

# Prophetic Fractals

## Introduction

In October of 2014, *Future for America's* team decided to produce a chart that reflects our understanding of the fractal, that is, the “prophetic fractal.” This chart (like other charts) is subject to change; however, we do believe that it accurately reflects what we have come to understand at this time.

For those unfamiliar with this topic, the following question should naturally arise: What is a fractal?

“A fractal is a natural phenomenon or a mathematical set that **exhibits a repeating pattern that displays at every scale**. If the replication is exactly the same at every scale, it is called a **self-similar pattern**. Fractals can also be **nearly the same** at different levels.” *Wikipedia*.

Interesting—the definition of a fractal is the very essence of the “line upon line” Biblical method of interpretation. We believe that each of the links in the great prophetic chain (the 3:1 combinations that make up each reformatory movement) are but fractions of the whole plan of redemption. Each link is not only similar to the whole, but also parallel to one another. This is a most fascinating phenomenon; however, the most mind-boggling aspect of this discovery is yet more intriguing—within each link can be seen little replications of the whole, and within each of those replications, more replications, and so on to infinity!

**As a disclaimer:** we do not assert to even begin to grasp the depths of this revelation, nor do we pretend that we can ever truly realize the infinite parallels that exist in this most sacred pattern. After all, we are dealing with Palmoni—the Wonderful Numberer—and who by searching can find out God?

Beginning at the top left corner of the chart and working our way down and to the right, we will briefly expound upon the information provided.

## Wheels within Wheels

The phrase used for the title of this section might well be recognized from Ezekiel's visions in chapters 1 and 10 of the book of Ezekiel. This seems to be the most explicit statement in Holy Writ outlining the structure of a fractal. Imagine a gyroscope (though this may be an imperfect representation of what Ezekiel actually saw; nevertheless, the image of a gyroscope is the most easily conveyed in this line of thought). The most common image of a gyroscope is of a large ring mounted to a stand containing two smaller rings, one within the other. In the center of the innermost ring is an axis with a disc mounted to it (however this part of the image is not so pertinent to the point). The idea that I wish to convey is that of the rings within rings. Each ring looks identical to the ring in which it sits, yet it is smaller. This is a self-similar fractal.

To give one more illustration (from nature) for the point of clarification let us look at the solar system. The sun is the center, and around it are the planets rotating (mostly in a counter-clockwise manner). Each ring of rotation gets smaller than the former as you travel inward, thus each ring is confined within the scope of a greater ring (they are as wheels within wheels).

Hopefully these two examples are clear, for they will set the stage for what I am about to explain.

Ezekiel is given a vision, and in this vision one of the primary components is these "wheellike complications" which were directed by the hand beneath the wings of the cherubim. As we have discussed, these complicated wheels seem to be fractals—a representation of a self-similar pattern which is replicated at various intervals. However, the strength of this realization lies not with the physical scenes which were cascaded before the eyes of this ancient prophet by the river Chebar, but rather, the spiritual significance of these scenes recorded by the Spirit of Prophecy thousands of years later:

"The wheels were so complicated in arrangement that **at first sight they appeared to be in confusion; but they moved in perfect harmony.** Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

"As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, **so the complicated play of human events is under divine**

**control.** Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth." *Prophets and Kings*, 535–536.

Sister White associates the wheels which Ezekiel saw with "the complicated play of human events." This is all the more profound when we realize that fractals are not restricted to wheels, rings, and rotations, but they can be seen in everything in the universe, thus, **in lines**.

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history.** The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message." *Selected Messages*, book 2, 102.

What again is the definition of delineate?

**"To draw the lines which exhibit the form of a thing;** to mark out with lines; to make a draught; to sketch or design; as, to delineate the form of the earth, or a diagram." *Webster's 1828 Dictionary*.

How would one delineate history and prophecy? Answer: by exhibiting the form of the thing (history/prophecy) in historical or prophetic timelines. So, "the complicated play of human events" is a delineation of historical/prophetic events which (if we understand this application of a fractal correctly) are governed by a pattern that was ordained by the one whose hand it is that guides the outcome of each and every event in history.

Here I will interject a quick example of a Generalized Cantor Set.

Take a line and divide it in half. Disregarding measurements, but focusing on the appearance of the line and its fragments, is not the half identical to the whole? Divide the half in half. Is not the quarter like unto the half as well as the whole? This is the concept of a Generalized Cantor Set.

To apply this concept to a timeline, especially a prophetic timeline which derives its significance from its divinely ordained pattern, is rather simple. We may not be dividing the line in halves, but if we take the whole and isolate different portions of it we can see—in a most remarkable way—a replica of the greater pattern.

This brings us to the next section.

### A Three-Step Process

“The Everlasting Gospel [spoken of in Revelation 14] is the work of Christ in producing, and thereafter demonstrating, two classes of worshippers **based upon a three step prophetic testing message.**” *Jeff Pippenger.*

This is the pattern. This is the Everlasting Gospel. It can be seen in every representation of the prophetic chain, in every generation, in every prophecy, at every level of magnification, and even in the hearts and minds of every individual each moment of their lives—it is divine.

So what is it? It is the message of the hour. It is the message of the three angels. It is the method by which the Lord God Almighty—the Great I Am—chooses to save His wayward flocks. It is these things and more, but time escapes us.

Below I have listed some common examples of this holy pattern:

<b>Revelation 14:6</b>	Fear God	Give Glory	Judgment
<b>John 16:8</b>	Sin	Righteousness	Judgment
<b>Daniel 12:10</b>	Purified	Made White	Tried
<b>Revelation 3:18</b>	Gold	White Raiment	Eyesalve
<b>John 14:6</b>	Way	Truth	Life
<b>The Sanctuary</b>	Courtyard	Holy Place	Most Holy Place
<b>Theology</b>	Justification	Sanctification	Glorification
<b>Revelation 17:14</b>	Called	Chosen	Faithful

## Aligning & Combining

The purpose of this next section is to rightly divide different lines of prophetic information and align them with one another according to their position in the three-step prophetic testing sequence. A benefit to viewing the prophetic pattern in this manner is that it becomes much easier to isolate and identify the specifications of the waymarks in question in relation to the level at which the three-step process is being viewed. For example: 8/11/1840 can be viewed as the first step in the Everlasting Gospel in two ways. In one line of thought, it precedes the first day of the first month (4/19/1844). In another line of thought, it precedes May of 1842. Both lines of thought share the same starting point, as well as the same event marking this starting point. The difference is the subject which is being addressed. In the first line we are viewing this history in the sense of the three angels and the work which they had to do from August of 1840 to October of 1844. In the second line we are viewing the three-step testing process of the Protestants which ended when the second angel arrived into history on the first day of the first month in the year 1844. Both thoughts convey a special significance for our own time, and both thoughts must be understood separately in order to rightly place them in this final reformation of the people of God.

Another important understanding derived from this section of the chart is the characteristics associated with each step of the three-step process. The first step is associated with the combination of Divinity with humanity, the second is always visual, and the third is when the door closes.

As proof, consider the illustration where 9/11 is the first step, the Sunday law is the second step, and Daniel 12:1 is the third step.

At 9/11 we are called to eat the little book; when a substance is consumed it is combined with the consumer. The little book is Divine; it is the flesh of our Lord and Savior. The one who consumes it is mortal, and thus here we see the combination of **Divinity with humanity**.

At the Sunday law, the false prophet will call down fire out of heaven (which is a spiritual representation of a marvelous work of healing and other manifestations of super natural power); this marvelous working of the devil is a **visual** test which the eleventh hour workers will be tested on.

Finally, when apostasy has reached its height and all who will be saved are settled into the truth intellectually and spiritually, the door to the Most Holy Place of the Sanctuary in Heaven will close. Here ends the mediation of Christ on behalf of

mankind—this is Daniel 12:1 (the third step in this line of thought) and is easily identified as a **closed door**.

### **Internal & External Tests**

Moving down to the illustration below the section that was just discussed, we come to another key which helps us in the use of fractals in Bible prophecy. In Uriah Smith's book *Synopsis of the Present Truth*, page 202, we are given a pioneer understanding of the seven seals and the seven churches:

“While the seven churches present the **internal history** of the church, the seven seals bring to view the great events of its **external history**.”

This serves as a valuable tool in our day. It broadens our understanding of this three-step process which is under way at this very moment. It allows us to see the political wheels being directed by the hand of the Lord in relation to the church in their proper light. It also allows us to view the events transpiring within the church in their proper light.

The little book which is in the hand of the angel of Revelation 18 (who comes down at 9/11) contains both the internal and the external events which are to test the people of earth.

“There in His open hand lay the book, the roll of the history of God's providences, **the prophetic history of nations and the church**. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.” *Manuscript Releases*, volume 9, 7.

So at 9/11 we should be able to identify both the internal and the external providences of God, that is, His hand directing the wheels which intersect with such beautiful precision.

“In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, above, behind, and **through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.**” *Prophets and Kings*, 500.

The external events which affect the people of God are these: the activities of radical Islam, the setting up of the image of the beast (the combination of church and state where the church is in control of the relationship), and the passing of a national Sunday law in the United States.

The internal events of the church can be seen on two levels. The first is more of a generic level which denotes the whole of the three-step process which takes place from 9/11 to the national Sunday law. The second level is more specific; it deals with the three steps where both groups of believers (which are tested in the time of Adventism’s visitation) must prove victorious.

For the purpose of brevity, we are only going to describe the first group of believers in the second level who are tested during the first part Adventism’s visitation, beginning at 9/11 and ending at the Midnight Cry.

The first test is for those who were called since 9/11 and appointed to this time of trial (to be purified, made white, and tried). This is the test of spiritual appetite; will we eat the manna which God has provided?

The second test for this group of people is a visual test. It is the shaking which is caused by the rejection of the visual representation of the message according to Isaiah 28. We must have our senses exercised by reason of use and be apt to discern both good and evil in this time of shaking. If we do not see this separation, it is because we are spiritually blind and cannot see afar off, and we reject the only method of study ordained of God—line upon line.

The third test for this particular set of people is the Midnight Cry. At this point the foolish and the wise will be awoken. One class will find that they are ill prepared; the other will move on to know the Lord.

## Self-Similar Magnifications

Now that we understand the definition of a fractal and have been given some other helpful tools to decipher the messages of God's Spirit, we are better equipped to expound upon the concept of self-similar magnifications.

The idea is this: on a macroscopic view (a view encapsulating the whole of the plan of salvation) we believe that there must be seen a three-step process. Why? Simply because at every other level we see this pattern. When viewing the links within the great prophetic chain, we have come to understand that (for a lack of a better phrase) there are links within links. This thought has led to the idea that there could be a broader view of the whole chain, which very exactly resembles the individual links.

Take a moment to look at the chart provided on the disc which was sent out in this month's newsletter. Look to the right hand column under the title "Self-Similar Magnifications." There you will see a subtitle "Macroscopic View." Below this subtitle is the following Bible verse:

**Thy way, O God, is in the sanctuary:** who is so great a God as our God? Psalms 77:13.

Are there not three doors that the High Priest must pass through before He enters the Most Holy Place?

The courtyard is where the Lamb was slain. Here the people of God worshiped for about four thousand years until Christ ascended unto His Father:

"When Jesus **at his ascension** entered by his own blood into the heavenly sanctuary to shed upon his disciples the blessings of his mediation, the Jews were left in total darkness, to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. **That door by which men had formerly found access to God, was no longer open.**" *The Great Controversy*, 430.

From that point forward, the work of the plan of salvation was carried forth in the Holy Place of the Heavenly Sanctuary. This work ceased on October 22, 1844:

“I was shown in vision, and I still believe, that **there was a shut door in 1844**. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness.” *Selected Messages*, book 1, 63.

Since 1844, the ministration of Christ has been carried forward in the Most Holy. The final door will shut when Michael stands up:

“When this time of trouble comes [Daniel 12:1], every case is decided; **there is no longer probation**, no longer mercy for the impenitent. The seal of the living God is upon His people.” *Testimonies for the Church*, volume 5, 212.

What we have just brought to view proves that there is indeed an original three-step process upon which the three steps we are familiar with are based. Each link in the chain fits into one of the three periods of time mentioned above, and are exact replications of the macroscopic view. Every replication of these links found embedded within themselves is but an even smaller representation of the whole. Confusing? It was to Ezekiel. That is why, my friends, we must entreat that the Lord will mercifully pour out His Spirit upon us, that we might hear and understand and be transformed into the brightness of His Glory.

The rest of the illustrations in this section are referenced the same way as the macroscopic view is—they each have a Bible verse or a quote from the Spirit of Prophecy which gives the student a point of reference as to why we are viewing the pattern at the specified level of magnification.

### **Non-Identical Fractals**

A prophetic fractal is non-identical when the large scale representation of the Biblical subject conveys the same thought as the smaller representation, but the two representations are not interchangeable.

For instance, the 2520 year scattering (the 7 times) found in Leviticus 26 is a span of time, and in one representation of this span the 2520 begins in 677 BC and ends in 1844. This is the “large scale representation.” From 677 to 586 BC is a delineation of kings, four of which denote the progressive destruction of Jerusalem. This is the “smaller representation.” The fourfold progressive destruction is a parallel to the 2520, and it is also a portion (a fraction) of the greater picture. The four kings which denote the

progressive destruction upon Jerusalem do not simply parallel the 2520 years in the sense of scattering. These kings—Manasseh, Jehoiakim, Jehoiachin, and Zedekiah—can be directly linked to the four places where the Hebrew word translated as “seven times” is used in Leviticus 26.

## Conclusion

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

I hope that all who have taken the time to read this explanation have been blessed with a little increase of knowledge on the subject of fractals and their role in prophecy. It is my earnest prayer that all of us will realize the solemnity of the hour and walk upright, according to the knowledge granted us by the Spirit of the Lord. We must realize that the Lord never changes, and that these patterns which have been mocked and written off as heretical are the very things ordained by God in ancient times for the salvation of our wretched souls. We would do well to heed the example of those who were tired in the wilderness by the fiery serpents, and look by faith upon the sacred leadings of the Lord in our past history and live! In closing, consider the following passage and how it applies to you in this most solemn time:

“A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work [Ezekiel 1:8; 10:8]. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. **The Lord brings his children over the same ground again and again, increasing the pressure until perfect**

**humility fills the mind, and the character is transformed;** then they are victorious over self, and in harmony with Christ and the Spirit of heaven." *The Review and Herald*, April 10, 1884."