



Progression & Repeat  
and Enlarge  
by Parminder Biant

Number 4 from the camp-meeting  
in Jinja, Uganda



# Wheat and Tares pt.1

First we will review the last presentation where Matthew 13:24-30 was discussed. That parable was introduced into this movement in 2016, and then some people in the movement began to distort it. The problem was that we tried to fractalize it- and that was not God's plan.

# What is the field in the parable of the Wheat and Tares of Matthew 13?

- Christ says the world.
- Ellen G. White says the church in the world. (COL 70.2)

So who is right? Is Ellen White correcting or clarifying Christ?

When Jesus said “world” He meant “world”. Ellen White acknowledges His perspective but she makes an application, she says that we need to also understand the parable from the perspective of the church.

# Why is it so important for us to understand the perspective of the church?

If Jesus *had* meant the church in the world it would not change what Ellen White said, but it would hinder us. If we recognize that Christ meant “world” and Ellen White meant “church” we would have the ability to see that this incident is a subject of scalability or fractals. Ellen White is fractalizing this parable. Both of these perspectives are easy to see: Christ spoke of these events on the the level of the world often, and it is clear, even without an Ellen White quote, that this parable can also apply to the church.

## What we did wrong:

So we had 2 fractals: one for the Church and one for the World. Then we, because we often promote ourselves (sometimes in wrong ways), decided to fractalize the parable further onto the fractal of the Priests (and Levites and Nethinims).

But because we knew about our history, we should have known that that was wrong. Since 2014 important people had been leaving the movement, and in September 2019 we saw the final and complete separation as FFA (the leaders) left this movement. This great separation was happening at the wrong time- according to the agricultural model.

So people began to speculate about what the parable meant, in other words they began to spiritualize the parable away. They tried to change what “harvest” and “separation” meant. Some people tried to bring in the idea of a “pre-harvest”. These things began to give Elder Parminder the idea that the parable of the Wheat and Tares could not be fractalized.

## The progression of the parable of the Wheat and Tares.

- On **September 11, 2016** the argument of whether or not you can identify tares started. Elder Parminder used the parable of the Wheat and Tares to say that you could. He afterward left the subject alone as the issue of the separations in our movement started to cause problems.
- In **Late 2017/ early 2018**- Elder Parminder began to realize that you cannot fractalize this parable onto the line of the Priests.
- In **November 2018** in Kenya it was laid out that this parable cannot be fractalized.
- In **December 2019** that study was taught again .

You can't take Matthew 13 which is at the level of the world, and at the fractal level of the church, and fractalize it down again.

It does not work.

We'll come back to this point later.



## If we believe...

1. in the agricultural model,
2. that it has 4 dispensations and the 3<sup>rd</sup> is the Latter Rain (2014 to 2019) and the 4<sup>th</sup> is the Harvest,
3. that all the people that left in the last dispensation actually *left* (you can't spiritualize away "separation" or "harvest"),

then we have to recognize that Matthew 13 cannot explain what happened. We have to find another model to do that; we also need to find out what Matthew 13 can be used for.



A review of the  
Pharisees and Sadducees:  
who they were



“No sooner were the Pharisees silenced than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were skeptics and materialists.” *Desire of Ages* 603.1

## The quote's context:

There is a controversy going on here. In fact the title of this chapter is “Controversy” (DA ch. 66). The Pharisees tried to trap Christ, but He silenced them. Now the Sadducees are trying to trap Him, but he will silence them as well.

## Paraphrase of the quote:

Ellen White said that the Pharisees and Sadducees were bitter enemies. Then she explained what was different about them. The Pharisees loved traditions and they were very strict in their outward behaviour or lifestyle. We can call their outward behavior-following reforms, keeping the law, or being moral. They were very strict in ceremonies, purification, prayers, fasting, and giving offerings. But Jesus said that their outward observances destroyed the law of God, they didn't reinforce it. "But in vain they do worship me," He said, "teaching for doctrines the commandments of men." (Matthew 15:9). "Doctrines" mean God's laws: they were substituting their rules for God's rules.

# Substituting man's rules for God's rules

How did the Pharisees do that? Did they make up their own rules?

No.

They added things to God's commandments, and they didn't do that because they wanted to add a new rule either: they did it to God's law by trying to explain it. For example: God said that on the Sabbath you can't do secular work. And then the Pharisees tried to explain what not doing secular work looked like and they added rules saying what to do and not do on the Sabbath- they substituted God's commandment (doctrine) for theirs.

## How explaining became bad:

As soon as they started to explain the law things started to go wrong. When someone asked what it meant to not work on the Sabbath they were glad to explain. And when you explain the law you add your own thoughts into it. At first it's benign. Like: on the Sabbath you can't go shopping but if an emergency happens, then you can go shopping. But then, as they continued to add rules, though it was simple at first, it became unhelpful and dangerous- it became a hindrance, and then an obstacle.

We are heading in the same direction.

We need to think about this because what do many of us do when a standard is given?

We bring up about different scenarios and ask for an explanation in those contexts.

Where does that lead you? To substituting man-made rules for God's law. Man-made rules in this context are not some rules that humans invented. But today people are actually saying that man-made rules *are* man-made and accusing this movement of making rules that God had not given us. But in this story God gave them the rules and the people just wanted to know what those rules looked like, or how they worked. But that's where harm entered the Jewish church. We are heading in the same direction, so we need to be careful when we ask for an explanation or give an explanation of a rule.



## An example...

One of the vows of this movement says don't eat meat- that's pretty clear.

It just a quote from the Spirit of Prophecy and it gives no explanation or context. But then what happens? People start to ask for an explanation in different dynamics and under different circumstances. At first it doesn't seem harmful to do that, but you end up substituting man's laws for God's laws. And in our movement people will start to disagree over what the elder said to them about that vow. We will begin to make it a law: which we should avoid doing.

# The problems with the Pharisees

They were:

Hypocrites:

&

Bigots:

Outwardly they were genuine, but on the inside they really didn't believe what they were doing- they had bad motivations. An example would be their long prayers, praying it's good but they did that only so people could think they were great.

They didn't really think for themselves (they were blindly attached to a certain opinion or opinions) and they didn't tolerate other people's opinions. And if anyone questioned they would just say that they were right so the questioner had to be wrong.

## The Sadducees didn't like the Pharisees.

The Sadducees didn't like the the Pharisees' traditions (how they kept the law). And the traditions were outward manifestations of the commandments of God; they were the commandments of men which were just an explanations of God's law. The Jews were supposed to have ceremonies, they were supposed to wash, fast, pray, and give alms. But because of their traditions the Pharisees made keeping the law just an external thing. And the Sadducees rejected this.

## The problems with the Sadducees

“They (the Sadducees) professed to believe the greater portion of the Scriptures, and to regard them as the rule of action;” this sounds like the Pharisees, “but practically they were skeptics and materialists.” This is an important sentence. The Sadducees were:

Skeptics:

They actually didn't believe in certain portions of the Bible.

&

Materialists:

They liked money and they were rich. They wanted to get on with life, and where does that lead? We'll come back to this.

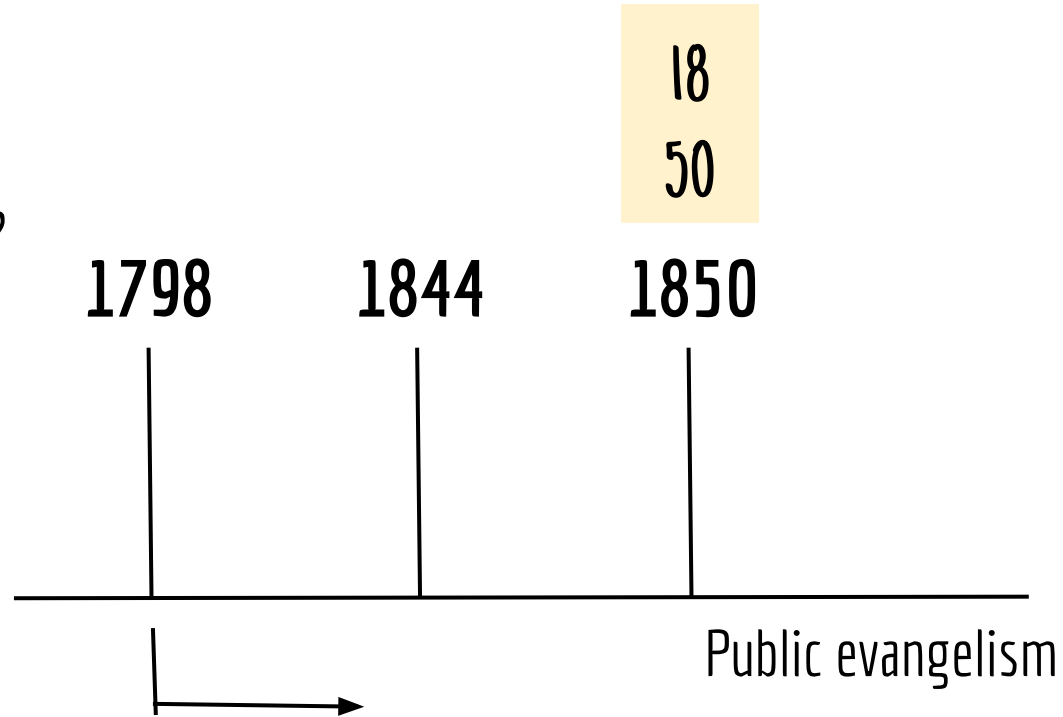
## The Millerites' job in 1850:

So what are the Millerites supposed to do in 1850, they publish a chart (the 1850 chart). And what is that chart for?

-Public evangelism.

And what are the Millerites telling the people in 1850, actually, what are they telling the people in 1798?

-Christ is coming!



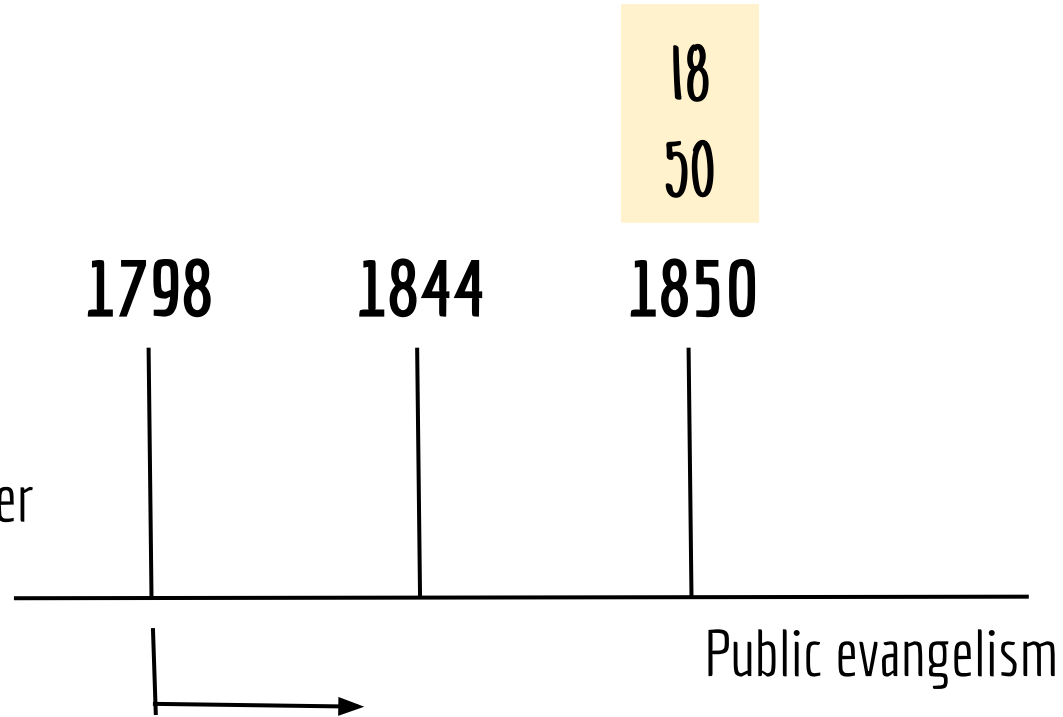
## The Millerites' job in 1850:

So what are the Millerites telling the people in 1850?

-Christ is coming!

And what is He bringing with Him?

-His reward: good and bad. We can see that in Revelation 14 (Christ and another angel).



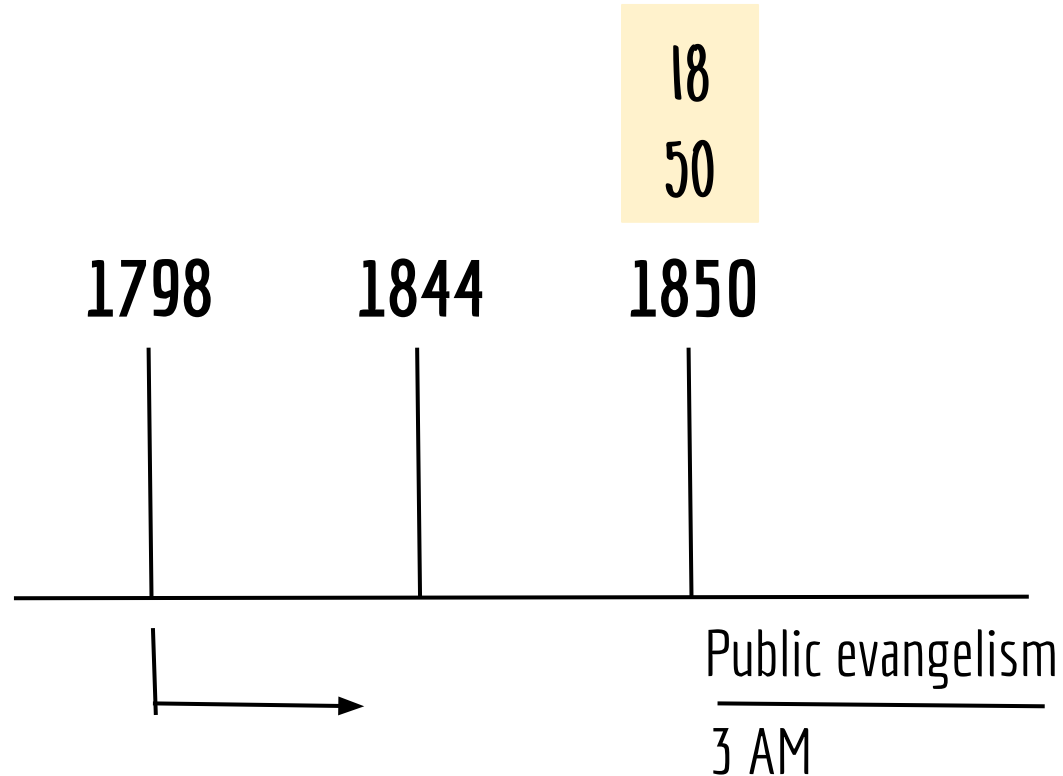
## The Millerites' job in 1850:

What do the Millerites have to add to their message of Christ's 2<sup>nd</sup> Coming?

-A warning.

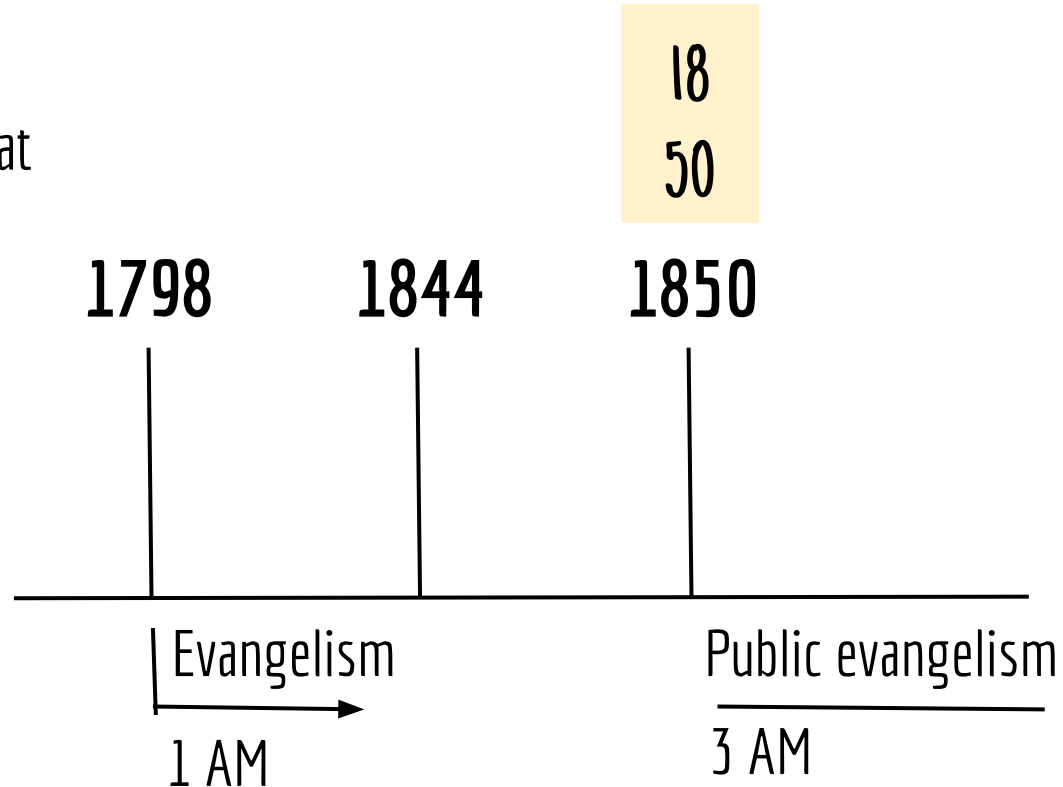
What is that warning?

-The 3<sup>rd</sup> angel's message.



## The Millerites' job in 1798:

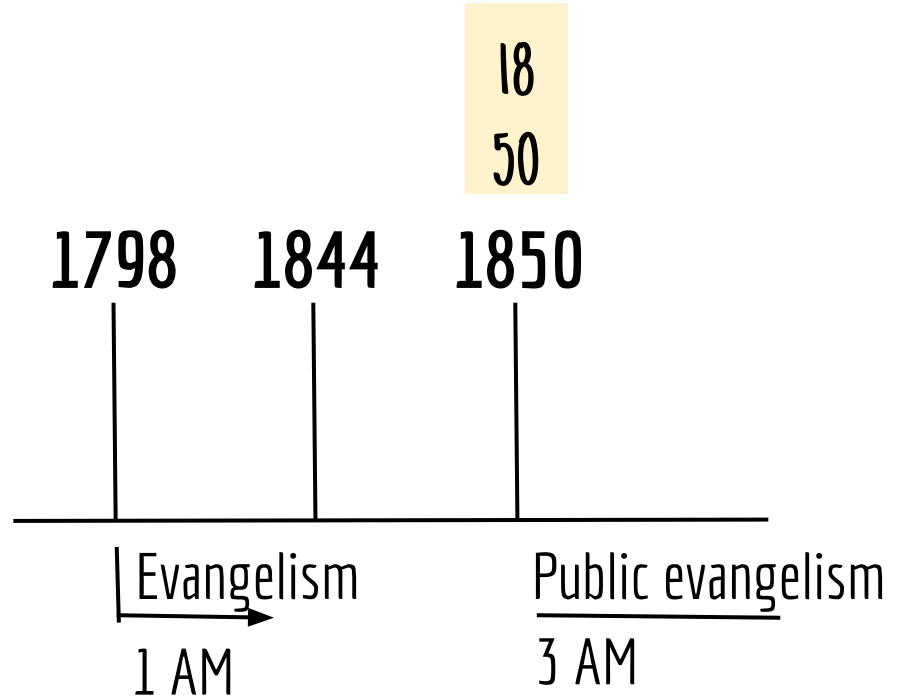
The Millerites in 1798 were also doing public evangelism: they were saying that Jesus was coming. And what warning were they giving with that message?  
-The first angel's message.





# Satan's plan to destroy God's people.

In 1850 the Millerites had all the tools they needed to do the work. They are telling everyone to look to Orion, because that's where Christ is going to come from. They are saying, "look up, ... for your redemption draweth nigh." (Luke 21:28) But Satan had a plan to ruin them.

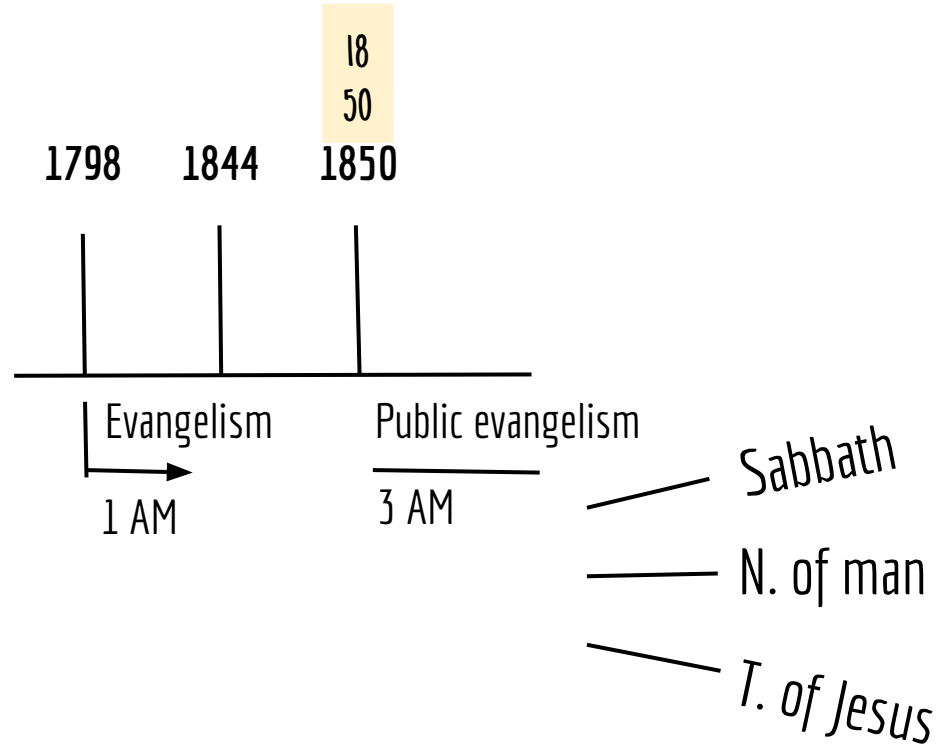


# Satan's plan to destroy God's people.

He planned to destroy their message.

One of the ways you can see the Millerites' message is that it is 3-fold:

1. the Sabbath,
  2. the nature of man,
  3. and the testimony of Jesus.
- from 1T 300.1



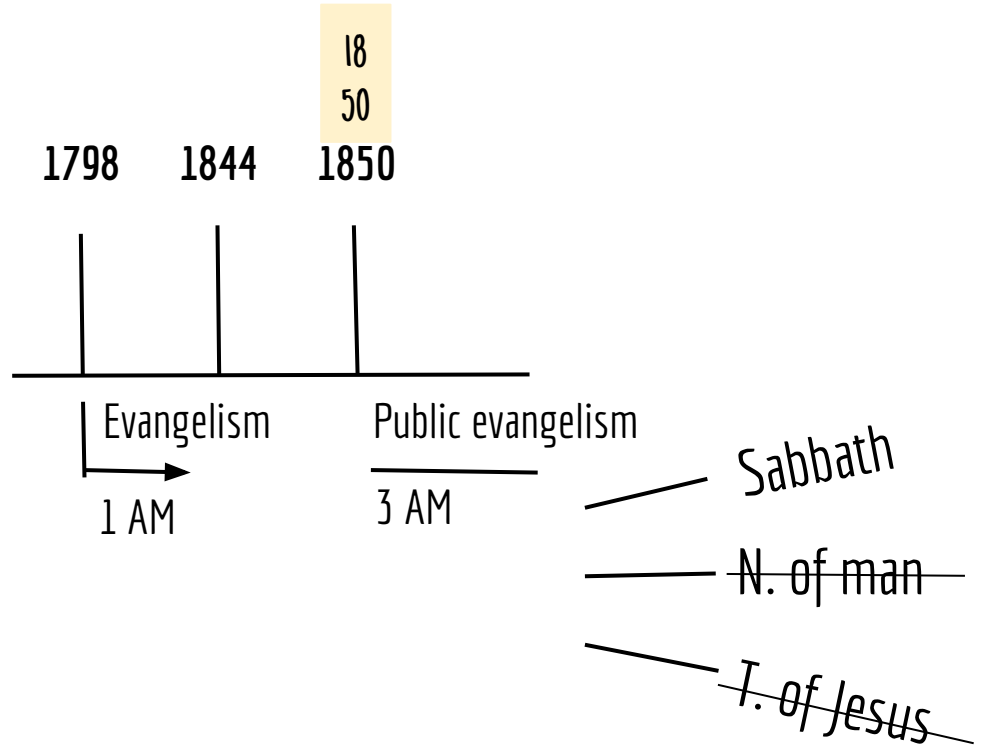
## Satan's plan to destroy God's people.

Satan knew that he couldn't make the Millerites spiritualists, unlike what some people teach- the church does not enter into spiritualism, inspiration does not teach that, our perspective just makes us think that. Satan wanted to turn the Millerites from evangelists to what?

-Skeptics, Materialists, (what the Sadducees rejected: the traditions) Traditionalists

# Satan's plan to destroy God's people.

So he made the Millerites stop paying attention to the nature of man and the testimony of Jesus. And he left them with just the Sabbath. But he just didn't want them to keep the Sabbath, he wanted them to promote the Sabbath, he wanted them to focus on the Sabbath. How did he do that?



## How did Satan promote Sabbath-keeping?

He created a counterfeit.

He made a movement that promoted Sunday and the Millerites/Adventists fought against it in every way they could. They went to the *traditions* of the Sabbath to prove it.

## Materialism = covetousness

This story of 1850 is a story of materialism or covetousness (taking your eyes off Heaven and looking to Earth: being focused on this world). We have talked a lot about 1850 and covetousness in this movement.

When the *Desire of Ages* says “materialists” we tend to think of people who love filthy lucre, but we need to see it in not so negative a light. As an example: if we are going to be on Earth for a long time is it reasonable to go to college? Yes. By contrast, if we’re only going to be here for a short time is it reasonable to go the college? No (don’t

read into that statement). If you don't know how long you're going to be on Earth and you no longer have time in your message you take your eyes off Heaven and you become a materialist. This is what happened to the Sadducees, they lost focus on the afterlife, the 2<sup>nd</sup> Advent, Glory 2 (the resurrection). They became so focused on Earth that they lost hope.

How does the *Desire of Ages* start? What is the problem with Israel?

-They had lost hope because they hadn't had a prophet for hundreds of years; that's how the Sadducees were formed.

## Materialism = covetousness = Laodicea

We tend to think that these people didn't have faith and that they were ugly. But the church is in the same situation. When you have no hope for the future you just need to take care of yourself: materialism- covetousness- Laodicea. These people are created by their circumstances.

So how did the Millerites become Laodicean in 1850? There is more than one perspective. One is that Satan did it; another is that since the Millerites were so used to time setting in the history of 1798-1844 they just wanted to keep on time setting and



Ellen G. White stopped them. And they began to lose hope because they were going to be here a lot longer. They then started to take care of themselves and quickly they became materialists. It's not evil people, it's circumstances.



A review of the  
Pharisees and Sadducees:  
the resurrection



“The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy. The Pharisees had been firm believers in the resurrection, but in these discussions their views in regard to the future state became confused. Death became to them an inexplicable mystery. Their inability to meet the arguments of the Sadducees gave rise to continual irritation. The discussions between the two parties usually resulted in angry disputes, leaving them farther apart than before.” *Desire of Ages* 603.2

## Paraphrase of the quote:

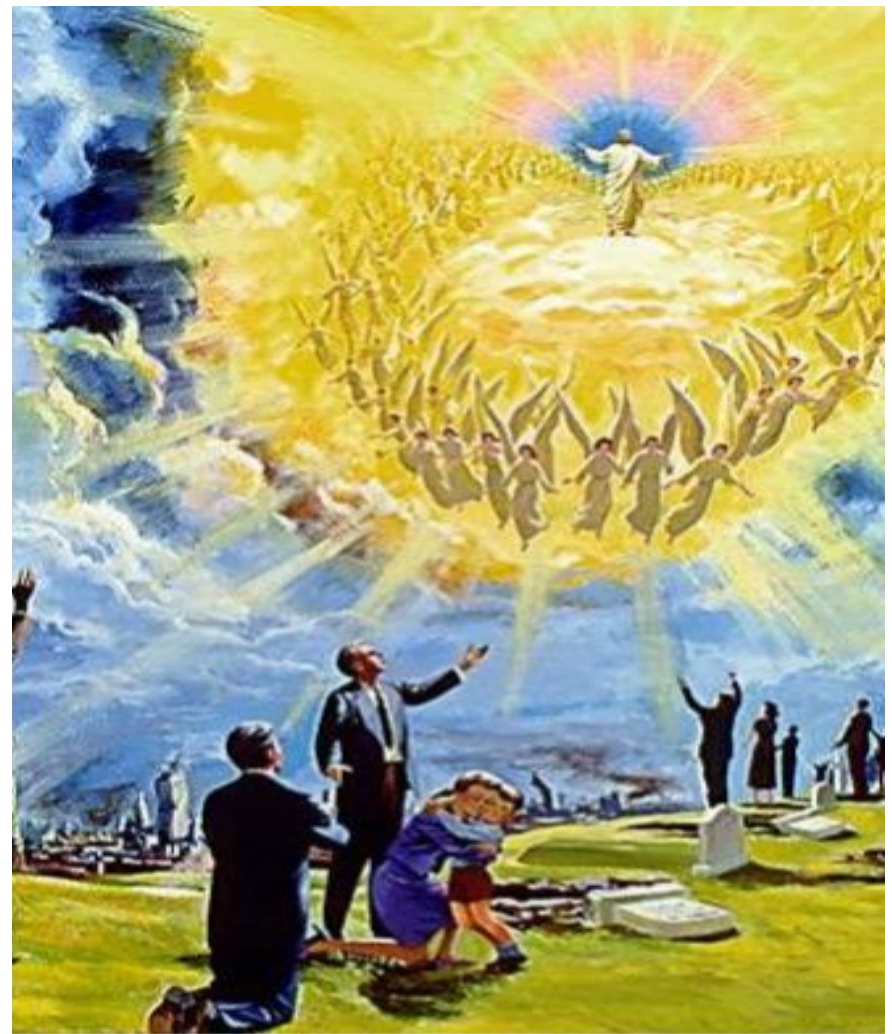
So, the Sadducees didn't believe in angels or a future life. The foundation of these beliefs was the fact that they didn't believe in the resurrection (with its rewards and punishments). They didn't agree with the Pharisees on any of these points. The main one was the resurrection and they often argued about it.

So what did the Sadducees think about the resurrection, what was their problem?

# The resurrection

I'm sure you have seen pictures like this of the resurrection, especially in children's books. What theology is this reinforcing?

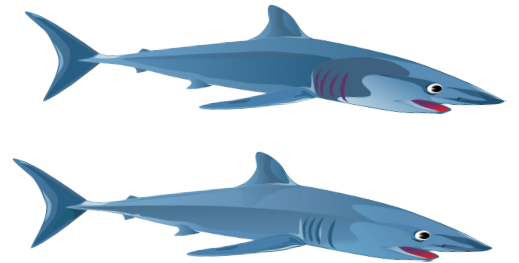
-The Sadducees' issue and the Pharisees' response.



# Your body and the resurrection

Say someone was on a boat and they fell overboard and sharks get them. Now “they” are in different sharks, and that is a problem because in the resurrection how is God going to find all the pieces- they’re everywhere!

And if that happened before the flood (it would have been dinosaurs then, not sharks) “you” would be all mixed up. And in the resurrection you couldn’t find “yourself”.

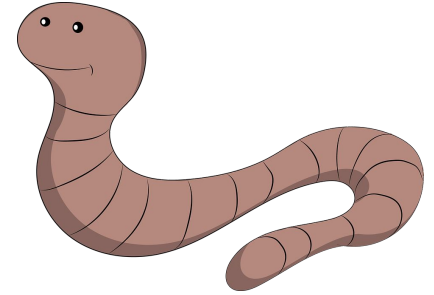


## Your body and the resurrection.

Or what if you had gotten burned- “you” would be dust, and “you” would blow away, and how could God collect all of “your” pieces to put “you” back together? What if He missed a piece?

You could put everyone in a cemetery, but “you” are what? Food for worms- and they don’t stick around.

The only way to solve this problem is to put everyone into sealed boxes so nothing gets lost.



## Your body and the resurrection.

This subject was a problem that confronted the Jewish church and the materialists (Sadducees) didn't understand how the resurrection was possible. Materialism doesn't just have to do with money their way of thinking is also a part of it. In Ellen White's time they had the same argument about the resurrection. Ellen G. White said that God is not constrained by those things. We know that our body is not "us" therefore God doesn't need to find "our" pieces. But in the Jews' time they had arguments over the afterlife because the Pharisees couldn't explain the body and the resurrection.





A review of the  
Pharisees and Sadducees:  
tension

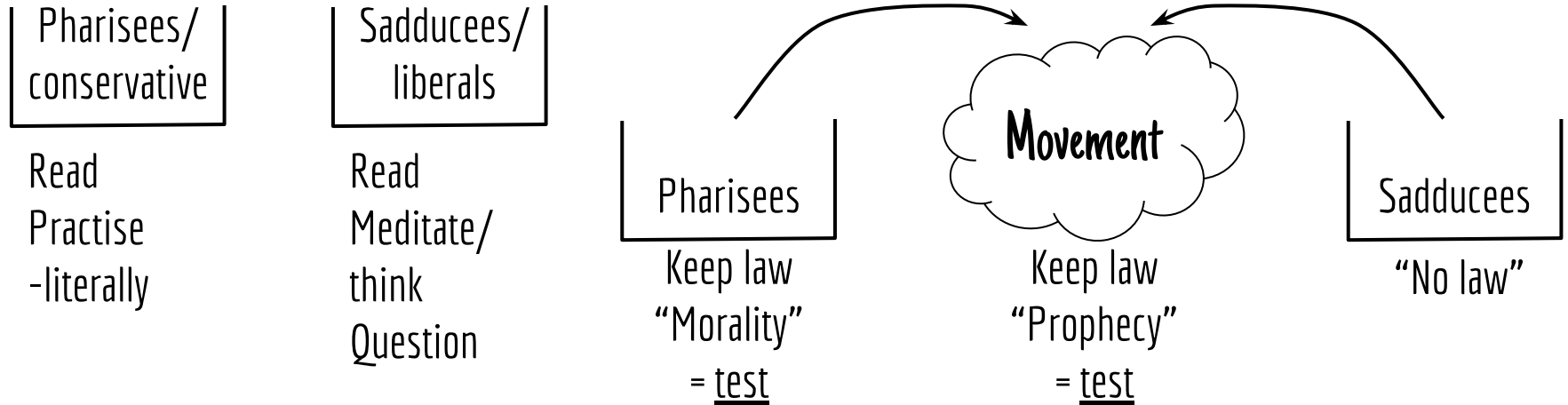


“In numbers the Sadducees fell far below their opponents, and they had not so strong a hold upon the common people; but many of them were wealthy, and they had the influence which wealth imparts. In their ranks were included most of the priests, and from among them the high priest was usually chosen. This was, however, with the express stipulation that their skeptical opinions should not be made prominent. On account of the numbers and popularity of the Pharisees, it was necessary for the Sadducees to concede outwardly to their doctrines when holding any priestly office; but the very fact that they were eligible to such office gave influence to their errors.” *Desire of Ages* 604.1

## Paraphrase of the quote:

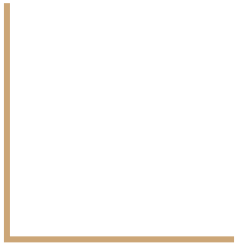
So the Jewish church was conservative and the people liked the Pharisees; they felt safer adhering to traditions. The Sadducees, on the other hand, were wealthy so they could pay people to do what they wanted, that was their influence. The Pharisees and Sadducees would work together: the Pharisees would be the ones in the front and the Sadducees would share their influence that they had through money with them, as long as the Pharisees didn't publically attack their doctrines. So there was tension between them- if a Sadducee was a priest they had to outwardly agree with the Pharisees and if a Pharisee had a position of authority they couldn't criticize the Sadducees' beliefs.

That was an addition to what was talked about in a previous video.



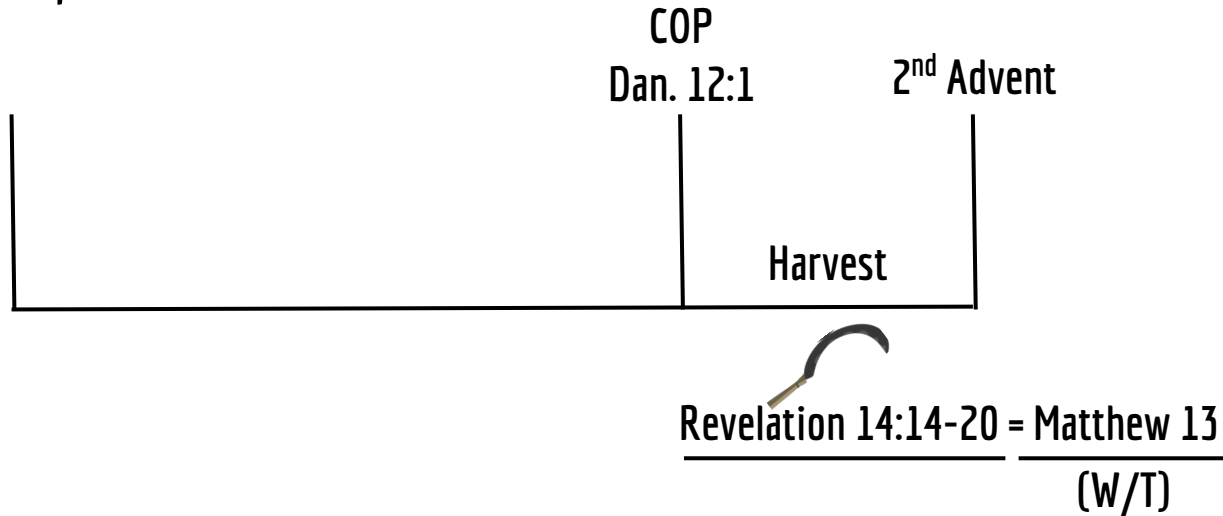
The SDA church is made up of two groups: conservatives and liberals; we have tried to stay in the middle, but we often lean to conservatism. Yet we are different from both groups because of our understanding of prophecy, so to join us both groups must change.

# Wheat and Tares pt.2



Hopefully we see that we cannot fractalize the parable of  
the Wheat and Tares of Matthew 13.

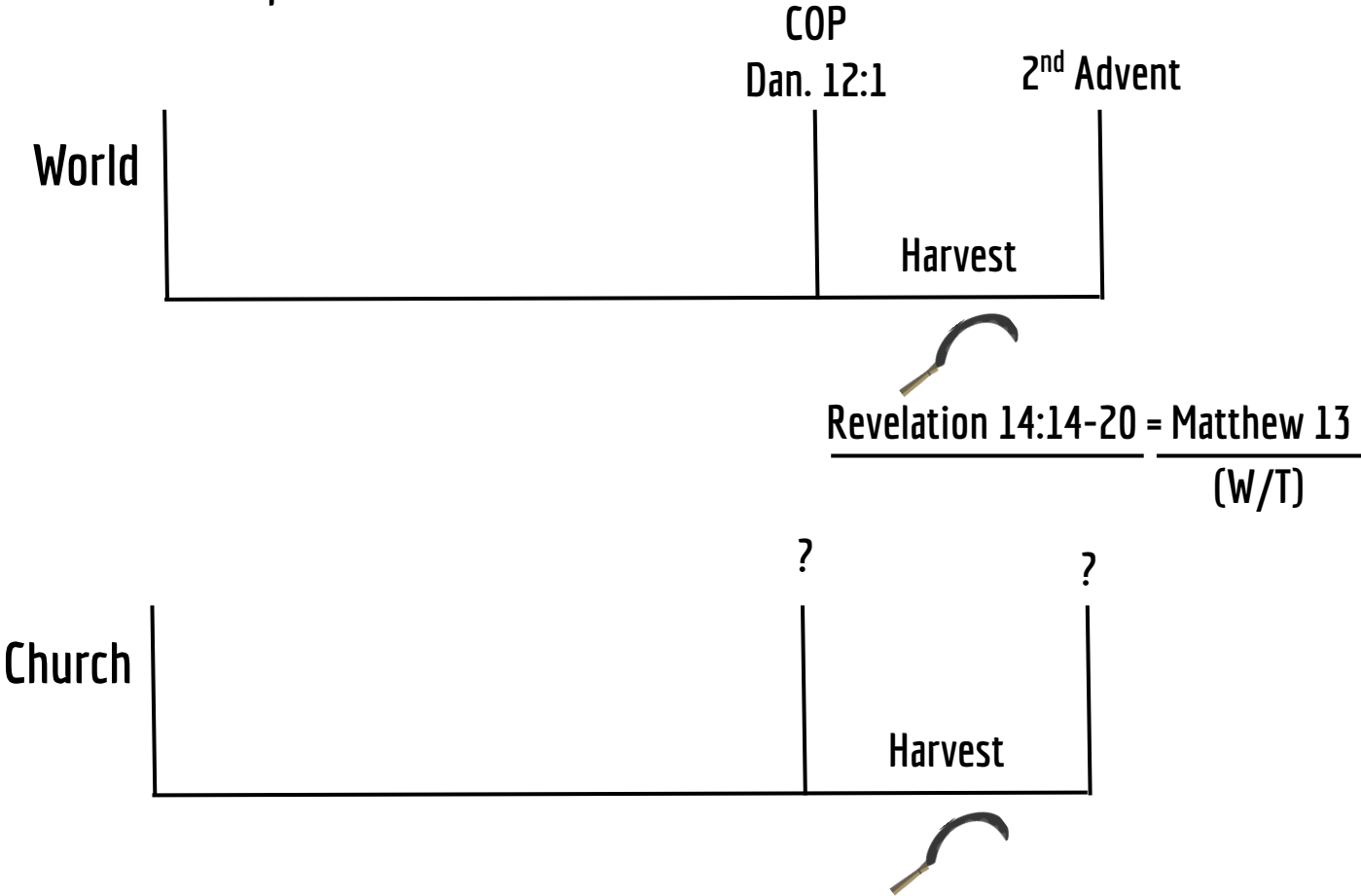
# Line of the 144,000:



So this is the line of the 144,000. The harvest of the 144,000 is the harvest of Revelation 14 and the harvest of Matthew 13 (they are both dealing with the world); Revelation 14 and Matthew 13 are a repeat and enlargement of one another. This line is what Christ wants to teach us.

# The lines of the church and of the world:

Ellen White says that's fine, but we need to understand what happens to the church, *not* the world. Also, as you can see the last two waymarks on the bottom line are not the same as the top line.





## What fractalizing looks like

When you fractalize things, even though they have the same pattern (and therefore look identical) they are not the same. Ellen White (when talking about the history of Daniel 11) says, “Scenes similar to those described in these words will take place.” (13MR 394.2). But we have said history will be repeated to the very letter so many times that we’ve confused our ideas. When Path of the Just left the movement they would mock our perspective of prophecy by saying things like- are there 10 virgins in our movement? Future for America are doing similar things today. Ellen White shows us that the parable (line) of the church is similar, but not identical, to the parable of the world.

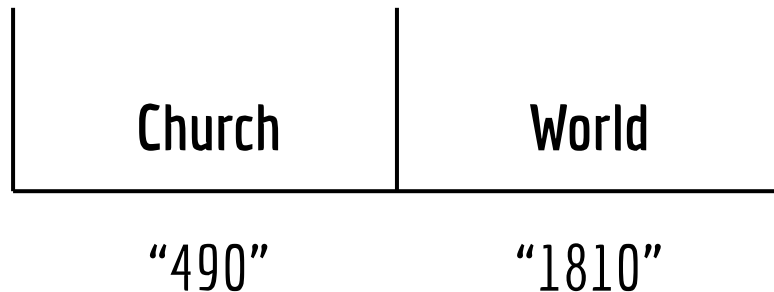
## The “490” and the “1810”

Fractalizing and Repeat and Enlarge are the same thing.

What does this chart symbolize?

-First the message goes to the church, then the message goes to the world.

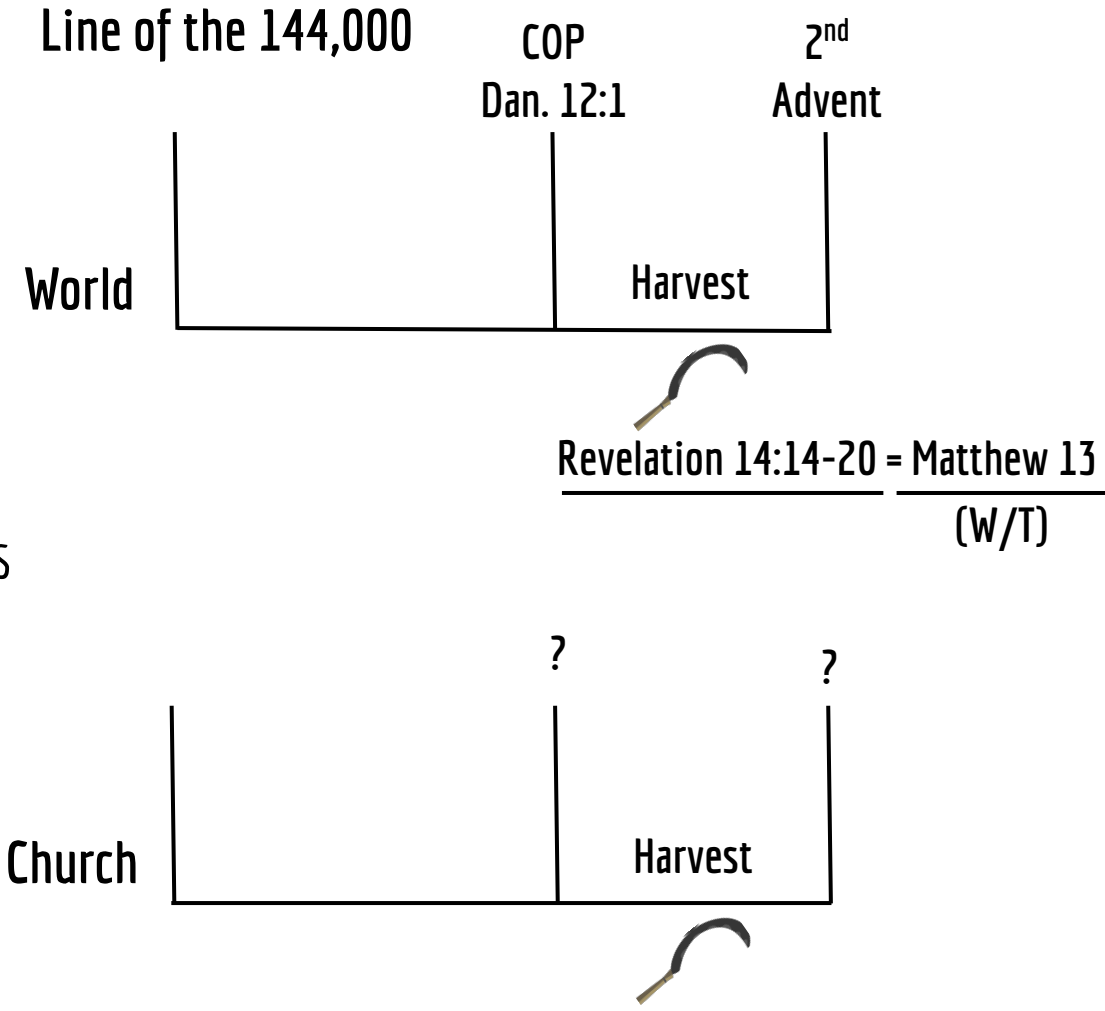
The “490” and “1810” demonstrate this; just like the line of 1850 that we looked at.



So what are these lines really?

Progression

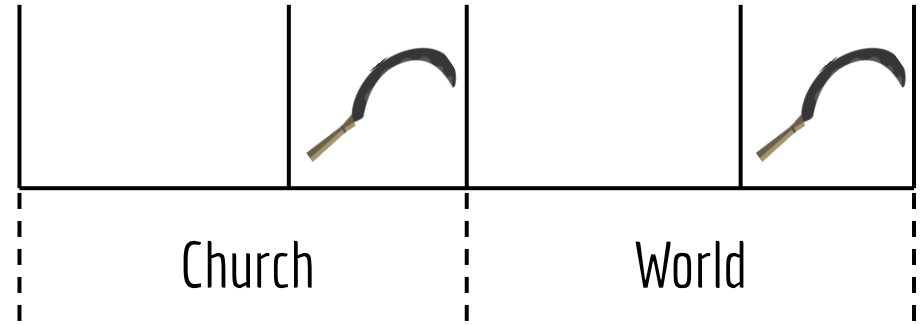
When we think of first the church, then the world we can see that. This movement is not very good with seeing progression and repeat and enlarge at the same time, but we can see it here.



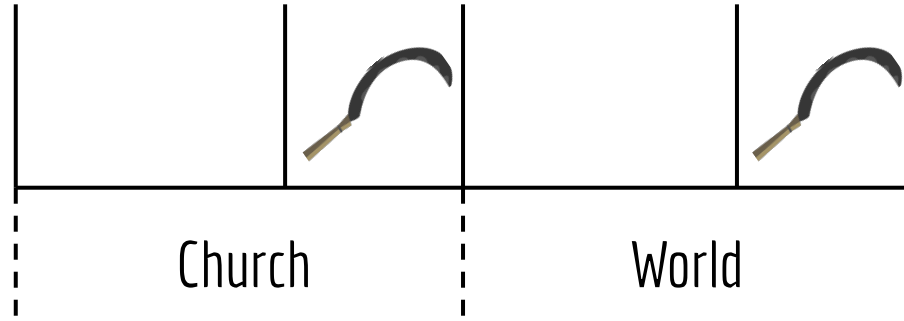
## The progression of Matthew 13

When we make those two lines into a single line this is what it looks like.

There are 2 harvests, one for the church and one for the world. When Ellen White talks about Matthew 13 in the context of the church she creates this line, this is how Matthew 13 should be understood.



Comparing the repeat and enlarge line with the progression line.



In this line there are five waymarks. And depending on if you are looking at this story from the lens of repeat and enlarge or progression the waymarks can have different applications.



As we saw there is an overlap; the front of the line is an oversimplification, but the back (the harvest times) is accurate.

In progression 2 does not equal 4 and 3 does not equal 5.

But in repeat and enlarge 2 equals 4 and 3 equals 5.





# We need to recognize repeat & enlarge and progression.

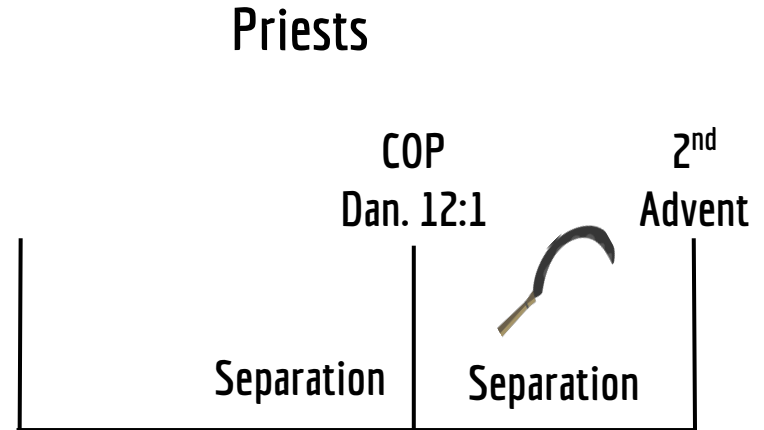
Is 1989 the Time of the End?

-It depends on whether or not you are looking at it through progression or repeat and enlarge.

The SDA conference structure looks at things through progression; this movement looked at things through repeat and enlarge because we wanted to oppose the church, but we became unbalanced. We need to be able to see and use both. When someone is doing a presentation we need to be able to recognize if they are using progression or repeat and enlarge, like in the study of Matthew 13.

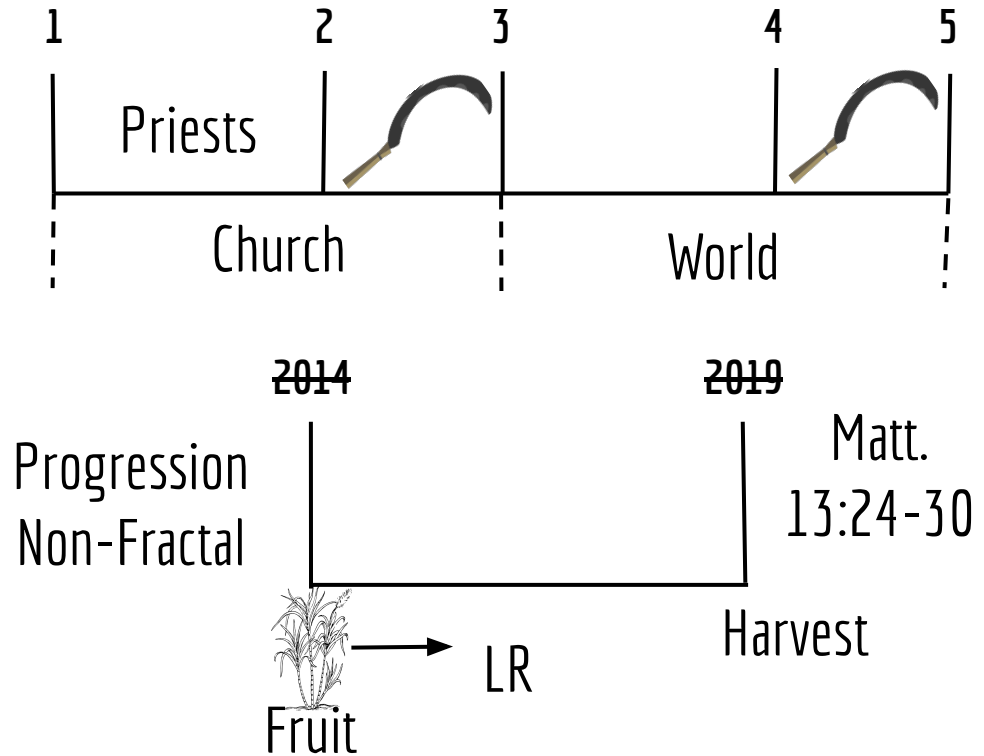
## The line of the Priests:

So what this movement wanted to do was fractalize the parable of the Wheat and Tares to the line of the Priests. So the harvest of the Priests is between their COP and their 2<sup>nd</sup> Advent- that's where the separation was supposed to take place. But there was a problem: the separation happened one dispensation too soon (in the latter rain).



# Progression = non-fractal- the Wheat and the Tares

We have said that the parable of the Wheat and Tares needs to be understood as progression (which is non-fractal). So where are the Priests in the line of progression of the parable of the Wheat and Tares? We cannot fractalize Matthew 13 onto the line of the Priests: it is a story of progression.



## Repeat and Enlarge = fractal- the Sunday Law history

Now let's look at a totally different story or model- the Sunday Law history- from *The Great Controversy* chapter 38 and Daniel 11:41 (there is no harvest in this model).

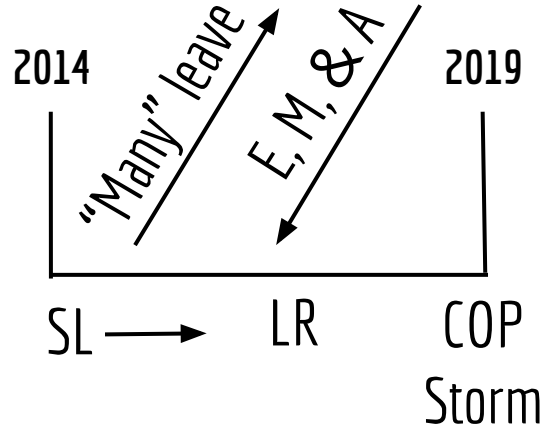
“As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.” (GC 608.2)

The storm is the history of the Close of Probation, and as that approaches many leave; this happens in the time of the latter rain or the Sunday Law history.

## The ones who are overthrown and the ones who escape

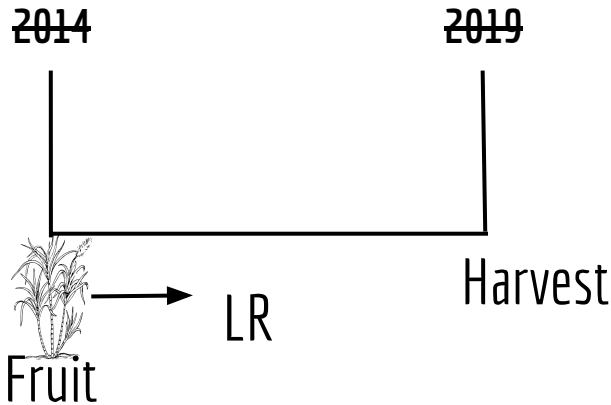
Daniel 11:41 says, “many *countries* shall be overthrown:” those people are the ones that Ellen White is talking about in GC 608.2 that are leaving in the Sunday Law history. But then verse 41 says, “but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” If we looked at Revelation 18:4 we would see that the people who escape are the ones who come in to this movement. This is a completely different story than Matthew 13; it’s a model from the Sunday Law (Daniel 11:41) to the Close of Probation (Daniel 12:1). This we can fractalize to explain what happened in our line.

Repeat & Enlarge  
Scale, Fractal



GC ch. 38  
Dan. 11:41  
many overthrown  
E, M, & A escape

Progression  
Non-Fractal



Matt.  
13:24-30

## The “many” and Edom, Moab, and Ammon

When you line up the Sunday Law model with the line of the Priests you see that between 2014 and 2019 many people were supposed to leave- and they did (many of the leading people in the movement left). And those people get replaced with whom?

All of us (I think).

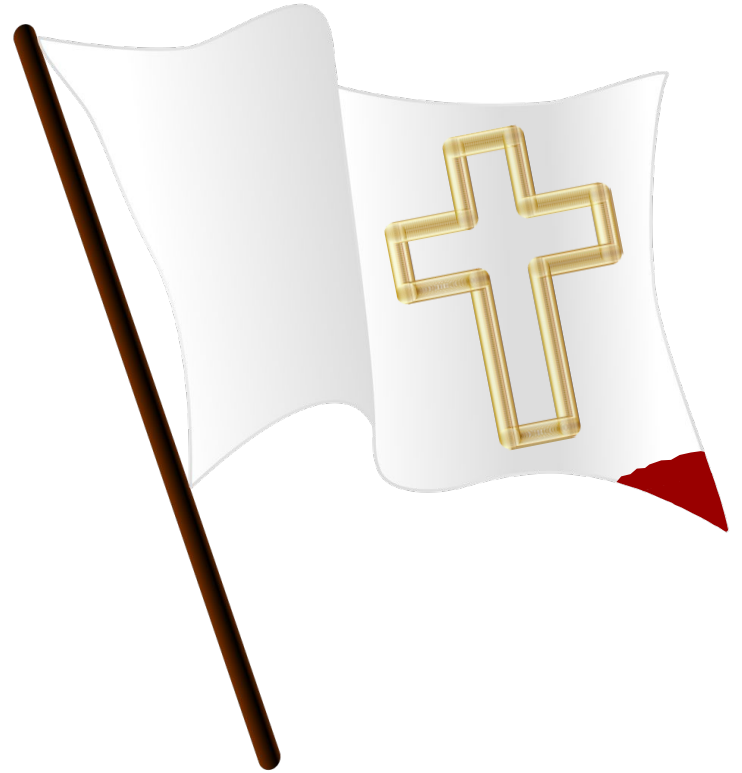
So let's compare and contrast these two groups. Many leave and they get replaced with Edom, Moab, and Ammon; so that must mean that these two groups are equal (if they replace them [if 50 leave then 50 must come in]).

## A parable:

A battle is going on and the soldiers of God have His banners. But some people drop their banners and run away (to the other side). Who picks up those banners?

-The people that join God's army.

-from CCh 340.5





## FFA and US

$$\frac{\text{Many}}{\text{FFA}} = \frac{\text{Edom, Moab, \& Ammon}}{\text{Us}}$$

Who left in our Sunday Law period between 2014 and 2019, what was the biggest group?  
Future for America.

That means we (who came into this movement between 2014 and 2019) are equal to FFA.

## Advantage or no advantage?

$$\frac{\text{Many}}{\text{FFA}} = \frac{\text{Edom, Moab, \& Ammon}}{\text{You}}$$

12hrs.                      1hr.

Some people think that they haven't been in this movement long enough, or that they don't know enough, or that things are too hard. But this shows us that we are in the same place that FFA was in, they had no advantages. If you have been here for 12 hours or 1 hour you get the same reward.

# Equality

We are all Priests of the highest order. A lot of people think that they are not equal to Future for America (because they were superior), but at this level that is not true. Equality comes in many different ways. And at this level we are all equal. So we are expected to act in the same way that Future for America would have acted had they remained.

# Conclusion 1

So we have covered many points in this presentation these are the main ones:

- The 2 perspectives of the parable of the Wheat and Tares: the church and the world
- The history of the parable in this movement
- You cannot fractalize the parable down to the line of the Priests
- What “commandments of men” means and how it is affecting this movement
- The problems with the Pharisees and Sadducees
- 1850 and how Satan destroyed the Millerites

## Conclusion 2

- Materialism = covetousness = Laodicea
- The body and the resurrection
- How the Pharisees and Sadducees relate to this movement
- Fractals don't look identical to the original
- The parable of the Wheat and Tares as a line of progression and repeat & enlarge
- The parable of the Wheat and Tares' vs. the Sunday Law period's model
- The "many" = Edom, Moab, & Ammon
- Equality between all Priests

The End

