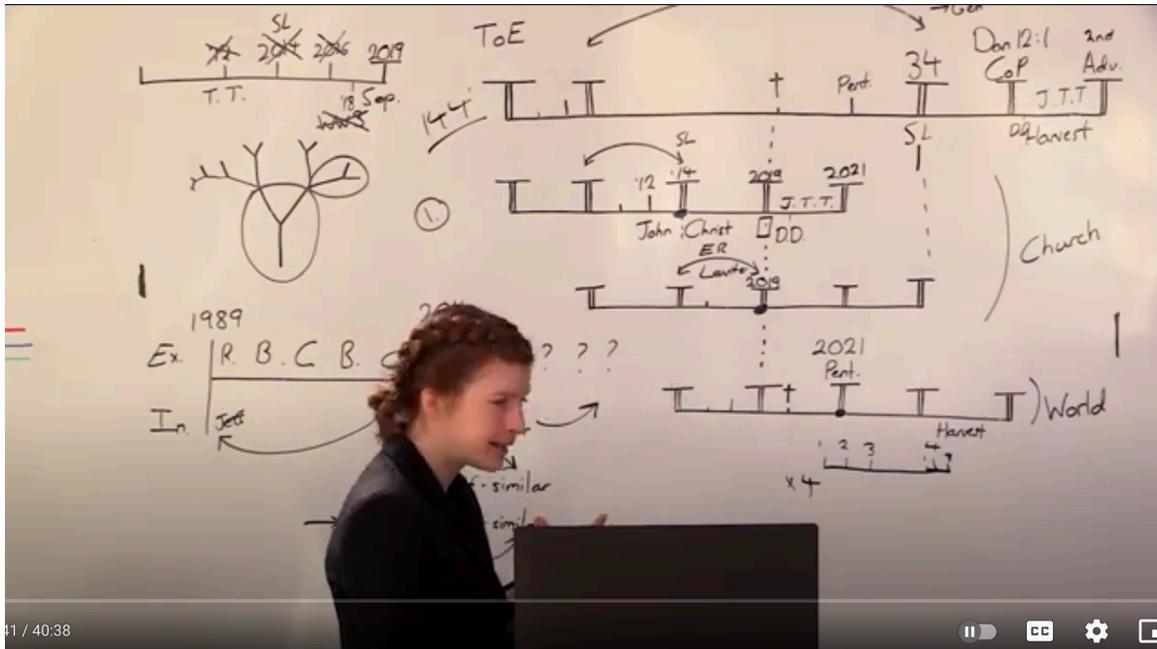
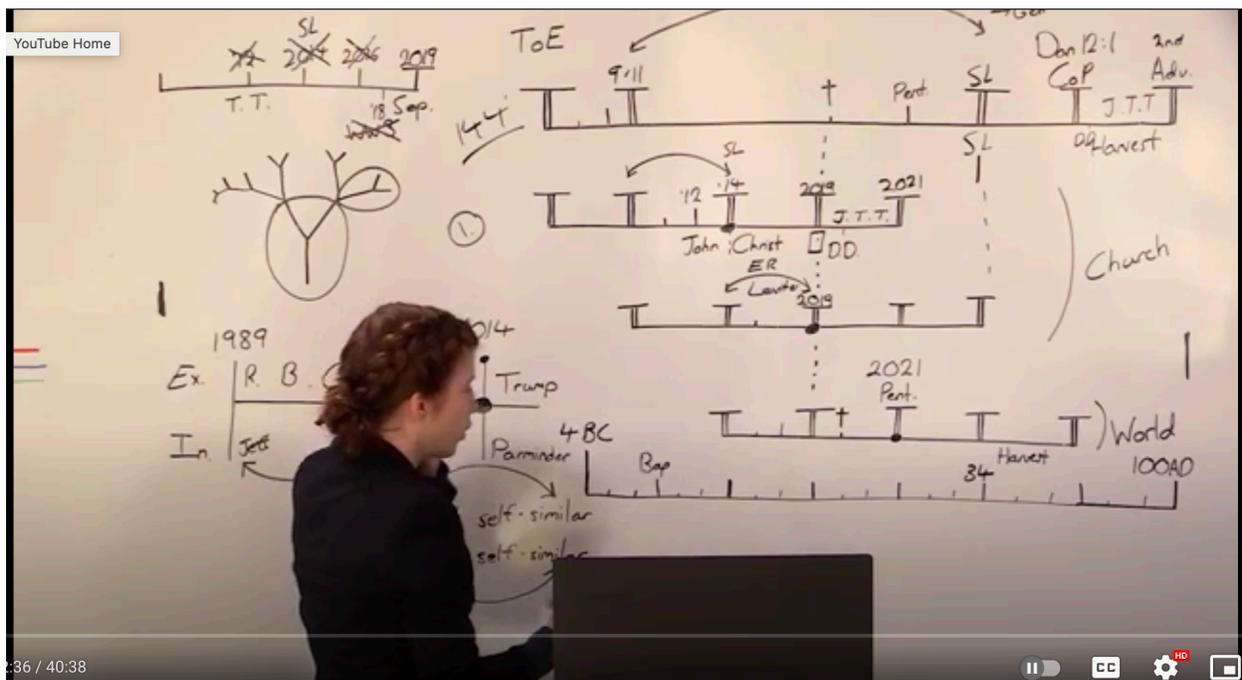


The Nature of Fractals - Part Two - Tess Lambert - 10-10-2020

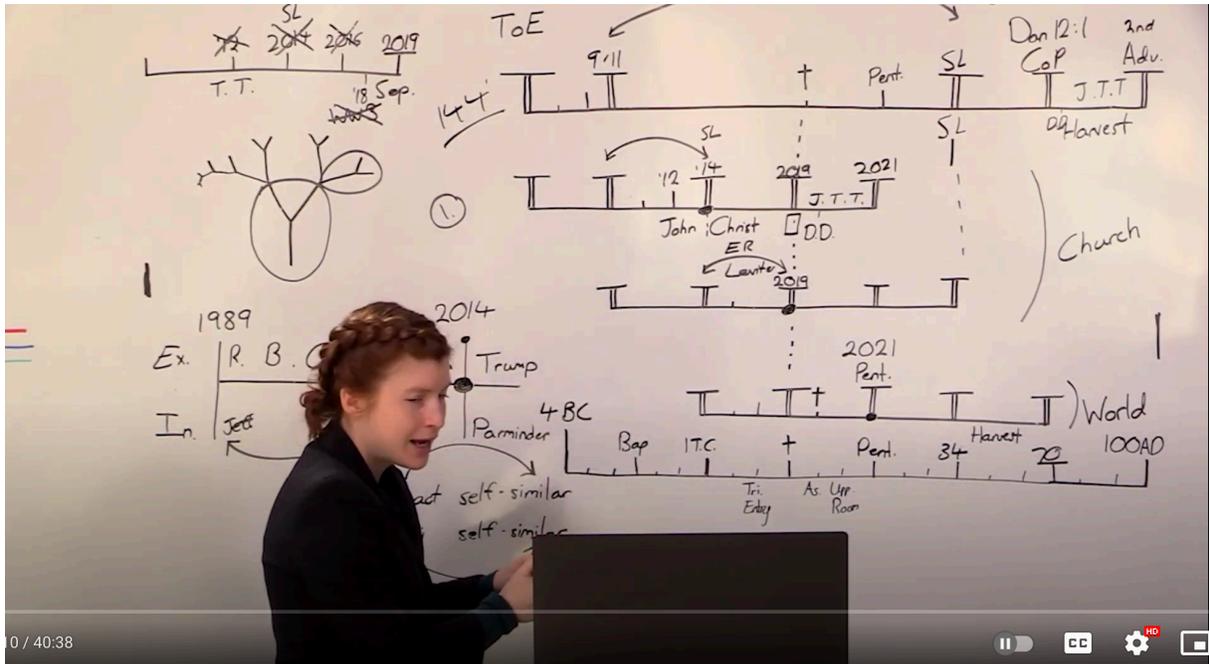
We are dealing with the Line of the Priests comparing it to the Line of the 144K, and we are seeing that this is a Quasi fractal waymark; (2021) therefore, you would expect the shut-door to be a Quasi fractal waymark (2019). They are similar in the principle points, but there is not an exactness. The Line of the 144K was broken down into self-similar parts. Those self-similar parts we often refer to as the Lines of the Priests, Levites, and Nethinims. And what we have done is we've taken a whole expanse of history.



If I can do it down here (below, 1:30) we have this whole expanse of history from 4BC to 100AD.

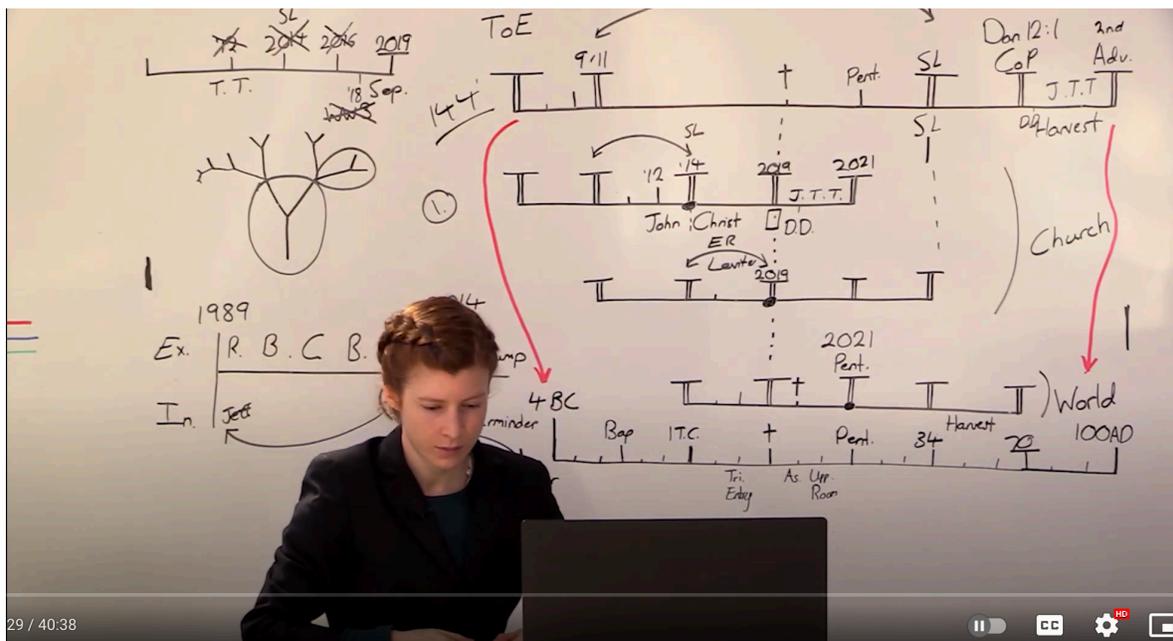


This is the end of Ancient Israel (AI), and through this history there is a lot that happens, and we're taking this whole expanse of history as a parable of our own, and we compare and contrast. So we see the ToE and the Baptism of Christ 27AD.

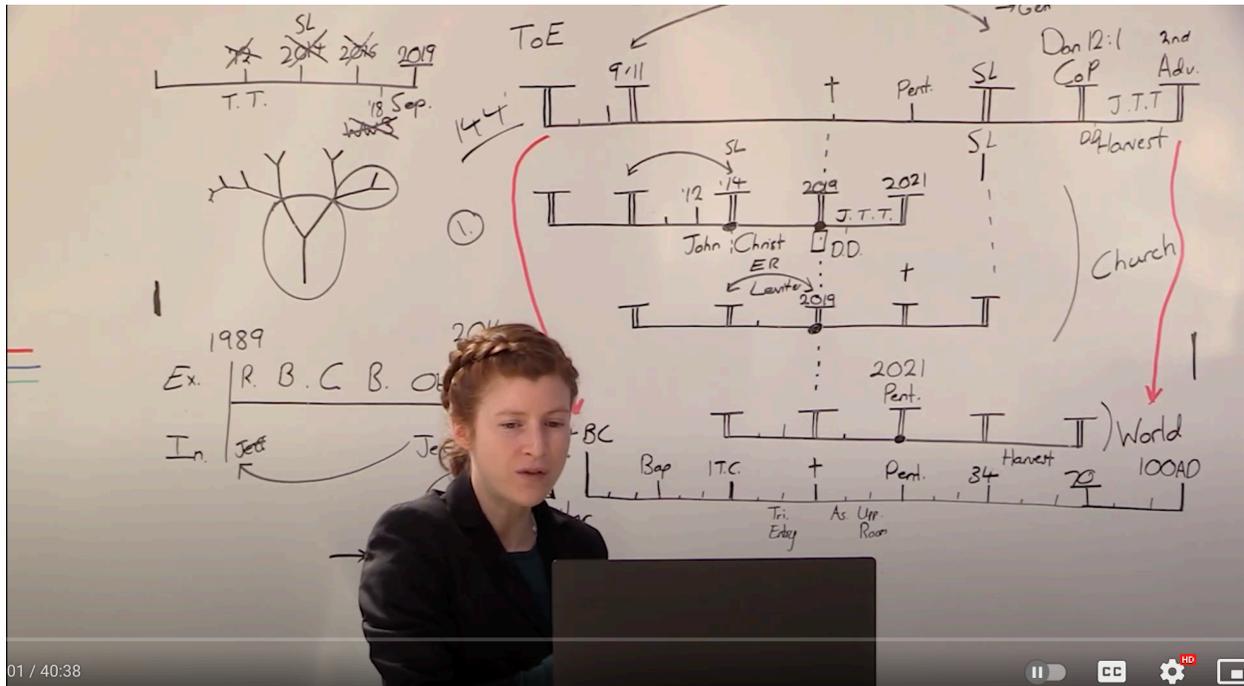


I'm aware in this top line that we started to blend the two: First Temple Cleansing, the Cross, Pentecost, and the Destruction of Jerusalem, and all the events that happened inside here: the Ascension, the Upper Room, the Triumphal Entry, and people are still discovering more about that history and putting it into place.

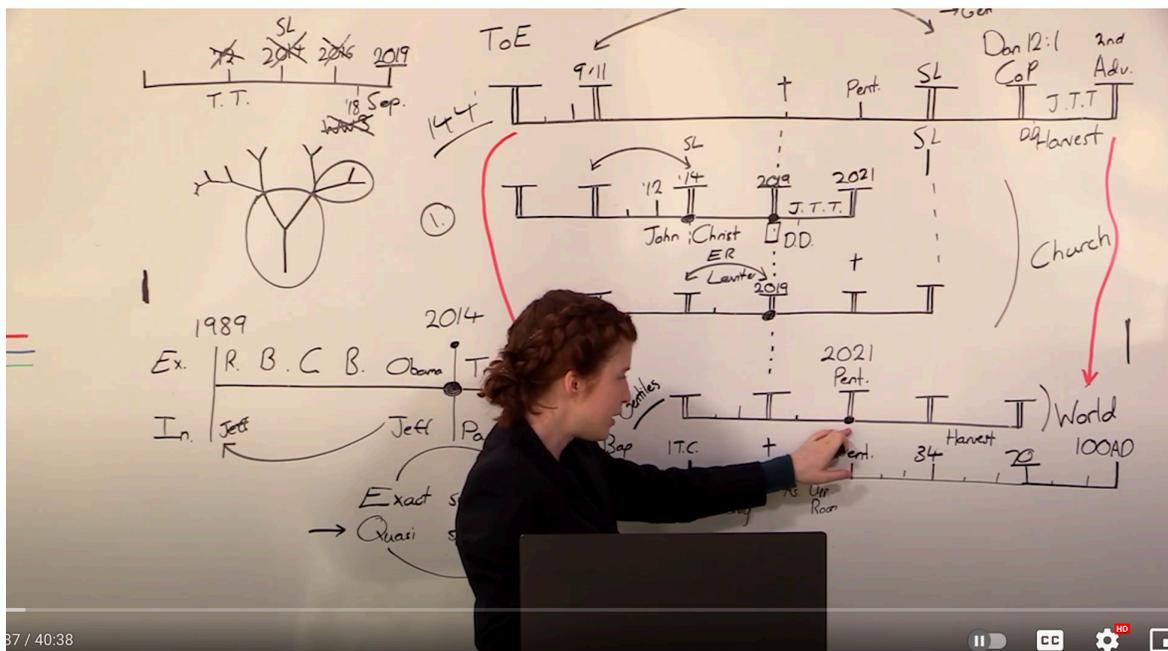
But we have the whole end of AI, and we have the end of AI and of MI. What we don't do is start to fractalize this in an Exact self-similar way.



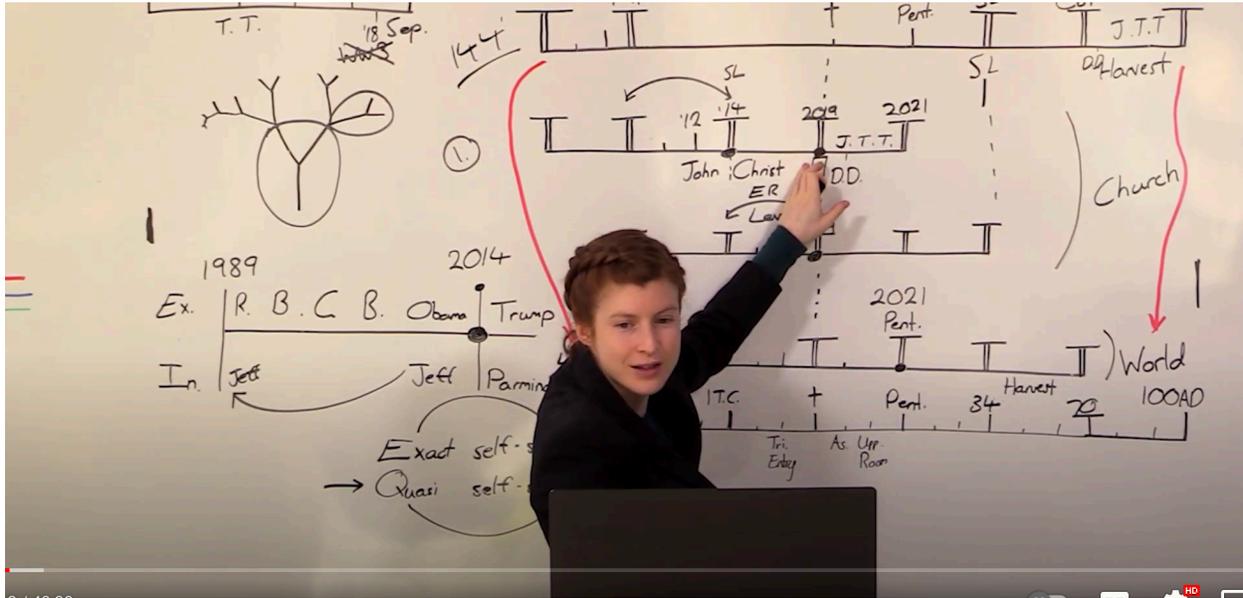
So we dont take this cross, this cross lines up perfectly here. We dont take this cross and start to fracialize it and say it's here (2019) for the Priests. The cross must be here (2021) for the Levites. Does that make sense?



This is just revision from what we did last time last week. We're taking the whole of that history as a parable of our own and fractalizing that history, but we dont start manipulating this history (AI) stretching it to fit these different fractals. So we dont take this history and squish it into the Line of the Gentiles and make this 4BC, this 27AD, this the Temple Cleansing (2021), and this the Cross.

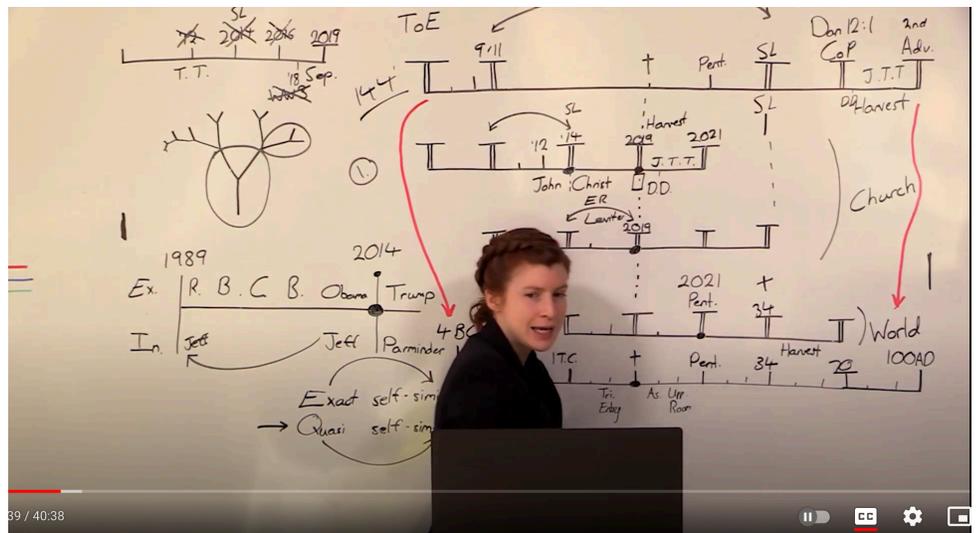


We don't take this line and squish it together to fit a fractal. (AI) Is everyone okay with that?

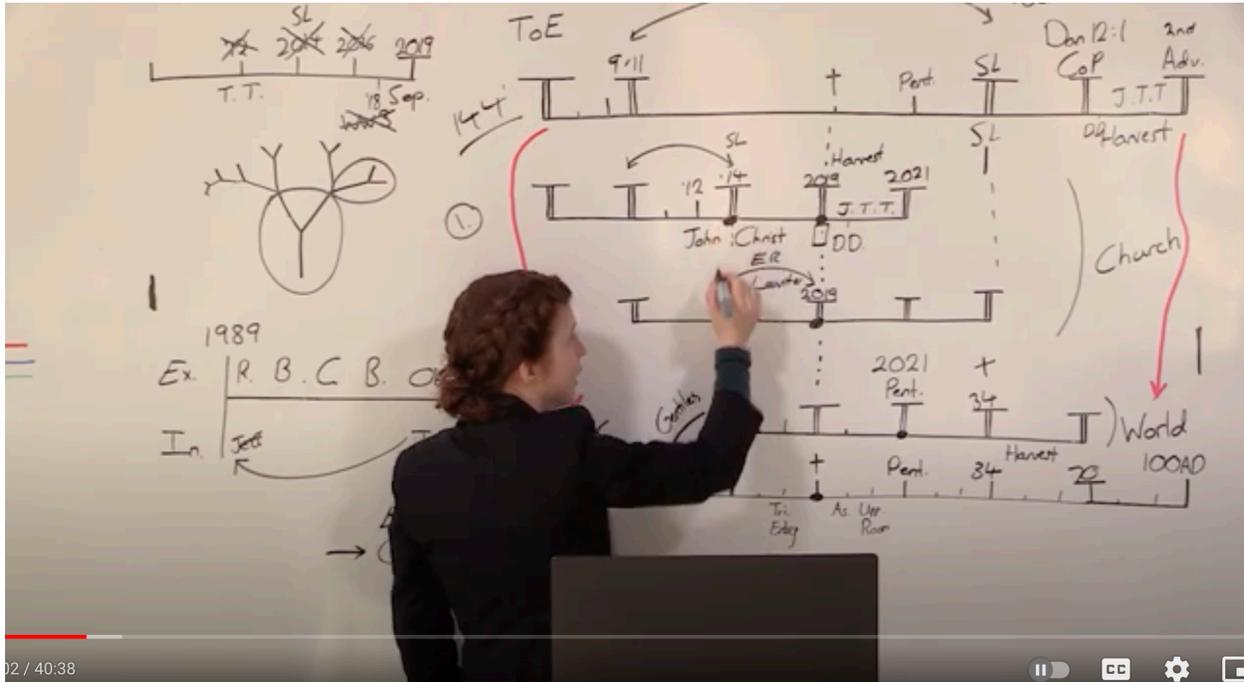


People are saying 'Yes.' And you can see that you can't do that because the disciples have this experience here (2019) of the Cross, and when they go through that experience it is the beginning of their Harvest, the beginning of their Time of Trouble for the first group called, and they experience a disappointment, not a mistake in the message, but there's still a disappointment. They don't understand what's happening. It's a dangerous heart-wrenching situation that they are placed in. They are scattered. They flee. They go back to their original occupations.

In 34AD at the Stoning of Stephen do the Gentiles go through any of that experience? 'No,' because you can't take this waymark of the Cross (2019) and start placing it at different fractal levels (Levites, Gentiles), and then are making it Exact Self-similar. This is this fractal of the first group (Disciples) is Self-similar to the fractal of the third group, but if you were to say they were Exact Self-similar then you would take the experience of the Disciples here. (2019) and you would put it down here (6:37) for the Gentiles in 34AD and expect the Gentiles to go through the same experience, and they simply don't do that.



So this Line of the Disciples is not Exact Self-similar to the Reform Line of the Gentiles, and we dealt with that when we started dealing with the change of leadership. The Disciples have a change of leadership here (below, 2014, John/Christ) at the First Temple Cleansing (1TC).



The fact that they have a change of leadership here, does that mean they have a change of leadership here? (Pointing to the SL, 144K Line) And we said 'No.' Because we are taking a whole history and comparing and contrasting it with our own. There is no internal change of leadership in 34AD, and these are not Exact Self-similar fractals. So the fact that there is a change of leadership here (2014 John/Christ) there is not internal to the movement, but within the Reform Line of the Levites a change of leadership here (2019). There is a change of leadership at Pentecost (2021), which they understand progressively and we discussed that last week as well.

So there is a change of leadership for the First Group (Disciples), Second Group (Jews), Third Group (Gentiles), not in exact ways, but in some similar Quasi ways. But there is no internal change of leadership in 34AD (AI).

One of the reasons I didn't just answer that question simply, because I think we can understand our Reform Lines better by seeing how they've been constructed.

Brother Brendan it's the exact point. The Harvest is there in principle for both groups, but it looks very different for both groups. The beginning of the Harvest for the Disciples looks very different than the beginning of the Harvest for the Gentiles. They're both going to go through a Time of Trouble. The Gentiles experienced persecution between 34AD and 70AD, but it is not exact. It has principle parts that have a likeness.

So we're going to do a revision now. I'm just going to go back to the very beginning and step through in a shorter time frame for those of us who have just joined.

For those of us who have just joined, one of the problems that we've experienced is the Daylight Savings has changed in Australia, which has brought us back an hour. So I'm sorry for those who have missed us.

To do a revision going back to the very beginning. People have been asking a question about the change of leadership. If Donald Trump is not the last President of the United States then what does that do to the study presented last year, which compares and contrasts the change of leadership externally from '14 and '19 with a change of leadership internally from '14 to '19?

And instead of going straight into that question I wanted to first give an explanation of how our Reform Lines are constructed, and we began by looking at a definition of a fractal. We simplified it down and addressed two types of fractals that I would suggest you could squish fractals into, not ignoring their complexities.

An **Exact Self-similar fractal** and a **Quasi Self-similar fractal**. If we had an online audience then this is when I would ask people to come up and someone else to do the revision, but I can't do that.

We looked at the definition of 'Similar.' Some people gave some thoughts. Then we went to the Merriam Webster's definition of 'Similar.' It says, similar means that these items are alike in form or appearance. Similar may signify exactly alike, or having a general appearance. So you can have two things that are similar and what you mean is they are exactly alike. If I had an identical twin you might say we are Exact self-similar, depending on how precise you want it to be. (11:43)

These two pens are Exact self-similar. Exactly similar. They're exactly alike.



These two pens are also similar. They are not exact, but they have a general likeness. A likeness in principal points. They are alike in structure, in pattern, in size, but they are not alike in color.



So you have 'similar' as being quite a broad term. It can mean exact, or it can mean just similar in principle parts. So we asked, for a fractal what are the things that are similar? Because if you had something that's similar, if I said this is similar, what am I lacking?



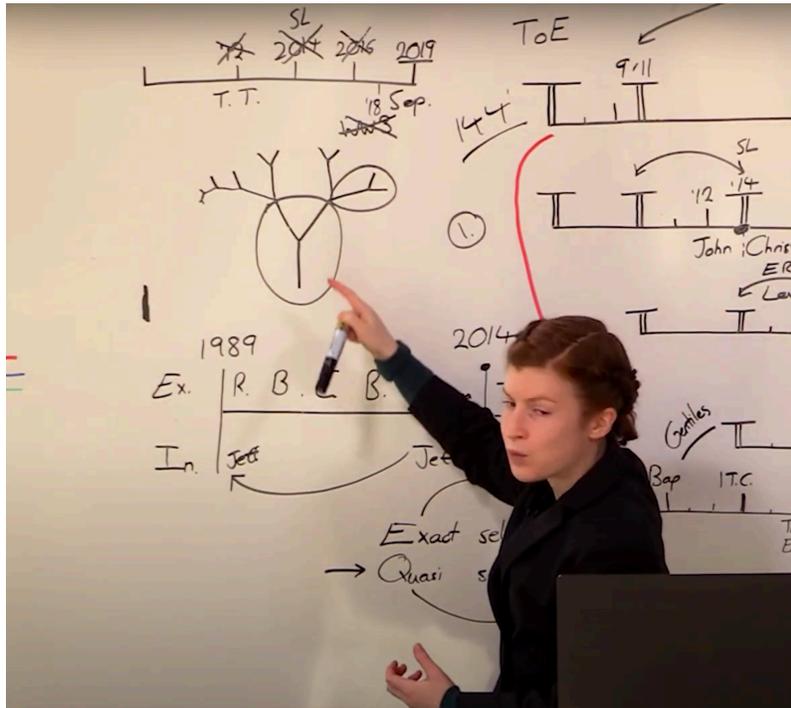
I'm lacking something to compare it to. You must have at least two items to say that something is similar. It has to be similar to something.



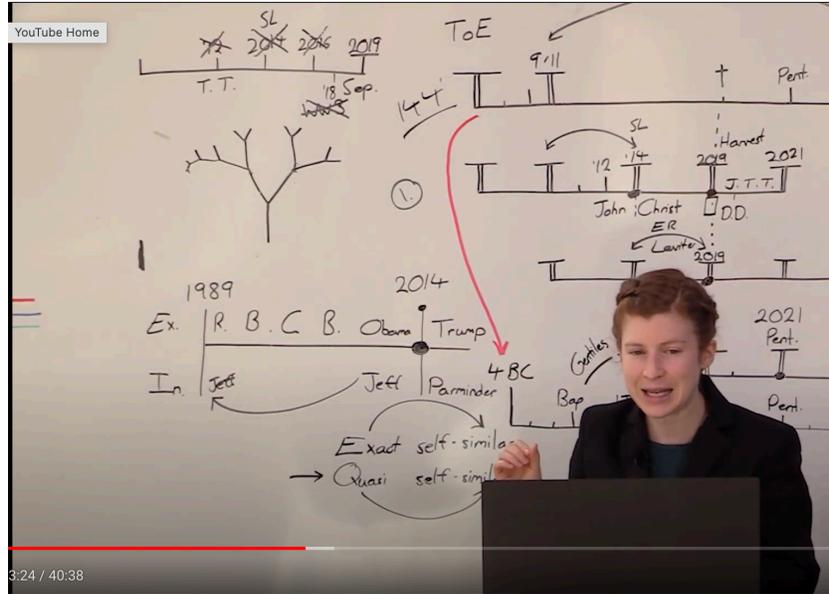
So what is the definition of a fractal? What is being termed 'similar'? And we saw that's the 'Self.' It's the 'Self' that is similar. So I could say that this is one 'Self.' I still can't say that it's similar.



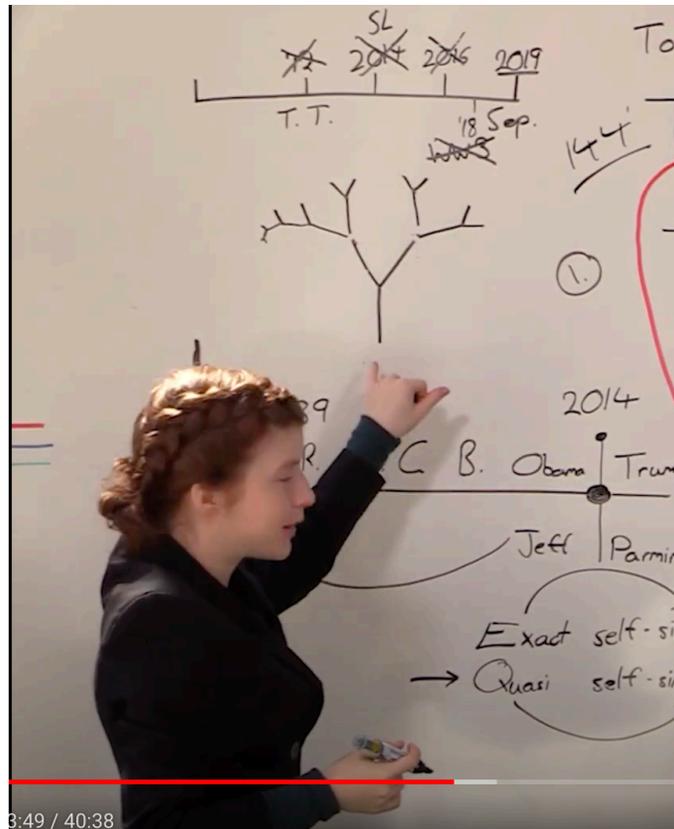
So if something is 'Self-similar' you have to break it so that you have two parts. We did that here. This structure is one structure.



You could say that it's just one structure and it is a 'Self.' One 'Self.' So it's one 'Self' and then if you want to say it's similar, then you have to start breaking it so that you have parts to compare it to.



So now if you break it you can say that this broken part is similar to this broken part of the one 'Self.'



I might be doing a bad job here, but I hope that makes sense in concept. One 'Self' with parts that are similar to each other. So it's 'Self-similar.'

Then we discussed how prevalent this is in nature. You see it all through nature as repeating patterns in repeating structures. And to go through them quite quickly. We'll just skip through them quite quickly. We looked at nature, the different Self-similar examples shown in nature.

A dandelion is a good example. If you were to pull out one of those spokes, then it would be 'Self-similar' to the whole, and 'Self-similar' to all of those other spikes.



Another one that is really quite neat is a fern leaf. Some of us in tropical climates would see these all around them. What you are looking at, perhaps without realizing it, is fractals all through nature. You can cut that up into different components and see that they are 'Self-similar.' Repeating patterns.



We looked at another common one used and it's Romanesco broccoli.



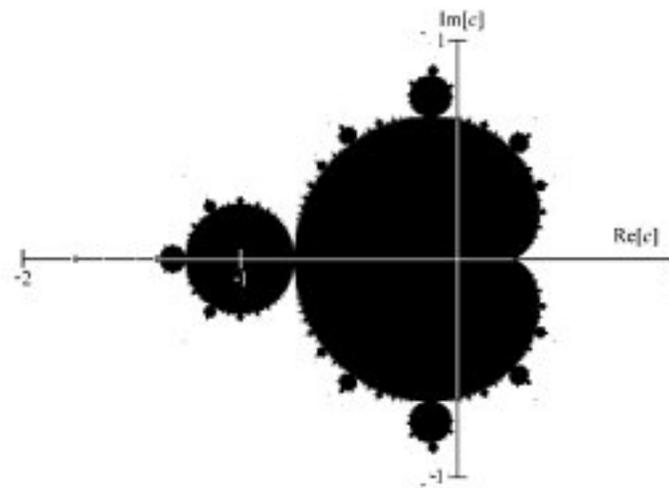
Broccoli itself is a neat fractal if you tear off a floret, but they can be different in shape,



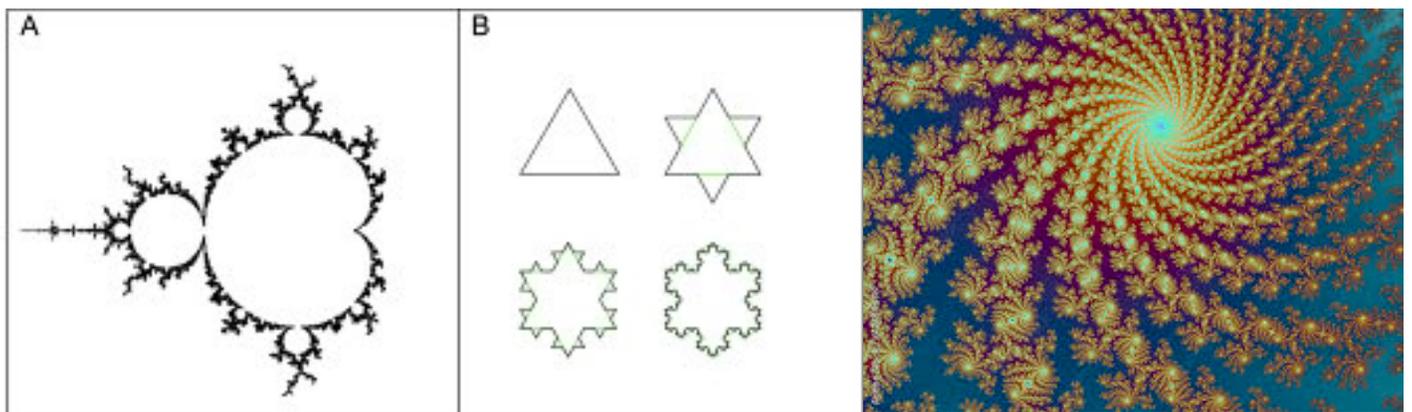
so mathematicians prefer the Romanesco version of broccoli as an example. That, at least here, is much more rare, because the similarity of the parts is much more exact. So this is seen as a fractal. It's something seen particularly well in snowflakes. Or all different ice crystals. They tend to form fractal patterns.



And lastly, we dealt with one that is not found in nature. This was a major step in the study of fractals. It's called the Mandelbrot Set.



I'm not meaning to go into a technical explanation of how fractals are studied in mathematics, except to say that it involves deep mathematical studies of geometry that really came into a life of their own in the 1970's, once they were able to be calculated with IBM computers and developing technology. So this is an example. It's quite a big deal. I don't know why, but I'm told it is; and it's really quite a mathematical equation that enables this to be formed on a computer where you could zoom in infinitely and just see a continuously repeating pattern, at different sizes, at different stages.



So we'll end share now.

Fractals, the study of fractals and the naming of them as fractals took place in 1975. The naming of that branch of mathematics and geometry that Mandelbrot Set was a major step in identifying how they are constructed. And that was presented by Benoit Mandelbrot in 1979, and he became really the father of the study of fractals; although, he's unpopular in some areas of the scientific community.

So it's quite a new field of science, and what they're recognizing is why they might be studying the geometry and the mathematics of fractals quite late in history. There's something that is so prevalent in the external world.

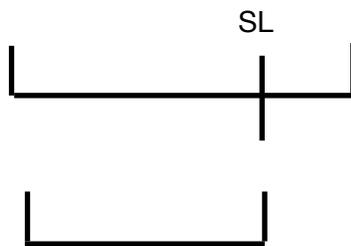
This took place in the 1970's escalating through the 1980's and 90's, and that was as much of the history that I wanted to review, but to address how its impacted this movement.

In 1989 we're given the study of Reform Lines, and its just this one simple structure the idea of a Time of the End and a Gathering of God's people.

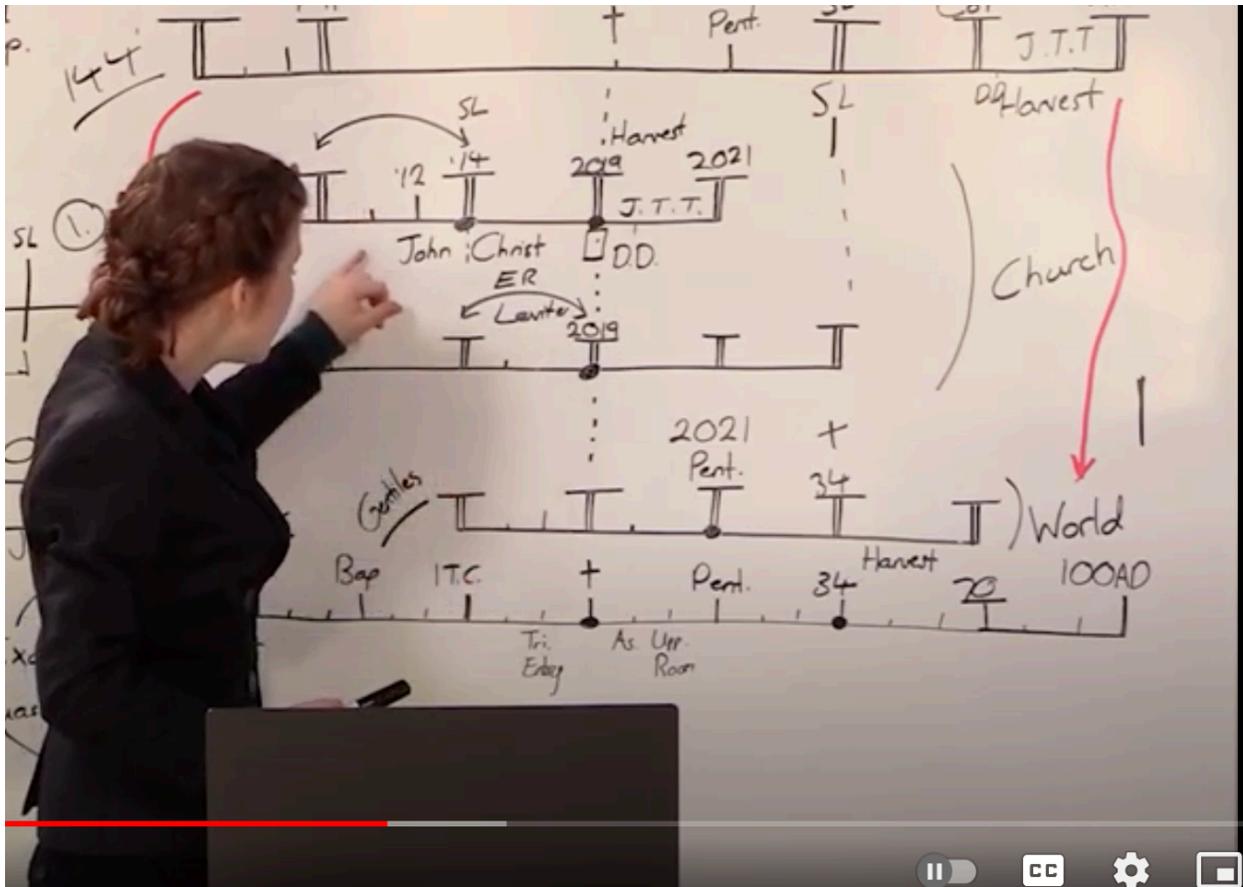


And over the last 31 years now it has developed from something that - you could say it was simple but I would also say that its messy, and if something is messy it's not simple. I actually think that as it may look more complicated, this may look more complicated, but with understanding it's actually more simple because it has structure and integrity. There's complexity to something that isn't clear.

In 1989 we're given Reform Lines and when it comes to the End of Ancient Israel or the End of Modern Israel it's just 'one singular line,' the gathering of God's people. And then over the years it's increasingly refined as we advance in knowledge. Particularly beginning in 2014 with Ezra 7:9, what people begin to identify is that if you take this reform line and you break it, let's say that you break it as the SL. Now you have a part. A part of that original reform line.



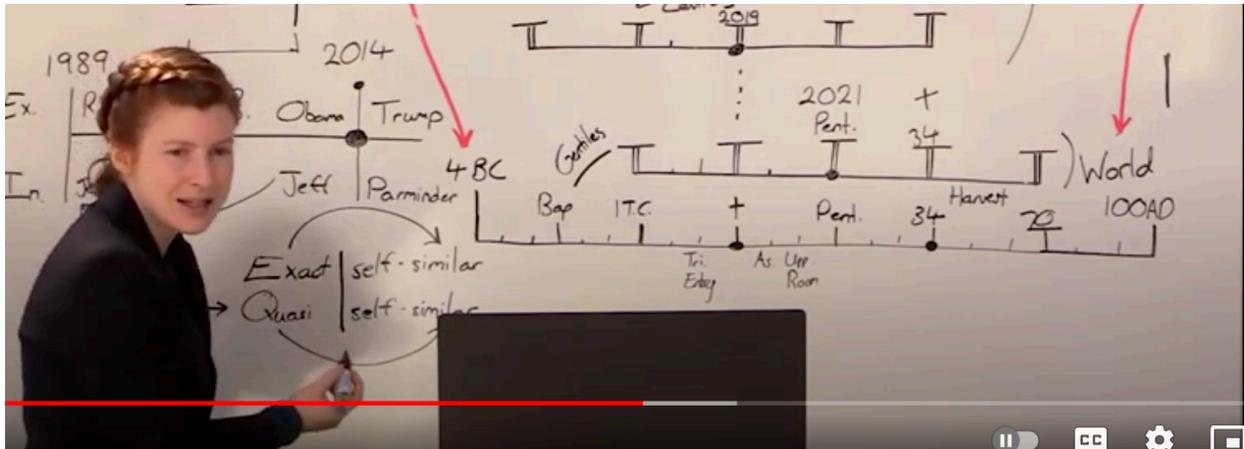
And what people began to identify that if you break it, this part (above) is 'Self-similar' to the whole. Over time it may be termed incorrectly with different terms like 'The Church' and 'The World,' that it still holds true today. But has been refined to such a degree that they started seeing that you could break this reform line and see 'Self-similar' parts, so they termed them fractals.



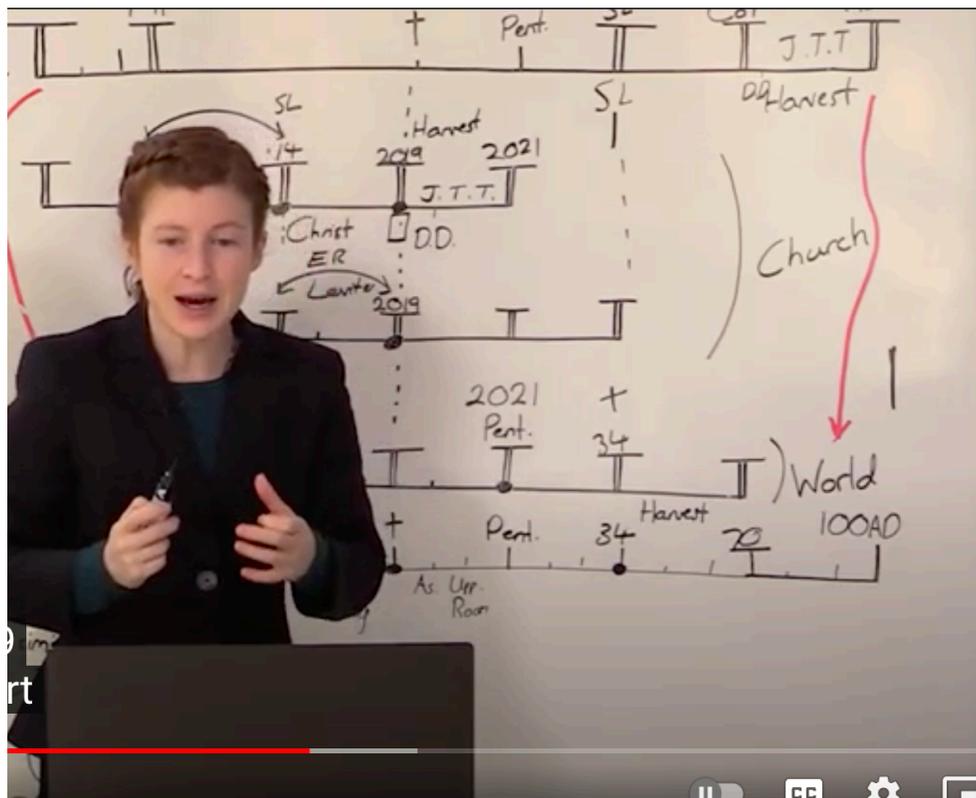
So with Ezra 7:9, the study of the Priests, Levites, and Nethinims, they understood that if you took the Line of the 144K you could break it down into individual parts, parts of the 'One-self,' parts of the one history, and find that those parts are 'Self-similar' to each other and 'Self-similar to the whole.'

Is everyone with me? Even if your new and you've missed something and something hasn't made sense then you could mention it in the chat. So I'm seeing some new people who've joined saying, "yes." Brother Deng says, "okay" is that a yes? I dont want it to just be okay. If there's something that isn't clear then let me know. Okay.

So we have 'One-self,' one history from 1989 to the SA. You could say another line from 4BC to 100AD, and it's getting broken down into parts and they are 'Self-similar' parts to the whole. And then the issue we face is that they're 'Self-similar,' but are they **Exact Self-similar** or **Quasi Self-similar**?



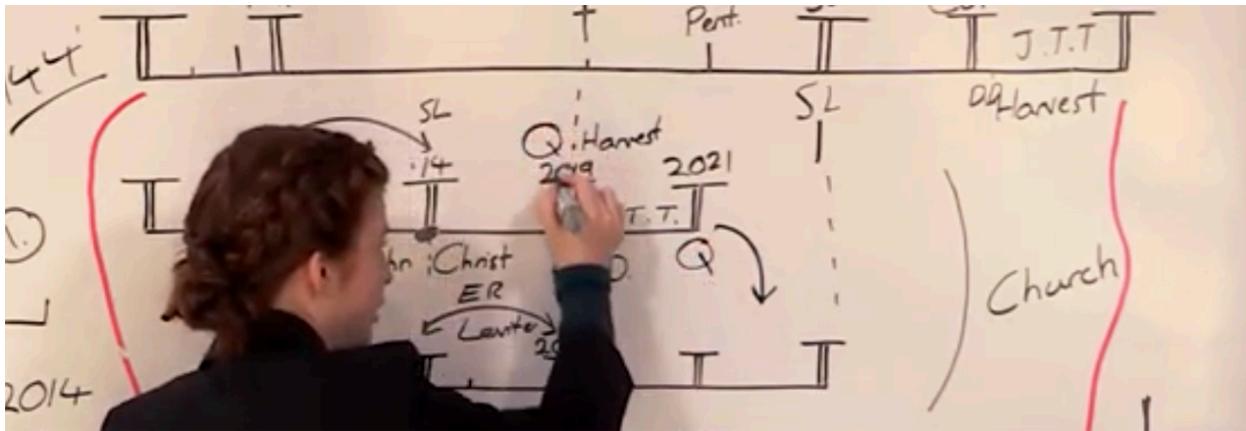
And this really came to a head last year (2019) when we started speaking about, in the history of the Midnight Cry, about the CoP we were about to face as Priests and the nature of the CoP. So when we come to 2019, what Elder Jeff and FFA start saying is that this correctly 2019, is a fractal level of Daniel 12:1. So it is 'Self-similar to Daniel 12:1. And where we started to divide with them, one of the issues is, is this 'Self-similarity' between 2019 and Daniel 12:1 Exact or Quasi, partial, similar in its nature in



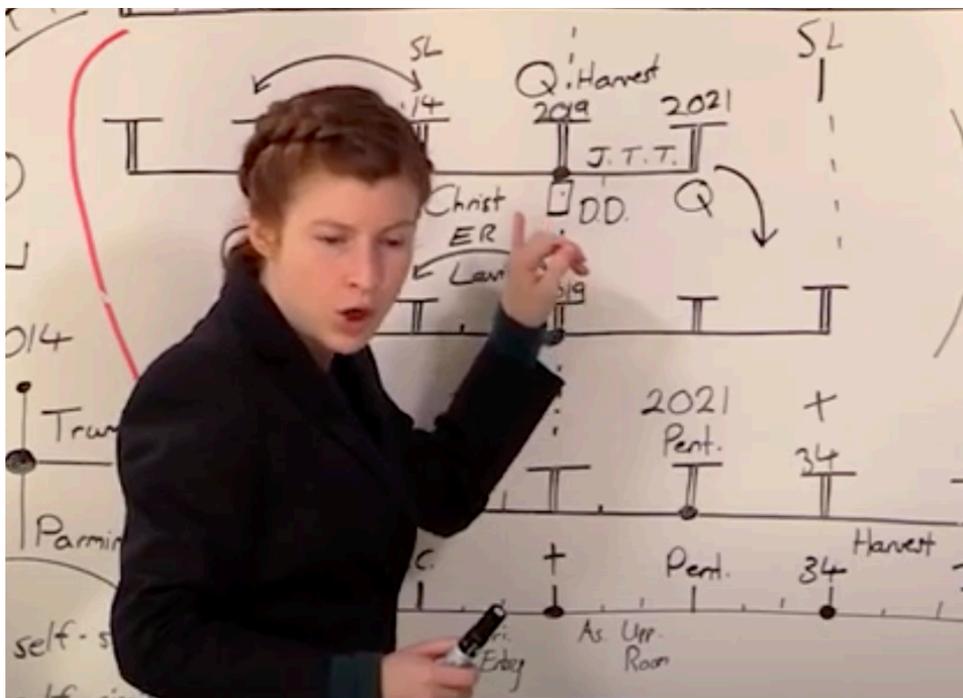


its major characteristics. FFA said it's 'Exact Self-similar,' Michael stands up, probation closes for this group of people (Priests), and we started to say, "Hold on, we're already identifying 2021 as the SA, 'Self-similar to the SA on the Line of the 144K, and no-one, not FFA, not Elder Jeff, not ourselves, would say that this is 'Exact' (2021). Christ is not coming back to take the Priests home. If He did, then who give the message to the Levites? Because their Harvest begins here (2021). The Disciples go back to the church at Pentecost.

If we go to Heaven then we can't do that. 2021 is not Exact Self-similar to the SA, but it has characteristics in common. At the SA the 144K go to work. There's all of these people that have been raised from the dead, who go to Heaven, who dont know that they're meant to not walk around naked, not eat meat, not practice sexism. Sarah does not get to call Abraham Lord in Heaven. They need education. So the 144K are going to go to work as teachers.

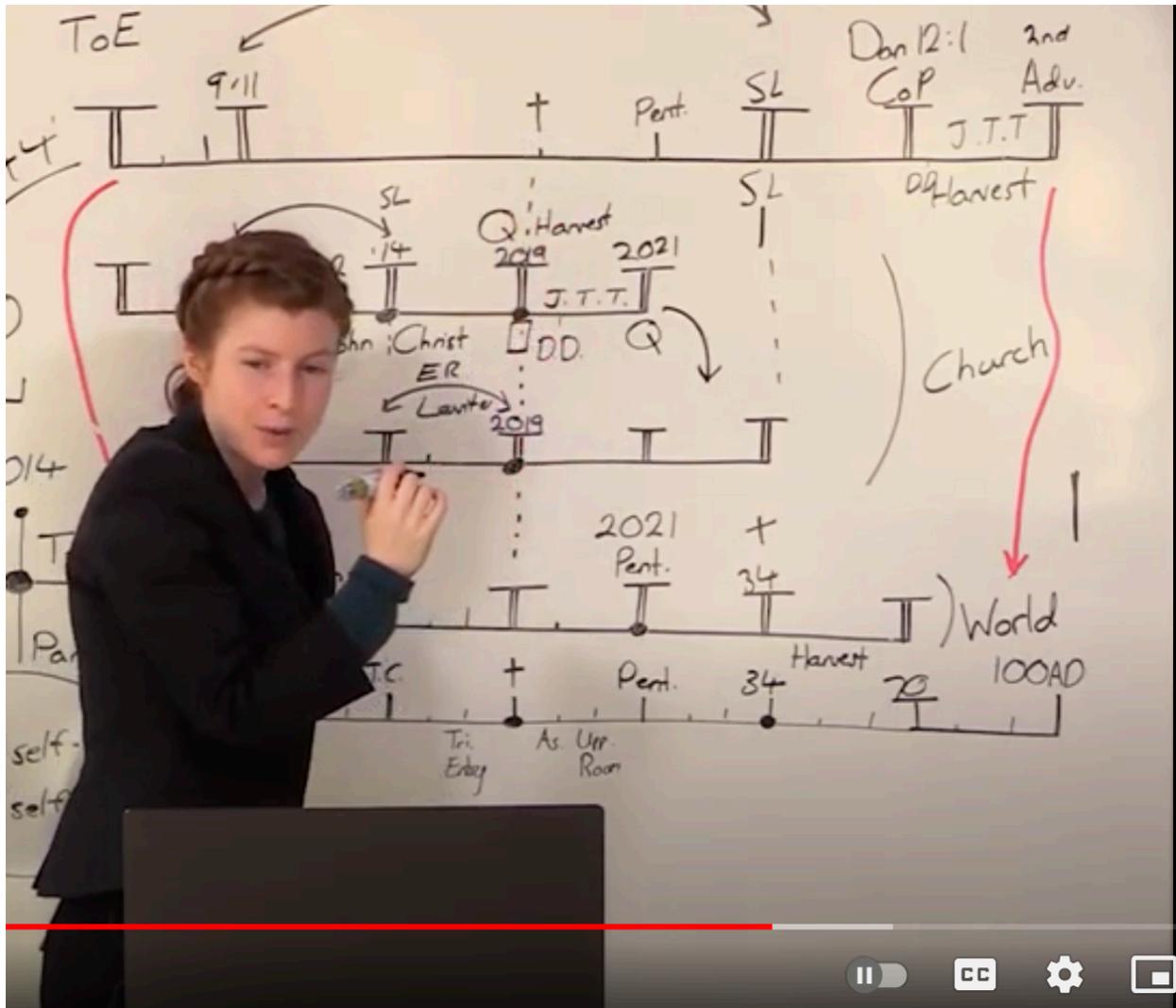


So there is a similarity between these two waymarks, but it is not Exact, it's Quasi. And if we are going to be consistent then this is Quasi 2021, and this is Quasi 1919. Michael does not stand up twice. He also doesn't come back to earth and take people back twice. So they started showing inconsistency in their methodology, and inconsistency that was also quite stubborn. At least as of the last information, they still have not let go of their belief that this (2019) was an absolute hard CoP, no intercession from here on



from anyone who was in or has left this movement. DD it is 'Self-similar to the DD on the Line of the 144K, but it is not Exact. We have not faced death decrees in our own countries at the same time we have experienced a time of trouble I would suggest on a global scale that for at least those now living, unless there's some people here who went through WWII - a time of trouble not seen. I didn't mention without trying to make some absolute application we've been through that DD, Concord waymark, and its been all about death. Whether it's the pandemic, whether its Ruth Bader Ginsburg, or John

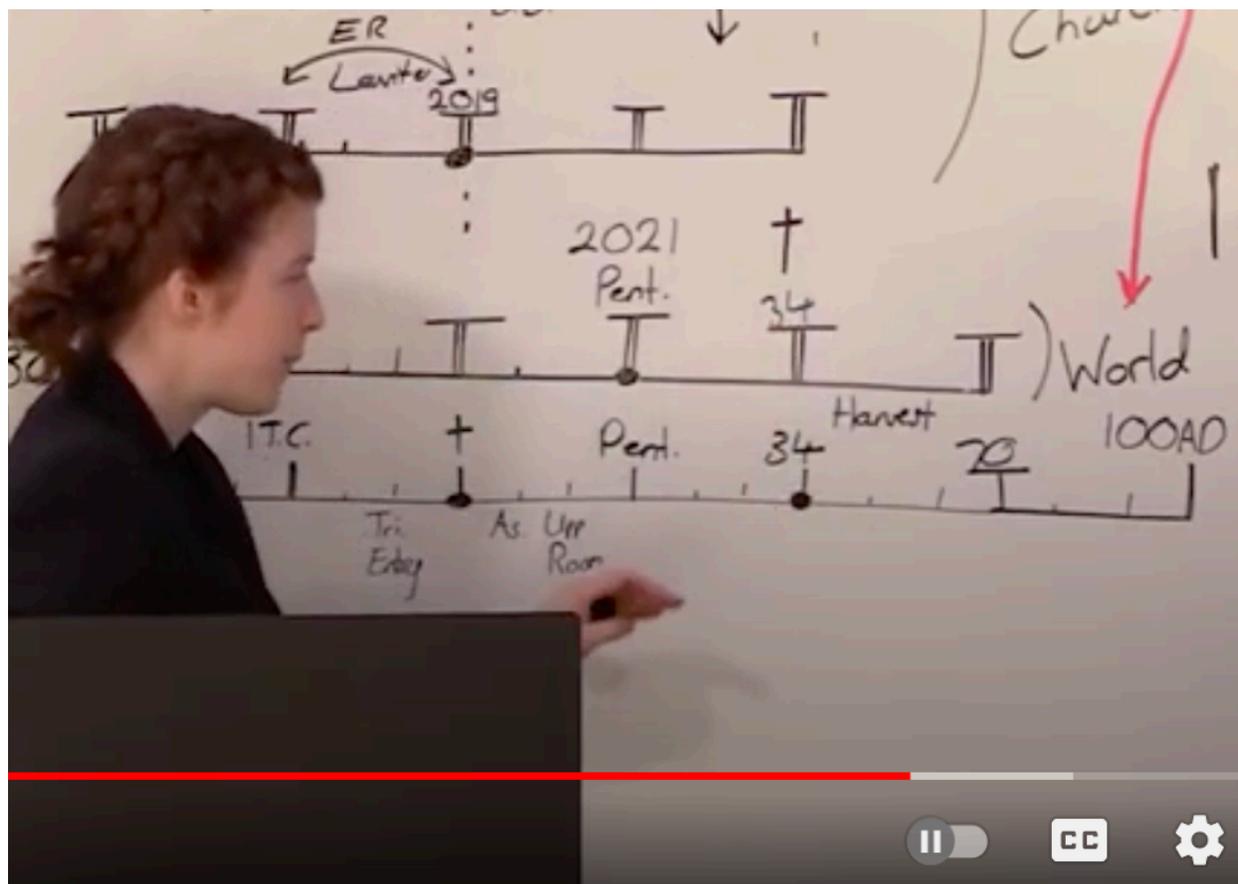
AI with the end of MI. It's a whole expanse of history overlaid. So when you see the experience of the Disciples it is not Exact Self-similar to the experience of the Gentiles, and this is also revision of last week.



We place the Cross at the beginning of the time of trouble (JTT) for the Disciples; it's their shut-door test. This understanding of how to use the end of AI, those who left the movement also had to disagree with this simple example of compare and contrast of reform lines, because we all know that the CoP for the Disciples, morally was not the Cross. They made major mistakes after that history, and they still continued as God's leaders and teachers.

So the Cross lines up here (for each reform line), and if we were to make this an exact the experience of the Gentiles an Exact Self-similar fractal of the Line of the Disciples then you would have to manipulate this history. You would have to take the End of AI and squish it, condense into the Line of the Gentiles, and say that their ToE was the experience of 4BC, that they experienced a Temple Cleansing (TC) at Pentecost that

they then went through the experience of the Cross at this waymark (referencing 34AD) and it just didn't happen.



The experience of the Disciples at the beginning of their Harvest at the Cross, the pain the disappointment, the misunderstandings, the scattering. The Gentiles aren't scattered at 34AD; they begin to be drawn in. The Disciples were already in the movement they're scattered at the Cross and then God needs to bring them back. Jesus needed to draw them back together again.

So there is a difference in the experience of all the three groups of people. The Disciples have a different experience to those of the second group of the Jews who were called who have a different experience to the Gentiles. Because their experiences are different does not mean they're not Self-similar.

They all went through a Plowing, and Early Rain, a Latter Rain, a Harvest. They all went through a Time of Trouble (JTT), whether it's the Disciples in the Upper Room barring the doors fearing for their lives; whether it's the Jews between Pentecost and 34AD who joined the movement and were cast out of their churches, disinherited from their families, whether it is the Gentiles from 34AD to 70AD who experienced the persecution of Rome and Nero, or it's John from 70AD to 100AD who was thrown in boiling oil. They all went through a time of trouble - not Exact Self-similar, but similar in its principle parts.

Does that make sense? Different experience, but there is still a repeating pattern of similarity.

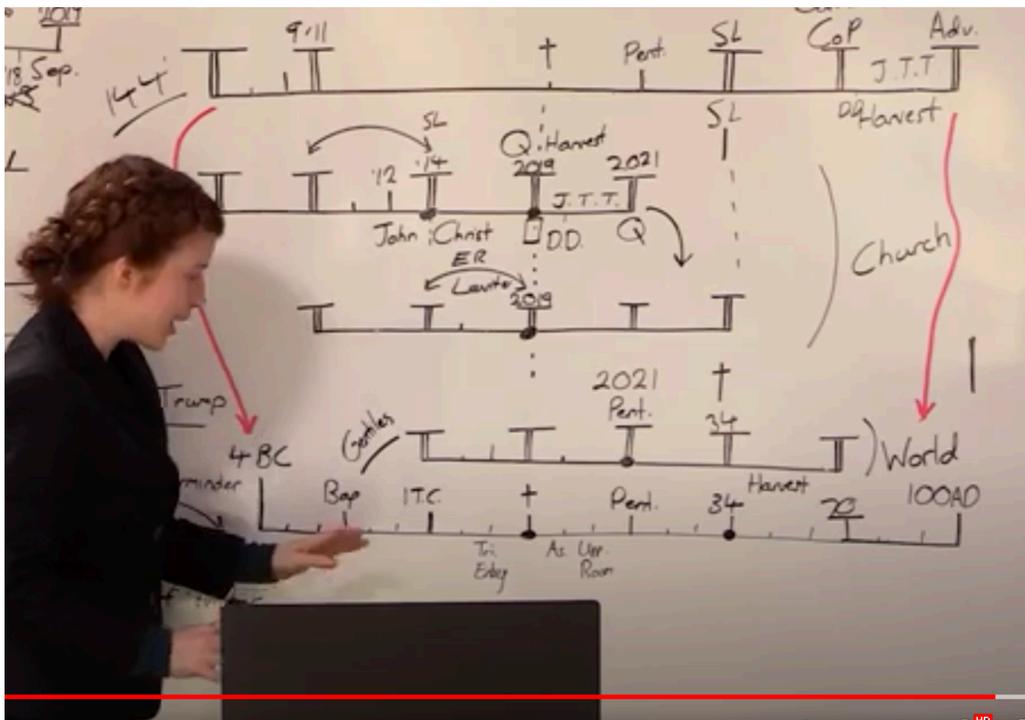
So we wanted to put all of that in place. If anyone has thoughts or questions, please, even if you're new and you feel you've missed don't be afraid to contribute.

So what we need to really understand the experience of these groups of people is not to make exact comparisons with our own experience. What we need to do is we need these histories to give us a compare and contrast of what will happen at Pentecost at 2021. But parables themselves when they compare and contrast two things which is again the same idea as comparing and contrasting similarity. Fractals are parables.

Are parables Exact Self-similar? Are Christ's parables Exact Self-similar? Or exact similar? Probably can't use the word 'self.' No.

A sheep is not exactly similar to you or I, but it has similarity in principle parts. So it's a component of parable teaching to use this idea of Quasi. It doesn't mean that something is imperfect or that there's something wrong with it. It is how Christ teaches. So Christ is going to use two things that are not that alike, and draw out the similarities from both of them to teach us a lesson. He's going to teach how a shepherd loves and searches for his sheep to show how he would love and search for us when we're lost. Shepherd and sheep is not exactly similar to our relationship and our relation to Christ. It's not what we look like, it's not what we act like, but He's able to take two Quasi-similar things and draw a lesson from them.

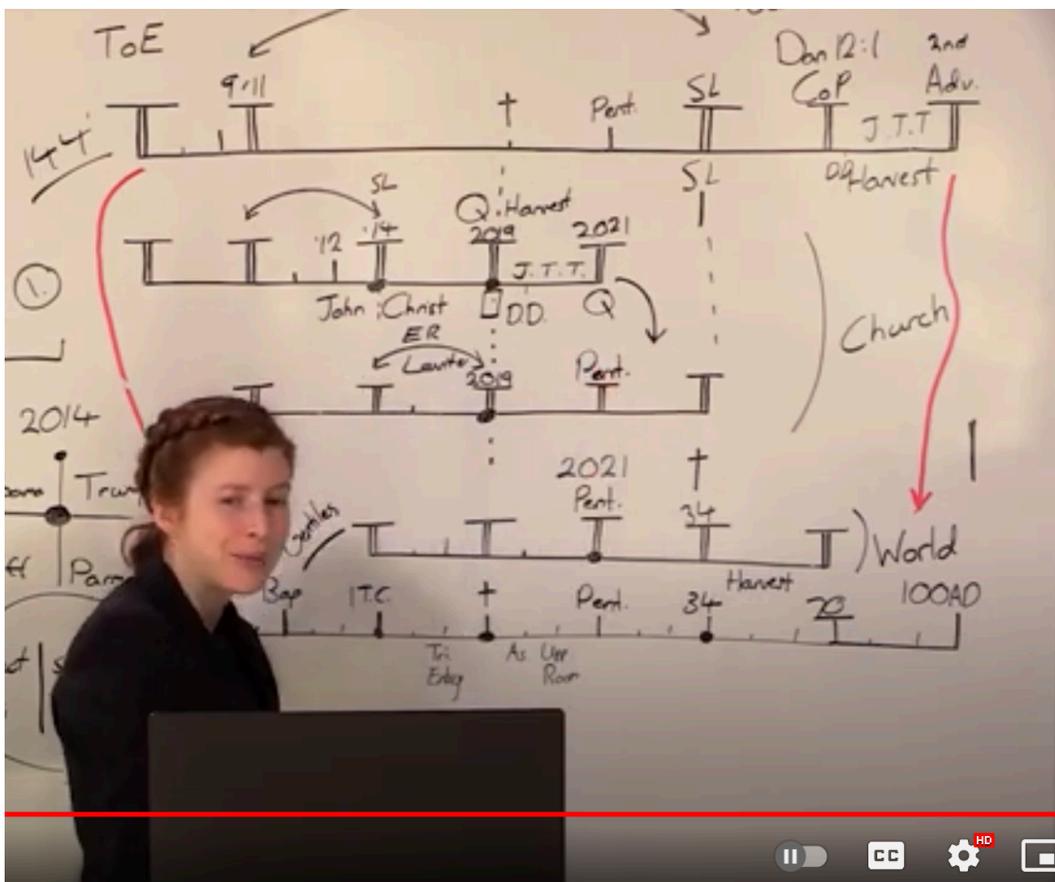
The Line of the End of Ancient Israel is not exact similar to our own line.



There were things that happened in their history that will not happen in our history, or are going to look markedly different. And yet we can draw out from this history all of the neat complex similarities between their experience and our experience. But this parable, this compare and contrast is not Exact similar it's Quasi similar. And then when we come into our own history and we deal with 'One-self' (144K), one history, and we start splitting it we find it's also not Exact similar; it's similar in that parable mentality of having a traceable likeness, a repeating pattern, but not in exact details.

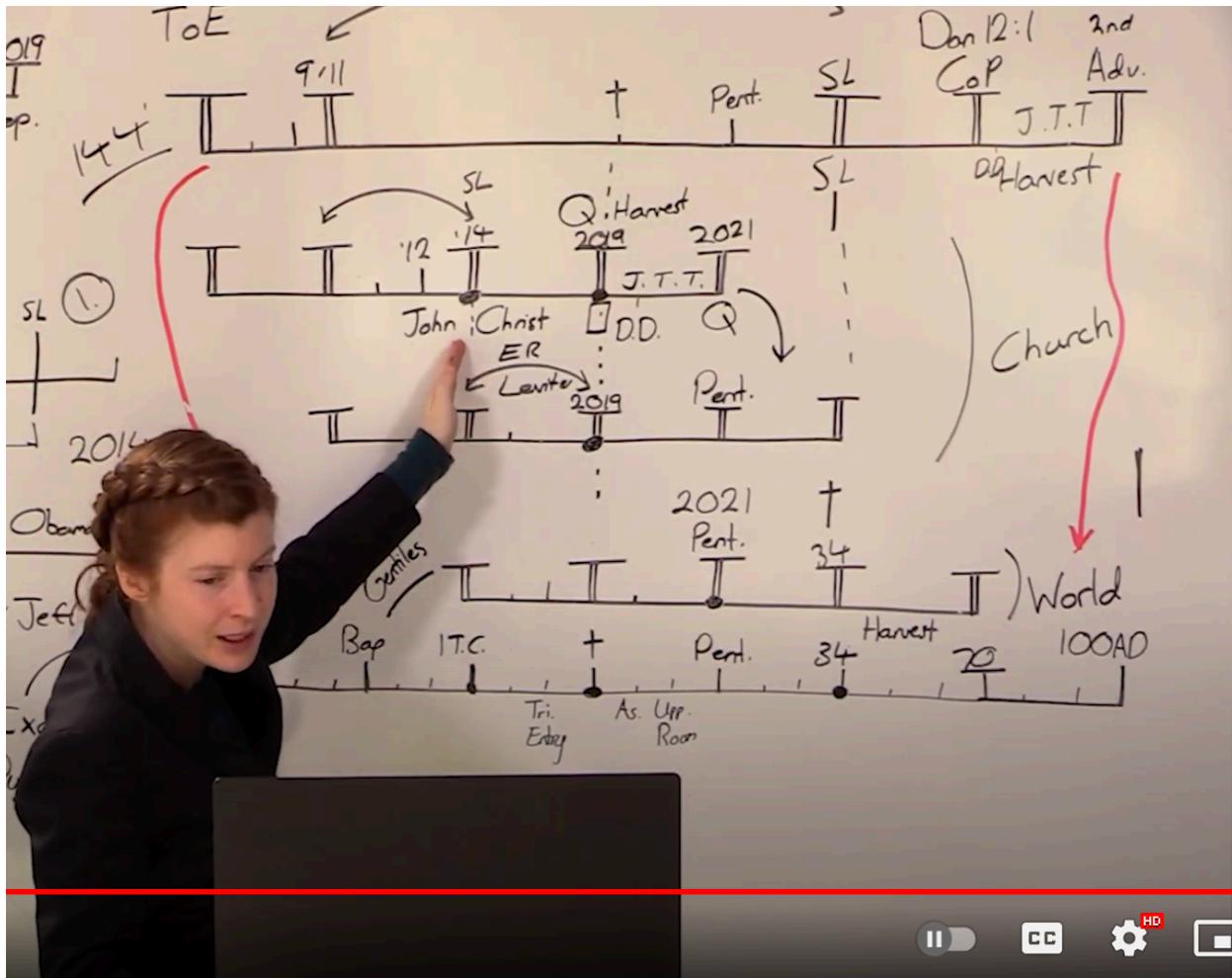
So we wanted to have that discussion before speaking about the change of leadership, that there's an internal change of leadership at the First Temple Cleansing (1TC). You already have the introduction of Christ to the movement at the Baptism, at the 1TC you have His official work begin, and people, disciples had to turn and follow Him.

Then with the Jews at the Cross (2019, Jews) the veil is torn in the Temple; there's a change of leadership in that structure. There is no recognized, in the eyes of God, leadership in the Jewish Nation, that has all been passed over to the Disciples. In this Second Group of the Jews that are called they are going to understand that later on. (E. Tess marks Pentecost on Jew's Line), but that takes place here (2019) middle



waymark, when the veil is torn for the Gentiles at Pentecost. Their leadership has already changed. It's going to take them time to understand it.

So these other two groups, these other two fractals do experience a change of leadership at that middle waymark. It only changes internally, in that history, in one point in time. (John/Christ, 36:58) and that is at the 1TC. 34AD you do not have that



repeated, and the reason that people were feeling uncertain about that study about the change of leadership, I would suggest is because of this confusion about how we handle fractals, and what we expect to see when we look at a fractal whether, without understanding all the technicalities of how fractals are constructed, how they are when it comes to exactness, or a general likeness.

Just before we close, a couple of comments from people:

Sister Marilyn says, "How different a fern in its details looks under magnification; for example with a microscope differences are seen."

E. Tess, "Yes, you would see those differences. If you want a real Exact Self-similar fractal, then you tend to need a computer, which is why they suggest that branch of science developed so late.

Brother Troy says, "Pentecost, for example, in our dispensation we won't see cloven tongues."

E. Tess, No, we won't, and yet still we will identify a general likeness, and we will trace through a parable structure, compare and contrast using the rules of parable teaching. Parable teaching, which uses Quasi Self, Quasi similarity to make a point, we will be able to draw out what that similarity is at Panium.

If you kneel with me we will close with prayer. I am out of time.

Dear Father in Heaven,

Thank you Lord for Your blessings. Father sometimes these studies for people we know that it can feel like we are just looking at things so separate from inspiration. People complain, where are the Bible quotes? Where are the quotes of Ellen White, and yet we see that in a study of Reform Lines it draws us straight back to nature and nature's God. That we are just looking at parables. Parables You've already put in the structure of ferns and coasts of the seashells, of ice crystals under magnification.

Lord we are amazed at nature and nature's God. We see You Lord more clearly in nature, and I pray that through these studies we will see You more clearly in Reform Lines, that we can trace Your hand in all of these studies; in how You're trying to teach Your people that this is not some type of foreign message, that You are not doing something strange and new. You are using the same rules and methodology that You implanted into creation.

I pray Lord that we'll become more comfortable, more familiar with these concepts, and through them we will understand, not just the external events, not just elections and what needs to happen, but all of this Lord is with the intent to understand nature's God. I pray Lord that we will understand Your character, and that we might be able to unlearn anything necessary to have that clear view.

I pray this in Jesus' name.

AMEN

