

Inspiration

Parminder Biant 12-26-2019 France

Last presentation I gave a cautionary note about proof texting and making sure that you do it carefully. When the presenter comes up either one or two things are happening. Either they don't understand what they are teaching which means they're making a mistake or they make something look deceptively easy. You have to decide which one it is in regards to me, hopefully I'm not teaching you errors which means that I'm making things that are difficult seem easy. The example that I gave is the Samaritan and Samaritan, we discussed that. We discussed the robbers of thy people in the parable of the Samaritan and we connected that to Daniel 11:14. Therefore, we made the link that the parable of The Good Samaritan is another version of the Vision of Daniel 11. When you listen to it, you say that it makes sense because you proof text. However, it's not that straightforward because if you go to Matthew 25, there's a separation at Midnight. Yet, when you go to Matthew 13 there's a separation not at Midnight but at the Close of Probation. These are two separate places where you have a separation. When you go to the Millerite history depending on the Scalability or the Fractal you have a Tarrying Time in two different places, separated by only six months. However, one of those stories is just over fifty years long and the other one is over two hundred years. Yet, the Tarrying Time is only separated by six months, it shows you the power in this issue of fractals and how you need to be careful when you proof text. I gave you another example when I spoke of Matthew 10. In Matthew 10 who are the lost sheep? It's not the Gentiles and it's not the Samaritans, so who is it? It's the Jews. That's Matthew 10, now go five chapters forward to Matthew 15. In Matthew 15 :21, 21 is not the verse we want but that's when the story picks up. This is the story of the Canaanite woman, she's a Gentile and sometimes we call her The Syro-Phoenician. The story is about Christ interacting with this woman. She has a problem because her daughter is Demon possessed and he's going to help her.

They understand her to be a dog if you can conceptualize that. The reason why that becomes so significant is because if you have been keeping up with world politics, what will you know? Was there another woman that was called a dog in the recent past? There certainly was and who called that woman a dog? President Donald Trump and his allies. So, you can see a connection between which type of people call women dogs and therefore you can understand why this Movement has taken a position against that issue. Just like Jesus took a position against that here but that's not our point. Verse 24, Jesus says this,

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. It talks about the lost sheep of the House of Israel. Who is he talking about here? When he says, "I've only come for the lost sheep" who's he talking about? Jew or Gentile? Were not sure? We should be crystal clear about who he's talking about. He's talking about this woman, she is the lost sheep of the House of Israel. Israel has lost this sheep or a Canaanite woman is a lost sheep of the House of Israel but she's a Gentile. Matthew 10 says, the lost sheep are Israelites and Matthew 15 says, the lost sheep are Gentiles. Which one is correct? They are both correct but you need to understand how these models work. I just want us to observe one point, when is Public Evangelism supposed to begin? If you take this model it's 34 AD. Where are we in this story somewhere over here? Matthew 10 is somewhere here. Don't go to the Gentiles until you get to here. We already read the story of John 4, Christ is talking to the Samaritan woman, here. Now, in Matthew 15, he's talking to the Syro-Phoenician woman, both of these women (*ones a Samaritan and ones a Gentile*) are receiving the Gospel before time. Can you see that? So, tell me how Public Evangelism works now. The models that we have in the past were not able to explain these difficulties but were now able to explain them, which we won't do today. Ellen White says think about the Church, how many Churches are there according to Paul in Galatians 4? Two, Jerusalem that now is (*the one on earth which is in bondage*) and the Jerusalem that's in Heaven which is free, the Jerusalem of promise. This is the parable of two covenants which is the story of two women, Sarah and Hagar and the two sons, Isaac and Ishmael. All of these are parables or the bible says in the english, allegories of two Covenants. The two

Covenants, one follows the flesh and error and the other one follows the Spirit and Truth. However, these changes can only happen in a certain framework. Not in the framework of the Scattering but in the framework of the Gathering. Early Writings pg. 74, we are in this history in the story of Christ. John the Baptist is going to be separated from the Church, he has a different message, he has a different education and he is going to educate the Church. The separation process begins and his disciples, at least some of them, (*we have a record of five*) leave John and become disciples of Christ. So, you have this transfer from John to Jesus. John is put in prison and he dies, Jesus takes over the ministry. The problem in John's ministry is that he's half right and he's half wrong. But the Second Messenger, the Messenger of Righteousness, John 16:8, "He's going to correct all of the errors that John has." We read a passage yesterday about what John's problem was, he's got a message that he receives from the Church. Moses did and William Miller did, there all repeating stories and today in our history Elder Jeff Pippenger repeats that experience. For those of us who are new, this becomes more complex what we did here in this picture work. I'm just going to go over this again. It probably won't help the people who are new and the primary reason it doesn't is because if you're new you can't really understand the relationship between these two dates. Even though for many of us it seems straightforward, what I've tried to indicate in the previous presentation is that it's not straightforward. People in this Movement assume that there are two Time of the Ends in that verse. Daniel 11:40. However, there are not two Time of the Ends. If you read the verse and no matter how many times you look you'll only see one. You have to create a structure, an explanation without inspired support to develop this second Time of the End. It's not our purpose to do that and if you're familiar with the message you'll have seen some presentations done that demonstrate how that works. What's the primary tool that we will use, the primary methodology to create this second Time of the End? Parables. Parables are the methodology that developed this second Time of the End. This is when it starts becoming problematic because you begin to take positions that appear to stand in contradiction or opposition to the Spirit of Prophecy. This is where people are twisting and manipulating what I teach on this subject. It's very easy to say (*after listening to what I'm*

presenting on) that either I don't believe in the Spirit of Prophecy anymore or that I believe that Ellen White teaches error and of course both of those things are untrue. Ellen White never teaches error and I have complete confidence in the Spirit of Prophecy. Where I differ from other people, in the context of our discussion pertaining to Future for America perhaps I differ from your perspective. When we go to Inspiration in each of the reform lines you do not have a present documented evidence of what is happening. Let me say it this way, the Word of God, Inspiration, is not written in the present history. You have to rely upon previous or old documents. We should all understand this. The last book of the Old Testament is what book? Malachi, when was it written? Depending on how you understand that chronology perhaps it's three to four hundred years before the New Testament. So, when you get to the history of Christ, all of this history 17:20 when you go from Christ, to his Disciples and then to the New Testament Church, what inspired statements are they using? There is no New Testament doesn't exist, it's not considered inspired statements. When I write an email to someone it's Paul writing to the Church in Rome, no one sees that as inspiration. They see it as a leader in the movement sending a letter to a local fellowship. Paul recognizes this and he frames his letters in that format and what he does is take Old Testament inspired statements, (*the Bible*) and applies it to his own situation. He takes Old Testament passages and brings them into the New Testament history, he cannot do anything else. Let's go forward one thousand eight hundred years. We're in this history now, it's the history of the Millerites. Did the Millerites have any inspiration? No. in their generation there's no new documentation, nothing. What do they have? They have a book that is one thousand eight hundred years old, the Bible, the Old Testament and the New Testament. The most modern book is one thousand eight hundred years old, the older books are much older. So, the Millerites take inspiration that's over a thousand years old and apply it to their own history. This is where the problem begins. If it was written four hundred years before you were born, you would think that was a long time. If it was written one thousand eight hundred years before you were born you would think it's a long time. Now we come to us, we are the Final Generation and were living at the Time of the End, is there any present inspired documentation?

This is where we begin to differ with the Church and Future for America because the answer is, no. We do not have any present day inspired documents, what do we have? We have the Bible which is two thousand years old and we have the Spirit of Prophecy. The problem is that the Spirit of Prophecy is only about one hundred years old, (*depending on how you count*) the last portion is about one hundred years old. However, we feel that the Spirit of Prophecy is a present day inspired document and it is not. It's a document (*we count all of her writings as a document in the singular*) that was written in what dispensation? This one here, is it one or two? It was not written in two, it was not written in the Time of the End. It was written to a Scattered Church of a different dispensation and that's why we've come to a different understanding than the Church and Future for America. Neither of them understand that during the Time of the End we enter into a new dispensation and your relationship to inspiration changes. If you're living in this dispensation you could go to Ellen White and ask her questions directly because there in the Scattering and your relationship to inspiration is different. Those inspired statements are present day fulfillments, all of that ends and then Ellen White dies. There's no more documentation, the book or document comes to an end. It doesn't continue and no one takes her place. The people ask, "are we going to have another prophet like Ellen White?" The answer is obvious, no. We have line upon line that proves it. In the history of Christ, there are no inspired statements, in the history of the Millerites there are no inspired statements. Their messages, their theology and their doctrine are based upon previous inspired statements. And so it must be the same with us. We may teach a lot of Truth, people may be considered to be messengers sent from God but we don't consider their statements, their presentations, their emails as a "Thus saith the Lord," like we do with Ellen White. We will not have a prophet in the Gathering time that is the same as Ellen White. Why, why won't it be that way? It's an important point that we need to understand, where is the answer found? If you want Eternal Life where do you get it from? Luke 10:26, where do you get Eternal Life from? From reading previous documents correctly. It's not by going to a present day prophet and going to an interview because that's what you want when you ask "will we have another prophet like Ellen White." It's all because you don't want

to work and you want it easy so you just say, "we will just go to the prophet and we'll just get an interview." "Should I get a job, should I marry, should I be a full-time worker, can you review my study for me to see if it's correct or not," it will not be that way. We know definitely that we will not have a prophet that will write inspired statements, that will be recognized as a prophet of God, that you can go to and will tell you if this is right or wrong. It doesn't work that way. Now, you might think that Paul was a prophet, we treat him like one but I want to remind you if you believe that. When he goes to the Jerusalem Council, do they think he's a prophet of God? Do they? You know they don't. They address him down, that means they publicly humiliate him, they make him shave his head and break all of his principles and go against everything the Holy Spirit was counseling him to do. He then becomes a prisoner and gets sent to Rome (Acts 27). They didn't think he was a prophet, they didn't read his letters and say that they will worship them. When they opened his words they didn't pray first. His words are not considered inspiration in his generation and so it is today. We can prove that we will not have another prophet because you and I are required to go back into inspiration and understand those statements in their proper context. But the difficulty is this, some statements, some concepts, follow the line of progression. That means if it was bad then it's bad now. Once bad always bad, its progression. The other way we need to understand inspiration is repeat and enlarge and repeat and enlarge is another way of saying what? Parables. Parables come in different shapes and sizes. So, when we think about repeat and enlarge we can also think that whatever those statements that were written, they will be repeated and they will be enlarged. So therefore, we can take those natural statements and they become spiritually understood in our generation. The skill that we have to develop when we read inspiration, in particular the Spirit of Prophecy because it's so close to our history, it's easy to become confused. Sometimes it's a progressive understanding which means if Ellen White says it's good then it's always going to be good, literally. However, sometimes she says that this thing will happen, literally in her generation and it doesn't happen or it gets some kind of fulfillment. We take those statements and when we apply them to our history we cannot understand them to be literally or naturally fulfilled. This is why there is a separation

now in our Movement. In the context of what I was just saying, all of this is based upon why you can have two Time of the Ends because Ellen White says there is no such thing as two Time of the Ends, even though we might want to believe otherwise. We have to make applications of those inspired statements. If you go to John, if you go to Daniel or you go to Ellen White and you take those prophets and you apply those words to our history and you get 1989, it sounds simple but it's not. We should never take for granted one of the foundational truths of this Movement which is the existence of 1989 is the Time of the End. It's not that easy, it's definitely not a "Thus saith the Lord " because a "Thus saith the Lord " says there's only one. Just to accept that means you have already accepted the idea that sometimes you do not accept a plain reading or a "Thus saith the Lord." What you need to do is understand the concept of Parables or repeat and enlarge or what we might call application. When we do that we can take Ellen Whites version beginning in 1798 to the Second Advent and we can use Fractals or Scalability and not talk about the history of the Adventists Church. That's what that is, it's the story of the Adventist Church. We want to talk about a portion of the Adventist Church, those Adventists that are going to live at the very end of their history. They are known by two names or two symbols, the Final Generation and the 144,000. They are both symbols of the Final Generation. Ellen White will tell you that we don't know who those 144,000 are, we don't know when they're going to come into existence, so don't worry about it. If you're an Adventist what do you do with that statement? If you read it literally then you'll say, "we will never understand." That is just not the case because she says, "in some shape or form or some time period they will work out or get answers to these questions." Why does Ellen White not know who the 144,000 are? Why does she not know? She cannot know and the reason she cannot know is ...hold that thought. Let's go back to Genesis, God created Adam and then Eve and the Bible says that "Adam knew his wife." What does that mean? Does it mean that he has some information about her? What does the idea of knowing his wife mean? It means you have a personal experience with your partner and we understand that literal context to be intimacy but it's broader than that. It's not just sleeping together, it's actually when a person has a proper and full understanding of who this other person is.

They have an experience. The reason why Ellen White can never understand who the 144,000 are, is why? Because she never knew them. What does the word "know" mean? It means an experience, an intimate experience. She never had an intimate experience with these people and why is that? Because they never existed. In her lifetime if they had existed and I'm not saying that there was never a possibility but if there was, what do we know? We know that Ellen White would have known them and we also know that there would never have been a 1989 because you could only have had one Time of the End. This story here is a story of the 144,000 well just put it here. This is the line of the 144,000. How do you know who the 144,000 are? You have to have intimacy with them, you have to experience them. How do you do that? You have to walk in their footsteps, you have to follow their path which means you have to step through their experiences. We have waymarks here, you've seen studies that turn these sticks into pins, you've seen those studies. What's the purpose of that? We want to run a thread through that, can you miss a needle? No, you have to go through each of them. Another concept or another way of understanding this (*you can take this from the book The Pilgrim's Progress*) is that this is a marsh. So, there's this Marsh and you need to get from here to here. What will happen when you step in? You'll sink into the mud so you need some help but what you don't know is just below the surface there are stepping stones. When you can see the stepping stones, what can you do? You can walk across the Marsh. I know you've all done this before, but what if there wasn't one here because you can't jump from here to here? We've all experienced this in some shape or form and we end up getting muddy feet. In order to get from here to here you have to go to each stepping stone and some of them are easier to see than others but you have to do that. There's a parable about this, only I call it a Marsh but what does the Bible call it? Sand. What kind of sand is it? Sinking Sand. So, you either build upon Sinking Sand or Solid Rock, that's what this parable is saying. You can't walk on sinking sand, you have to have a foundation under you. So, in order to be the 144,000 you have to go through every waymark. You have to have each experience. If you miss one can you be part of this number? No, because you won't know them, you won't have intimacy, you won't have an experience. People ask, why

are the Priests the 144,000? Can you see why now? Where did they begin their journey? At the very beginning 40:31 and they went through every experience. They had intimacy at every step of the journey and their close allies the Levites right here, what happened to them? What's their problem? Where did they begin their journey? Did they begin here at the Time of the End? No. They begin at 911, so they don't have complete intimacy with this line so therefore they can never be qualified to be part of the 144,000 and it's only because they missed one waymark. One is enough to forfeit, which is the very one that Ellen White missed, by the way. She never gets to this, she never gets to 1989. She died before and the Levites, they come in too late, afterwards. You have to come in right on time. These all have to be understood as a parable because I can already see people panicking. Saying that I didn't come in at 1989, that's a different story. It's our relationship to inspiration, that's what we need to understand. We developed two lines, the line of the Priests and the lines of the Levites. I have it here but I'm going to redraw it. These two lines here where we say Priests and Levites, over here are the same ones over here. It's the same story but the picture is different. Who comes first? The Priests. Who comes second? The Levites. People get really confused about this because we stop the line of the Priests here where they begin to talk with the Levites. Where would this be in the history of Christ? Right here, this waymark 2021 Panium is this waymark right here, it's not the Cross. It's Pentecost, the outpouring of the Holy Spirit. So, that's the end of their history but does their history end here? Of course it doesn't because they're going to go on from Glory to Glory. When we start thinking about the Priests, they begin here, did they stop here? No. They go all the way through. The Levites begin where? Right here in this story. In this simple diagram the Priests have twice the experience of the Levites. This is an overly simplistic example. This is a more detailed perspective but I just want us to get an idea. The Priests do not finish their work, in fact do they stop here? Of course they don't, they go on to give the Gospel to the World. Where is John in this story, John the Revelator? He's here isn't he? Where do we see John? Right back here at the very end in the book of Revelation, the last living Priest. So, you know that the Priests go all the way to the very end. That's why they are the 144,000, from the beginning right to the very

end. When people teach that November 9, 2019 was the Close of Probation for the Priests and there is no more efficacy in the work of Christ for these people, you know that pure error. They have a lot further to go because in this story that would be over here, this waymark here would be before Pentecost. You know that they have a much further journey to go. Don't believe or buy into these errors that this is a Close of Probation and Christ no longer ministers on your behalf now. This is just a manipulation or a lack of understanding of what these lines teach. We're going to take this line, this is the line of Christ the one that he gave us and we're going to change it and we're going to make it a line of Ellen White. That's what we did here but we're going to do it in a framework of 1989 and we're going to go all the way to where? We know it's the Church, where does the Church end its mission? Right here where the story ends and this waymark we understand to be the Sunday Law. So, we've got the beginning and the end. In the scale of this story, Christ says, go all the way to the end but what does Ellen White say? Go to the Sunday Law, so she's going to focus upon the Sunday Law because she's the prophet that brings Adventism to the Sunday Law. Over and over again that's where she directs us, that's her focus of attention. So, how do we interact with her when she deals with the subject of the Sunday Law? How should we understand that? If you're a regular Adventist then what you believe is this. That you can jump from here all the way to the Sunday Law, that you have enough information, enough intimacy with the Word of God that you can get from here (*when Ellen White's alive*) and then jump all the way to the Sunday Law. You know that's not going to work, the natural story will teach you that it can't work. What we need to do is to find the stepping stones. If you ask Ellen White, what does she say? Don't ask me because I don't know. Then we say, "well what kind of prophet you are if you're not going to help us." Then we say, "we'll just go to the Bible instead." Well go to those prophets and they tell us the same thing but they also say, "Everything that we wrote, Ellen White says this, Daniel says this, John says this; all of these things were written for you." But we want to know, what are the stepping stones to get to the Sunday Law? They tell us, "you have to dig for that because we're not going to give it to you for free, you have to work for it."

The way we would explain it is that we have to study in the Spirit and in the Truth, not in the flesh and with lies. If you study God's Word you will begin to find their secret information. The major piece of secret information is what? 1989. We can get 1989 and we can begin our journey but it's not enough to get from here to the Sunday Law so we ask for more information. We're not going to develop how we did this but we get 911 so we can begin our journey, this is not enough, it's still too big a jump. From 911 to the Sunday Law it's too big. We need extra help and that's what all of this messy information is about. It's the creation of experiences for us to get from the beginning to the end of our journey. 1989 to the Sunday Law, we create 911 then there are two more steps in order for us to jump to the Sunday Law. How do we create them? We're going to use Scalability and Fractals. If we go to this line we begin to understand how fractals work. We're going to use the study of the Priests and the Levites. We'll start with the Priests; 1989, 911, 2014, 2019 and 2021. We understand this to be Panium and Raphia in our history; this is the Sunday Law. That's the information we have here. This over here is also the Close of Probation and this is the Second Advent. Once we create this line, we can then create the line of the Levites and it will be identical. This would be the Time of the End and so this becomes the Time of the End and this becomes the Second Advent and this becomes the Close of Probation. Therefore, this becomes the Sunday Law. We have 911, 2014, 2019 and 2021. So, we've now created these two lines of history so what I want us to see is that this is the line of the Church, the line of Adventism, first the Church then the World. What we want to do is combine these together. Why do you think we do that? It's because the Stone is not the symbol of the Priests or the Levites, it's the symbol of both. Who gave the Gospel to the World, Priests or Levites in the story of Christ? Both, they both give the message and in Daniel 2, they're both going to destroy this Statute. They are just common sense repeating patterns. What we need to do is add these together, it begins here and it ends here. So, what we need to do is create these four dispensations; Ploughing, Former Rain, Latter Rain and Harvest. This Harvest is the one that's spoken about in this passage; Ploughing, Former Rain, Latter Rain and Harvest. When we combine these together we see that this is the Preparation, this is the Former Rain, this is the Latter Rain

and this is Harvest 1 and Harvest 2 but it's all one Harvest. Do we believe that the Harvest comes in two parts? Of course you do because this is called, not Harvest 1, what do we call that? First Fruits, this is the First Fruits and this is the Harvest. We already have this model built into our understanding. The Priests are the First Fruits but what do we need to do to the First Fruits, hopefully you should know this story in the literal. What do you do? You go to the field and you see it's all beginning to get ripened but it's not all ripe. You then search out the ripe grain and then what do you do? You harvest them and gather them together and then what do you do? You lift them up as a sign, the Bible says an ensign or an offering to God. When he sees the offering and it's acceptable, then what happens? You can then finish the rest of the Harvest. I want us to imagine it this way. There's a man called the Reaper, he stands here and in his hand is a stack of wheat, he's going to lift them up. Now, over here in the field you have the wheat which hasn't been harvested yet, what can they see if we had eyes to see? They can see this wheat here being lifted up, what does this mean? If you're wheat in the field and you see that they've lifted up the First Fruits what does that mean to you? It means it's your turn next, you know the time has arrived. What did Jesus say? "If I be lifted up what will I do"? "I will draw all the Levites to me" Because Christ was the First Fruit. So, when they see the Priests being raised up By the way, the raising up is that something good? How do you get raised up between Heaven and Earth? On the Cross. So, you see, it's not something good to be raised up. These people over here, they have nice legs and someone chopped them off, which means they got separated. Where do you receive your nourishment and strength from? From the Earth. That Sickle, killed you, you are dead cut off from all support. What do we call that? No earthly support. It's taken straight from Jacob's Time of Trouble. Being lifted up as an ensign is nothing good or pleasant. However, as we are lifted up after being gathered together and these people over here in the field see that, they can't help but say it's our turn next. That is why there are two Harvests being brought to view over here. It has to be the Priests first, they have to be lifted up. 59:37 This afternoon in my final presentation, I'm going to give a different perspective on what it means to be lifted up. Let's summarize, Christ takes the parable at the level of the World, Ellen White says, no. We

want to take it at the level of the SDA Church. When you do that, she is telling you that we're in this dispensation now and there's going to be a separation in the Church. When Ellen White's writing to the Church she says we're here and there's no separation. If anyone pretends that they were separated she says that is a fanatical movement don't listen. She's in agreement with Daniel when she applies Matthew 13 this way. What that is teaching us is that this group, us, this movement, the Priests followed by the Levites are going to be separated from a Laodicean experience. Once we become the first fruits, followed by the harvest of the Levites, then what happens? The Priests and the Levites when they were cut out, then lifted up 101:19 as an ensign, from what Harvest? For a third Harvest, the Harvest of the Samaritans or the Nethinims. I want us to remember because there is some confusion on this issue, when the Nethinims are harvested it's not this Harvest here. It's not the Harvest of the World, that's a different subject. The Harvest of the Nethinims is not the Harvest of the World. Adventists have a misunderstanding of this issue and the misunderstanding is because we take these symbols and apply them incorrectly. What have I kept on calling these people? 102:11 Gentiles, the World, The Church and the World? You need to know the history of the Samaritans. If you go back into your Family Tree, who are the Samaritans? They were God's people, they used to be God's people. That's why in Revelation 18 it says, "Come out of the World, my people." There is no message, not a single message that's ever going to be given to the World. No message goes to the World. The message goes to the Priests, to the Levites and to God's people who are in the World. Never to the World. The World has no hope of ever being saved because they never received the Gospel. The problem is the way we do these lines and when we label it the World, we deceive ourselves as to what that symbol means. We're running out of time so this afternoon, I just want to talk very briefly.... I've forgotten about what but will think of something. Let's pray, Our Heavenly Father, we thank you at the beginning of a new week we can have a new experience. Whether we were new in the message or we've been here a long time, it's your desire, it's your will to renew us day by day. Lord please pour your Holy Spirit upon us, may each of us desire for this that truly we might worship you in Spirit and in Truth. In Jesus's name, Amen

We also want to pray, Father, for the food we are about to eat now as you feed us with spiritual bread, we see it's your joy to also nourish our physical bodies and we thank you for that.

In Jesus's name,

Amen