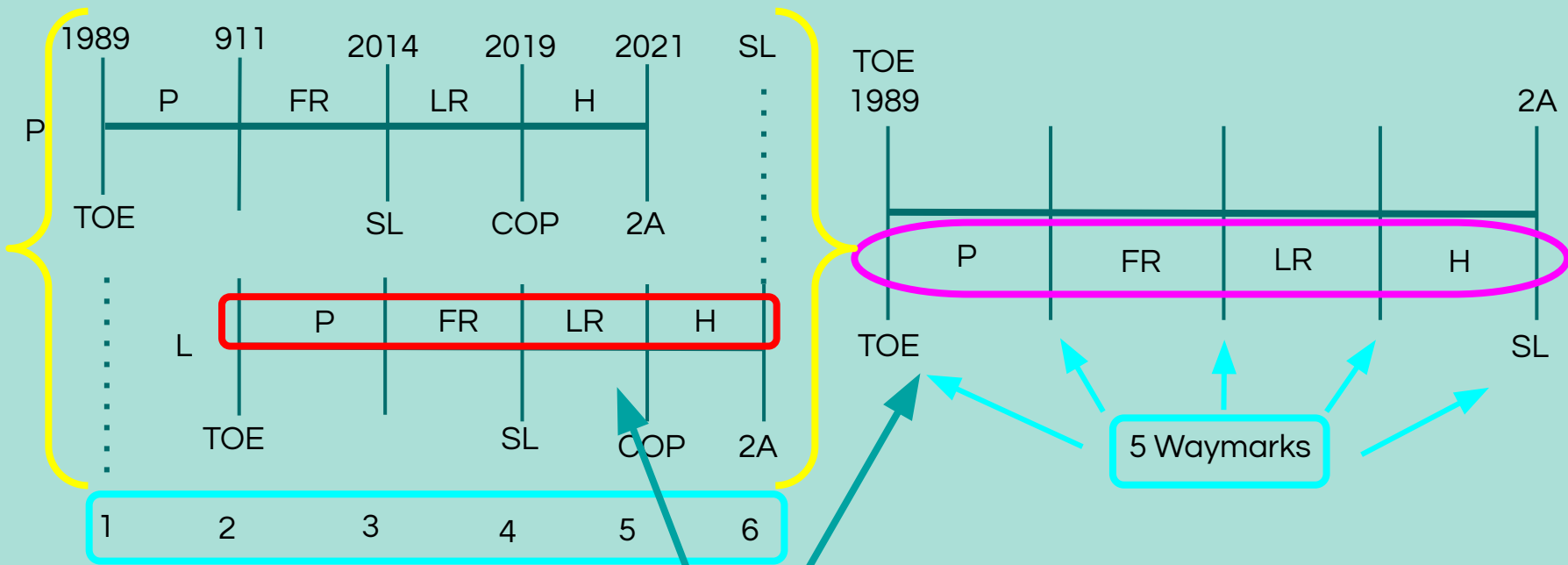
It began in 1989, then 911, 2014, 2019 and 2021, Preparation, Former Rain, Latter Rain and Harvest. Time of the End, this would be Sunday Law, Close of Probation and Second Advent. Hopefully we're all familiar with this. Then you go to the line of the Levites. The only thing that's missing is this one here, we don't have a date for this. What waymark is this?

Sunday Law, at this scale. At this scale this is the Second Advent, Time of the End, Sunday Law, Close of Probation. We should all be familiar with this. I know sometimes it becomes confusing but what I want us to see is that this line that we've spoken about, it's right here at the Sunday Law and Second Advent that's what we drew over here.



So, when we start going from the line of Christ, the line of the World, to the line of the Church we see where the Church ended over here, we can also see that this line here is the line of the Priests and Levites, when we combine them together. So, it would begin here at the Time of the End and its 1989, hopefully were all clear on that.



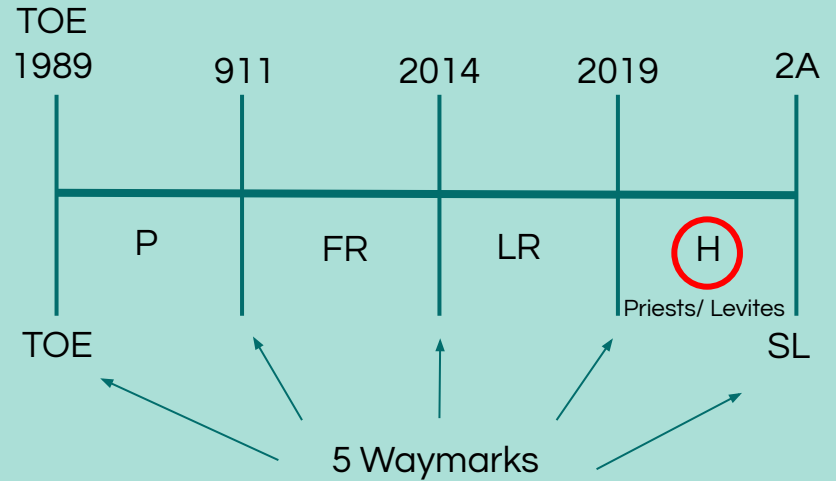
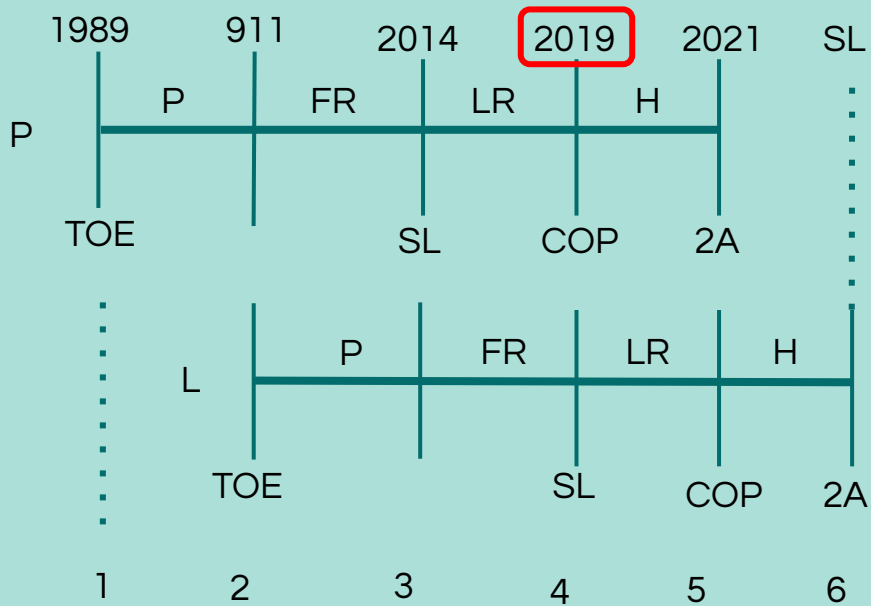


The problem that we're going to face is that we have how many waymarks? **Six** waymarks because we've combined two histories together and we've got how many waymarks?

Five. So, we know that these waymarks are going to be some of these waymarks but we've got some missing. **What** dispensation is this?

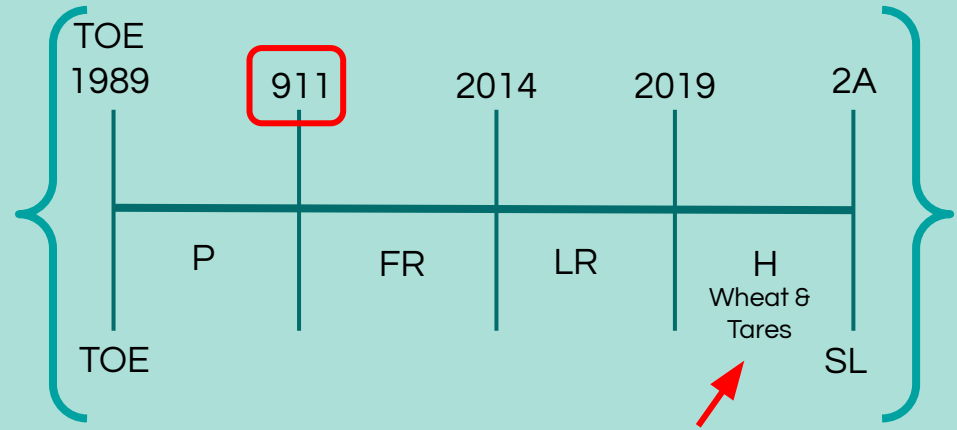
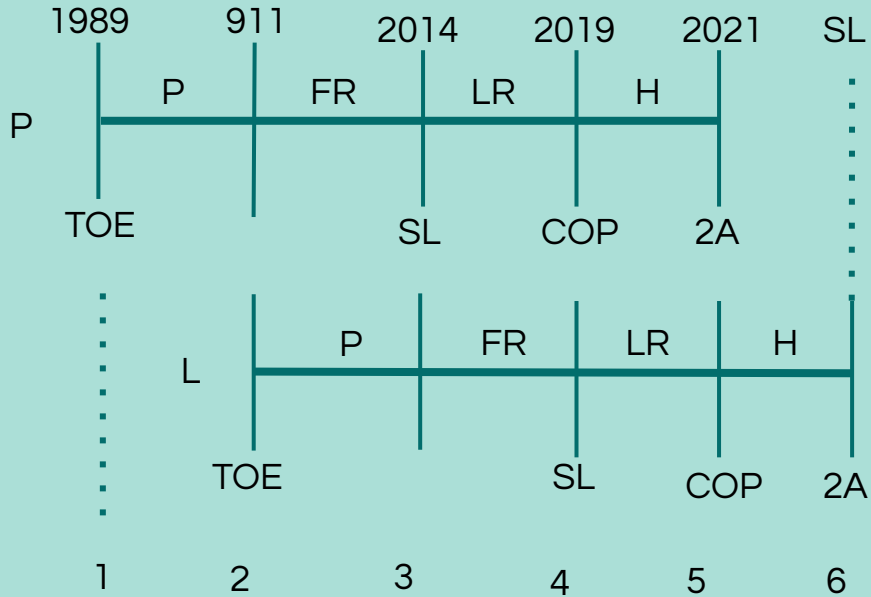
Preparation, Former Rain, Latter Rain and Harvest. We want to work out where this Harvest is, we want to work out what these waymarks are.

This **here, Preparation, Former Rain, Latter Rain, and Harvest,** if we combine these two together, when does the Harvest begin?



When does the very earliest Harvest begin?
 Do you see this here, this is when the Harvest begins. We're not talking about the Priests and the Levites, we're talking about the Church Triumphant, which are the two groups joining together. This is where it begins.

So, this line which we have as the Harvest contains two histories here. Harvest for the Priests and Harvest for the Levites but it's one Harvest. What we've done is taken the parable of Matthew 13 for the World and we've done what Ellen White told us to do, which is what?

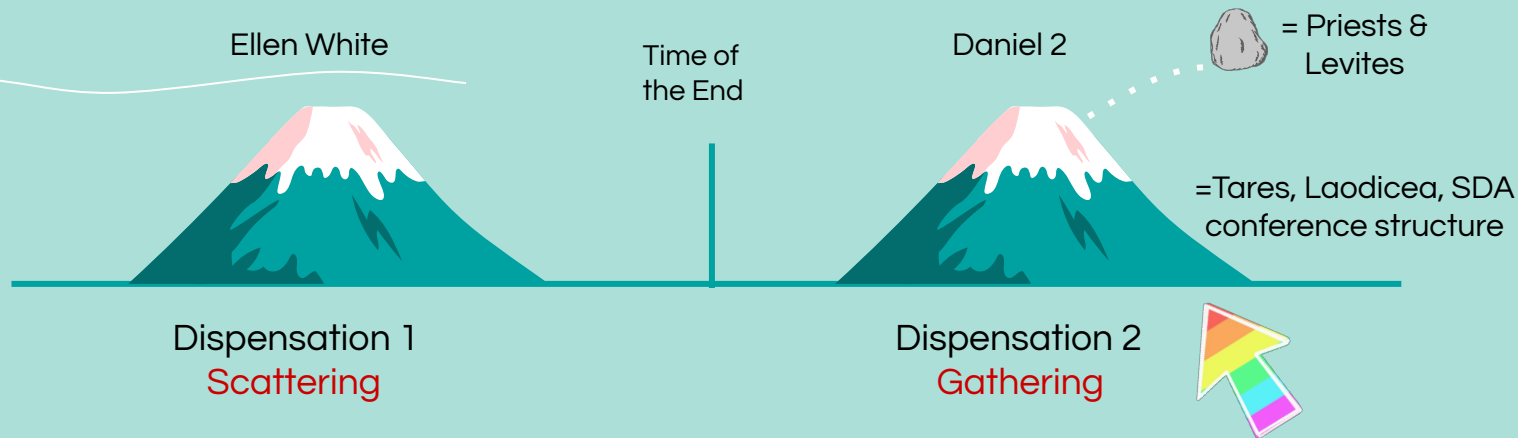


Apply it at what level? The field is the Church. Now, what we're going to do, is we're going to see a separation in the Church. The Wheat separate from the Tares, there both sown here at 911.

When we start talking about this scale here and start talking about the Harvest, this is where the Harvest is, we have Wheat and Tares.

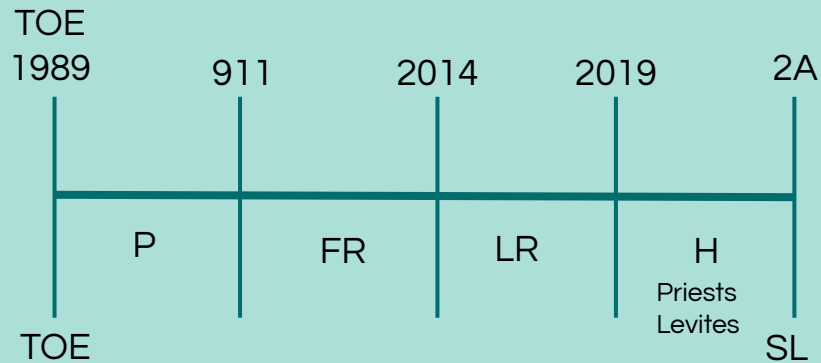
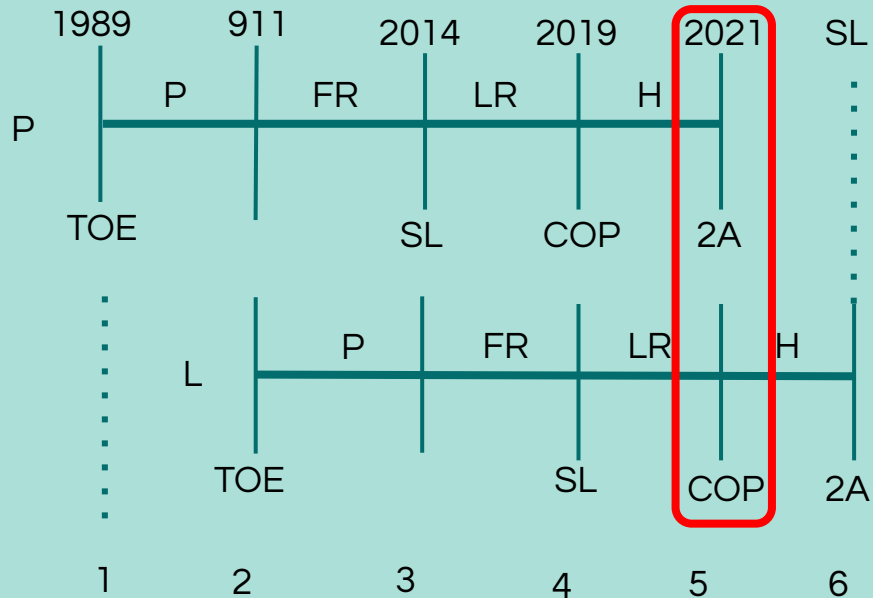
If we take the image of Daniel 2, what is the Tares? In Daniel 2 what is the image of the Tares? And what's the image of the Wheat?

The Stone

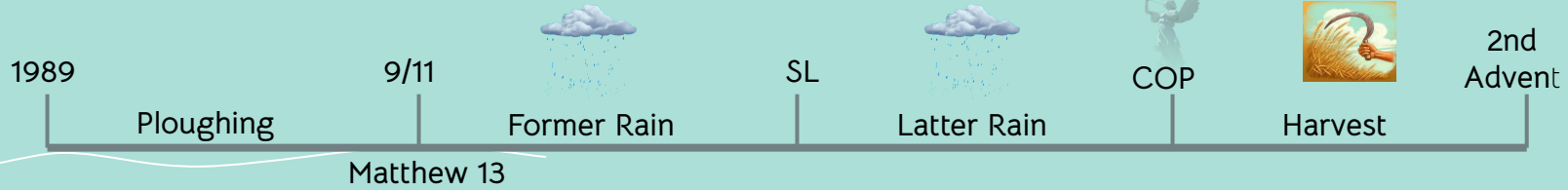


The Stone is the Priests and the Levites. We are at the line of the Priests and were teaching that were in what history? The history of the Harvest, where there's going to be a separation of Wheat and Tares. So, who are the Wheat? Priests. Who are the Tares? Who is this?

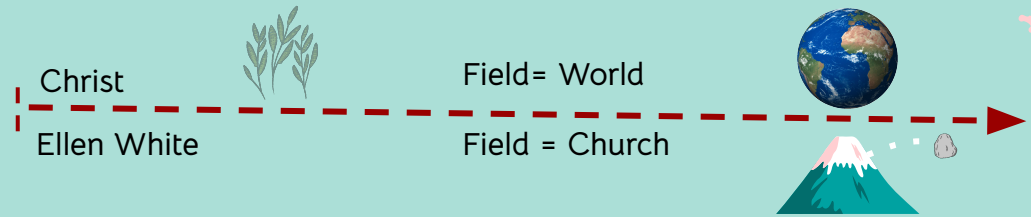
This is Laodicea or the Church or we could also say the Conference Structure. The parable that Ellen White wants us to understand is that there's going to be a separation between this movement and the Church. It's not talking about a separation between Brothers and Sisters within this movement. It's not dealing with that level. This is talking about the separation of this movement from the Conference Structure.



What do we say to these Levites over here at this waymark which **we** call Panium? What do we say to them? What's the language? Come out, of what? Come out of Laodicea, come out of the Conference Structure, it's now time to separate. I'm not defining what it means to come out of the Conference Structure but what I am saying, it means to come out of that way of thinking and come into this way of thinking. The thinking of this movement.



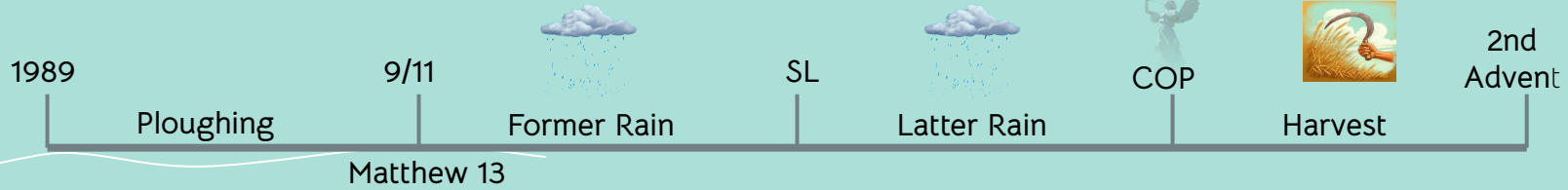
Matthew 13 is not the same parable of Matthew 25, there not teaching the same truths. In fact, the way Christ gives this parable you never see a separation in the Church and you never see a separation in the World. You just see a separation between the Church and the World.



Whether we realize it or not, that work of separation has already begun. It started last month, on November 9, 2019 the Harvest began.

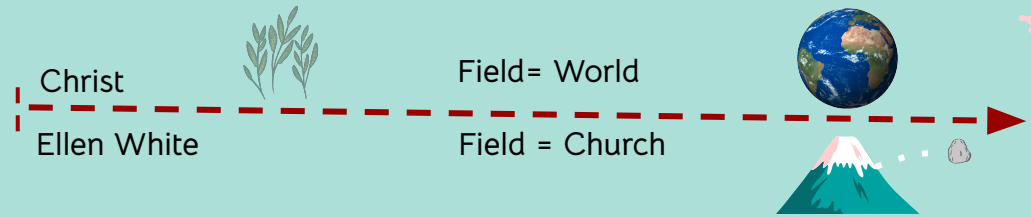
However, when Ellen White wants to make an application, she's teaching you in agreement with Daniel 2. That in the Seventh Day Adventist Church those twenty million members, there will be a separation.

This Harvest is not a separation between us and FFA, it's not a separation between you and I because we have some kind of different view of prophecy. It's not dealing with someone in this room who doesn't fully understand or fully accept everything we teach.

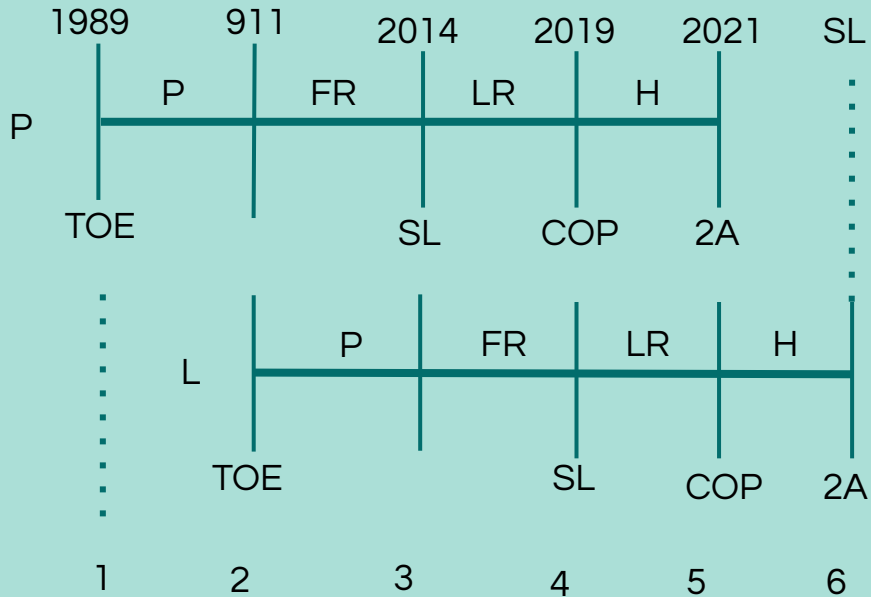


It's not dealing with that issue, this is a far greater far more serious issue on a much grander scale. This is the Final Separation between this movement and the Church. We have been intermingling and growing together. We have been imbibing, we have been teaching what kind of doctrines?

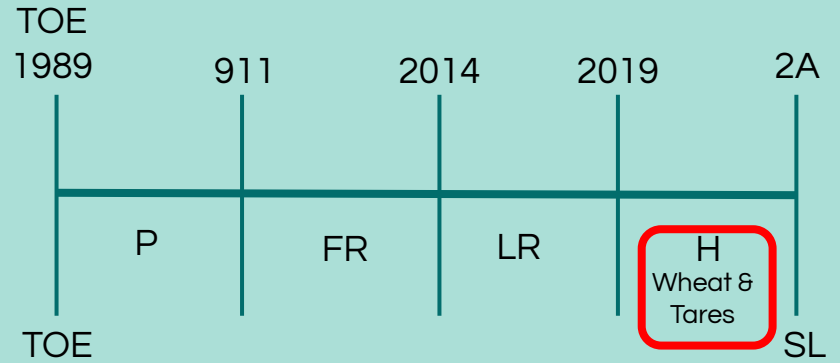
Laodicean doctrines. We have been teaching much of the same truths that the Church teaches except on one issue. What was the difference between us and the Church?



The subject of Time. The Church says we don't understand time, the movement says we know the time. That's been the only defining difference between us but now there's a change. Now, this movement is being extremely clear and careful in our understanding of End Time Prophecy. Many of the truths, the doctrines that the Church teaches are being demonstrated to actually not be the truth. They are not fit for purpose.

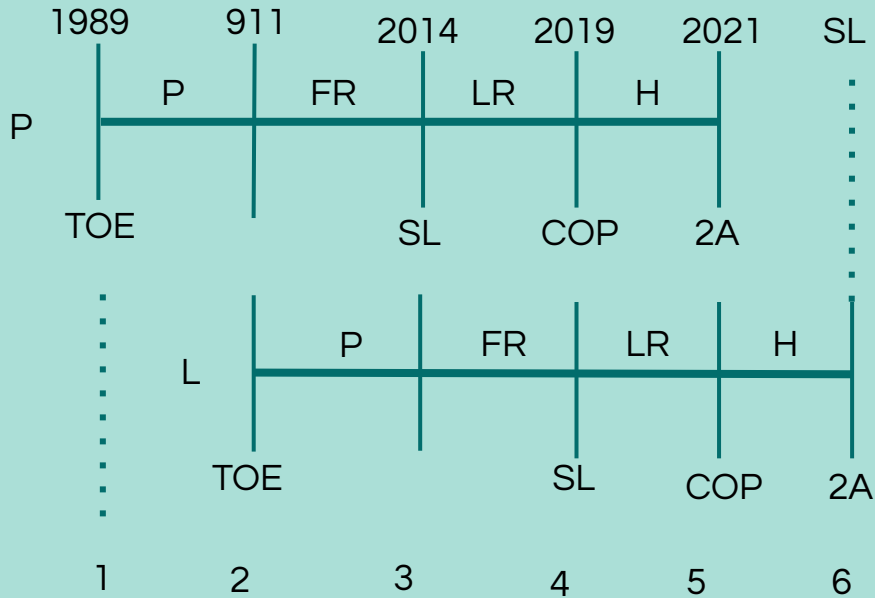


It's the message that's going to cause this separation here where we finally cut away our ties from the Church. This is not about whether you have membership with the Church or you don't. It's not about whether your name is written in some kind of book or not.

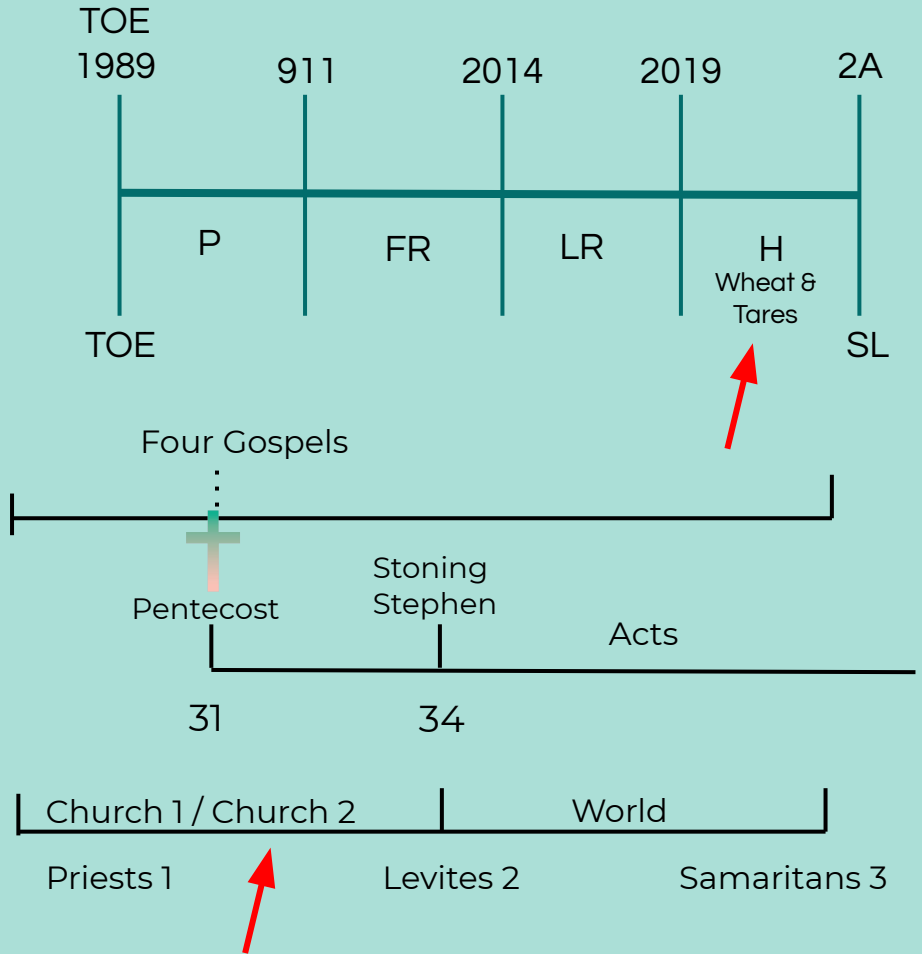


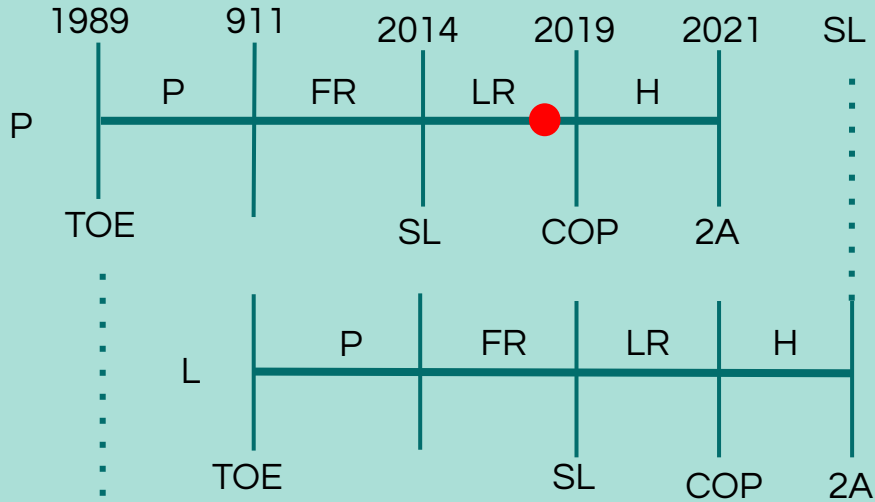
This is about rejecting or walking away from these Laodicean ideologies that we have for so long held onto. That's what is at stake. The separation that is occurring between ourselves and Future for America has to be addressed and dealt with using different models.

This subject is the separation of this movement from the Seventh Day Adventist Conference Structure that we no longer think the same way that they think.



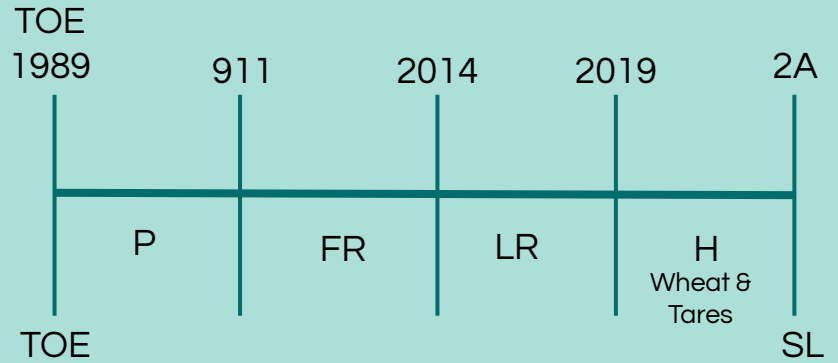
This is not about where you fellowship on a Sabbath, it's just not dealing with that issue. The Disciples, even in this history which is past us, this would be here. There still going to Church, there still going to the Temple, it's not about where you worship.





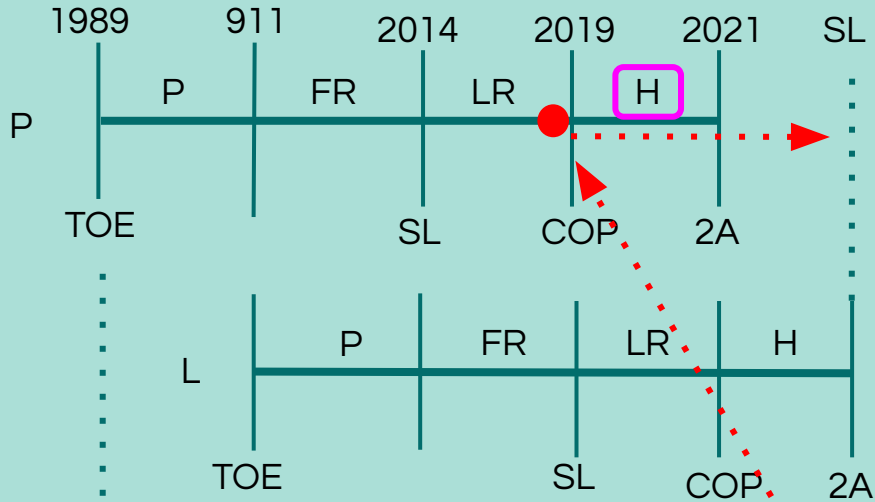
It's about your doctrinal beliefs. I would like to make one statement. As Future for America, their leader Elder Jeff Pippenger right [here](#).

As he saw the storm approaching, what did he decide to do? He decided to walk away but what he said was something very interesting. I believe the date was September 7.

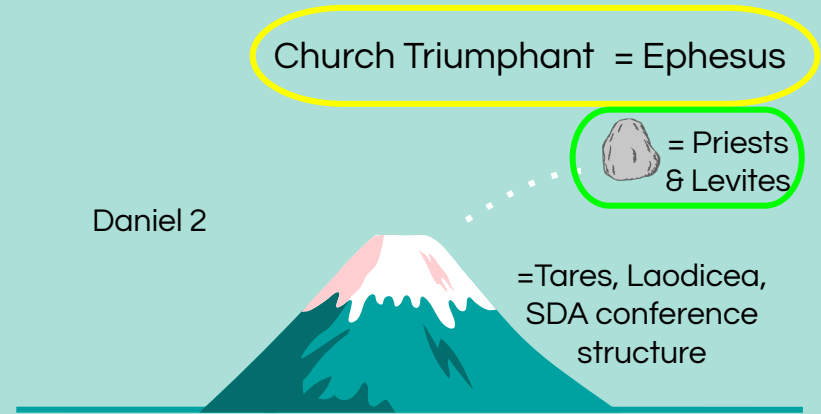


He will teach that September 7 becomes a prophetic waymark and we agree at least on one issue that September 7 becomes a significant waymark in our history.

Prior to that, all through this history like John, he's been teaching the correct time but a wrong fulfillment. He was teaching what the Church had taught him. What kind of a Church was that?

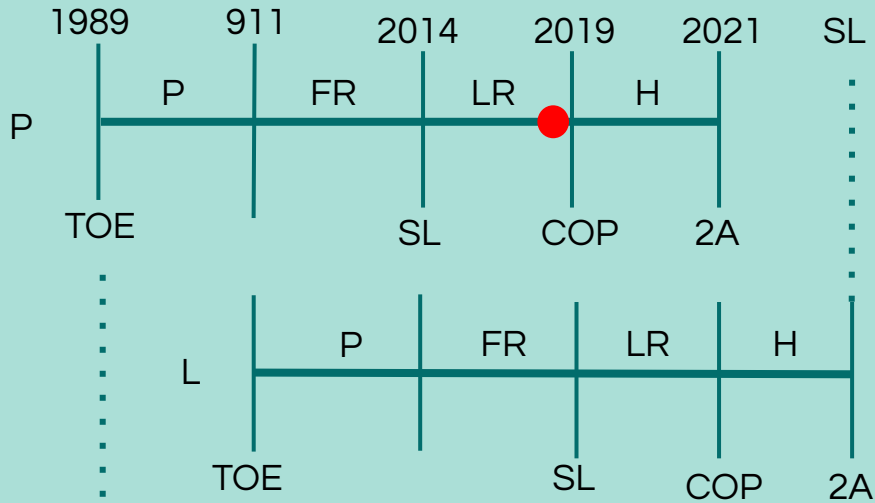


A Laodicean Church. So, he was teaching Laodicean theology. Just prior to the Close of Probation, he sees the Storm coming. What is the Storm in the context of this study? The **H**arvest. What is the Harvest? The separation of whom and whom? The Priests separating from the Conference Structure, the Church, Laodicea.



We've called this the Church Triumphant. What is the Church Triumphant? Ephesus.

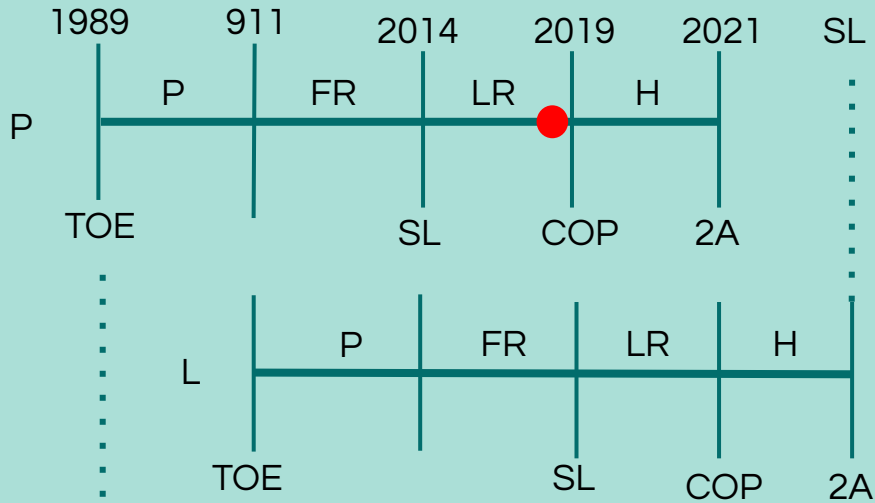
The Church of Ephesus separates from the Church of Laodicea. The final separation begins **h**ere and goes all the way to the **S**unday Law. By the Sunday Law, the Stone and the Mountain are completely separate. We are separating from what theology? From the Laodicean Theology.



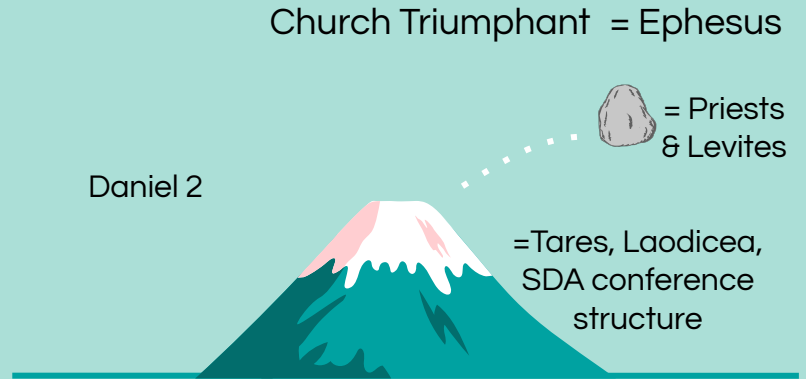
September 7, 2019, it's been two months and two days before the Final Separation begins; he anticipated the Storm. What was that Storm? The Storm is the warfare that this movement is going to enter into as it begins to fight Adventism and Adventists wrong Theology. This Church has got many wrong doctrines, perhaps the premier one is that they believe in a literal Sunday Law.

Their understanding of the Papacy, of the United States, and of the United Nations is all wrong. He sees the Storm coming, he sees the separation about to occur and he has taught Laodicean Theology all throughout this history. For the last five years since 2014, the Sunday Law history, he has stood between two movements, two perspectives, two doctrines. The Churches and the Movements and he has wavered, a person who wavers is unstable.

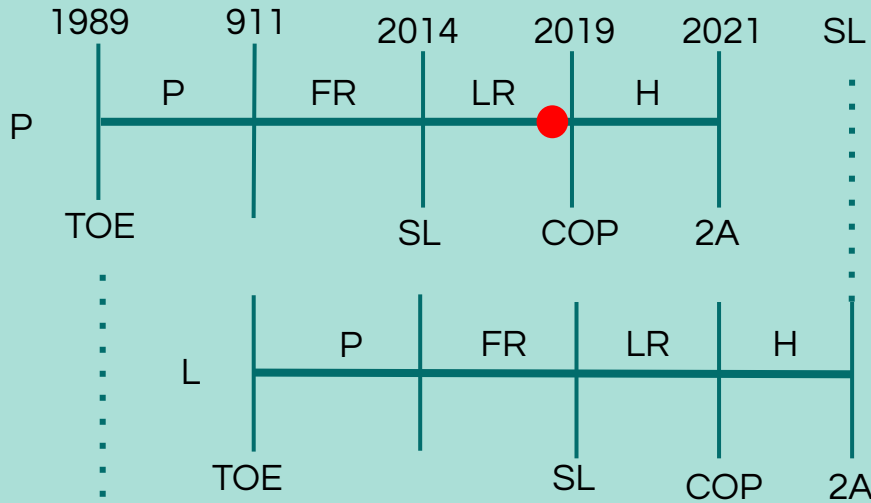
He has gotten to the stage where he has publicly repented of ever accepting any of the doctrines that this movement has held onto and he wants to hold on to all the Laodicean Theology that he's taught for the past thirty years. The reason he has done that is because of an agreement with prophecy. Future for America and its followers see something. What did they see?



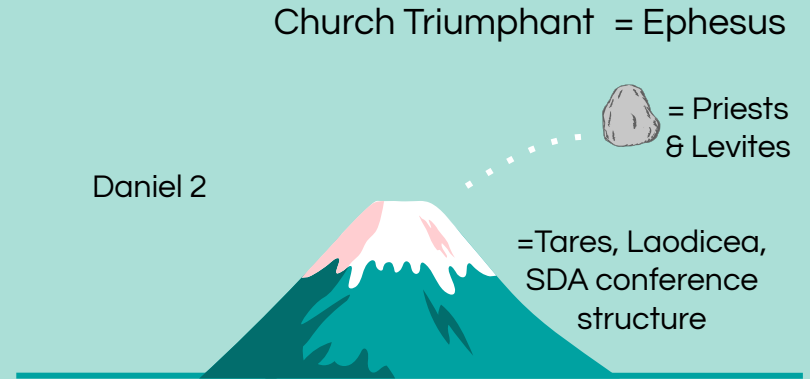
They see the Storm approaching and so they make a public statement in September and he says, from now on I'm going to go back to my Laodicean Theology (*and this is in the public domain*) that's what he said. He wants to go back to his Laodicean Theology, why? Because he anticipates that this movement will separate from a Laodicean Church and he doesn't want to separate from that Laodicean Church.



He wants to hold onto that Laodicean Theology and therefore he is forced to separate from this Movement. I just want to tell you that I don't fully understand what the separation will look like. However, if you go to the New Testament and go to the Millerite history there's one thing you can be sure of: that the separation is painful.

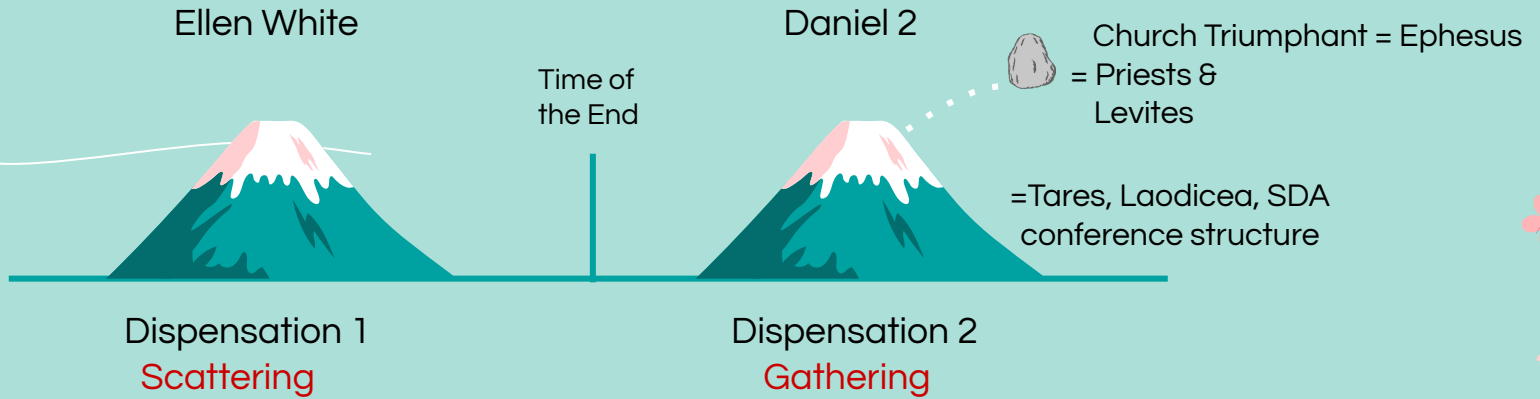


The accusations that are going to be leveled at us are cruel and harsh. You will be reviled, people will call you names. They will call you all manner of evil. These are the things that are going to happen. We're going to be criticized and Future for America doesn't want to be criticized. So, they're going to fulfill prophecy. They're going to go back to the Laodicean doctrine or the Laodicean thinking because they see the Storm approaching and that's why they separate, before the Storm.



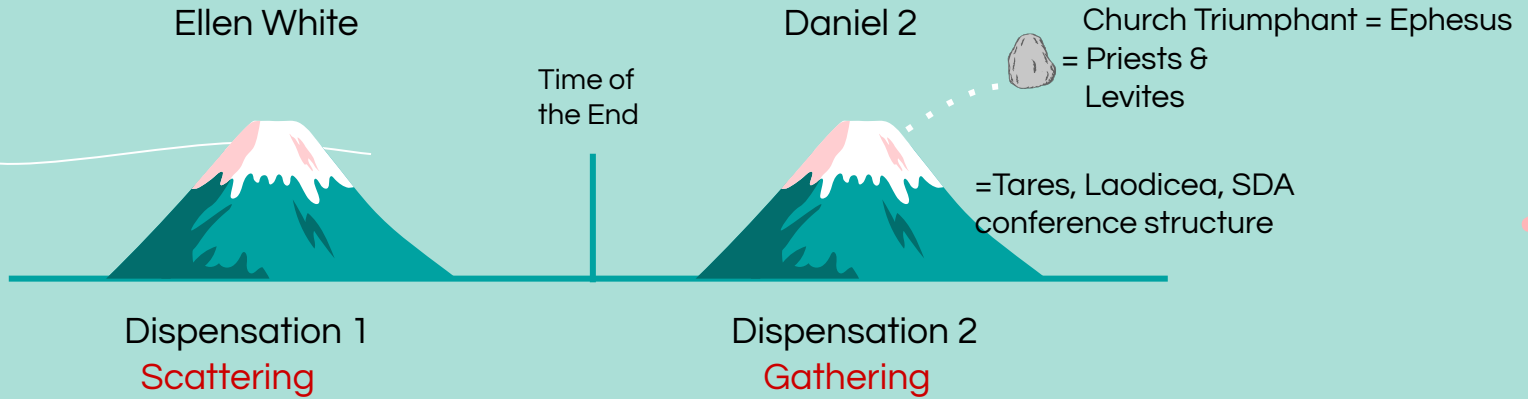
In Daniel 2, there are only two places to go, maybe three. If you separate from the Stone where are you?

You're in the Mountain. So, we know that every single person that separates from this Movement they go back to the Mountain. The Mountain is the Laodicean Condition. They've publicly stated that's where they're headed.



In the behaviour that they are exhibiting, the doctrines that they are teaching are all Laodicean Theology. We should not be confused about how to read inspiration, about the issue of dispensations, the issues about how we read or a "thus saith the Lord." These are common themes that we've addressed for many many years now.

Matthew 13, the parable of the Wheat and Tares, Ellen White says, we need to understand it because she's anticipating at the end of the World that there will be raised up a Movement of God. They will come out of this Laodicean thinking and the two issues of Laodicea are the subject of Time and what the Fulfillment of that is. What the prophetic fulfillment is in a dispensation.



The Church doesn't understand either of them. Future for America like John, like the Disciples were half right and half wrong. We want to be clear when we try to understand what the Harvest looks like.

There isn't a Harvest for individual Priests that you and I are going to separate sometime. That you're a Tare and I'm Wheat, that is not what these prophecies are teaching. These prophecies are teaching that if you remain in the Church, you are a Tare. There will be a separation that begins November 9, 2019, and it will continue to the Sunday Law. By which point all the Priests and the Levites will have been harvested, taken out of the Laodicean Condition and Ephesus will begin to do a work for the World.

Christ

Ellen White



Field= World

Field = Church



Which is where this story comes in and we can go through that and work out all the details. I want us to be clear when we come to Matthew 13, we should not be looking at one another thinking that this brother or this sister is a Tare. Or, that the people who have doubts means that they are a Tare or the people that are strong that they are a Wheat. You cannot use these parables to teach that.

People may have problems and they may be in danger of falling away but there are other stories to deal with those subjects. This one is much more profound. Every single one of us who have remained in this Movement and have not separated as FFA has, we've explained why they've separated because they don't want to bear the hardships of this Storm.

That should teach you something that if you remain in this Movement there's a Storm coming that's going to be severe and unrelenting. You can already see that when you see the conduct and behaviour of Future for America. We have more to fear from our enemies who used to be with us than those who were never with us. You don't have to see Future for America going to the Church and joining the Conference, that is not what we're going to see.

The Church with its many winds of doctrine,

with its confusion of ideas are all going to level their issues and their problems. They're all going to attack us with their various arguments because there is one common theme. That this Movement is the Stone of Daniel 2 and Laodicea contains many Winds of Doctrines. We do not have to see Future for America join the Conference Structure in order for them to be part of this Mountain. What we are anticipating is heightened attacks between ourselves and the Conference Structure, between ourselves and Future for America. At the moment, the structure doesn't even know who we are but that will change.





When we begin...

to start dealing with the Levites our opposition against the Conference will get to a level that many of us can't imagine. If you're scared, if you're afraid of the Storm, then you will be well advised to leave the Movement now, before it's too late. But if you see the truthfulness of hope to apply Matthew 13 and you desire to serve God at any cost then kneel with me and let's commit ourselves to God and his service as we enter into this Storm and begin to deal with the issues that confront us.



Let us pray.

Heavenly Father, as we kneel before you may each of us examine ourselves. As all those people were on the plains of Dura and bowing was a sign of allegiance in that story to the beast. In our experience today it's bowing down and acknowledging your Sovereignty. Holy Father, were all kneeling before you, may our physical act be a reflection of our mental commitment. May each of us be genuine in our commitment to you. We know the Storm will increase in intensity, it's a fearful fact that even now, even though some of us are bowing before you, some will walk away. Help each of us now to examine ourselves to see if we're truly in the faith and if we're willing to remain here. May this be our prayer to you.

In Jesus's name
Amen

