

Introduction to Rules and Methodology:

*Understanding How to Approach the Study of
God's Word Correctly*

“We need to study the word of God in order to see Christ; and, in order to study the word properly, we need to use the correct methodology.”

~ Parminder Biant

Methodology = Rules

The correct methodology is the only mechanism to understanding the truth. Truth without rules borders upon spiritualism. The better we become in our understanding in how to use the rules, the more truth we'll accept. When you understand the rules, you can understand the truth.

~ Parminder Biant



Importance of Understanding the Correct Methodology



Luke 10 King James Version (KJV)

10 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

² Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

³ Go your ways: behold, I send you forth as lambs among wolves.

¹⁷ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Why did the 70 disciples choose to walk no more with Jesus?

John 6 King James Version (KJV)

⁴⁵ It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

⁴⁶ Not that any man hath seen the Father, **save** he which is of God, he hath seen the Father.

⁴⁷ Verily, verily, I say unto you, He that believeth on me hath everlasting life.

⁴⁸ I am that bread of life.

⁴⁹ Your fathers did eat manna in the wilderness, and are dead.

⁵⁰ This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Importance of Understanding the Correct Methodology Cont'

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

Importance of Understanding the Correct Methodology Cont'

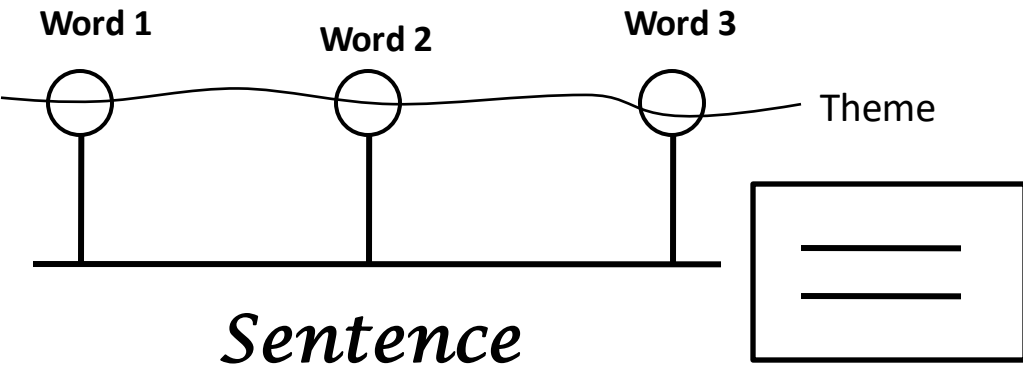
The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue. **Had they understood the Scriptures, they would have understood His words** when He said, "I am the bread of life." Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. "He that cometh to Me," He said, "shall never hunger; and he that believeth on Me shall never thirst." But He added, "Ye also have seen Me, and believe not." {DA 386.2}

In the words, "They shall be all taught of God," Jesus referred to the prophecy of Isaiah: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isaiah 54:13. This scripture the Jews appropriated to themselves. **It was their boast that God was their teacher. But Jesus showed how vain is this claim;** for He said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." Only through Christ could they receive a knowledge of the Father. Humanity could not endure the vision of His glory. Those who had learned of God had been listening to the voice of His Son, and in Jesus of Nazareth they would recognize Him who through nature and revelation has declared the Father. {DA 387.5}

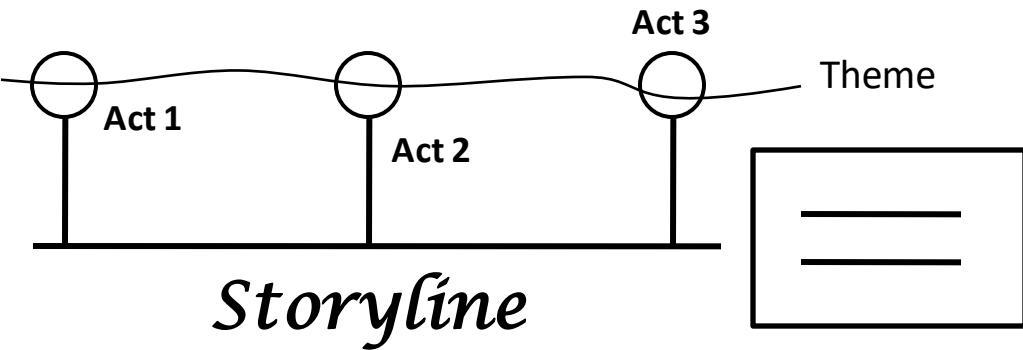
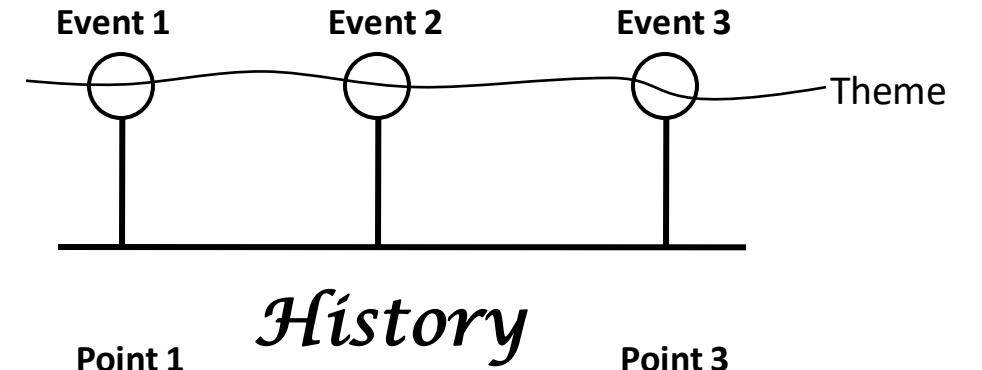
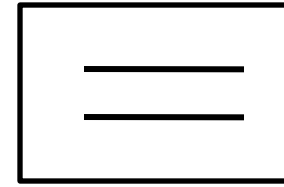
Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished ambitions. It required the complete surrender of themselves to Jesus. **They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven.** {DA 391.2}

"Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner." Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, "This is an hard saying; who can hear it?" {DA 392.2}

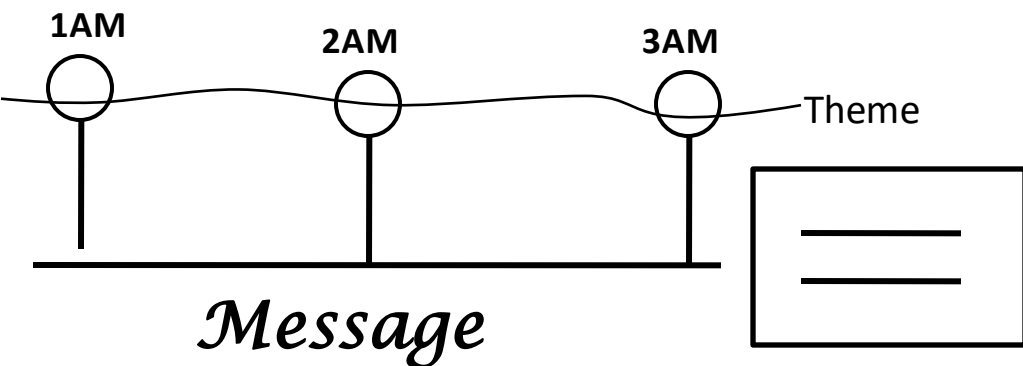
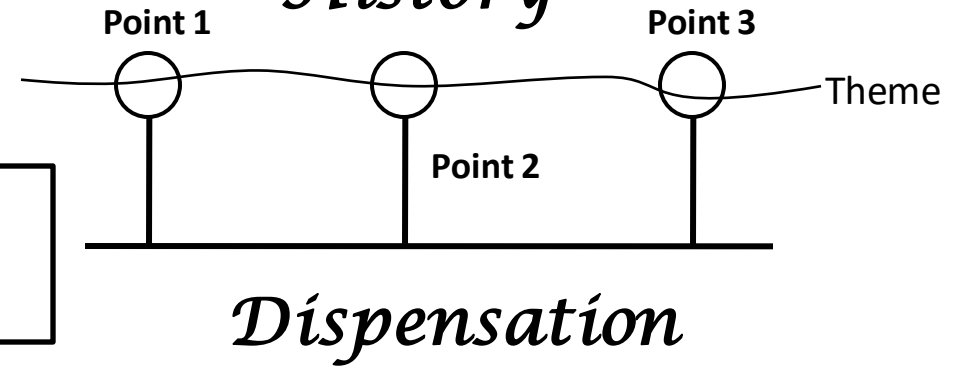
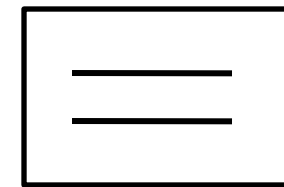
Progression VS Line Upon Line



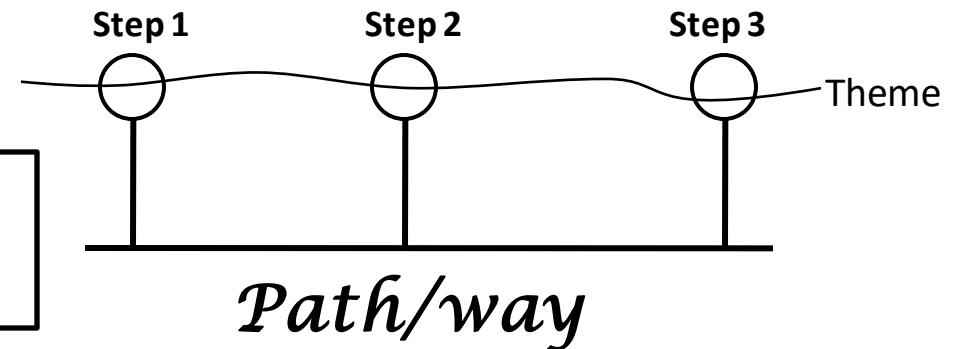
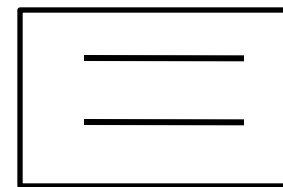
Progressive



Progressive



Progressive

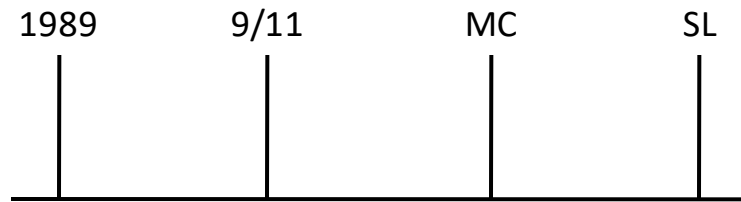


Progression VS Line Upon Line Cont'

When approach studies, think about themes. It helps us to see the symbology of what we are studying. Stories then become a living reality

Theme: The subject of talk, a piece of writing, a person's thoughts, or an exhibition; a topic

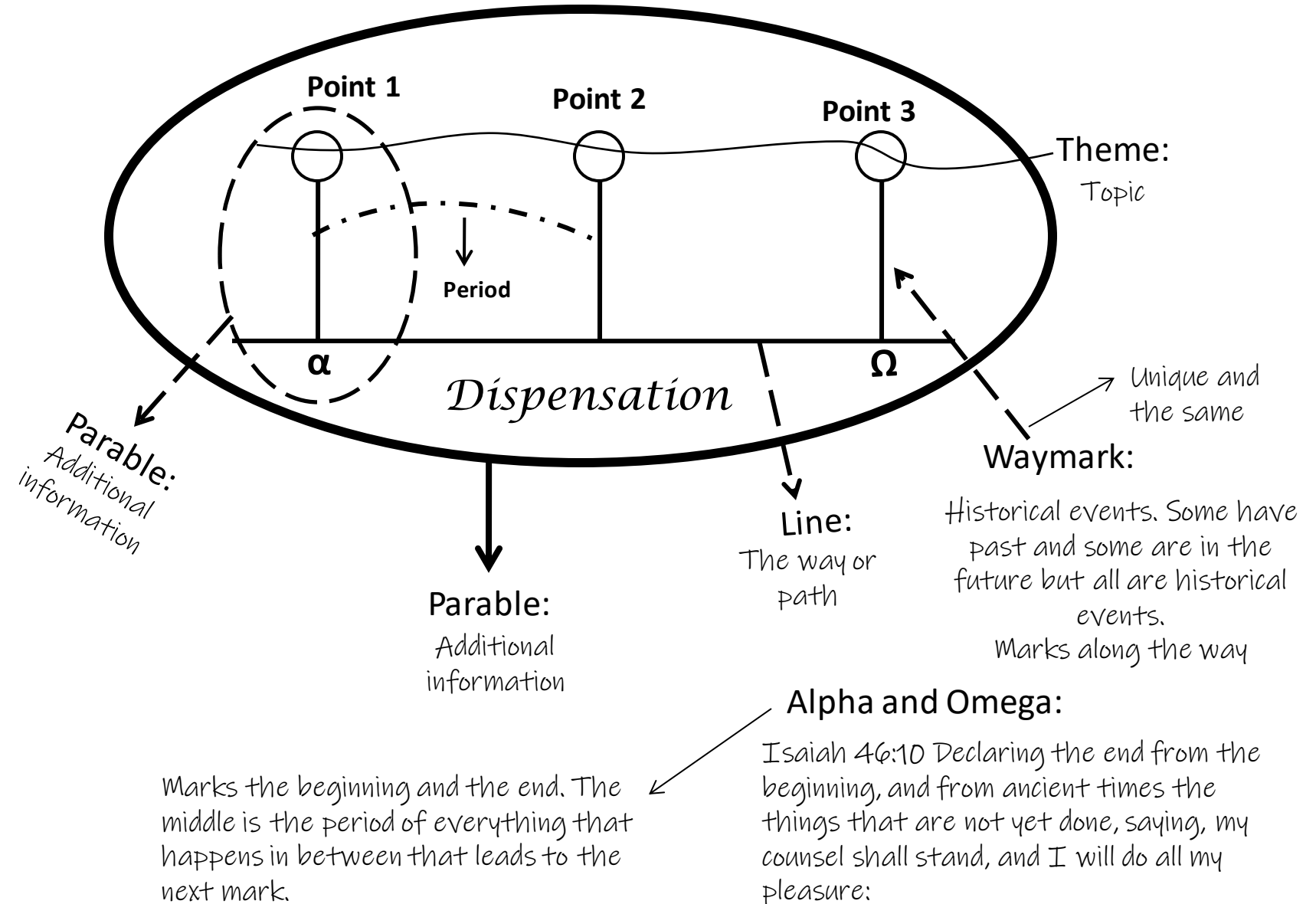
➤ Theme in a story is its underlying message; or a critical belief about life the author is conveying.



This reform line can be understood by varying themes.

When we begin to look at reform lines, we should begin to understand them by themes

Three themes are used repeatedly...

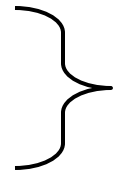


Marks the beginning and the end. The middle is the period of everything that happens in between that leads to the next mark.

The Three Themes

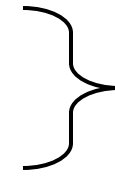
Three Themes/Models:

1. Marriage
2. Building
3. Agriculture

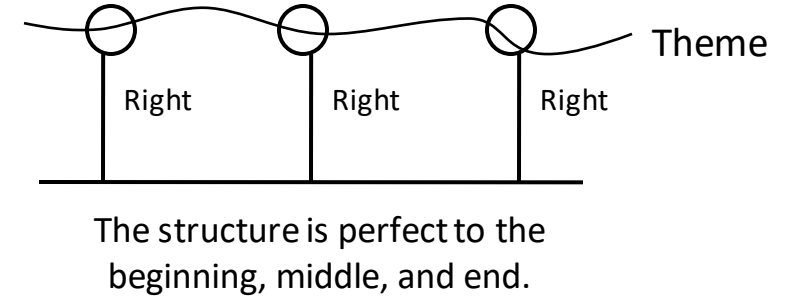


will take you all the way through a reform line.

1. Bride
2. Boat
3. Field



Symbols
No defect all the way through



1. Marriage → Bride 2. Building → Boat

Rev 19:7

Wife being made ready. When is the wife ready? Marriage

Ezra 6:14

building

Line upon line—

What is the theme of line upon line?

Building. Isa 28:17 gives us this clue.

All the stories that deal with houses, walls, foundations are dealing with construction. Think about what those stories are teaching us symbolically on a reform line.

The theme of building teaches a very important principle, which is that righteousness is expected at every single waymark

Plummet, in the olden days, was a string with a weight at the end. We now use a level. It is used to check if the wall is vertical.

Three plummets—vertical lines checking to see if these walls are upright.

What is it a symbol of? Judgment. Judgment is measuring 1SA 28:17 judgment will I put upon this line. The work of judgment begins at the TOE.

What is a line for? It's for measuring. Rev 11—reed= measuring stick—to measuring a building.

Being built by both good and bad people.

Individual is separate from structure

We need to keep our eye upon the structure not the individual.

The Three Themes Cont'

2. Building —————> Boat

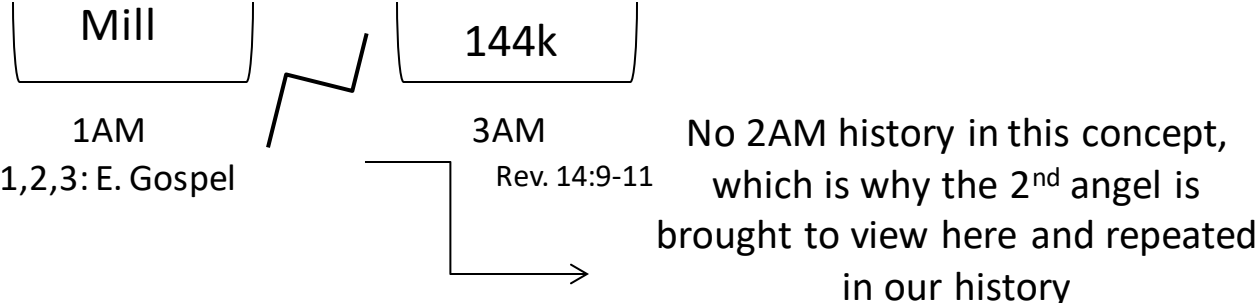
Waymark:
 --Speaks about a way
 --Speaks about a path

PS. 77:13
 Thy way is in the sanctuary.
 Sanctuary is connected to the reform line.
 There is an experience at every way
 Justification, Sanctification, glorification: First,
 second, third

3. Agriculture —————> Field

Isa 28:17
 Rest and Refreshing
 This is the rest
 This is the refreshing
 Rest=Refreshing=LR=Message
 If you're in the path, you will
 find rest.

Jer6:16 Message
 They said, they will not walk
 They will no hearken—listen =repeat and
 enlarge } Message



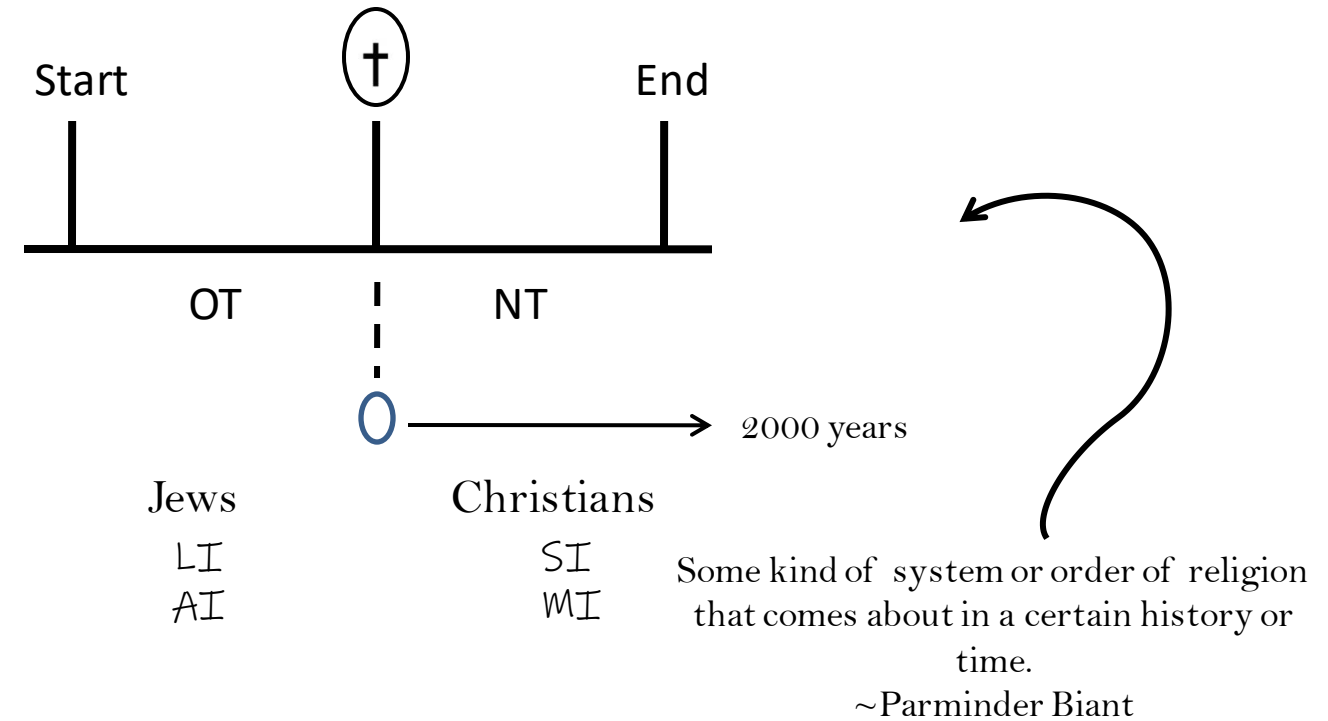
Dispensationalism

Dispensationalism:

1. Is an approach to biblical interpretation which states that God uses different means of working with people during different periods of history.
2. A belief in a system of historical progression, as revealed in the Bible, consisting of series of states in God's self-revelation and plan of salvation.
3. It considers biblical history as divided by God into dispensations, defined periods or ages to which God has allotted distinctive administrative principles. According to dispensationalism, each age of God's plan is thus administered in a certain way, and humanity is held responsible as a steward during that time.

Dispensation:

1. A general state or ordering of things; specifically, a system of revealed commands and promises regulating human affairs.
2. In theology, one meaning of the term dispensation is as a distinctive arrangement or period in history that forms the framework through which God relates to mankind.



Parable = Dispensationalism

When you start realizing the concept of dispensationalism, everything becomes clearer.

It's not because you read things differently. It's because each of us understands it in a certain dispensation.

Reform Lines are Prophetic

How is a reform line prophetic?

History repeats or history is repetitive. You can look at a particular history to predict/know what the future history will look like.

The identifying of patterns, helps us to recognize similarities of various histories.

A Living parable: One's life history can be used to explain a complex difficult situation for others to learn from.

History:

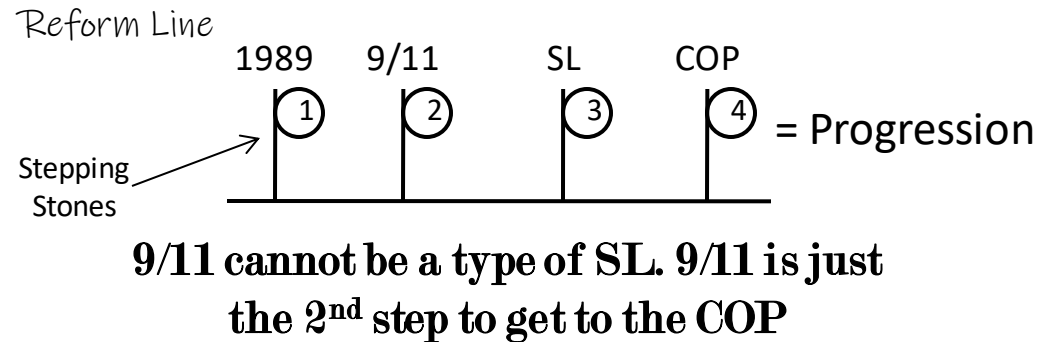
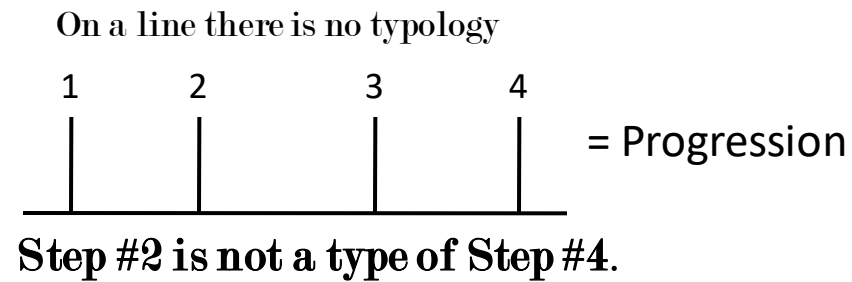
1. Tale, Story
2. Chronological record of significant events (such as those affecting a nations or institution) often including an explanation of their causes.

History = Parable

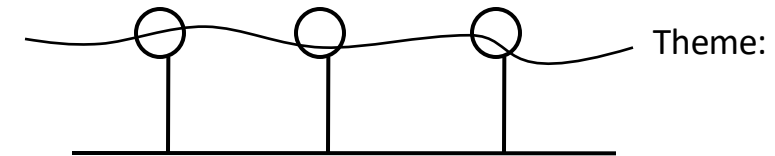
Progression VS Line Upon Line Cont'

Progression: The process of developing or moving gradually towards a more advanced state.

Rule: If you have a line, <sup>Any line;
i.e. 144</sup> You can have no typology



In other words, progression means step-by-step (1,2,3). Knowing this, you cannot have individual waymarks; (they do not stand on their own) because there has to be a connection. Therefore, the story has to be threaded together, which is what a theme does.



You CANNOT have line upon line/repeat and enlarge in progression

Line Upon Line: Breaking the Line

Isaiah 28:10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Line upon Line = Typology

Repeats are typology/line upon line.

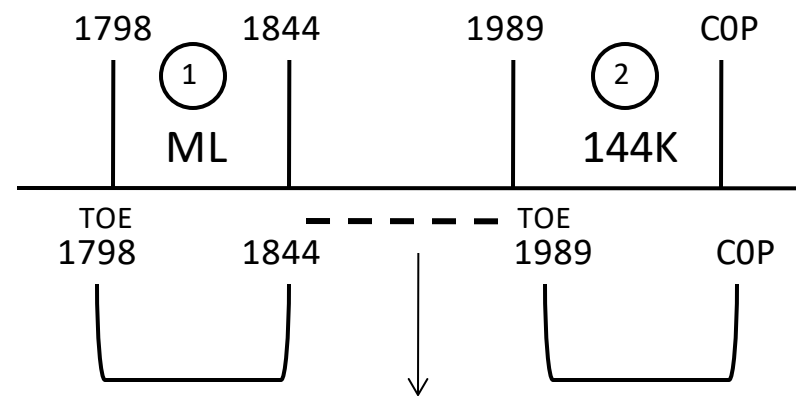
How do we build upon a line?

When we divide lines and set them on top of one another, we are cutting them/breaking the line in order to get additional light.

EX. RUN ON SENTENCE

I love to write papers I would write one every day if I had the time.

One sentence is not the same as the other. Both sentences express two different thoughts. You can break up the sentence to better understand the thoughts expressed. However it is important to know where to place the punctuation to break up the sentences correctly.



T We break the line to create two different histories. Then place them underneath the other. AT

You cannot say that 1989 is a type or antitype of 1798. It is a complete line.

❖ Rule/Instruction: Read a passage, check all the words, then check if a parable.

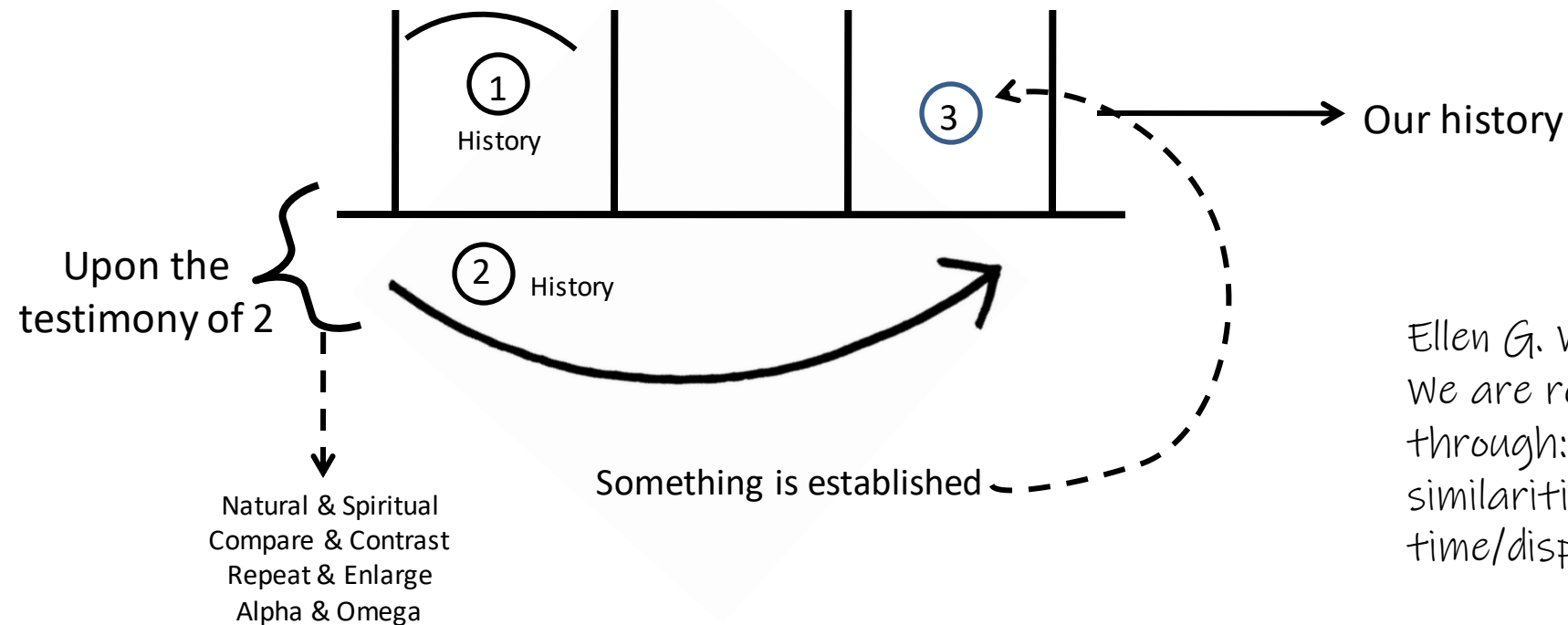
❖ When noting if a parable, think in terms, such as compare and contrast; natural or spiritual; juxtapositioning; alpha and omega; chiasm; or repeat and enlarge

❖ Depending on the kind of parable used to approach each line of thought gives you additional information.

The whole purpose of doing line upon line is to show that they are the same and not different.

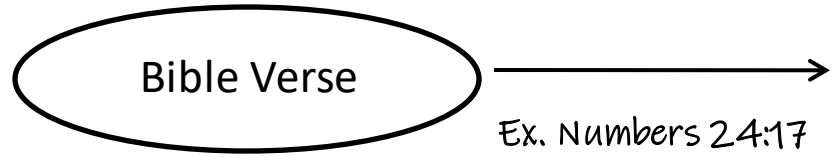
Progression and Typology

Ellen G. White, in her writings, mixes the concept of line upon line with the concept of progression. When she does a history and then a progression, the combination of these two opens up light for us to understand our own history.

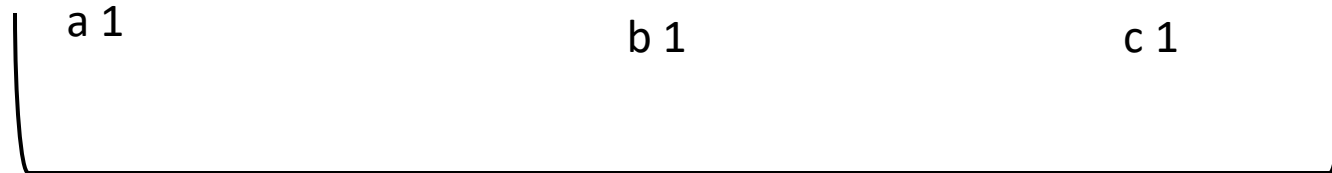


Ellen G. White combines both typology and progression. We are required to, not through the words, but through: structure, patterns, or parables, identify similarities to procure information for our time/dispensation.

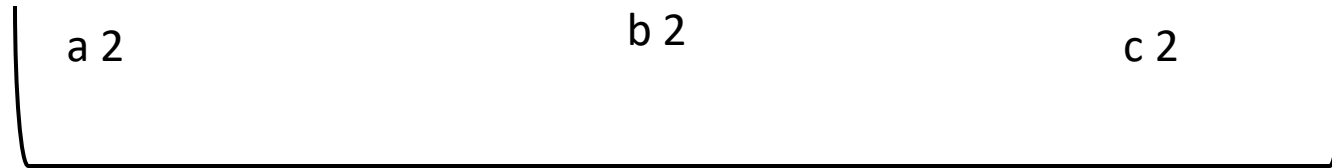
Structure of Line Upon Line



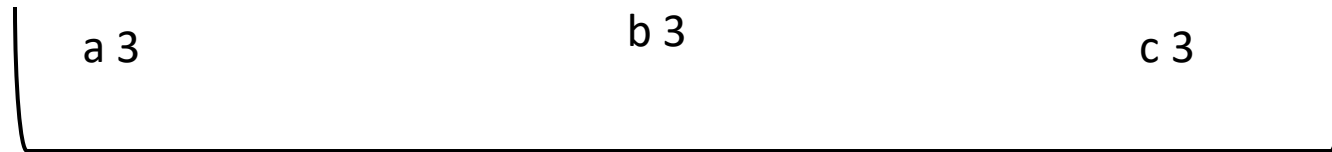
| | a. | b. | c. |
|----|--------------|--------|----------|
| 1. | Says not now | Jacob | Corners |
| 2. | Not night | Israel | Children |



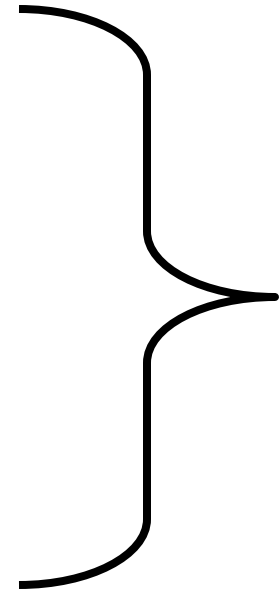
STORY 1



STORY 2



STORY 3



Same story repeated. It becomes a perfect line upon line

The Z-rule and Symbology

Z-Rule:

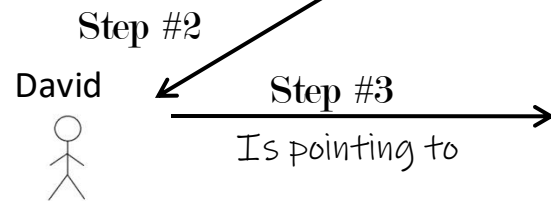
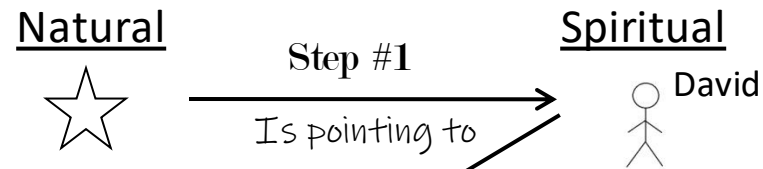
Going from symbol to person, which then points to the ultimate spiritual manifestation.

Note that this star is not a type of this star. It can't be a typology, but it can be a sign/harbinger.

Ex. Word study on star

Numbers 24:17

The wise men understood Balaam's prophecy. As we read the prophecy, we too could understand the prophecy



We can't just jump from the star to Christ. If you don't do it properly, somewhere, sometime, you can make a mistake.

Harbinger:

1. A person or thing that announces or signals the approach of another
2. Something that foreshadows a future event: Something that gives an anticipatory sign of what is to come.
3. A forerunner of something
4. Is something that comes before and that shows what will follow in the future.

What you have to see with your eyes is a harbinger/sign that looks identical to what you read in inspired statements.

KEY NOTE

- Not the same star—They do not equal one another
- One points to the other one; It tells you that this is about to come.
- They look the same even though they are not the same thing.
- What you see is what you read

The sign has to be identical to the object it is pointing to.

Symbol is identical to the spiritual

Summary

Does a line/reform line ever stop?

❖ No. A line does not stop because time (history) does not stop. It's progressive. However, a line can be broken because there are set parts/dispensations in every line that tells something about a particular event(s) on a line (or in time), which in turn indicates a beginning and an end of various times on a line.

❖ In order to apply this concept correctly, we need to understand:

1. Progression and line upon line
2. The Z-rule
3. Harbinger/Sign

❖ Those reform lines (histories) can be built perfectly one upon another to reveal information about future events to come pertaining to other lines (or history)

❖ Ellen G. White, in her writings, mixes the concept of line upon line with the concept of progression. When she does a history and then a progression, the combination of these two opens up light for us to understand our own history.

❖ Parables, patterns, or structure provide additional information, depending on the kind of parable used, to help us see similarities of histories to identify what another or future history will look like.