

Please turn to Mathew chapter 13 and COL page 70. We saw that the parable of Mathew 13, the wheat and the tares is verses 24 to 30. The way these parables are structured is that the parable is given first, and then the disciples go to Christ and ask the meaning of the parable, and then in verse 37 he begins to explain the symbology of that parable. So verse 24 lines up with verse 37 and also verse 38. And then Christ systematically explains what the parable is teaching.

He begins by saying the kingdom of heaven is like a man who sowed good seed in his field. So I asked how many symbols there are in that verse (24). It's not 4 but it's 3. The kingdom of heaven spiritual is explained by the natural. Now in its broadest widest sense the kingdom of heaven incorporates all of these elements but it's not just those elements of course because there are other issues that are involved. We see there is a servant and reapers. So when we start thinking about what the kingdom of heaven is actually being portrayed as in this parable, its more than just these 3 things.

So I asked in the parable, what is the kingdom of heaven?. What is the subject of this story? It is neither the man nor the field. The subject is the seeds. It's not just the good seed, it's the good and the bad seed. We short circuited all of that. We didn't study it completely. We did a short circuit. We went to Desire of Ages pages 333 and **we saw that this parable is about the great final separation.** If you read through these verses that is in fact what the story is about. It's not the separation of the men. We can't separate the field because there's only one not two. It's the story of the good seed and the bad seed, the wheat and the tares. It's not even how they grow together. The story is about the end and how they are separated from each other. We also saw that when we think about what the field is, if we go to verse 38 it tells you what **the field is.** It tells you **it's the world** but in Christ's Object Lessons page 17 we are told that **the field we need to understand is the church that's in the world,** not the world.

So we need to understand this parable at **2 levels, the church and then the world.** To try to understand that concept we went to the 2300 days of Daniel 8:14. We read from the Great Controversy page 444.1. We saw that the 2300 days are divided into 2 parts, judgement on literal Israel and judgement on spiritual Israel. We saw that it is in 2 parts, 490 years and 1810 years. It's the story of the Jews and the gentiles. Of the church and then the world. It can be understood in different ways. Now we then spoke of Revelation 14 verses 1 to 5. We saw this is the story of the 144,000 who sing a song. We know what that song is. **It's the song that the gatherer sings.** We read Mathew 24 verse 31. The angels gathered the elect from the 4 corners of the earth. So that work of gathering must be done according to **Psalm 78** by what means? **A didactic poem which is an instructive message which is the song of the 144,000.** But **it's angels that do that work** therefore **it must be the 3 angels in** verse 6, 8 and 9 in Revelation 14 because they're the ones that have the message which is used to gather. Of course if you read those verses, its instruction of what you can and cannot do. **It has all the characteristics of a gathering.**

So we've tied in a number of bible passages. Psalm 78, Mathew 13, Mathew 24 and Revelation 14. It's not an exhaustive study. It's quite comprehensive and it's shows a consistent model. This is how you know whether your theory is correct. Is it correct to jump from Mathew 13 and the parable of the wheat and tares and talk about a didactic poem of a person who gathers? Is that even a correct connection to make? So when you start looking in other places, we went to Mathew 24, we went to Revelation 14 and we saw the repeating story there. Messages that gather given by angels which is the second part of Revelation 14 which begins with those people who sing a song. So we've got good evidence that what we're teaching is correct. We saw that the **reason why we need to look at this parable at 2 levels, is based upon Romans 3:9.** In Romans 3:9 we're told that **both the church and the world are under sin.** Paul says **I've proved,** the word itself means **I've charged,** I've stated as a fact, **which means he's righteously or justly accused people or made a correct judgement of the situation.** Therefore **if the song needs to be given to the world it first needs to be given to the church.** What's the subject of this parable? The great final

separation. If that's the subject and we need to understand it at 2 levels then what do we know? There's going to be a great final separation in the world and what else will there have to be? A great final separation where? In the church.

Now the problem with that is that people will take EGW quotes and misapply them where she would say be fearful of people who talk about a separation in God's church, who rise up claiming to have the third angels message on one side of their mouth and on the other side of their mouth they say separate from the church because the church is in a bad condition. So there are many erroneous views which are based upon isolated SOP texts which were very specific to certain situations but today these passages are used to prevent the gospel truth from moving forward. If it were true that there wouldn't be this final separation in the church why would EGW insist that we need to understand this at the level of the church when Christ had already said it's at the level of the world? She would be fighting or arguing against herself. The problem is people proof text in a casual and inappropriate way. We need to be careful that we don't look to examples of the scattering to guide or direct us in the time of the gathering.

We need to be extremely careful of how we apply those statements from the scattering to our dispensation. Is it safe to take those passages at a moral level? Yes. When you start applying them at a prophetic level you can have problems because if this is true, Paul says it's true, EGW herself says it's true, Daniel says it's true that judgement must first come to the house of God. Paul states it unequivocally. So if the subject is about the great and final separation (DA 333.1) and she says look at the church, then we need to see that there is going to be a separation in the church. If this is the case then we need to be careful how we apply SOP quotes which we could easily understand at a moral level but we need to be careful how we apply them prophetically. We created a nice chiasm. We saw that good seed was sown by a man in his own field. We then saw bad seed, tares were sown by this man's enemy in the same field. This man then leaves, verse 25. If this man leaves, then this man must leave in order to create a chiasm.

In verse 25, men slept and the enemy came. Who are these men who are sleeping?, because yesterday, some people said that this person is the man. Let's think about this. The natural laws must be the same as the spiritual laws. Where is this enemy going to? To the field. He goes there under cover of darkness. Now if the man had remained at the field would this enemy come and do this work? No he would have been prevented and guarded. Let's drop down to verse 28. In 27 the servants say how did this thing happen? Verse 28. So he says an enemy did this. How would he know that? How does he know the enemy did this? Because he understands how rivalry works. He understands how his enemies would try to destroy his business, his livelihood. If he is so aware of these things, what do you think he would have done after he sowed his seed? What would you have done if you were him? You would have set up some guards and watchmen. Let's read verse 28 and I'm going to add something. There are 2 people communicating, the servants and the man. They say how did this happen? That caught us by surprise. He understands how it happened. Verse 28, he said to them an enemy did this whilst you were sleeping. Who was sleeping? It was the servants, the people who should have been on guard because what's the job function of these servants? They are what we call farm hands, or field servants. So when he sows the seed and then he leaves and goes back to his house, he gave instruction to his servants to look after the field. What do they do? They go to sleep. So the man comes from his house, comes to the field, sees the people sleeping and sows the seed. This man comes from his house and goes to his house. The people who were sleeping are the servants. It doesn't say that in the verse. We need to use the laws of nature to understand what is going on.

Now we're in verse 25, an enemy came. Who is the enemy? Go to verse 39. So it's the devil. Go back to verse 25. The tares, the bad seed, who are they? Go to verse 38 second part. They're the children of the wicked one. So what I want us to see is that there is a fight between the man and his enemy. Now their fight is not going to be some boxing

match. How do they fight? They are fighting over this field. The battle is between the good and the bad seed? Who is going to win?

So this is a classic example of a proxy war. So this is a proxy war. If you go to the first parable, I'll ask you a question. So my translator said how can 2 seeds fight? If you go to the first parable of Mathew 13, the man sowed good seed on different types of soil and some of the wheat was choked. Choked by what? The thorns and thistles. So they are struggling for supremacy or life. So it's valid to say this is a fight between the two plants. Who can take the most nutrients out of the soil? So the proxy war is between these 2 people here in the field or the earth between the 2 groups which Genesis 3:15 says are who? The seed of the woman and the seed of the serphant. Do we see human beings fighting for supremacy? To control people for money or fame? We see it all the time.

So this story is about a proxy war. I want us to remember that because proxy wars are a subject of bible prophecy that we are now beginning to understand with clarity. Everything hinges upon what happens on this planet. To work out who is going to win. Is the enemy going to bankrupt the farmer so that his worthless tares will choke out or crowd out the wheat? He'll have no crop and he'll go out of business. That is the natural story.

So he is going to destroy his opponent by the seed, those tares that he introduces. So this is another important principle we can take from this parable. It's about the sphere of influence. I want us to remember that phrase. Sphere of influence. What is the sphere? What does the word sphere mean? Area not a literal sphere. It's about the area. What area do we have? The field. So this is about the influence upon the field. How do you influence the field? You don't put your house on there. How do you have influence on the field? You get your seeds and you plant them. The more seeds you have the more plants you grow, you would say something like this, those weeds have taken over the field. If you have a lawn, the grass is supposed to be there. If you are not a careful gardener, and you go on holiday and come back and you would say the weeds have taken over. Taken over what? Your lawn. Your field. It's about the sphere of influence. It's not about him putting his house here, or about him putting his house there. It's about who will control things.

The reason why I labor this point is when we think about Daniel 11:41 into 42, it's all about a sphere of influence. I think everybody knows about Daniel 11:40-42. It's about the Sunday Law and the rise of the KON as he destroys 3 opponents, KOS, Glorious land and Egypt. Now when you go to the literal, those 3 territories were murdered, killed and destroyed.

Today when we come to the spiritual we cannot think in those terms. We need to think in terms of the spheres of influence. I think most of us understand that the KON is the papacy with her husband who is a soldier in the army of the KON who is both the army and her husband. Like most of us they share the same surname, they live in the same house. So the KON, the army of the King, the United States makes war against the KOS Russia. Most of us are familiar with that. We should not be expecting them to have an open fight or to have some major conflict. What we should expect is for them to grapple over what? Sphere of influence or territories. They are not about to destroy each other or what people often call a hot war.

It's a mistake to go back to previous wars, Raphia, Panium, WW1 and WW2, all hot conflicts, bring them to the end of the world and say they were all hot so we're now expecting hot. This is an incorrect way to understand the fulfilment

of those types. The way we should understand what is about to happen is by looking at the harbingers. We'll discuss that later.

So this story can teach us many things about end time prophecy. One important thing is that we should be expecting proxy wars where the 2 protagonists fight over the sphere of influence, or the field which is the world and the church. So we should be expecting some tension in the church.

Satan, how will he control the church? He is not going to send Jesuit Catholics into our church. He doesn't need to do that. He is going to introduce people into the church like you who will grow up as as tares who will exert a sphere of influence on the church causing him to win. And this person will do the same. It's all about spheres of influence.

Yesterday I don't know if I alerted us to this fact. I did it right here. Desire of Ages 333.1 says the great final separation is the story of the wheat and tares. What else is it a story about? Its 2 stories. Wheat and tares and the net. I gave you the verse. You should know the story. There is a fisherman who launches from the beach and goes to the sea. Sea equals what? The world. So he goes on the sea and he wants to capture people and bring them to his house. He takes his net. How many people are there? Just one. 1 person, 1 net. Not 2. Throws his net overboard and he collects everything, both good and bad. He brings them into the boat or church, takes them to shore and then does what? Separates them. How many fisherman were there? One. Is he good or bad with his gospel net? He's the servant of God isn't he? We are supposed to be fishers of men. So this parable teaches, how did all of you sinners get into this church? Did the enemy do this? No. The enemy didn't bring you into the net. A faithful fisherman did. So we have to take parables at multiple levels that teach different things even with the same story.

Come back to our parable though. So I think we've explained enough of this. I want to move on slightly. Now remember, what is the subject of this parable? The great and final separation. We've looked at verses 24 and 25. Those servants in verse 25 slept. When they slept the enemy was able to come. In verse 26 at the beginning the wheat and the tares look the same but in 26 when the fruit comes then they begin to see. Now they are alarmed and upset. In verse 27 the servants say where did these tares come from? We know you sowed good seed how did the tares come. What a kind house holder. He doesn't say like I would, it's your fault. We're in this mess because of you, because you are lazy and not doing your job.

So I want us to know wherever we are going to place this sowing on our reform line, it marks a point of people not doing their job properly. They are being derelict in their duty. Who are these people? They are those people who were left in charge of the field to protect those good seeds. They didn't do their work. It's an indictment against them but the householder doesn't tell them off. In verse 28 he said an enemy did this so now these servants say we'll sort out the problem now because we can see what is what and we can fix it for you. In verse 29 it's too late to fix the problem.

So I want us to see by the time you notice there's a problem it's too late to fix it. How true is that in our own lives? You get into a mess even though you are warned not to, and by the time you see you are in the problem it's too late to sort it out. In verse 30, let the mess carry on until the harvest and then I will tell the reapers to do their work. So we read verse 36 to 39 and now we are in verse 30. Let them grow together till harvest. Verse 39b second part, the harvest is the end of the world. Then it says I'll tell the reapers to do a work. Who are the reapers? The reapers are the angels.

There are a few more verses 40 to 43. So let me ask you a question. Who is the man? Jesus. Good seed? Good people. The tares? Bad people. The field? The world. The reapers? Angels. The harvest? The end of the world. Let's look at some verses. Verse 25. Who are the men? The servants. Verse 27, the servants. Verse 28, the servants. Verse 25, 27 and 28 the servants, who are they? Who are they a symbol of? You'll notice when you look at the explanation, nowhere does it tell you who the servants are. It doesn't tell you who the servants are and they are the most important people. Are they? No. Most of the story is about them, but what's the purpose of the parable. **The separation.** They are not doing the separation. **The separation is done in verse 30 by the angels.**

Ok so now we are going to make a big jump and if you are not familiar with reform lines it might be too much but hopefully most of us will be able to keep up. So I'm going to assume lots of things, that you know lots of things.

We'll go to the time of the end which is 1989. I'll go to 9/11. We'll go to Sunday Law. We'll go to the COP which is Daniel 12:1 and we'll go to the Second Advent. So we've got 4 dispensational periods. We are not going to go to the verses to prove this. There is a lot of information on this subject. If you've watched presentations over the last 12 months you'll have seen this done over and over again. We've been speaking about agriculture so **we will look at the agricultural model to try to understand the parable. We will look at it at Jesus's level, the world.** If you go to Mark 4:28 this parable in Mark 4 is the same parable we just read. It has some subtle differences. But I want us to see it at the same level.

We're going to begin in verse 26. We'll read. So there's a man who is sowing good seed in the ground. 4:26 is 13:24. Same characteristics. There are some differences. Verse 27, so this is talking about the servant who slept. **The difference is in this parable, it says the man who sows is the man who sleeps. So this is a slightly different parable. You can't just lay it over the top and say therefore the householder slept. It doesn't work that way. Parables need to be understood at different levels.**

In verse 28, we have 3 different levels or levels of growth. The blade, the ear and the full corn in the ear. So there are 3 stages of growth. Verse 29, now both the parable in Mark 4 and Mathew 13 do not give you information about the field before you do the sowing. If we went to Jeremiah chapter 4, verse 3, as you are turning there we'll pick up at verse 1. God's people are separated from him and he is saying return unto me. In verse 2, if you give this allegiance to God he will bless you. In verse 3, it tells you not to sow among thorns. Thorns are not tares and if we go back to Mathew 13, it talks about the sowing of the seed. We'll put the sowing here. Now before you sow it says to clear the field of all the thorns. It doesn't mention that in these two parables.

So there's a work of preparation of the field, and this work of preparation is called plowing. So there is a work of plowing of the field. In Mathew 13, the seed is sown. We're going to see the same 3 steps. In verse 26, we've sown the seed and the blade springs up. So here is the blade the same as Mark 4. And then he says then they bring forth fruit. So here's the fruit that grows up. Fruit in Mathew 13, ear in Mark 4. When the fruit comes you have both plants and now what becomes visible in comparison to the other? One is green and one is black. The wheat and the tare. So the wheat is green and the tare is black. Here they are both green and when they are both green you can't tell the difference. It says that in the verse. Then appeared the tares. That word appear means they become visible. So that's here. You see a visible change. In verse 28, the question is asked, should we sort the problem out now? The answer is no. Let them grow together. So we are in verse 30. Let them both grow. So from this stage what needs to happen? Growth. There was growth here. So this growth is further growth. So there was growth here but not there

needs to be further growth. Mark 4 says the ear, then the full corn in the ear. It says full corn and then the next verse it says fruit. In this passage it says let them both grow together until the harvest. The harvest is when you go from immaturity to maturity. So at this stage you have the 2 plants and it's clear to see the difference between them as it was back here, and all that has happened is that they have matured.

I'm just going to add one more layer to this even though it isn't in the passage. That there is rain and it's this rain that makes these plants germinate and grow and then there is more rain which makes this further growth. We call this the former rain and the latter rain. Plowing, former rain, and latter rain, harvest. So there is a plowing, former rain, latter rain and harvest.

So this is the parable of Mathew 13 in a way that Jesus wants us to understand this. It's at the level of the world. So as we walk through this history, we don't notice a difference between the wheat and the tares at 911 when they are sown. How can you see a difference? The seeds all look the same. In fact the seeds are buried. Through this history changes begin to happen. By the time you get to the Sunday Law, Daniel 11:41, you get to a place where you can see a distinction between the two plants. It's at this stage where the servants want to sort something out. The command is, no, they still need to grow together. So there's still this intertwining relationship between the two. Then at the close of probation which is marked by the plants becoming mature, then they are harvested and the passage tells you what happens to each of those plants. These are put to the flames and these are stored in the barn.

So the question is, who are these two plants as you walk through this history? Obviously we know they are people. But who are they? So it's easy to see, because if you go to this level here, if this is the planet, the world, then you have these two people on the earth and what's going to happen? If you went to Revelation 14, from around verse 13 onward what you'll find are four people. Most of the time we don't study the rest of chapter 14, I don't know if anyone has looked at it that way before, if you have an 1850 chart it shows you pictorially what's happening. 4 people, Christ and 3 angels.

So if you were to look at those verse carefully, 4 people in 2 parts, Christ and an angel. Both of these people have a sickle and then associated with these two people are two angels. This angel tells Christ to go reap, and this angel tells this angel to go reap. So we've got two sickles, one for each group of people. And so these two people are going to be harvested, some to eternal death and some to eternal life. Who gets saved at the end of the world? Now remember this story doesn't talk about the resurrection or the 144,000 or anything like that. Who gets reaped and goes to the heavenly garner? This is the church which we'll call Jerusalem and whose going to be burned and destroyed? This is the world, the people of the world which we'll call Babylon.

So the story that Christ wants us to understand when we think about the final generation is that there's this preparatory work before the former and latter rains, the latter rain is essential for both plants in order to mature them and they mustn't be separated yet. Once they reach maturity, then the reapers come and they'll reap the field, harvest it and there'll be two groups, the church and the world. Easy to see I think. This is the parable as Christ wants us to understand it.

Now EGW wants us to look at this at a different level. So I'm not going to prove this, I'm just going to lay it out because the proof of it is not that straight forward if you're not familiar with our reform lines.

So we are going to change some of these dates, some will remain the same but the structure will remain intact. I'm going to redraw it up here. We have our 4 dispensations. This is 1989, 911, SL, COP and Second Advent. This is the world. What we're going to do is look at the church and the church is going to be at this level, but what we're going to do is take this and expand it out. If that makes sense. So the church would also be in 4 stages and we're going to expand it out so the waymarks will line up but they'll be different waymarks. So now we're looking at the church. The church begins its story in the same place. TOE. Then we get to 911. In blue I've left it for the world.

Now here it begins to get slightly more complicated. This becomes the Sunday Law. This is Daniel 11:41. This point becomes, depending on how you understand this, Raphia. So we have Raphia here and this becomes 2014. I'm not sure how many people are keeping up with what we're teaching but we understand this to be 2019 without going into the proof of this. So this story is an identical pattern to the story that Christ gives. I'll express it this way. SOP and Christ. Christ speaks about the field as the world and EGW says it's the church. We see that they're identical patterns and what we can do is stretch out this history to make them line up. By the way this is called a fractal which is just a fancy way of saying repeating patterns.

So as we walk through this history we will see all the same dynamics but it's not the world and it's certainly not Babylon. It's the church. We see there's the preparatory phase. At 911 the seed is sown. I want us to remember when the seed is sown the servants sleep. Now if you're familiar with the reform line of the Millerites, you'll be aware we put a tarrying time here at 911 which we associate with sleep which is connected to Mathew 25. The virgins tarry and they begin to sleep. So there's growth in this message, of this movement up to the year 2014 and in 2014 there are some major changes. There is a great increase in the light that we have and there are large changes in the world, both in the U.S., the Middle East and Russia which are the 3 centers that we focus on in end time prophesy.

So in 2014 our message takes a different degree of intensity indicated by the two different types of rain and it matures the plants, until you get to harvest in 2019 this year. Then you have these two groups that are going to be harvested, separated. **The great final separation.** This separation occurs from 2019 to the SL. Judgement first comes upon the house of God and then the world. Therefore harvest first comes to the church before the world. **So who are these two groups that are in the church? How do we understand who they are? So I'm saying this group here, the good seed, and the church triumphant. This is the church triumphant. This is also the church and this is the church militant. I'll describe it in a different way. This is Laodicea, and this is Ephesus. There are different ways to describe this entity. The church triumphant, Ephesus, the church militant, Laodicea, this movement. The conference structure.**

So what we're saying is that this movement has grown together with the conference structure for the past 30 years. Particularly over the last 5 years our message has matured and developed in a way that has matured both us and the rejecters of this message. Both have become hardened in their positions and more confirmed and sure of what they believe. **It's happened at a time when the latter rain is being poured upon the church and we're now about to enter upon the period where there will be a final separation between this movement and the conference structure. Now this has taken many people by surprise and by many people, I'm not talking about this group, I'm talking about us.**

Many of us do not understand the implications of this. But God in his order is raising up people to fulfill positions of responsibility which we understand to be the people in this movement. This is a simplified picture of what it looks like to understand the parable at the level of the church. What I have not included which we should be aware of, when you harvest, how many steps to a harvest? That's a leading question because you would say two which is good and bad which is correct, but **when you think about the good, that's also in two steps. It's called the first fruit and then the main harvest.** So I haven't introduced that layer here. I've just simplified all that and said it's harvest.

So particularly for people like ourselves who are understanding these truths this side of this event, we know, we should expect that we would be part of the first group. Which means as the separation occurs and we begin to stand on our own two feet, our relationship with the conference structure will of necessity change.

We've already passed the first quarter of this year depending on how you count because we're either in the second quarter or the first quarter depending on how you count the beginning of your year. But what I want to say is individually and corporately and even I'm talking to this congregation, this is also a statement to the wider movement. If you still have ties, close ties with the conference structure you should expect them to change. We should begin to see alienation between ourselves and them and each of us needs to decide how long we want to hold on to the hems of their skirts. Grabbing hold of them desperate to maintain a relationship with them whilst prophecy has shown us that the growth of the plants is virtually complete and the harvest is about to begin.

This has ramifications at multiple levels, organizational, financial, spiritual, at many levels, individually in your homes, as a group of people we should expect change. The change is about to happen. We're almost at the cusp of this transition and EGW warned us of this a long time ago. She says yes understand the blue line because God's people at the end from Michael standing up to the second advent, we're going to be harvested from this world but before that, those people who are going to go thru this line successfully, first have to successfully navigate this black line. And what's worrying, troubling is that most of us are becoming aware of this situation only months before the event begins. And we've been teaching this for 30 years but it's only now that we're beginning to become aware of what it will look like and how it will operate.

So this was a really brief introduction to how we would approach a parable. We saw about the subject to be careful of what the kingdom of heaven is really like. The Kingdom of heaven is not about the last 30 years and all that God has done for us. No in this parable it's about this history. So it shouldn't become a surprise that we begin to understand what this parable is really about for us. Here just before the event begins, when we started talking about the preparatory work we were talking about it way back here, it happened here. So if you want to know what happened in this history, don't think you are going to understand about it years before.

So if you feel troubled and concerned that you're not ready, it's not my plan, it seems to me this is in Gods order that he's waking us up to prepare for the harvest. What I want to admonish us is the following. Don't think that because you've only been here a few months that you are exempt from this pain or that you're not qualified to go through this experience. Because there is no advantage for those who have been in the movement a long time or those who are new. It's not like over here I knew about all of this and I didn't tell you until today. The whole movement as we approach harvest is learning about it at the same time. So everyone is in the same ship. Let's Pray.

Heavenly Father we thank you. We want to ask for a blessing especially upon the understanding of the final separation. We need to focus not upon the world but upon the church. Help us to trust you. Help us to see your providence as it has led us to this place, this point in time, may each of us see the privilege of being part of the first fruit. If there are people who are scared of the future. There is Godly fear, but help us not to excuse ourselves by saying we're not ready, that we are ill prepared. May we trust in your providential leading to save each of us. In Jesus's name Amen.