

Martinique, April 2019, # 1 The Parables

If you look at the word itself, the word parable, particularly if we look at it in the New Testament, what we notice is that this is a compound word. It is made up of two individual or separate words. So those of you who have access to Strong's Concordance already, you'll see that the number is

PARABOLE 3850.

So, if you don't know what that means, G stands for Greek in the New Testament. And if you're doing an Old Testament study, it will be H for Hebrew.

G = Greek in the New Testament

H = Hebrew in the Old Testament

And the next number is just a random number that was assigned to this word, Parable. So, if you were to look at this dictionary, which is called a Lexicon, that's the technical name for it, it is going to tell you what the word means. And I'm going to two different dictionaries.

First, I'm going to go to, is Strong's. This is the name of a person: Strong.

The second one is a person called Thayer.

These are two people, specialists in biblical languages. And they produced these dictionaries. They are not the only ones available, but these are available in the public domain, therefore, they are free. And they are well recognized and comprehensive. I'm going to give you a third one, produced by three men – Brown, Driver, Briggs.

STRONG - Old Testament and New Testament

THAYER- New Testament

BROWN-DRIVER-BRIGGS - Old Testament

So, the number 3850, if we were to go to the dictionary, if we went to Strong's definition, it tells us what the word means. It means a similitude, or something that is similar. The second definition is: it is a fictitious or imaginary story, and this fictitious story is normally a story about real life, the things that happen around us. And part of the definition is- this story is there to convey a lesson to us. So, that's what this word means. It's a symbolic or fictitious story of common life that conveys a lesson to us and more often than not, it is a moral lesson that tells us how we should conduct ourselves, one with another. Most of the time the morality is dealing with our relationship one with another.

So, I want to go to Thayer's- it is a little bit more didactic. He's going to give us a little bit more of a technical definition of the word. He's going to say that parable is placing one thing next to another thing. Or placing things side by side. So, if I were to have these two objects at a distance, this is not a parable. These two objects become a parable when I place them together. So, when you bring things close to one another they become a parable.

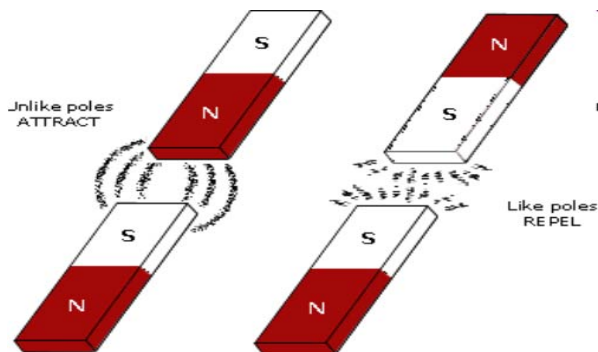
We're going to discuss a word if you're reading through Thayer's: juxtaposition. Now to give you an example: it's like ships that are in battle. So, a parable is like two warships that come close together. Why do two warships come together? You have to remember that this book was written more than 100 years ago and how would warships fight? What would they use? They would use some kind of cannon and those cannons don't have missile ranges like today. So, if two warships want to fight, they have to come closer together.



An American and a British naval vessel during the War of 1812 by Derek Gardner is estimated to sell for £30,000 to £50,000 at Bonhams next auction of Marine Art on September 15th in New Bond Street, London.

So, I'm just going to draw this is one warship and it's got his cannon and another warship, and he has his cannon. So, a parable is like forcing these two ships together. And you know that if you're a sailor on these ships, you don't want to be there. Someone is forcing you to do this.

So, there's this idea behind parables, which is an idea of tension, two things that don't want to be together but are being forced together. So, if I were to think about a magnet, this is the south and this is the north and what you're trying to do is force these magnets because they don't want to come together. If you flip one of the magnets around, what would happen? They'd be attracted.



And that can also be understood as a form of parable. So, sometimes, they are in tension and sometimes they're attracted to one another. What we're going to see as we start exploring parables, is that the very narrow understanding that we have of them, I say that because every single one of us knows what a parable is.

You've read the parables in the New Testament. But most of us think that's all the parables consist of. But what we're going to see in our studies this week, is that virtually everything that you understand about Christianity is all built on the model of parable teaching. Everything that you can think about whether it's to do with the Sunday Law, whether it's to do with the process of salvation, get into heaven, or finding a husband and falling in love with him. Everything is connected with some shape or form with parables.

So, I've given you two examples here: magnets, two warships – being forced together. We can also have these magnets attracted to one another, or they can be opposing one another. He goes on to talk more about this. If we had a doctrine or belief, if you give me a doctrine, what's the two main doctrine of our church? Sabbath – we're Seventh-day Adventists- which is the second advent. So, those doctrines- a parable is used to explain them. A doctrine or a law – they are explained by parables. We all know that the Sabbath is a parable, and it is understood that way. That is why we rest every seventh day, because it is a living parable – an active one and we know that the Advent of Christ – that too can be understood much more clearly through parables.

A king had a son, and he had a marriage and he invited people to the marriage, what's that talking about? All connected to the second advent. The kingdom of heaven is likened unto ten virgins – five of whom were wise and five of whom were foolish. And at midnight, a cry was made behold, it's the second advent! Matthew 25 – this is a parable about the second advent. So, we know that all major doctrines – all major laws are explained using parables.

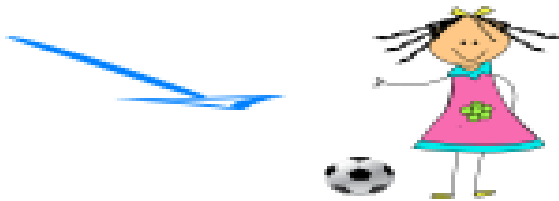
So, if we were to talk about the two doctrines that Catholicism uses to war against the truth, Sunday sacredness and the state of the dead- how do we explain the state of the dead? Through parable. People go to sleep and after sleep, you wake up. When do you wake up? In the morning, sunrise. That is all parable teaching to explain about the resurrection of the righteous dead.

The third definition: this is similar to Strong's - a story which is normally fictitious and even though it is a pretend story, it agrees with the laws of nature. It agrees with the laws of life. It agrees with the rules and regulations of society and in these natural stories, God's laws or the things of God are figuratively portrayed. Now this word G 3850 – this comes from another word- a root word. And this

word is 3846-it's very similar to the word parable. I'm never sure about the exact definition or pronunciation- we'll call it parable and this word – this is an interesting word.

We've seen that parable means to bring two things together. So, this definition means to have something and get another object and to throw it near. So, now we've got this idea of having an object and throwing something near to it or alongside to it. So, going to Thayer's definition: it means to throw something in front of you.

I'll give you an example; Here's a girl, she's standing, and someone takes a ball and throws it in front of her.



So, when you throw something near the girl, the ball and the girl now form a parable. And I'm sure most of you would not conceptualize a parable to look like that.

I'll give you another word picture: here's a horse and someone has got a pitch fork full of hay and they throw the hay to the horse for it to eat. When you throw the hay to the horse to eat, you now have all the definition of a parable.



I'll give you another definition: to put two things side by side so that you can compare them to see if they are similar or dis-similar. So, here we get this idea of compare and contrast. So, we can compare and contrast. Compare – similar characteristics. Contrast –different characteristics. Now this word

G 3846 is made up of two words: G 3844 & G 906. This is a compound word.

G 3844: para – means near

G 906: ballo – means to throw.

Paraballo – means to near throw – or throw near to something. Or bring two things close to one another. The reason you want to do that is that so you can compare them, or you can contrast them. So, this is a basic definition of the word parable.

All this may seem relatively straightforward. But as we start going into Bible verses, you'll see quickly that it becomes much more advanced. So, I am starting slowly so that at least in the first few presentations, all of us will be on the same page and we can all say that we understand this and is very simple.

So, I want us to remember that the word parable means to throw near, and you can always remember that; it will help you to study God's word.

So, we've only dealt with these words compare and contrast. And I've already mentioned another word which was juxta positioning. So, we're going to explain what juxtaposition is. It is bringing two things together and the reason you bring them together is to show contrasting effect. And they can only be seen when you bring the things close. If you did not have them close by one another, you can't see the difference. I'll give you some examples in a minute.

I'll give you another definition. If you take the verb juxtapose –so if you juxtapose two objects, two images, two ideas or concepts, you place them together or describe them together so that the differences between them can be emphasized. The technique, when you use juxtaposition, it's to get a dramatic effect. So, you can clearly see things.

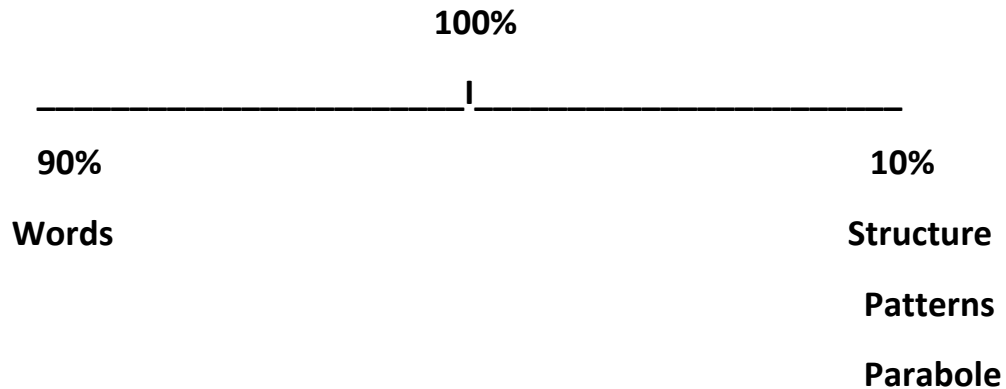
Let me give you a third definition. Juxta positioning is placing two elements, or two words side by side and letting the reader or the observer compare them. This act compares and contrasts the two elements, and we can show especially when we think linguistically: irony, humor or sadness. That we can show a lot more because that's a secular definition. But when you start using this technique in God's word, you'll see it reveals much more than irony, humor or sadness. And we're going to see that God has built into his word this method.

So, before I give some examples of juxta positioning, what I want us to begin to see this week is the following: Now I'm sure you've all heard of the phrase, "Thus saith the Lord." That's the backbone of the Adventist belief system. "Thus, saith the Lord". Another way to express that is proof text. I believe in some doctrine that the Sabbath is the sign of God, or the seal of God. And that's a big claim. Because people will say that the seal is something else. So, for me to prove it, I would say, "I'll give you a 'Thus saith the Lord'". What would that mean to you? What would you expect if I give you a "Thus saith the Lord?" You'd expect a Bible verse, wouldn't you? Or a Spirit of Prophecy quote. You'd expect in that quote a sentence would say that "The Sabbath is the seal of God." Another way to explain that is to proof text. And proof texting is proving my statement with a text. It's the same thing as saying "Thus saith the Lord." Adventists are experts in doing this.

Someone comes to you and says that "my Auntie died last week, we were really close and this morning, really early, I saw her at the base of my bed, and she looked so beautiful." And you would say what? "You're in great danger, this is a spiritual manifestation from Satan. Don't believe it". Would your friend believe you? No. They wouldn't believe you because that person they saw, they may have had an emotional feeling, or some warmth from them. And how would you show them that they were wrong? You take them to a Bible passage, and you'd say, "The dead know not anything." They had nothing to do with anything under the sun. You'd go to Early Writings, and you'd show how Satan introduces spiritualism in the 19th century to attack our prophetic message. When you do that, that is called proof texting or giving a "Thus saith the Lord".

The reason why I spent so much time on that is because I want to say we have tools to explain God's word and by enlarge, we have only been using 50 % of the tools that are at our disposal. There are 100% and what we've been using is only 50%. I'm only using these numbers as illustrations; they are not literal.

So, if you were to explain or understand Scripture, of course you would have to be able to read the words, proof text. You'll need to understand what a full stop and a comma is. You'll need to understand what the definite article is and the difference between a noun and a verb. You'll need to understand what a conjunction is. All of that is the word. So, we're pretty good at this – of reading the word and explaining what they mean.



So, if we were to go to the book of Colossians chapter 2 and we read in that chapter that “the law was nailed to the cross”. And we have people saying, “See, no Sabbath keeping anymore”. We can defend that couldn’t we? Even if we did it badly, even if you couldn’t prove it, you know the answer. What law was nailed to that cross? Moses’ law or the ceremonial law and we all know that. That’s this – the words and we’re good at that. So, what I want us to see is the other part that we’re missing.



When I say 50-50 – it’s not really 50-50. It’s much more in this – words. But if we can this other bit, it can help us find information that’s in the scriptures that no one else can find because it’s not in the “words”. It’s hidden. Now before you say that this sounds mystical, or magical, it’s not.

So, on one side is words and the other side is structure:

100 % = 90 % words and 10% structure

We’ve got most of all the information that we need is from the words. But there is information in the scriptures that people don’t know exists. The words are right there, but they are not familiar that you can see structures. I’ll give another word:

patterns. Structures and patterns are everywhere in the Bible. And once you can see them, in a particular passage, you can begin to extract information that is not obvious at first sight.

And these structures or patterns, I'm going to cover with a word: **Parables**.

Parables are going to give us extra information that we can't see with just the words themselves.

We need to see structures. I'll give you an example, maybe you've heard this word used before.

Mirror or reflection = chiasm. If you've heard of the word chiasm, then you know something more than about parables than other people. **A parable and a chiasm are the same thing.** A chiasm is a type of parable and we're going to see that as we go through our study.

So, as I said that most people's idea of a parable is very narrow, limited. An example is a shepherd who had a 100 sheep and one of them went astray and he put everything aside for that one sheep. Parables are much more advanced than that. Whether it's compared and contrast, whether it's juxtaposition which we haven't yet defined, or chiasms. All of these are parables.

And what you need to do, you come to a particular passage or Bible, or Spirit of Prophecy and you decide, what is this? Is this a compare and contrast? Is it juxtaposition? Is it a chiasm? Or is it something else that we'll learn throughout the week? So, what I want us to start to become familiar with is to look for these things. Because if you don't expect to find, what won't you get? The Bible says, "Seek and you shall find". If you're not even looking for a parable, you'll never find them, even if you stumble over them. You can look at a verse for a long time.

How many have read the magazine called "The Time of the End"? Hopefully, everybody. Most people. The reason why I mention that magazine – if you've read that magazine and it talks about the last six verses of Daniel 11 verses 40-45. Nowhere in that magazine does it talk about parables. But I want to explain to you that the first three primary verses that are dealt with in that book, if they're not understood as a parable, you will not have a comprehensive understanding of what they teach you.

So, this movement has been dealing with those verses for 29-30 years and it is only now that we're beginning to see that those verses have what? Besides the words. They have structure and hidden information that is beyond the symbology of the words. If I say to you chariots equals war – military strength, an army. If I say ship equals commerce or economy. So, you remember the words and we've got it 90 % correct. But there are things that we have not understood well. I don't have a better definition for chariots. I'm not saying we missed something or that the ships were not anything more than economy.

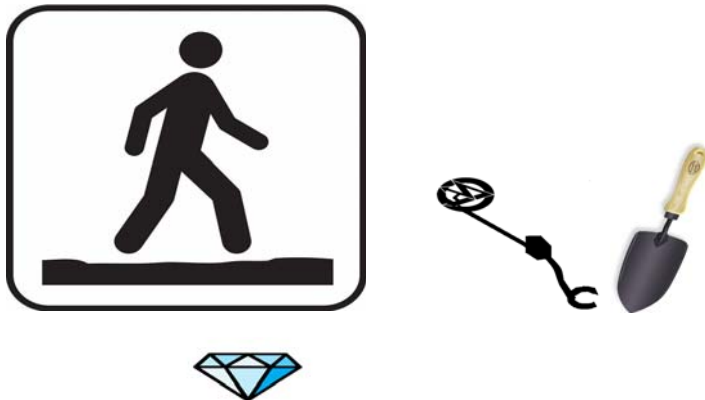
I'm not saying that we missed it and they were the navy. It's not that that we've missed. I'm not trying to say we don't understand who the King of the North is. What I am saying is that there has been information in those verses that have escaped our attention, and these are the most studied verses in the whole of the scriptures. Hundreds of diligent Seventh-day Adventists have studied. This Movement, and we didn't see things. The reason we didn't see is because we weren't seeking. **If you don't seek, you won't find.**

So, what I want to encourage you to do as we go through this meeting with me, is in your personal study you have a check list and go to a verse and the first thing you do: you check the words – each word and try to apply William Miller's rules – particularly rule 1 and 5. Every word needs to have its proper weight – its proper direction- or what Miller says is its proper bearing. And I'm saying bearing means weight and direction. Then rule 5: The Bible – as much as you're able to – should be its own dictionary. And when you start using that rule, you have to begin to use it carefully and most of us aren't experienced.

Then rule 5: the Bible – as much as you're able to – should be its own dictionary. And when you start using that rule, you have to begin to use it carefully and most of us aren't experienced in doing that. It's really easy to learn the rules. So, once we do that, we've got the words. Then what we need to do is think of parables.

Now we're only starting today, and we'll become much more experienced as the week goes by. So, you'll remember to look at the words in English, look in the Greek and Hebrew; maybe proof text the word and try to apply the rules and not only these two but these are the important ones. Once you've done that – you remind yourself - parables. Let's think in parables now. When you start to think in parables, you're not thinking about a shepherd and a sheep.

Unfortunately, it's not that simplistic. You start thinking about compare and contrast, juxta positioning, chiasm. You have to do this proactively, didactically, systematically. Don't just trip over a chiasm. If you're walking and you see this big jewel in front of you – this treasure and you trip over it. You're rich – you've found something. That's not going to happen nowadays. It's extremely rare that you will stumble over something because all of the surface treasures have basically already been taken. When were they taken? All the surface treasures have been grabbed here. Pointing to the 90% which is words. And I'm pretty sure that if you found something here, someone else has already found it and you probably don't know, you haven't heard. It's really rare that anyone is going to find something new using this method because we've been studying the Bible nearly 30 years now and we're very thorough, comprehensive. **The only treasures now, to seek for are the ones that are hidden.** And human will walk up and down these streets not knowing the treasures just beneath them.



We have been studying and teaching Daniel 11: 40-45 and I only give that as an example. We've been walking up and down and there's nothing more to find in these verses. People have already discovered all of the gems. They were easy to pick up. If you want to find anything more, you can't get a better computer, more accurate software. The numbers are the numbers, and the definitions are the definitions. You're not going to find some new super Greek theologian. That's not where the information will be found. What you need to do, you need to carry a metal detector and a spade and you need to start searching for things. When you get over the treasure, you have to dig and it's hard work.

I was recently in Brazil, and we were studying Matthew 13 and this is the fulfillment or reference back to Psalms 78. We were doing classes there – 6-8

classes- which is about 10 hours of materials on 6 verses in Psalm 78. it took a lot of effort to try and dig out some information. Now I already knew to search there. I was expecting to find something, but to actually extract the information, to show a group of 20 students, as I say it took over 10 hours. And that was only on 6 verses. So, I want you to see that even though there is hard work involved, the rewards are worth it.

We're at a place now that we are not shifting and I'm suggesting that we should begin to shift from word studies to structure studies. Now this is not one or the other. You have to do the word study first before you do the structure study. Because this is new, this is where our focus is – the structure study. So, I'm going to uplift this technique this week. Don't read into my words that I'm throwing this away – word study, because I'm not going to talk about chariots being armies, not because it's not true anymore, it's because we already understand this.

I want us to study things that we don't understand. So, that's why my focus will be here – structure study. You're going to hear me talk strongly about using parables and their importance. So, this is the reason we're here this week to show you how you can study your Bibles and Spirit of Prophecy because we have arrived at a new frontier. In many ways we're now delving into scriptures in a way that no one has done before and we can find things that people have not found before. And every single one of us – because this is relatively new, no one is at an advantage. We don't have people that have been doing this for 10 years and are experts at it. At least, not in this Movement. And other people in other ministries, in the conference structure, who may be experts at parables are in a weaker position than every single one of you who may have never understood or seen this.

And the reason for that is the following: around 1919, just after the death of Ellen White, there was a Bible conference in the United States and the results of that conference was that the message that God has given to us – which was a unified message – like a husband and wife, was separated. There was a divorce and this divorce, whether or not it was premeditated, without discussing the morality of what happened what I want to discuss is the consequence of what happened.

The two things that were joined together from the very beginning of God's work was that morality and prophecy were always joined together. Genesis 3:15 – is

that a prophecy or is that morality? If I said I want everyone in this room to hate something, is that prophecy or a moral statement? It's moral. Genesis 3:15 – talks about the seed. Or as Paul says, not seed as many but one – speaking about Abraham- that becomes a prophecy. From the very beginning morality and prophecy were joined seamlessly. You don't have two pieces of cloth which was sown together. One was called morality. The other was called prophecy. It was a single cloth where morality and prophecy were interweaved one with another. I can say it this way, you know how a fabric is created – one was prophecy, and one was morality, they were intertwined.

So, in 1919 this union was broken. And the effects of that were the following: At our last mission trip where we just came from, someone asked me a question when we spoke about parables: if what you're saying is true, how come we've never heard this before? I've been an Adventist for a long time, how come no one else has said this? When did I suddenly become an expert? They approached this question as though I was wrong. So, I took them back to this story. The problem is Adventist today are experts on parables. And we are. But only in the moral domain. We're only experts on parables if they are only morally understood. I'm not attacking this belief. But you know what I want to focus on this week. I want to focus on the use of parables in the realm of prophecy, not in the domain of morality. We already know about that on how to read the parable to understand morality.

When you die and you're bad because you have been selfish with your money and you go to hell and you're thirsty and you look up at Lazarus and say, "Can I have some water?" and he's going to smile and say "No. Suffer. Because when I was on earth, you made me suffer." We understand that prophecy. It's not a prophecy. We understand the morality and he teaches us that while you're on earth, don't be selfish. We don't have any idea of what that prophecy of that parable even means.

We need to understand parables, not only at the moral but at the prophetic level. And the reason we don't is because starting in 1919 our church had a fabric that had integrity and there were no defects in that cloth and we tore that cloth in half and like Adam and Eve, we sowed them back together and we were left with a moral and a prophetic cloth. Like sewing our own fig leaves to cover our

nakedness. And when we did this, we destroyed our ability to understand the structure of scripture. Because when we look up parables, we find it almost impossible to understand them prophetically.

And if you want to remain in this Movement, this is what we need to understand.

How we find parables, how they are used, how we can extract information from the scriptures and how we're supposed to understand parables in a prophetic level – we need to do all of that without destroying this concept (pointing to morality) and whilst remaining we still need to understand this (pointing to 90% words/ 10 % structure concept).

Martinique April 2019, # 2 The Parable part 2

Strong (OT & NT)

Thayer (NT) Brown,

Driver, Briggs (OT)

Compare/Contrast Juxtaposition

- **Mirror**

Chiasm

- **Reflection**

1919 Moral/Prophetic Chiasm / Warp Woof

Parabola

G3850 G3846



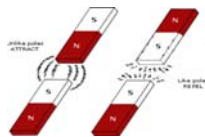
G3844 para

G906 ballō

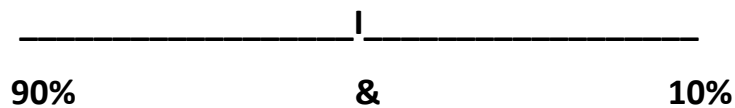
Warships



Magnets, S N; N S



100%



Words**M1/M5****Structure****Patterns****Parable**

In our first study we were speaking about the subject of parables. We looked at the word in the New Testament, it's Greek usage. We saw that it comes from the Greek word 3850 and this numbering system is from a person called Strong. We spoke about two other concordances or lexicons Thayer's or Brown, Driver, Briggs and I recommended that each of us should be able to go to either our phones or computer to actually analyze this coding system. Those of you who don't like using electronic equipment and prefer books, you can actually purchase these books on the Internet or from a bookshop.

So, we saw that the word parable comes from a secondary word, parabola and we saw that this word is a compound word from two separate words: para and ballō. Para means to be near, and ballō means to throw. So, the word **parable** when you go right down to its root meaning, it means to throw things or to throw something next to another object.

I gave you two examples: **a girl**, someone throws a ball to her, this is the definition of a parable. It has all the properties of a parable. I gave another example: **a horse** you take its food and throw it at its feet. So, it's this idea of bringing two things next to each other. We also spoke about two warships and in that example, you can see that the ships would be identical because they're both warships. They need to come close to one another in order to effect war. And you can see that there is tension, no one wants to come together with the possibility of dying. So, it introduces this idea of tension.

Then we spoke about two magnets, when you bring two magnets which are north and north, they repel one another. There's tension so you have to force them together. If you flip them around then you see that they attract and both concepts can be used to understand how parables work in Scripture. So, straight away I gave you five examples 1, 2, 3, 4, 5 examples of how parables can be conceptualized.

We then went to some word definitions, and we saw the concept of comparing and contrasting. So, you have two items, a girl and a ball, and you explore the differences and the similarities between them. And you can see in this example there's nothing really similar but there is a relationship between them. The girl is going to bounce or kick the ball. The horse will eat the food, two warships, you see that they look identical but there are differences, maybe the captain is more skilled, maybe one warship is bigger. So, we have this idea of comparing and contrasting, with a magnet it's easy to see we compare and contrast.

Then we looked more at how this concept of parables work and what I explained was, when we study God's word, and I gave that 100%, as Adventists we're familiar with studying the words and that's what we're identifying here. I mentioned William Miller's rules, I'm not going to read them to you. So, we look at these words in the meditation study of the Bible and we can get great light. But I'm suggesting we can't get the complete light that God wants to give to us. There's a fundamental piece of information or tool that we're missing. I began by calling that structure.

If we were to think about a poem, most poems rhyme. If I had the first line and it ended with a particular word and we were to create the second line and I gave you all the words of the second line except the last one you could probably guess what that last word would be. How would you be able to guess? You know it's a poem and the last words rhyme. So, if you know the first word you can guess the second word. Now you might not guess exactly the right word, but you have a good idea and that gives an example of how structures work. It would allow you to find that missing word by knowing the fact that you have a rhyme or pattern.

If you look at the words themselves, the subjects, and you had a choice of three words, you know which one it would be because the context would show you. If it was talking about dogs, the poem was about dogs, and you had three words, one was talking about running and one was growling, when a dog barks, and another one was right, they're your three rhyming words. You know which one it's going to be, it's going to be barking because that's what dogs do. So, you can see from context and from structure and it's the structure or structural approach that we have not focused upon in our studies. We have structures and patterns, and

structures and patterns are another way of saying parables. So, this is the sixth example of parables.

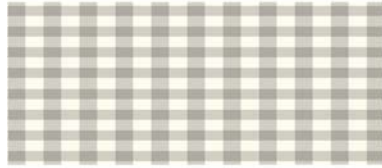
Parables are not just stories about sheep and shepherds. They're also a structural approach to studying God's word. I gave you an example, you can either think of it as a mirror, a reflection and these two terms the technical word to use is chiasm. And I didn't explain yesterday because I'm sure we're all really familiar, when you're at school you took a piece of paper you folded it in half, creased it and opened it. You got a paintbrush you put a blue dot and what would you do? You'd fold the paper back and you'd press it and on the other side when you open you have an identical blue dot. This is the concept of chiasms. And when you can become familiar with them, you'll see that they're another form of parables and they're extremely powerful. I'm going to explain why through our study.

I gave the example that all the treasures that are on the surface or just under the surface just so you can see them. These has pretty much been found because you can find them using word studies. But to find a hidden treasures you can't just stumble over them, those ones you have to search for in a premeditated fashion. So, on an island like this, (talking about Martinique) which could easily have been a place where pirates used to come, you're pretty sure that there's hidden treasure somewhere. And to find hidden treasure this person needs special equipment, but he needs to be thinking to look because you'll go back and forth over these treasures and never find them. That's what I want us to think about when we think of parables here.

When you approach a verse, sometimes even a Spirit of Prophecy quote, after you've done your word study sometimes using the Greek or the Hebrew looking for pronouns, verbs, definite articles etc., then remember that you need to think "is there a parable here?" The problem is for most people our concept of parable is too narrow. You might not think of the word parable, you might think about structure or patterns. That's what I want us to think about when we study God's word.

Then we spoke about the year 1919 and its significance to Adventism. Before this date, if we were to think about the message that God's Church has been given, and we can conceptualize that in a number of ways, but I will say the Third Angel's message, then this message was an integrated holistic message; God put things

together which we were not to separate. Things that He put together were morality and prophecy and they were put together in such a way that if you can think of a fabric, it was a fabric that had integrity, a single cloth.



And I used the word warp and woof yesterday which are the two directional fabrics that are used to create a cloth. What we did was we got this cloth and we tore it apart and because we couldn't get away with only speaking about morality or only speaking about prophecy, what our church did was stitched them together and it gave a semblance that we teach morality and prophecy. But it's a broken model. And it's for that reason that when we come to the subject of parables, slowly but surely, we began to think about parables only in one way, and that's in a moralistic way. So, parables have only been considered as moral stories for a long time now and what I am suggesting which for many people is a new idea, that most Adventist actually disagree with, is that we need to think about parables at a prophetic level. I gave an example when we start thinking about chariots and ships, turns our mind to Daniel 11:40. When we start thinking about that verse and the verses that cluster around it, I'm saying we need to re-look at those verses, not just look at the words but I actually look at the pattern or the structure of the verses. And what these verses will then do is yield more of their treasure to us.

Let's read William Miller's rules, rule number one and rule number five: **1.** Every word must have its proper bearing on the subject presented in the Bible; **5.** Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.

Rule number one, all the words in the passage that you're dealing with, all of those words are important. Some are more important than others. Each has its weight and its ability to give direction to you. The word that's used there is

bearing. The other rule basically says allow the Bible to be its own dictionary, let the Bible explain itself.

We spoke about another word, not just compare and contrast, we spoke about juxta positioning. I gave you some definitions of juxta positioning, I gave you three. I want to give one of those to you again, **juxta positioning** is placing two elements, two objects, two words, two ideas, two concepts side by side. As soon as you say side by side you know it's a parable. And you allow the reader or the viewer, the person who's looking, to compare them. So, I bring them together and you can compare them. This act of comparing and contrasting, it can show the differences between the two elements or ideas. They can be used to show irony, humor or sadness, in the secular realm, but they can also be used to show hidden prophetic information in the religious realm.

Beautiful	ugly
Belief	denial
Calm	chaos
Civilization	wilderness
Dark and you say	Light.
Despair	Hope
Fact	fiction
Foolishness	wise
Good	bad
Hot	cold
Leader	followers.
Property	wealth
Success	failure
Summer	winter

So, you're all familiar with juxta positioning and you may not have known it.

I want to ask you a question, is this person tall or short? We don't know. You all know how juxta positioning works but most of us haven't really thought about it. You don't know if the person is tall, short, because our concept of tall or short is only based by comparing it with something else. Now if I did this, two people, is the person tall or short? Tall.



What about if I did this, is the person tall or short now, you don't know, not a good comparison. Now is the person tall or short? That's a tall person, 2 meters. What if it was feet or centimeters, it wouldn't be real if it was centimeters would it? So, you know this would be meters, you have a feel. So, this is an example of how juxta positioning works, when you bring things together.

I took a picture, a landscape, there's a person, the sun, who's taller the person or the mountain? So, parables they are built on one important piece of information, one important concept, our ability to understand the world in which we live. If we lived in a two-dimensional world, who's taller? He would have to be taller because my brother said the reason why the mountain is taller is because he understands about perspective. Perspective is just another way of saying three-dimensions.



And because you live in this natural world you have a feel, even in this simple picture that this person is 10 km in front of a mountain and because he's so far

away and the camera is so close to him, even though he looks bigger than the mountain, even with a bad picture like this you know there's something wrong. Because if we really juxtapose them and put them next to each other, the man will look like this. We all know that.

So, when we think about juxta positioning or parables it relies upon one important concept. Firstly, that you understand the rules of nature, you don't get tricked by pictures which are not real life. The second part is that the rules of nature or the natural world, must follow the rules of the spiritual world. This is another way to understand parables.

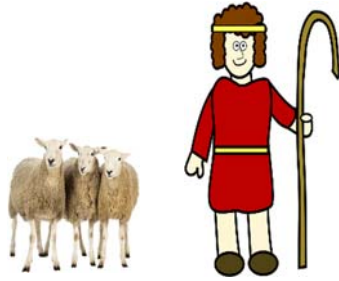
COMPARE AND CONTRAST

JUXTAPOSITIONING

NATURAL ———→ SPIRITUAL

We have compared and contrast, juxta positioning and now the natural and the spiritual. And when we think about the natural and the spiritual, we have to remember the rule, the natural must follow normal rules. You can't do any tricks like making people bigger than mountains. Because when you see that, what do you know? They're not next to each other, they're far apart or there's some problems. If you took your finger and put it next to your eye, you'd see your finger is much bigger than I am. Now everyone knows your finger isn't bigger than me, because we can measure them. So, we really need to be careful about when we think about the natural world, you have to follow the rules of nature.

Secondly, you have to be careful that you don't start saying something like the following, that's the law of the natural world, but in the spiritual world it's a different way of doing things. Parables don't work that way, you'll make mistakes. You have to use the same rules, from the natural to the spiritual. That's how these things work. If you don't, you won't be able to draw the truth that you need to draw. I'll give you an example, here's a sheep and they're taken care of by shepherds. So, we're going to juxtapose them, create a parable, this is the natural and we want to think about the spiritual.



JESUS

US

US

JESUS

So, we'll think about Jesus, and we'll think about us. Is there a problem with that? Yes, the problem is they're not lined up properly. So, we know that this person controls this animal. But we know that human beings do not control Jesus. So, you know they're not following the same rules. We always have to be careful about making sure that when we go from the natural to the spiritual the rules are consistent. When we go through some biblical examples it will be clearer but I'm giving you simple examples so that we can conceptualize these issues.

Let's put them the right way around: here we are, the sheep and here is Jesus the shepherd. The problem is we're standing up, so should we go down and crawl around? Because that's what sheep do, is that following the rules, no it's not. When we think this natural story, we need to be careful what information we want to take from that so that when we go to the spiritual, we can understand what the spiritual looks like. The spiritual realm does not look like human beings crawling around on their hands and feet and Jesus hitting us with a stick, that's not what sheep and shepherds is teaching us, is it? Now the rules between sheep and shepherds, the interaction, there are many interactions, many things that we can observe, but not all of them are relevant or pertinent to our parable.

We might say for an example sheep are forgetful, are human beings forgetful? They certainly are. Sheep have a bad habit of following the sheep that's in front of them without even thinking what they're doing. Do human beings do that? Yes, sheep, if you put them into a field and they're there for a length of time and there's an enclosure here for them like a barn you will find that they really quickly form tracks. Even though there's no path. So, they'll form a track like a groove,

and they'll follow this all the time. Is that what human beings do? Do we fall into habits? Do we find it hard to break?

If you drive to work, you'll find you could start your engine at home and 20 minutes later you might be at another point and you have no idea how you got from home to that point, your mind is blank. It's the power of habit and sheep have that tendency.

Shepherds are often poor, uneducated, live in uncomfortable homes, does that describe Jesus? He's neither poor, he's not uneducated, He's God, and He lives in Heaven. So, we know that there are those characteristics that we should not be looking for. Shepherds, they don't sleep, they're diligent, they care about the young lambs, they will help them, protect them from wild animals. Are those characteristics that Jesus has? Yes, so what I want us to see in this example I gave, when you have a natural story, you need to make sure that you keep an eye on the following, the correct rules, and also when you start thinking about the correct rules, is based upon excluding information that is not relevant.

- **Correct Rules**
- **Noise**

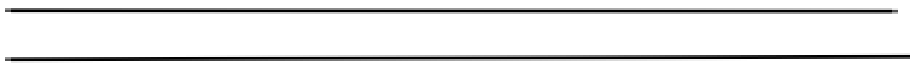
Sheep don't wear clothes, does that mean we shouldn't wear clothes? Of course not, sheep have four legs we don't, sheep eat grass we don't, I'm going to call this noise. This noise is all the information that's in the natural world that is not relevant to the study that we're pursuing, when we go from the natural to the spiritual. And it's important to recognize that there is noise, extraneous information. Now to understand what is noise and what is not noise is not easy. It's always easy in the examples that I gave until it comes to the real world, the real Bible studies and then it becomes harder. So, when we think about parables, we need to think about using the correct rules or the correct relationships and we need to think about noise. We need to make sure we don't become confused about noise.

When we think about the natural and the spiritual there's another thing that we need to observe or know, is that we go from the natural to the spiritual. What that means is that the natural world explains the spiritual. Now since particularly the fall of Adam and Eve, their sin, when God stopped communicating with them face to face it became extremely difficult for them to communicate or to

understand who God was. It becomes hard to understand what the spiritual Kingdom looks like, how it operates. We don't have ready access to that anymore. Plus, we have an enemy who's from the spiritual Kingdom, who keeps on giving us misinformation. So, if we want to understand what the spiritual Kingdom looks like, how it operates, God has given us parables, he's given us the natural world to help us to understand and explain the spiritual. But that's predicated on the fact they must follow the same rules, otherwise it won't work. So, you can't have a situation where they're following different rules.

So, parables go from the natural, the visible to explain the hidden or the spiritual. We have to be careful about perspective, we need to be careful we pick up the correct relationship for the correct rules. And we ignore the noise.

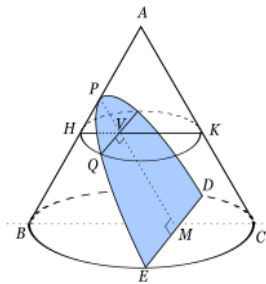
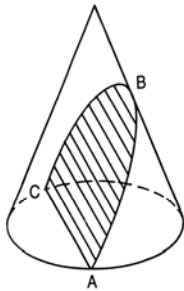
Now connected with this word parable, I think everyone here has finished their high school education, and I'm pretty sure that all of us in our high school were taught about parallel lines. So, the definition of parallelism is when two lines if you extend them enough never meet. So, you can see that these two lines if you extended them, they would meet, therefore they're not parallel. But these two lines are parallel and when you bring them together you can be sure that they are parallel.



So, if I had these two lines and they look like this (distant to each other) it's very difficult to see if they're parallel, isn't it? Because this one might be only skewed one degree. But if you bring them together, can you see now? Quite easily. If you bring them apart you cannot tell. So, when we think about parallel lines to know if they're parallel you bring them together. All of that is high school mathematics.

Now parables are not just about straight lines. I want to explore another high school mathematic concept that we've all learned, now this is not a pyramid or a triangle, this is a cone, it's a three-dimensional object. So, if I have my cone and you can see my pen it could touch that edge. I know this is a surface but if I put it here and you see it in 2D I'm touching the edge here, yes?

So, here when I have my pen along this edge, I appreciate this is a surface, but I want to think about that edge that we can see. Bear with me I'm going to get a saw and I'm going to cut this cone and the cut that I'm going to make is a special cut. Think about parallel and here's this edge so I'm going to get this edge and I'm going to cut a line that's parallel to that, here's the edge and I'm going to take a line here and it's parallel. I'm going to cut this cone now just saw it. Here's my cone, I have this edge and I got a knife and I cut it through here just like this sliced it. Just think of it like a loaf of bread or cheese you just cut it or slice it.



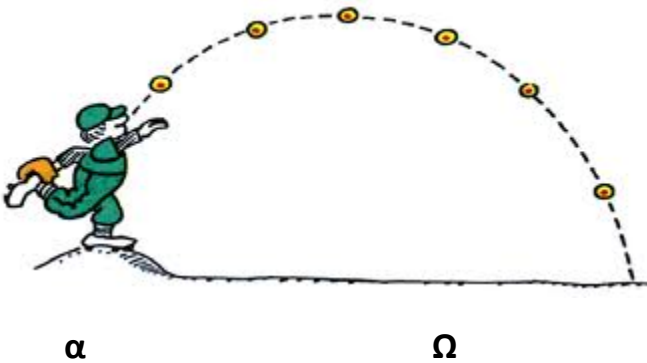
Now we're going to take this bit and we're going to throw it away. Then we're going to look at what's left and it looks something like this. This is the cut surface. Why am I doing all this? If you cut this cone at any position but always parallel to the edge, always parallel, when you remove the piece and you have this cut surface, what you'll notice is it's always the identical shape, or a slightly different shape. And this curve it's got a special name it's called a parabola, it's this special curve and it's always the same shape and it's a precise mathematical equation. Why am I talking about that?

Parabola a symmetrical open plane curve formed by the intersection of a cone with a plane parallel to its side. The path of a projectile under the influence of gravity ideally follows a curve of this shape.

A parabola is formed by the intersection of a plane with a cone when the cone intersects parallel to the slant height of the cone.



Because there's another special way of making this shape. You don't just have to get a cone and cut it; you can do another way. So, here's some ground and here's a person and they've got a ball in their hand and what they're going to do just throw the ball, so you throw the ball and what will happen to it? It'll go up and it'll come down. Now this trajectory of this ball is exactly the same shape as this cut cone, it's a parabola. And the parabola as the name suggests, is connected to parable and the reason it is, is because when you cut the cone, they have to be parallel to the edge to create the curve.



If I throw this ball high, it'll do this or far it will do this. All of these curves are identical, they all have the same shape, the shape of a parabola. And this teaches us an important spiritual truth. When you start thinking about parabolas, what it teaches is that where you begin is where you end, always. You could throw this ball however far you want, however high you want, and you know one thing, it will always follow the same pattern and it'll always come back down to the same place in a precise mathematical formula.

Now the most perfect parabola is one if I threw it vertical it would come back down literally to where it started. Now if you put forward speed on that ball all you're doing is getting this curve and expanding it out. So, if you got this and squashed it, it would become this line. This is an important biblical principle about parables. And it teaches us the concept of Alpha and Omega. What this is showing us is that where you begin is where you end, they become the same point. So, when you've heard this concept of Alpha and Omega, first and last, beginning and end, first of all that's a structural principle and it's nothing more than a parable. but you may have not known that.

So, we've got compare and contrast, juxtaposition, natural spiritual, chiasm and now we're thinking Alpha and Omega, the beginning and the end. All of these are different ways to describe parables.

Let me recap, you have parallel lines, but you also have these curves. And because of the action of gravity and constant velocity, you'll see that the ball always has to come down and you'll always come down at the same place it started. In fact, the velocity that it leaves is the same velocity with which it returns. So, if I was to say V beginning would be the velocity at the end. Whatever you were to do, however you would throw the ball, the end would always be the beginning, it can never change. And this natural phenomenon is teaching you a spiritual truth, that the end is the same as the beginning.

At the beginning, what did God say when he created this planet? He says it is good, so you know what the end will be like, the Great Controversy comes to its end, and it will be good. It'll be the same as it was in the beginning. You can apply this rule if you do it correctly to open many spiritual truths. So, when you've heard people in this movement use Alpha and Omega, and Jesus says I am the Alpha and the Omega, the beginning and the end, he says that where? The beginning of the book of Revelation and where else? At the end, He begins it by saying I'm the beginning of the end and he ends at the same way. If He says I, Jesus, am the beginning and the end and I've just said that the beginning and the end is a parable, because it's a parabola, this special curve, created by making a parallel cut, what is Jesus then? Jesus is a parable, and we'll explain that next time. Jesus is a parable. When Jesus opened his mouth, what did He speak? He

spoke in parables in fact He speaks nothing but parables. He speaks parables and He lives parables. So, parables, we'll put the definition here is Jesus.

PARABLE = JESUS

If you think that that is far-fetched, it's make-believe, I'm going to show you some Spirit of Prophecy quotes that defend this position. But I wanted us to see that it's not just found in the Spirit of Prophecy quote, it's found in the Scriptures when He says He's the Alpha and Omega. This idea of Alpha and Omega is the beginning and end velocities of a ball. Which is a natural story following natural laws. So, when you come to the spiritual world you know it has to work in the same way. I want us to begin to open and expand our mind of how parables work.

Let's summarize, we've taken the word parable in the New Testament and explained the structure of the word, I've shown you the dictionaries you can use to understand how to interrogate the Bible. I've given you a number of examples of how parables work, I've shown how in our early history we separated morality and prophecy, that we need to bring them back together so that we can use parables at a prophetic level. We've got hidden information in the scriptures which can be extracted using parables. When we think about parables not only do we go with these word definitions we can see mathematical definitions, not just the idea of parallel lines, but when you go into three dimensions you can create these parabolic curves.

These parabolic curves show us that the end is identical to the beginning. The example that I gave us throwing the ball. So, look how we've expanded our definition of what parables are, compare and contrast, juxtaposition, the natural explaining the spiritual, chiastic structures, the Alpha and the Omega, the beginning and the end, Jesus, not only in his teaching but in his ministry was a parable. He practiced what He preached, He lived what he spoke. He speaks in parables He must be living in a parable.

Let me explain what it means to live in parables. I just want to read two Spirit of Prophecy quotes before we finish. The first one's taken from Christ Object Lessons page 141.1.

" But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant

an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and He longs to grant the requests of those who come unto Him in faith. He gives to us that we may minister to others and thus become like Himself.” COL 141.1.

So, it talks about comparing and contrasting when it deals with the parable of the selfish neighbor. Ellen White is going to tell us here, in the parable that Christ gives, he takes a horrible wicked natural man to explain what? A good kind God. So, the natural will explain the spiritual, but it's not by saying a red pen and a black pen. Because this would be comparison because they're both pens. But he's going to do it by contrast, a mouse and a pen, they're different. So, he's going to take two different types of men, a wicked natural man and a good spiritual man, and that good spiritual man is obviously God.

We'll read one more, it's taken from Last Day Events page 284.1-4.

“Jesus has brought Heaven to view and presents its glory to our eyes in order that eternity may not be dropped out of our reckoning. —The Signs of the Times, April 4, 1895. LDE 284.1 With eternal realities in view we will habitually cultivate thoughts of the presence of God. This will be a shield against the incoming of the enemy; it will give strength and assurance and lift the soul above fear. Breathing in the atmosphere of heaven, we will not be breathing the malaria of the world... LDE 284.2 Jesus comes to present the advantages and beautiful imagery of the heavenly, that the attractions of heaven shall become familiar to the thoughts, and memory's hall be hung with pictures of celestial and eternal loveliness...” LDE 284.3

“The great Teacher gives man a view of the future world. He brings it, with its attractive possessions, within the range of his vision.... If He can fasten the mind upon the future life and its blessedness, in comparison with the temporal concerns of this world, the striking contrast is deeply impressed upon the mind, absorbing the heart and soul and the whole being.” —Our High Calling, 285, 286 (1890). LDE 284.4

So, this is another example that Ellen White's going to use when she talks about the natural and the spiritual realm and she does it in using the language of comparing and contrasting. So, she tells us that Christ compares the natural world

with the spiritual world so that we can take our hearts off this world and attach them to Heaven.

In our next study we're going to begin to look at Christ Object Lessons and we're going to go to the first chapter, first paragraph. So, if you have an opportunity read the first chapter, it's called Teaching in Parables. So that in our next study we will be more familiar with the passage that we're going to read.

Martinique, April 2019, #3 The Parable part 3

Anywhere that I or another person would speak there are always going to be mixed reactions. Some people feel blessed by what they hear. Others might not accept what they are listening to. Some may not even see the relevance of what is being discussed. So, I know that some people here might struggle with the studies that we are doing this week, but as I try to remind us at the beginning of these presentations, if you want to stay in this movement for any length of time, if you want to be here permanently, you need to get to a place in your walk with God where you are not just hearing the latest information. The way people express that is they say they just want to hear the message. But we should all know that an intellectual ascent to the truth has never been sufficient to save a person. Each of us is required to study for ourselves, to know whether or not something is true or not. The problem is that most of us are not familiar, and we are not comfortable with studying by ourselves. We read. We either don't know what we are reading, or we read a miss. We don't actually even understand what is being portrayed through God's word to us. So, that is why I want us to spend this time together reviewing some principles that you may or may not be familiar with, that you have heard about and how to put some of those concepts into practice. So yesterday we spoke about the **alpha and omega** principle. I am sure all of you have heard of this if you have been in any presentations in this movement before. What most people are unaware of is how this idea of alpha and omega flourished in our movement and what it actually means. I demonstrated to you yesterday that alpha and omega is nothing more than a parable. I know people struggle with the mathematics behind that. They might get distracted or they might shut down in their thinking. But you can't just take the phrase alpha and omega from the

book of Revelation and give it the definition that God shows the end from the beginning which is normally how it is explained with little to no evidence. I think it's important, and I am hoping I can inspire you to see that it is important, of the rules and principle behind some of the things that we teach. Because, if you can't see how parables are working through prophecy, you will be stuck in the position that you will have to listen to people's ideas of prophecy, either accept or reject those ideas, but not really know if they are correct or not. Because you won't have the personal tools to analyze these things. For too long many of us have been doing that. I gave you an example how parables need to be understood at a prophetic level. I have shown the objective to find the information that we haven't understood. Now connected with that we generally don't read carefully. We actually even abuse these rules, the 1st and the 5th. It is not just those, but I am using them to highlight this issue. Let me give you an example. I want to read a statement to you. It is taken from Life Sketches page 411 paragraph 1. I want to read paragraph 2 as well.

Warnings and Exhortations. As regards her teachings and warnings concerning the necessity of earnest endeavor in proclaiming the third angel's message in the cities, in view of the calamities that were to befall populous centers as the end of the world draws nigh, Mrs. White has written thus: {LS 411.1}

"Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that 'the earthquakes will come; the floods will come;' and that the Lord's message to us is that we shall 'not establish ourselves in the wicked cities.'" {LS 411.2}

How many of us are familiar with this passage? Some of us are and some of us are not. We just read paragraph 1 and 2 and I want us to now read paragraph.

5. Under date of Aug. 3, 1903, Mrs. White further wrote regarding this sensational report: {LS 411.4}

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." {LS 411.5}

Have we all read or heard of that passage? Yes? So, we know that paragraphs 1 and 2 are the introductory thought to paragraph 5 which most of us have either heard or read. If you look in the chapter section, the chapter is I think 25 and is called "The San Francisco Earthquake". When we read paragraph 2 you saw that it was speaking about the San Francisco earthquake. I just want to read the first sentence of paragraph 3.

"Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the word of God to the people. Startling notices are detrimental to the progress of the work." [REVIEW AND HERALD, JULY 5, 1906.] {LS 411.3}

So, you can see the context of this series of paragraphs. It is talking about the city of New York in connection with the earthquake of San Francisco. Then paragraph 4 is the introduction to paragraph 5 that we read. It is just a note that she wrote, this is what she wrote.

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of

what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." {LS 411.5}

Now comes the word about a tidal wave in New York. She says I never wrote that. But what I did say is that the buildings in New York are going to be terribly shaken or destroyed when Revelation 18:1-3 are fulfilled. She then speaks and says that the whole of Revelation 18 is a warning. She says I don't know exactly what is going to happen in New York, but I do know that the buildings that are going to be put up are going to be taken down by God's power. So, that is what she says in this passage. I want us to look at another one. This is taken from the testimony to the church volume 9 and its pages 11-15. We are going to look at that section a little bit more in detail later on, but I want to go I believe it is page 13.

"The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines." {9T 13.1}

And now I just want to read on page back, the first part of the first sentence.

"On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: "How can we best glorify God?" The Lord was not in their thoughts." {9T 12.1}

So, she is in New York City and she has a dream or a vision about building going up. Then the next page she says the next thing that she saw was an alarm of fire, the buildings being burnt, destroyed, and the fire engines not being able to work. So, we are in Testimonies to The Church volume 9, and in the English it's page 12 paragraph 1 and then page 13 paragraph 1. The first page, page 12 I just read that

it was in New York, the vision. Then page 13 after she saw the buildings going up, she then sees the fire. So, correctly we connected the passage from life sketches and Testimonies to The Church Volume 9. Everybody ok with that. So, not only are we talking that we need to get the structure correct, we also are talking about getting the words correct? So, my question to you is when we look at these two passages, Life Sketches 411 and Testimonies to The Church Vol. 9. We read from two pages in Testimonies Vol 9 and one page from Life Sketches. In each of these two books we see some common thoughts and ideas. One of them is New York. The other one is buildings. Then we have destruction. One of the passages talks about Revelation 18:1-3. The other one talks about fire engines and firemen. So, we have all of these symbols.

LDE 411.5

9T 12.1 / 13.1

- **New York**
 - **Buildings**
 - **Revelation 18:1-3**
 - **Fire trucks**
-

911 - Sept. 11, 2001

My question is, I am sure all of us have either read this ourselves or we have heard about these sections of inspiration, and what are they all dealing with? What subject? When we talk about these what do we end up talking about? 9/11. So, 9/11 is the shortcut for September 11, 2001. Are we all in agreement that these two passages of inspiration are talking about 9/11? Yes? The reason that we are all in agreement with that is because none of us have read the passages for ourselves in a careful and systematic fashion, because if we had done that, if you had taken the time after listening the many presentations on these passages and had read those passages carefully for yourself, you would know that they are not dealing with 9/11. I don't know if that comes as a surprise to you. If it does than it should come as a shock to you because this is a fairly large congregation and nearly everyone if not everyone, some people have been in this movement for a number of years and some of fairly new, are all surprised by the

fact that the two key passages that we use to talk about 9/11 and the events that occurred around 9/11 are not actually what Ellen White is talking about. So, if you are not sure whether or not the studies, we are doing this week, have any relevance to the message, hopefully you might reconsider your thoughts. Because each of us have approached these passages in the wrong way. We have made a mistake either on the structure or the words. We will see during the week that in fact what Ellen white is talking about, if you bear with me, I want to try to show you how we go about our defending our understanding of 9/11 because unfortunately or fortunately depending on how you see it, the defending of 9/11 is not as straight forward as people think. It is not as simple as going to these passages and seeing buildings in New York being destroyed and putting together the fact that Rev 18 was fulfilled then and saying Voila. This is 9/11. It is not that simple. But a lot of us think that it is. The reason that we think that it is, is because we don't know how parables work and we don't know how to employ them in our studies and also, we don't read carefully. We have a bad habit of breaking these two rules (Points to rule 4 and 5 on board of William Millers Rules). If you break one, then you break them all by the way. I only mention these two because they are easy to deal with. Rule 1 consider every word. Rule 5 and let the passage define itself. We don't allow that to happen. If you don't...If you take a paragraph out of context without seeing what its surrounding passages are saying, it's either easy to make a mistake or easy to be deceived. So, I am sorry if I shocked anyone, especially if you have been in the movement a long time, and I say something like this in a way that is not slow and gentle. But the reason why I mention it that way is to show those people that are skeptical about the necessity of detailed personal detailed study that I think they are mistaken, that I think we need to study for ourselves. And everyone says that. The problem is that most people have no idea how to study. It's not that we don't have the skill, it is that we don't have the mindset. We don't even think that we are not studying carefully. Hopefully I got your attention.

We looked at the word parable in the New Testament. I want to introduce to us, if you are new, I want to remind us if we are in this movement for a length of time, of a rule that we use often. Some people give it names. I am going to call it **the rule of first mention**. What that means is if you want to understand a word, you look at the first time you see it used in the scriptures or in the body of work

of the author. When it is first used you see it's context and that helps you to have an anchor, an understanding of how you can use that work throughout the body of work of this author. We work with the bible. God is the author. We are going to see, I am giving an example now, take a word and see where it is first used in the scriptures, see how it is used, and it will define what the word means. Now I have not forgotten that we said we were going to look at Christ object lessons and we are going to, I was going to look at the first, but I wanted to make these comments because of the feedback that I have had. Some people don't see the relevance of what I am trying to tell you. So, we are still going to go through Christ object lesson, but we are going to look at it later. So, we are going to look at the law or the rule of first mention. I don't know if you have a computer or a phone, if you do, I am not sure if this works well in the French, if you type in the word 'parable' and look at its first usage. In the English the word parable or parables, singular or plural, comes up 66 times in the Bible. In English the first mention of this word is in Numbers. So, we will work with the English. The first mention is in Numbers 23:7. Before we turn there does everyone know what this chapter is about? This is a famous chapter. This is the story of Balaam. I think everyone has heard of Balaam. He used to be a true prophet but then he went into apostasy and then he became a false prophet. So, the story begins in chapter 22, but we are not going to read chapter 22. Israel have come to the end of their 40 years of wilderness wondering. They are headed to the promise land. On their way they are going to have to pass through the land of Moab. They are on the borders of Moab. The Moabites are afraid. They have not done anything to the Moabites, and they don't intend to. In fact, they asked permission just to pass through the land. The reason that they give for not doing them any harm is because they are relatives. The Amorites have already been dealt with. The Moabites do not believe that the Israelites will not harm them. They go to Balaam and ask him to come and put a curse upon Israel. So, everyone knows that background of that story.

When we come to Numbers 23 we will read verse 1.

23:1 And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen and seven rams.

So, just before this Balak the king asked Balaam to curse Israel, he does some sacrifices, and they go to a high place where they can see all of Israel. Now what happens is that Balaam is going to try to bring a curse upon God's people. Verse 4 God meets Balaam, and they have a conversation.

23:4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram.

Who is speaking in verse 4? Is it God or Balaam? We all agreed it's Balaam. If you are reading it and you are not sure, you need to spend some time and read carefully and see the context. As God comes to see Balaam, Balaam does all the talking. Verse 5 after Balaam has spoken to God his own words, now God puts words in his mouth. So, not only can you see contextually that Balaam is speaking in verse 4 just from the grammar, when you see the relationship between verse 4 and 5 it's all Balaam speaking. First, he speaks his own words and then in verse 5 he speaks God's words.

23:5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

Verse 6 he returns onto the king.

23:6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

Verse 7 we will read.

23:7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, [saying], Come, curse me Jacob, and come, defy Israel.

So, verse 7 is a story of what Balak says to Balaam. And if you read down to verse 17 you will see this is Balaam's parable of Israel. So, we have Numbers 23:7 and this is the first Parable. If you drop down to verse 18 because the last few verses before 18, the conversation between Balaam and Balak is things are not going right, have another go. So, they set everything up again and then you have verse 18.

23:18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

So, we see that this is the second time he speaks. He takes up his parable again and as you read from 19 onwards, he explains the parable, he speaks about it. Let's read verse 25.

23:25 And Balak said unto Balaam, neither curse them at all, nor bless them at all.

You see he is beginning to get frustrated. At 26 Balaam says I can only speak what God tells me to. Balak tries again. Verse 27 he takes him to a different place and the story continues. And we come to chapter 24:3.

24:3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

Again, he is going to give his story, his little parable. Then we are going to drop down to verse 15.

24:15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

FIRST MENTION IN THE BIBLE OF THE WORD PARABLE

1st Numbers 23:7

2nd Numbers 23:18

3rd Numbers 24:3

4th Numbers 24:15 24:17 famous vs.

So, this is his 4th parable that he has given. I don't know if you have small little headings in your bible but in some bibles, it is called an oracle. It will tell you that this is the final one. He has four parables or four oracles. Verse 15 is the final one. If we have time this week, I will show you that the number 4 has a symbol in bible prophecy. **The number 4 is a symbol of progressive destruction.** I don't know how many of us are familiar with that. I am not proving that I am just stating it as a fact. If that is the case that the number 4 is a symbol of progressive destruction, not only progressive but also complete. So, it is progressive destruction and also total destruction. If that is the case, then these four parables what are they dealing with? What subject? The progressive and complete destruction. Now Balak wants Balaam to make a statement, give an oracle that will do what? To

curse or destroy who? Israel. So, the purpose of these parables is to destroy Israel. Who is commissioning the work? Balak, the Moabite. So, if we compare and contrast these two nations, Israel and Moab, the purpose of the parables is to do what? To curse or to destroy Israel. So, we have Israel, and we are comparing them to Moab. These are supposed to be destroyed or cursed (Israel is). But what did Balaam do instead? In these four statements? He blessed them. Moab, what did he seek for his nation? He wanted to be blessed. How would he be blessed? By his enemies being destroyed. So, Moab wants these to be his blessing. What do they end up being? They end up being his destruction. So, we can see these are opposites, juxtaposition. As you compare and contrast these two nations you can see how they are juxtaposed. But there is more that we can get from this. In this last Oracle we read verse 15 but what is the famous passage? If you go through all of these four oracles or parables, which is the most famous statement? Is everyone familiar with the work of Balaam? Does anyone know the famous verse? It is in the fourth parable in verse 17. Verse 17 is the famous verse. When we read it you will all be familiar with it.

Number 4 = Total Destruction, Progressive

C H I A S M

I = M

Curse blessed

Blessed cursed

24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

What is it dealing with? The last part of the verse. Smite the corners of Moab. Are we correct? 4 parables. 4 is a progressive destruction. Instead of cursing Israel they are blessed. Instead of blessing Moab they are cursed. This curse is being prophesied as a progressive destruction and it happens in the fourth oracle. You can imagine Balak is not happy. They part ways and they leave. We won't go into the whole of the story but eventually the both of them die. We are in verse 17. Verse 17 is the premier verse of the parable. Now I want to ask you. Balaam is saying this. I shall see him but not now, I shall behold him but not nigh. I don't

know if we can see it in this passage, but this is a repeat and enlarge. When we start talking about a repeat and enlarge, it is nothing more than a parable in disguise. If you have ever heard the term **repeat and enlarge, this is just another form of parables**. One phrase is going to be used to explain another phrase. They explain one another. We are going to use rule number 5. The Bible is going to be its own expositor. The word "Now" means what? I am hearing different answers which means we are not following the rules. We said that the bible has to define itself and what you are doing is you are telling me what you think the words now means. I will read it again to you. I shall see him, but not now. I am going to carry on reading. I shall behold him, but not nigh. So, now means what? Nigh. So, we can see the bible has defined itself. We have the same answer. We have a repeat and enlarge. You tell me what this word means? What does 'see' mean? Behold. So, we can see how repeat and enlarge works. I am going to say that the first mention of the word parable are these four mentions. I am not going to just pick on this one passage. I want to see how the word is used contextually. It is used all the way through these four verses in exactly the same way. This is the first mention of the word parable in the scriptures and the premier passage already begins by using parables or what we would call repeat and enlarge. I shall see him = I shall behold him, But not now = but not nigh. There shall come a star our of Jacob, we are going to see another repeat and enlarge. Jacob = Israel. We all see. We know Jacob was Israel from the story, but we can take it from the verse. It says Jacob and Israel. Are we ok with that? Star = Scepter. Good so we can see repeat and enlarge which is parable. He shall smite the corners of Moab. So, Moab = Seth. The children of Seth. We will include the children. The Corners = All. So, can we see there is a third repeat and enlarge? The first-time parables are being used in the scripture, the premier verse of all of these four oracles has three in built parables or what we would normally call repeat and enlargements. I will see this person, but I won't see him yet. A start will come that is like a scepter who will destroy everything. Everything is Moab and the children of Seth.

We could continue to read to see how extensive this destruction is but I want to read verse 19.

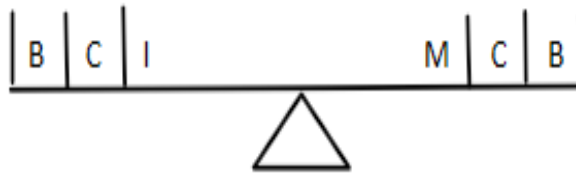
24:19 Out of Jacob shall come he that shall have dominion and shall destroy him that remaineth of the city.

So, you can see it is a continuation of verse 17. Now if I were to say to you. In the future this island was going to be destroyed, what would you call that? You would call it a prophecy, wouldn't you? If I make a prediction? I say in the future, soon, there is going to be a Sunday Law. It is going to affect every single one of us. I am making a prediction about the future. It's a prophecy. Now, this star, this scepter, verse 19, this person that destroys and has dominion, is he here today? No. What does it say in verse 17? Not Now. If it is not now when it is going to be? In the future. How does Balaam know what is going to happen in the future? He is making a prediction. A prediction is a prophecy. But in verse 15 what did he say? He took up his parable. Is this a parable that he is giving? No. What is this that he is giving? It is a prophecy. We haven't even discussed who the prophecy is about, but Balaam is predicting using this Chiasm, hopefully we can see it's a chiasm because there is this balancing, the destruction of not Israel, but Moab. When is Moab going to be destroyed? Right now? No not now. Not nigh. In the future. It's in the future. Balaam is making a prediction; this is a prophecy. My question is. When we start thinking about parables and we see the first mention of parables in the scripture, what is the definition of parables? Not compare or contrast or juxtaposition, not Chiasms or alpha and omega, not Jesus and repeat and enlarge. What is the primary definition of parable? We could go into verse 15 and we can read, he took up his...prophecy. So, this **parable is a prophecy**. So, the primary definition of parable using the rule or law of first mention, is that parables are prophecies. What did we say at the very first presentation? We need to become familiar with not looking at parables at a moral level but a prophetic level. Hopefully I have convinced you why we do that now. No just a statement about 1919. You can see it from the very structure of the verses. If you are still not convinced, I am going to read a passage to you. This is taken from Desire of Ages page 60.

“The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and

philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince." {DA 60.1}

So, it talks about the prophecy of Balaam. It doesn't say his parable. What verse is she quoting? Numbers 24:17. We can see how Ellen White is using this passage to show you that the first usage of parables have been defined as prophesies. We have showed you through scripture. It is easy to see. I gave you a spirit of prophecy quote. Hopefully we can all agree now that parables are prophetic stories. **This means that each of us who are students of prophecy are really students of parables.** You remember this little picture work here. We called this a Chiasm. I want to show you this in a pictorial fashion.



Sometimes I would illustrate a story using a balance scale like this. We are all familiar with this kind of balance? Yes. Another way to show this, I don't know what you call this, it is a toy or game for children. In England we call it a see saw. What two children sit on. On this side we will put Israel, to balance this what goes on the other side? Moab. Now Israel was supposed to be cursed. So, they were supposed to receive a curse. What does that mean? Moab is going to receive the curse. Israel is going to end up receiving the blessing and Moab is the one that desired the blessing. So, this is what they desire, and this is what they get. I want us to see this balance. This is a pictorial explanation of what a chiasm is. This is important because what would happen if we did this? (Erases blessing from Moab's side) It wouldn't balance. What I want us to see is in the story what does

Moab ask for? What does he say to do? He says curse Israel. If he wants to curse Israel, what is the opposite of curse? Bless. If you curse these people, who do you bless? Moab gets blessed. So, you can see there is balance at the moment. But the passage ends by saying that Moab is going to be cursed. Did it say anywhere the Israel was going to be blessed? Not really. But we know it has to be because you have to balance this curse with a blessing. What I want us to see is that if we start thinking about chiasms you can start filling in missing information. Even if it isn't in the verse. Even if you can't find the word that says bless Israel. I know it does in these passages. It says how can I curse whom God has blessed. But even in a specific verse if it is not mentioned you can add the information to maintain the balance. This is what I mean by structures or patterns. What we should be able to begin to do is if out of any of these six pieces of information, if one of them is missing and you have the other five, you can find the sixth piece of information using this concept of Chiasm and compare and contrast. Let me summarize. We have seen the rule of first mention. I have shown how this word parable, who's first mention is in Numbers 23 and 24, but in these passages is being used as a prophecy. We have the definition here. In the premier verse of these 4 oracles or 4 prophecies, in fact it is not 4 prophecies it is one, singular. How do we know? Because it is one prophecy given in 4 steps. Why 4? Because it is dealing with the progressive destruction of a nation. What about if it was 3? What would we have said then? Progressive restoration. It never could have been 3 prophecies. It had to be four. It is asking for a progressive destruction of Israel. God is going to turn the curse into a blessing. Therefore, it is forced to be a curse upon Moab rather than the curse that he was seeking. In the passage that deals with this, it deals with repeat and enlarge that occurs three times in one verse. That is a lot of repeat and enlargements in one verse. Tomorrow I want us to just continue and finish this little story off. If I can give you a little bit of homework, go back and read page 60 of Desire of Ages Because I want us to come back to that. All I want to remind us of is this. If we just read back from page 60, the subject of the paragraph are whom? Can we see? We will read the first 3 words of the paragraph.

The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem.

So, who is this dealing with? The Wise men. We all know who that is. It's the Magi. Why is the word used that they are the Wise men? Who are the wise people in Bible prophecy? The people who understand are those who are wise. So, I want to suggest that it is the people of this movement, us, who are being described in these passages. Because we are supposed to be the wise. There are some people who are foolish if you go to Matthew 25:1-13, five wise and five foolish. So, these are the wise men with 3 gifts and the reason they are wise is they are going to understand something. I want us to see that these are a symbol because they are a parable of us or God's people at the end of the world. Just from the symbol of wise. If we can see that and once you have read the passage, you are going to see that these wise men, what is the definition of being wise? Those who understand. What are they going to understand? You don't need to guess because we just read it. Number 24:17. They understand that. That means we need to understand that. If we or you don't understand it means you are what? Foolish. Foolish is a dangerous way to be. We won't say foolish we will use a milder word wicked. But, by tomorrow we are all going to understand so it is ok. But seriously I want us to see how parables and their first mention in the scriptures ties back to the understanding that the wise virgins have at the end of the world. So, if you want to be part of this movement and be successful in this movement which means be wise, then you need to understand parables and only in a few classes look at the depth that parables are. How invasive they are in the study of Scripture. They are everywhere.

Martinique, April 2019, # 4 The Parable part 4 Numbers 24:17

FIRST MENTION IN THE BIBLE OF THE WORD PARABLE

1st Numbers 23:7

2nd Numbers 23:18

3rd Numbers 24:3

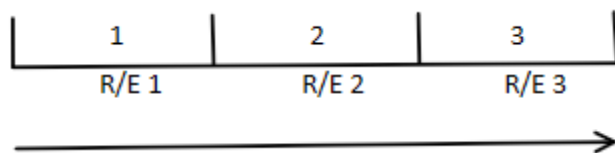
4th Numbers 24:15 24:17 famous vs.

When we consider the rule of first mention and take the word “parable”, we see that this word was first used in these Bible Scriptures – Num. 23:7, 18; Num. 24:3, 15. The word parable is first seen in the story of Balaam and Balak. It is used four times, and number four is a symbol of progressive destruction. By the time you get to the fourth and last phase, it becomes a total destruction. When you go to Num. 24:17 and 18, you see that total destruction being portrayed. There are numbers of patterns and structures that we see. One of the ones that is important for us to understand is throughout these two chapters is that the purpose of Moab is that it wants to curse Israel. So, what the Bible is indicating to us is that it’s comparing these two nations. So, we see a comparison between the two nations. To curse Israel, is to bless Moab. But what we see actually happens is that Israel is blessed, and Moab is cursed. So, we get this balance of the two nations, and we see the effects or the consequences on these two nations. We need to see this concept of this balancing. The reason we want to see this is because sometimes a piece of information is not seen in the Scriptures. We have six pieces of information. If you only had five, you know that the structure is out of balance, and therefore, you can find information, even if it’s not in the words itself. This is the hidden information that can be seen in the structure itself. We

saw that in Num. 24:17, we see this repeat and enlarge, or this parable technique used three times repeatedly in the verse. Let's read the verse to see this.

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

What we are seeing in this verse is another important principle that needs to be observed. The concept of repeat and enlarge has already been mentioned. What needs to be seen further is that in the verse itself, there is a line of progression. How many R/E do we have?



LINE of PROGRESSION

There are three. The verse is broken into three sections, and as you go through those three sections, it is a line of progression. It is a line of progression in three steps. And each step is a R/E. It is combining two concepts. In our movement, many of us don't observe these two elements, the concept of progression and the concept of R/E. This is a nice verse to see these two concepts, a good approach to the Scripture. Now, this line of progression, is a line of sequence, and it's an ordered sequence. Number one – Someone is about to come. "I shall see him but not now". Number two – It's going to tell you from where this person comes from and how he functions. He's going to come from **Jacob or Israel**. When he comes, it's going to tell you what kind of a person he is. How do we know what kind of a person he is? He is going to be carrying a **scepter**. This scepter is a rod or a staff, and we can imagine what this staff is going to be used for. So, the person is going to come in the future, he's going to have a staff or a rod, and in the third stage, what is he going to do? He is going to destroy. If you were to look at the word **scepter, it is a Hebrew word, H7626, it means a branch, or a stick, and its purpose is for punishing**. So, the three steps –

- 1) a person will rise up, not yet but in the future.
- 2) when he comes, he is going to come from Israel.
- 3) his purpose will be to punish, to punish Moab.

So, we can see the three progressive steps. Combining these three progressive steps, is this R/E.

"I shall see him, but not now: I shall behold him, but not nigh.

What we can do with this verse, we can split it into three parts. We can call it parts A, B, and C, or we can call it one, two, and three. So, part A is in how many parts? Two parts – "now" and "nigh".

A NOW, NIGH

B JACOB, ISRAEL

C MOAB, SETH

Part B is also in two parts – "Jacob" and "Israel". Part C is also in two parts – "Moab" and "Sheth".

So, what we can do is to take this verse in three parts, A, B, C, and then we can take all the part ones and put them together in sequence. If we do that, we have half of the verse, and the other half it's missing. The other half that is missing is still A, B, C, and it would line up underneath the first A, B, C, but this would be the second part of A, B, and C. A1 is "not now" and A2 is "not nigh". B1 is "star and Jacob" and B2 is "scepter and Israel" and C1 is "Moab" and C2 is "Sheth".

_____a1
 _____b1_____c1___geography__Land_

 _____a2_____b2_____c2___peopl
 e__2 gen.____

Not now
Moab

Jacob, Star

Not nigh
Seth

Israel, Scepter

So, all the twos would line up underneath all the ones. We can see that the verse is being repeated. So, we have R/E in each section, but we can take each section and tie it into a line of progression, and we have a proper and classic R/E whilst we have a line of progression. So, we have a R/E and a line of progression. This simple and famous verse has a lot of structure connected to it. This is important to see because everything that is taught in this movement, i.e., line upon line, Isa 28:10, 13, we didn't make things up and create them out of thin air. You can see them in many places in the Scriptures. This verse is a parable. It's not a parable like we might think, but it is a parable. When you have something that is R/E, that is by definition a parable. When you bring two things together, they help to explain one another.

Let's observe few more things. This has to do more with the words themselves. We're still in verse 17. It says, "to smite the corners of Moab." What does "corners" mean? If you go back to the Hebrew, it's 6285. It can mean a number of different things. It can mean the mouth in a figurative sense, or it can mean a direction or extremity. It would mean the edges or the sides.



MOAB (not
the real map)

If you have a bed, and you're making it, we have elastic bed sheets around the edges. This might be called a fitted sheet. What do you do with that sheet? You get one corner, and you hook it to the one corner of the mattress, and then you start stretching the four corners. So, the idea is that we stretch the sheet to the four corners, and we hook them over. So, that concept of the fitted sheet is the same concept that is being brought to view here. This punishment or destruction is going to the corners. So then, instead of this not being a mattress but a map of Moab, now the smiting or the attack, and what are you going to smite with? With

the scepter. When you smite with the scepter, which part of the Moab is going to be attacked? Is it just the capitol? No. It's going to go to all the corners; all the land of the Moab; to the borders. It will be totally destroyed. The corners of Moab is C1. The symbol that is being brought here was illustrated first by using the mattress and then the map. C1 is geography. The symbol is the model of geography. The verse is talking about the land of Moab. C2, however, is not geography even though it means the same thing. Who is being killed here? The children. Why is it saying that for? Who could you kill? If it mentions children? Who are the other people you can kill? The parents, of course. If it had said the parents, which is the living generation, you might ask yourself, is that everyone that's going to be killed? So, when it says children, by default, who else is going to be killed? The parents. The concept that is geographically portrayed here at C1, meaning to the borders, in C2, the idea is to annihilate the entire population. So, in C2, the model is people, relationship. In C1, we have the land. In C2, we have the people. The land and the people will be decimated. This is the R/E. In some verses, when they are talking about land, they could be talking about the people.

Rev. 7:1 – “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.” Rev. 7:2 – “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.” Both verses one and two have the words “earth and sea.” Verse 3 – “Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” This verse also have “earth, sea, and trees.”

In the beginning of the verse what do we see? Corners. At the bottom of the verse says don't hurt the trees or the seas. If you see vs. 2, look at the last part. Vs. 1 says earth and seas, vs. 2 says earth and seas. Vs. 3 earth, seas, trees. There is R/E technique being used here. These verses in Rev. show that the geographical model can be used to represent people. This is not talking about people who chopped down forests are going to be punished by God. Today, there is a movement and world-wide understanding of the need about protecting the earth. They are called environmentalist. This is not just the secular world. What other major religious power is getting involved in this movement? The Catholic Church. They are concerned about taking care about the environment. This issue about

Bible symbology when it uses the Land or geography, as a symbol of people now is become a subject of Bible prophecy. Because we have clear evidence that the world is using this environmental agenda to bring the people of this earth to a point of decision. And each of us can begin to see how this concept can be used to bring in the day of environment rest or Family Day. So, this concept of reading verses like this in a literal fashion, isn't just a theological discussion now, it becomes a subject of how to understand end times prophecy. These verses in Rev. are not talking about protecting the environment, and the people who are going to chop down the forest are going to be punished by God. These Bible verses are prophecies declaring that the people and their land are going to be punished. The world is bringing this environmental agenda to the people of the earth to a point of decision.

Returning to our verse of study, C1 is land and C2 is people. The people are going to be destroyed. Not just partially, but to the very end. How many generations do we see? It doesn't mention parents anywhere. It only mentions children. But we know that if children are going to be killed, they have had to kill the parents first. So, there are two generations. I'll give you another example.

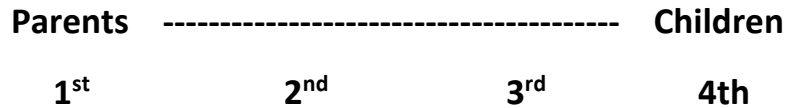
[Mat. 23:29, 30 – “Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.”](#)

Who are mentioned in these verses? “Our fathers.”

[Verse 31 – “Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.”](#)

So, in these verses, we have the fathers and the children; two generations. The concept of the two generations, the fathers and their children, in other verses, it's not just the two generations but four generations. In Mat. 23, it says parents and children. It says the same thing as Num. 24:17. Even though it doesn't mention the parents, they are there. If you go to the story of Joel, he talks about four generations. If you go to Lev. 26, it also talks about four generations. So, when we talk about two, it can either mean two generations, the parents and the children, or it can mean that the parents are the first and the children are actually the fourth. So, when the Bible speaks about the children, it can be referring to the

children in the fourth generation, skipping the second and the third. The Bible goes either way. It will skip the intermedial steps. Ex. 20, Leviticus, Joel, Matthew; sometimes is 4 sometimes is 2. Depending on the point that's want to be brought.



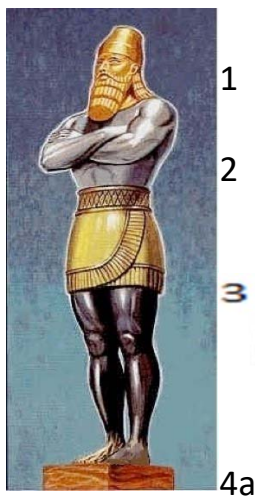
In Mat. what Jesus wants us to recognize is that the people there at the fourth generation, are doing the exactly the same sin as their fathers did. So, the fourth generation is the same as the first. We read in the verse that they commit the same crime. What are the Pharisees and the Scribes about to do? Kill Jesus. Their fathers had killed the prophets.

When we use the rule of the first mention, which rule is that of William Miller? Rule number 5. The Bible defines what the parable is. The Bible, the context is defining what the word parable means. Rule number five says that the Bible shall be its own expositor or explainer. If this rule is going to be used properly, what should not be done is to look up the word parable, H 4912, what we mustn't do to try to understand what the word means is to look up its Hebrew meaning. That is a big NO. Why not? Because it's a definition from Strong's who is a man. This is a man's dictionary. Strong's is good and important, but if you're looking at the first mention, you don't go to another language. You stay in the language that you are reading. You see how that word, parable, how it's being used in its language, because all of these verses are the same language. So, this is a study of God's word in its native language. What you have to have faith in is that what you are reading is a good translation. If you believe your Bible to be reliable, you have faith in it, then the Bible verses will help to explain contextually what the word means. The Bible itself will define what the word means, using the context. People try to use the rule of first mention in incorrect ways. It is not to say that we shouldn't use the Strong's. But if we are going to study the rule of the first mention, we need to remain in the language of the study. We can't jump languages. I'll give another example of the rule of first mention.

Dan 2 – The story is about a statue in 4 parts: head, body, thighs, legs, and feet. The fourth kingdom is in two parts. Part A is when the kingdom has integrity. Part B is when the kingdom no longer has integrity but is a divided kingdom. Legs of iron, 4A, and the feet and toes of iron and clay, 4B. In Dan 2, is the introduction,

starting chapter of a serious prophetic Bible study, that is using the R/E technique. The first model, the first parts which we just labeled as the 1a, the first way to describe this kingdom, is through what means? What is the model that is being used? **Body parts**. Head, body, thighs, legs, feet. What is the second, or the enlargement, or the repeat? **Materials**. So, it's not just the head. It's gold, silver, brass, iron, iron and clay. This is R/E. Because we don't approach our Bible studies looking for parables, we don't recognize these techniques, R/E, we don't notice the significance of the R/E that is presented. Not only is the statue a parable, because this is natural, describing something that is spiritual, but the natural itself is going to be repeated. It repeats and repeats over itself.

The statue is a kingdom. Is the kingdom good or bad? Bad. Satan's kingdom. If you have the kingdom of Satan, then what must you have. You must have a kingdom of God. Kingdom of God or heaven. What is the kingdom of heaven being portrayed as in this chapter? A stone? Dan 2:44, 45. You can show that by the study of the word, that the stone represents the kingdom of heaven. But the kingdom of heaven is not the stone. What stands on the opposing side of the statue? The mountain.



4b

So, on the earth, you have the mountain as the kingdom of heaven and the statue as the kingdom of Satan. Out of this mountain, comes the stone. If we're going to compare and contrast. We're comparing two kingdoms, one good and one bad. The kingdom of heaven is on earth just as the kingdom of Satan is on earth. If you have the mountain, and the stone comes out of it, what needs to happen to the statue? Does the chapter mention anything coming out of the statue? No. but you know that by using a chiastic structure, you need to create balance. So, there is information somewhere in the chapter of what comes out of the statue even though there is not a verse that specifically mentions it that must be the equivalent of the stone. Therefore, if something comes out of the mountain, something must come out of the statue. By the nature of the parable, and to create equilibrium between the kingdom of heaven, and the kingdom of Satan, something has to come out of the statue. If we had studied properly, and not had separated prophecy and morality, when we start to deal with parables, we would not have confined them to morality only. We would have seen that they can be used to understand prophecy. Just this illustration between the mountain and the statue would have shown us that what the normal understanding of what Dan 2 teaches. If you go to any evangelistic meeting run by our church, they will tell you that this stone is Christ. Everyone teaches that the stone is Christ. If you believe that then what is the statue? If we believe that the stone coming out of the mountain is Jesus, then are we going to believe that Satan is also going to come out of the statue? No. No one would teach such idiocy. We need to understand that the book of Dan. and the book of Rev. are the same book. One is like the hand the other like the glove. How many books are there in the Bible? 66. How many books in the N.T.? 27. What is the last book in the N.T.? Rev. Is the last book in the O.T. Dan.? No. Do you know that the books in the O.T. are not in order? The N.T. books are not in order either. How many books in the O.T.? 39. There are 39 books in the O.T. and 27 in the N.T. What book number is Dan.? 27. EGW says that these two books are one and the same. Dan. and Rev. are R/E. Alpha and Omega. So, if you want to find a story of the statue, you can go to the book of Rev. We know that the kingdom of Satan is here on earth. Therefore, the kingdom of heaven is also on earth. What's going to come out of the kingdom of Satan on earth? If we go to the book of Rev. 14 and 18:4, there is a cry that is made that says, "come out of her my people." What kingdom is the statue? Babylon. What kingdom is the feet? Rev. 17:5. Mystery Babylon. So, if it's Babylon from the head to the toes, then the statue must be Babylon all the

way through. This is the statue of Babylon. The statue of Dan. 3 teaches us that. Nebuchadnezzar made sure that it's uniformly gold all the way through. This is R/E of Chapter 2. In Rev. 18, what comes out of Babylon? "My people." If there's God's people coming out of the statue, what must the stone be? God's people. It has to be. We went to the book of Rev., but we could've gone to Dan 11:41. The words might not say coming out, but they are escaping. This is Edom, Moab, and Ammon. We need to find in Dan 2 this imagery of people coming out. Where would we find this information? Verse 35. The word we want to pick up is "threshing floor." The word before it is "summer." What happens in summer? According to Mat. 24? It's the harvest. So, this is harvest time. The image of Dan 2 is not just mountains and statutes. It is now being spoken in the concept of the harvest. If we think about the harvest, you have a field. You have plants growing in the field. You cut the plants. You got the heads, and you got the stalks. You separate the heads from the stalks. You go away from the field, and you go to the threshing floor. That head, if you look closely, it's formed by little berries. If you take one apart, you have the inner body, and there is the outer shell which is indigestible. The outer shell protects it during the growth period. It is not edible. What do you have to do? You have to separate them. How? The Bible says that you use a threshing instrument. So, you take the berries, you put them on the floor, you get your threshing instrument, and you beat the berries. When you beat them, you separate them.

Verse 35 – "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The purpose of the threshing-floor is to beat the berries in order to separate it from the chaff. Normally, the berries are placed on a sheet or some kind of a whicker mat where it is beaten. Then the sheet or the mat is flicked into the air where the heavier berries fall back into the container whereas the chaff which is much lighter is carried away by the wind. So, if we put this parable between the mountain and the statue together, the stone that is cut out from the mountain, God's people, becomes a threshing instrument, beats the statue down, and some good things come out of the statue. What good things come out of the statue? God's people: Edom, Moab, and Ammon. And the rest of the chaff, Satan's people, is blown away. The chaff is the rest of the statue. Thus, we can see that something good comes out of the kingdom of the statue as well as something good coming out of the mountain. We have to compare and contrast. This helps

us to clearly understand what Dan. 2 is teaching us. When the good and the bad are separate, both, from the kingdom of heaven and the kingdom of Satan, if the stone that was cut out from the mountain is the good, then what must the mountain become? Bad. In both kingdoms, there is a separation. In the statue, as you cannot see the berries but only the chaff, the stone from the mountain helps the berries to become visible. Similarly, as you cannot see the bad in the mountain but only the stone, the chaff of the statute helps the lost in the mountain to become visible. Therefore, we know that there will be a group of people that will be cut out of the mountain as well as a group of people that will be cut out of the statue.

In summary, when we use the rule of the first mention, we need to make sure that we stay in the same language. When we look at Num. 24:17, it's a really nice verse that teaches us how R/E works. It works three times in one verse. We saw that in that verse, there are three segments, and each segment has two parts: A1, A2, B1, B2, C1, and C2. So, you have six parts. A1 – A Person is coming; B1 – He has got a stick; C1 – And he is going to punish. Number 1 is a symbol of geography. Number 2 is a symbol of people: R/E. We went to Rev. 7: The earth, the trees, the seas. They must not be understood literally. God is not going to come and punish the people who destroy the environment. This is a serious issue. They are symbols of people. We saw that there are two generations. Sometimes the two generations are portrayed as four generations. Then, we looked at Dan. 2. We saw R/E in the statue. We saw compare and contrast between the statue and the mountain: Kingdom of God, and the kingdom of Satan. The two images were balanced. If something is cut out of the mountain, then something must be cut out of the statue. This is not Rev. 14 where Christ is coming out of heaven (pointing to the mountain of Dan 2.). The statue is not Satan coming out of the kingdoms of this world. It's God's people that are coming out of the statue and the mountain. The image of Dan. 2 is the wheat which is good. So, if God's people are coming out of Satan's kingdom, then whatever is left over is chaff or bad. Then the stone, rather than being a symbol of Christ, is a symbol of His people, the Church Triumphant, God's people.. Therefore, whatever is left is chaff or bad. Once the stone is separated from the mountain, the mountain is no longer a subject of this chapter. When you compare and contrast, it will show you that what's left in the mountain is bad. So, we went to the story of Balaam, to Daniel 2 and we see how we can use R/E to investigate familiar passages of Scripture to see things that we didn't see before. Amen.

Martinique April 2019, # 5, Progression & Line upon line

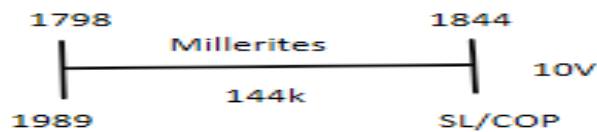
It seemed, in discussing with certain people, that not everybody understands what I'm doing. This concept, this tension, between 'Progression' and 'Repeat and Enlarge' (or 'Line Upon Line') is something that we need to understand. And what many of us have done is ignore one and then try to rely upon the other to do a work for us that it's not able to do. What happens consistently in my experience is that people misread and misapply the Spirit of Prophecy. I want to paraphrase a Spirit of Prophecy quote: 'The parable of the ten virgins has been fulfilled and will be fulfilled to the very letter'. Most of us have heard that quote before, and I want to sketch out what most people understand that passage to mean.



If this is the history of the Millerites, with Waymarks 1798 and 1844, the parable of the ten virgins has been fulfilled, and will be fulfilled to the very letter. So, if this is the history of the 144,000, with Waymarks 1989 and (depending on the point you are making) the Sunday Law or Close of Probation), and we say that the Ten Virgins has been fulfilled in the Millerite history and will be fulfilled in our history. Now if you're one of these people who have looked at this passage before (Review Herald August 19, 1890),

“I am often referred to the parable of the ten virgins...” “This parable has been and will be fulfilled to the very letter...” {RH, August 19, 1890 par. 3}

So, I have paraphrased it accurately. If you have come across that passage before or you have seen a presentation and the presenter has cut the line between the Millerite history and the 144,000 or in your personal studies you believe that that is what that passage is teaching, I am suggesting that a mistake has been made; and Ellen White is not teaching 'this'. 'This' is a 'Repeat and Enlarge;' it has all the characteristics of a parable. Line Upon Line, you get our 144,000 line and bring it underneath the Millerite line.



this is not

correct.

This is what we would normally do if this was the parable of the Ten Virgins. So, I have just taken the 144,000 line and brought it underneath the Millerite line, based upon this passage from RH, August 19, 1890 par. 3. So, if you have done this or you have been taught this, based upon this paragraph, I am saying you have misread the paragraph. I don't believe Ellen White is doing this. This is why we spent time in Numbers 24:17, so that you can become familiar with what 'Progression' and 'Repeat and Enlarge' looks like.

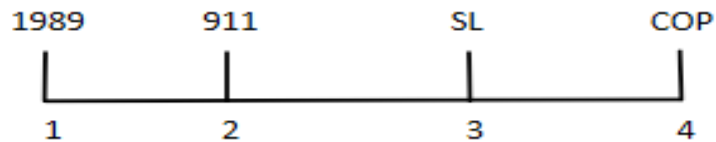
Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. If you don't understand the picture work for Numbers 24:17, if you don't understand how we got this verse and broke it into six parts, then what you are going to struggle with is how to grapple with 'Progression' and 'Line Upon Line.' So, I am going to change the phrase of 'Line Upon Line' with 'Typology,' 'Type' and 'Anti-type.' Line Upon Line is the same as Topology; these are synonymous terms.

You have seen how we have used all of these phrases for parables:

- **Compare & Contrast**
- **Juxtaposition**
- **Natural & Spiritual**
- **Chiasm: Mirror/Reflection**
- **Alpha & omega / Begin & End**
- **Jesus Lived as A Parable**
- **Repeat & Enlarge**
- **Prophecy**

So, what you would do is read a passage and check all the words (you have done 90% of the work), then you check if it is a parable. But you can't just think like sheep and shepherd, human and Christ, not like that. You can't think of a woman losing ten coins. It's not parables at that simplistic level. So, when I say parables, what I am thinking is that you have to think in terms of these phrases or words. So, you check a verse and say, "Is this a Compare and Contrast?" "Or is it Juxtaposition?" "Is it Natural and Spiritual?" Don't let this one trick you, because often it is Natural and Natural. If you see a Natural and Natural, is that a Parable? I am saying yes, because it is a two-step parable. I'll try and give an example of that [later]. "Is it a chiasm, which is a mirror or reflection?" "Is it Alpha and Omega?" "Is it Repeat and Enlarge?" So, you have to think in terms of these words or phrases; but I am just going to use the 'Cover' word, Parable. If I say Line Upon Line, it would be Typology. So, we have to think about these. Here is Typology or Line Upon Line but connected with that we have Progression. You are going to see Progression and Typology in tension one with another.

So, I am going to give you a simple rule. If I have a line (any line), on a line you can have no typology. If this is a line, on a line there is no typology. I will develop this thought. On this line there are not just two Waymarks, but there are four. I am going to call them four steps. Step number two is not a type of step number three. I called it steps, but we could call it Waymarks. You cannot have typology on a line.



No Typology

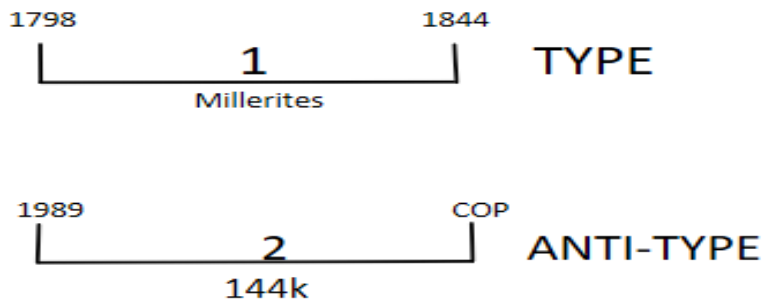
This line is the line of the 144K . The first Waymark is 1989, the second Waymark is 9/11, the third is Sunday Law, and the fourth is Close of Probation (Daniel 12:1). So, 9/11 cannot be a type of a Sunday Law. I hope you can understand that. This is a line of Progression. So, 9/11 is the second step that is going to lead you to the Sunday Law, which will be the third step that will lead you to the Close of Probation. So, if you think of a person walking, these are steppingstones, so you have to jump from one stone to the other. 9/11 is just the second step to get to the Close of Probation (CoP), it is not a Type of anything. Here is another line.



No Typology

It has four steps (four Waymarks), where the first Waymark is 1798, the second is 1844, the third is 1989, and the fourth is Close of Probation. We know that from 1798-1844 is the history of the Millerites, and from 1989-CoP is the history of the 144K. Is 1798 a 'Type' of 1989? No. So some people may say yes, but the way it is drawn, it has to be no. Because it is a singular line (a line of Progression); you cannot have Typology on a line. If the line is drawn this way (as a singular line), 1989 is not the 'Anti-type' of 1798. They cannot be the same Waymark, which in this case is the 'Time of the End.' 1798 is the 'Time of the End,' so 1989 cannot be the 'Time of the End.' We could call the 1989 Waymark something else; we could call it the beginning of the 144K. We can give it a name, whatever name you want to give it. But it cannot be the same name as the 1798 Waymark. This is 'Progression.' 1989 is the Waymark that identifies when the King of the North (KoN) and the King of the South (KoS) fight; the KoN rises to the ascendancy (rises to rule) in preparation for the 'Close of Probation.' You can call

it the Sunday Law if you prefer. So, 1989 in this story serves a different purpose than we would normally use it for.



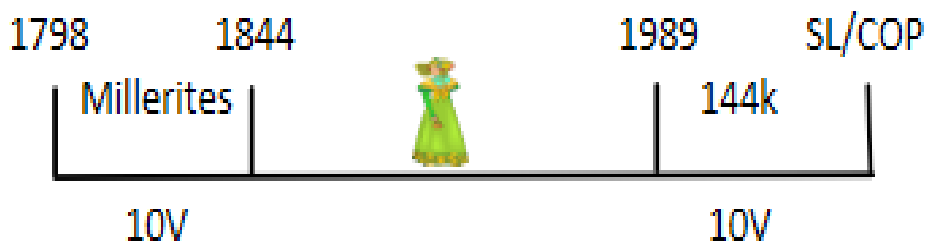
To have 'Typology' we need to have 'Line Upon Line.' To do that, we take this singular line and we cut it and when you cut it, now you have two lines, line number one and line number two. So, you take away all of the history between line number one and line number two now you have two lines. If you have two lines, line number one can be the 'Type' and line number two can be the 'Anti-type.' And now you can bring line number two underneath line number one; and what is 1989 now? 'Time of the End.' They line up; they become the same point. You need to become skilled to deal with the subject of 'Progression' and 'Typology;' because what we have done is we have the same line, but we break the line to create two separate histories. We need to always bear that in mind and be careful the way we explain what we are teaching. We can't say that 1989 is an 'Anti-type' of 1798 if they are on the same complete line. Coming back to the passage we read about the Parable of the Ten Virgins (RH, August 19, 1890 par. 3). When we read this passage, we turn it into this



and it is not correct to do so. There is absolutely no evidence in any of Ellen White's writings that she understands about 1989 or 9/11. We discussed that earlier in presentation three, which we have not finalized; it was the discussion on Life Sketches 411.5 and Testimonies to the Church volume 9, 12.1 and 13.7, regarding New York. Ellen White has this line; it begins in 1798 and has a Waymark for 1844 and she says the Parable of the Ten Virgins has been fulfilled. I want to read the rest or at least the next part of that paragraph. ["This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be](#)

present truth till the close of time.” We are going to leave the bit about the third angel. You remember when we had this structure and we had this history between the Millerite Line and the 144K Line; what we do is take our 144K Line and bring it underneath the Millerite Line. In the Millerite history the Parable of the Ten Virgins ‘has been’ fulfilled and in our 144K history it ‘will be’ fulfilled. That is how we do that, and I am saying it is wrong. This is part of reading carefully, and not cutting small phrases out of their context. The quote says, “and will continue to be present truth...” Present tense. So, from the time where the Ten Virgins came into history and began to be fulfilled, it was fulfilled and will continue to be present truth. This parable is being fulfilled; it ended IN 1844. The word fulfilled means “to end.” So, it ended IN 1844; but Ellen White says (present tense), it hasn’t reached its fulfilment yet; it is still being fulfilled. So, what she says, is that it has been and will be.

1 April 19,1844



2 Oct.22

End

ALPHA

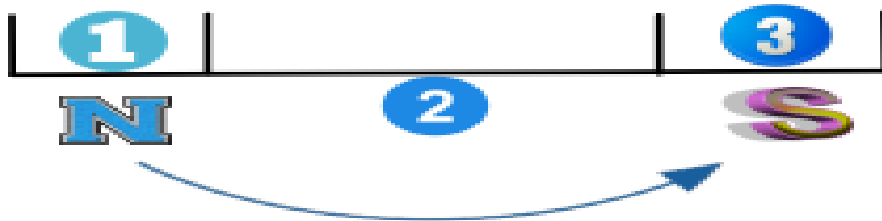
OMEGA

So, she is going to take the Parable of the Ten Virgins and she is going to put it on this big scale. Ellen White is here between the Millerite history and our 144K history, and we are here in the 144K history. So, in this history, the Parable of the Ten Virgins is being fulfilled. Now it is not my purpose to do Matthew 25 with you this week; but we all know that in the Parable of the Ten Virgins that there is a ‘Tarrying Time.’ Is everyone familiar with the ‘Tarrying Time?’ I’m sure many of us know when the ‘Tarrying Time’ was, at least in this version of the Millerite history; because you have been taught that. We normally show in the parable when they tarry is April 19, 1844; it is the ‘Tarrying Time’ Most people in the ‘Movement’ are familiar with that. But there is another ‘Tarrying Time’ that Ellen White speaks about; it is in Early Writings page 55. The ‘Tarrying Time’ that she is going to

mention in Early Writings is October 22, 1844, six months later. So, there are two 'Tarrying Times,' one and two. And the history that we are in would answer to the 'Midnight Cry.' Without going into the details of which Waymark it would be, it is our 144K history that the Virgins awake during. So, Ellen White is going to take this parable at two levels; and that is what this passage is teaching. We know that the one from 1798- 1844 is the Millerite history; and you saw that I erased the line between the Millerite history and the 144K history to create 'Typology' (Line Upon Line). Everybody ok with that? So, if we cut this line here after the Millerite history and before the 144K history, we have two separate lines, but Ellen White is not doing that. She is taking the one Millerite history, but then she is taking a second history, and this is the line of 'Progression' all the way through Adventism. So, what she is going to do for us is combine 'Typology' and 'Progression.' What we are required to do is see things, not through the words, but through structure, pattern, or parable. We need to look for structure.

What we can see here is that on the testimony of two ('Tarrying Time I and II) a thing is established, that the Parable of the Ten Virgins is the parable of Adventism. It was a parable at the beginning, and it's a parable all the way through. Based upon this structure, because the Millerite history is the Alpha, therefore the 144K history is the Omega. And if the Alpha and Omega are the same, what can we do using structure? Identify that at the end of the Parable of the Ten Virgins we are going to have the whole of the parable encompassed in that history. In the history of the 'Cry' we are going to have a repeat of that parable. This one here in blue, (1989) the third '10V', cannot be found in the passage from RH, August 19, 1890 par. 3, and we should not be teaching it that way. But most of you have been taught that it is to be understood that way (as 'Typology'). The second part of the phrase says, it will be fulfilled; will be is future tense. Because fulfilment means "end," because it says that the end is in the future, we have assumed that the commencement was where? Was also in the future; and the passage does not teach that. So, what we did, we had the end, and we had the commencement of the first 10 Virgins and then we assumed that because the end of the second 10 Virgins is in the future, that the commencement would be in the future. Here is Ellen White), and this is a guess on our part, not found in the passage. But I am saying that the passage is actually teaching that the commencement of the second 10 Virgins is way back at in the

beginning in the Millerite history, 1798. I am using Early Writings 55.1 to prove that the 'Tarrying Time' is in October, which means the parable must have already begun. What we are seeing is a real-life example of how we need to deal with 'Progression' and 'Typology' (Line Upon Line) and how we must be careful not to misread the Spirit of Prophecy. How our history is being created? It's not through the words; it is through the structure. So, this model is something that we need to use to understand our history. This is not the only time that Ellen White is going to talk about a history that happened in the past. The model that we use to describe that history (not the 10 Virgins, but other models) is expanded through a line of 'Progression,' sometimes lasting thousands of years. I'll draw that as kind of a template. We will have one, two, and upon the testimony of two, something is established and you will have three; and three is our history. So, you have the 'Natural' and the 'Spiritual,' 'Compare & Contrast,' 'Repeat & Enlarge,' but we have to do it carefully. We need to stop reading 'Typology' when Ellen White is actually writing 'Progression.' I appreciate that some of this material is not straight forward, especially to someone who is new.



Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

I want to come back to the Numbers 24:17 to make sure we are clear on what is being taught. The first part, part 'A,' says, "not now" but then it says, "not nigh." So that was 'A'. Then the second part says, we will go with "Jacob" and then "Israel;" so that's 'B.' Then for the third, we will go with "corners," and then it would be "children;" that's 'C.' We've got six parts: A1, A2, B1, B2, C1, and C2. So, all I did was **take the phrases from A1, B1, and C1 and then just read the story.**

Star Scepter

Not now / Not nigh | Jacob / Israel | Corners / Children

a1 a2 b1 b2 c1 c2

- 1) A1 B1 C1 not now, Jacob corners
- 2) A2 B2 C2 not nigh Israel children

I shall see him, but not now: there shall come a Star out of Jacob and shall smite the corners of Moab.

Then you have the same story given to you a second time, but now it is A2, B2, and C2. Here we have the twos. It is the same story given twice.

I shall behold him, but not nigh: a Sceptre shall rise out of Israel, and shall destroy all the children of Sheth.

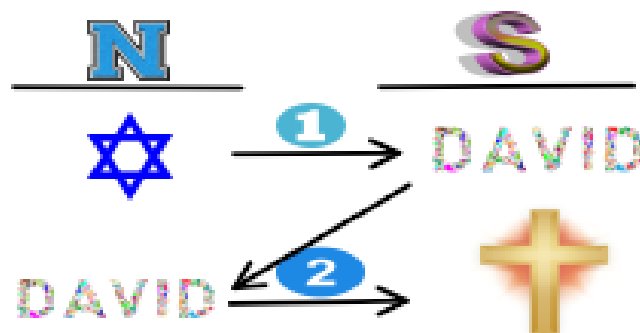
In a really beautiful way, in a single verse, God has combined 'Line Upon Line' (or 'Repeat & Enlarge') and 'Progression' seamlessly. So, you take these three A1, B1, and C1 which are A, B, and C ; then you take the other ones A2, B2, and C2, which are also A, B, and C (these are the twos). It becomes a perfect 'Line Upon Line.' There is much we could learn about that, but we haven't even gone to the history or the fulfilment yet. But my purpose was to show us how the structures can be drawn out of these verses.

We could do a word study on 'Star.' Where is 'Star?' In this structure, where is 'Star?' B1. Where is the Scepter? B2. What that is showing us is that the person that is going to come, they are going to be what? What kind of a person? We use the same word in the 21st century; we just add the word super in front of it. They are going to be a 'Star.' We use it the same way today, someone who is famous. So, a famous person is going to come, and what will he have in his hand? A stick; for doing what? For punishing. For punishing Moab to the very edges. And if you are not sure of what the edges of Moab mean, what does it mean? We'll kill the parents and the children. If you kill the children, you don't have any more generations; so it means to totally wipe out the nation. So, can you see how useful and essential 'Repeat and Enlarge' is? So, let's ask the question; who is the person that is not here at the moment (in Numbers 24:17) that is going to be a Superstar, have a weapon, that will enter Moab, and wipe out the nation? Who is that? It is not Jesus. Jesus didn't do that work. Check the New Testament. If you go to the Old Testament, you'll see the 'Star' that had a weapon in his hand that

became a bloody man; it was whom? David. This is a prophesy of David. So, we are going from 'Natural' to 'Spiritual.' But David is a 'Natural' man. So, this is the important principle, when we start thinking about parables it is not a simple as just saying 'Natural/Spiritual' as sheep and human beings (different species); it's not that straight forward.

Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Let's do this: the 'Natural' and the 'Spiritual'. What is the 'Natural' from Numbers 24:17? I've drawn the pictures for you. The 'Natural' is a Star. The Star is doing what? Pointing to the 'Spiritual;' who's that? David. That's not going to do us much good; David is dead. Moab got wiped out according to this verse. Go to the Old Testament and you will see that David did in fact wipe them out. So, if they are all destroyed and we go to Daniel 11:41 (Sunday Law), what pops up out of nowhere? "...but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon."



ZED RULE

So, where did Moab come from? They got wiped out by David. So, what we need to do once we have established this level of the parable, we realize that David was a 'Natural' man. So, we will bring David down and put him where he belongs under the 'Natural' category in this chart. So, David is now the 'Natural.' Step one is the 'Natural' Star pointing to David. And now, if David is the 'Natural,' who is David pointing to? Christ; this is step two. So, when we start thinking about parables, especially Old Testament parables, we need to start thinking about it in this way. We can't just jump from the Star to Christ; many people do that, even in

the Old Testament they do that. Now you might say, well you get to the same answer, don't you? You are still going to get to Christ. I'll say yes, but if you don't do it properly somewhere, sometime, you could end up making a mistake. This is the danger that you expose yourself to if you don't follow proper rules. So, I don't know what to call this, but someone called it the 'Zed Rule'. I want us to remember this idea of going from the symbol to the person, which would be 'Natural' to 'Spiritual,' and then realize that this was actually a 'Natural' person, which then points to an ultimate 'Spiritual' manifestation of this passage. By the way, this Review and Herald passage that we read has a lot of information in it that we did not go thorough, and we should really be spending quite some time looking at this passage; it is a really important paragraph. That is from the Review Herald August 19, 1890. So, I recommend that you look through this.

Now I want us to go to Desire of Ages page 60, paragraph 1; this is chapter six. We have seen his star. We will read the whole paragraph.

“The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince.” {DA 60.1}

This passage begins with calling the Magi (the men from the East), the wise men. So, the first thing that we are going to notice as we try to make some application is that the people doing these studies are whom? These are the 'Wise.' Daniel 12:10 says that [“the wise shall understand.”](#) So, the first thing we know about these men (who have three gifts, representing the Three Angel's Messages) is that they are wise (it tells us that) and therefore we know that they have understanding. What did they understand? The prophecy (or the parable) of

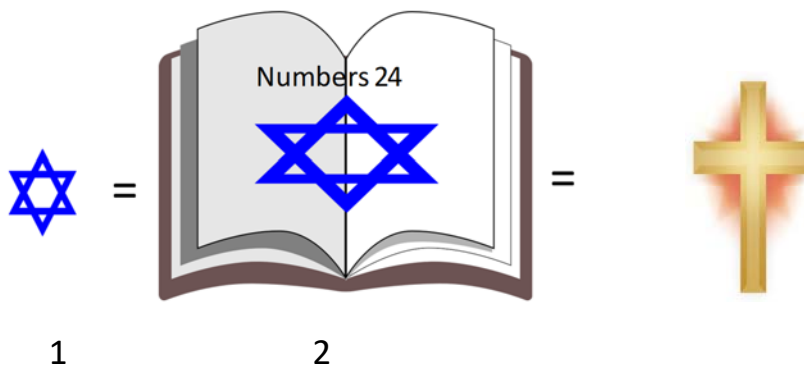
Balaam. So, these people understand Balaam's prophecy. That means that when we consider ourselves, we too (as we read the prophecy) would understand what the prophecy is teaching. Now I say the prophecy in singular; we know that there are lots of prophecies, but there is one special prophecy. That special prophecy is the prophecy of the number four. We will talk about that later. So, these wise men are observing the heavens. Jesus is born in Bethlehem. The shepherds are on the plains. The Angels go to Jerusalem to see who is studying and who is expecting the Messiah; the leadership are not doing that. So, what do the Angels do? They bypass the leaders and go to the shepherds. People who are diligent and not only studying, but this is an object lesson. If you go to Jeremiah 23, who is supposed to be taking care of sheep?

Jeremiah 23:1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

The pastors. The pastors are supposed to be shepherds. So, there is an object lesson; the Angels went to the shepherds of the "flock," who were not doing their work. So, they bypassed them and go to the shepherds that are doing their work. It is not connected to our story, but I like that observation. The wise men are near Bethlehem. The Angels reveal themselves, pronounce the Glory that is coming to the earth, and this great light shines across the plain; and that is what is being introduced in the Desire of Ages paragraph (DA 60.1). The wise men saw that brilliant glory, the light fades, the Angels go back to heaven, and the shepherds go do their mission to find Christ. But some of the Angels remain, because they know that those wise men have seen the phenomenon. So, the wise men see the mysterious light, when the light fades the Angels go back, some remain and they form what looks like a star. Now that star is not fixed. That star goes all the way to the East, virtually to the doorstep of the wise men, and the wise men know something special has happened. They know it is not a planet or a regular star, which Ellen White says is a fixed star. They know this is a special star. So, what they do is not only use the book of nature, which is what they were doing, but they now turn to the inspired book. They consult the story of Balaam in one of the five books of Moses, and they come across Numbers 24:17. They know the light was from the West, so they assume that is where the star came from. They read, "a Star out of Jacob," which is Israel, "and a Scepter shall rise out of" the same place. They know that this is the promised one; they know it is a person,

a human being. They know it is Christ, the Messiah; they have that level of understanding, because they are wise. But what they also know (and this is what to me is the punchline, this is what is important for us to see), they have read something in the scriptures, and what did they read about? They read about a 'Star.' So, they have their book; it is Numbers 24:17 and it mentions the 'Star'. What is that 'Star?' The one that they read in Numbers? What did we say it was? We say it is Jesus. What did they say it was? They say it is Jesus too; they call it Christ, the Messiah, the Promised One. They don't fully understand his work, but they know that 'Star' equals the Promised Person that is going to come and fix the problem. So, they know that. What have they seen in the sky? They saw a 'Star.'

Wise men from EAST ----- Bethlehem



Harbinger

Sign

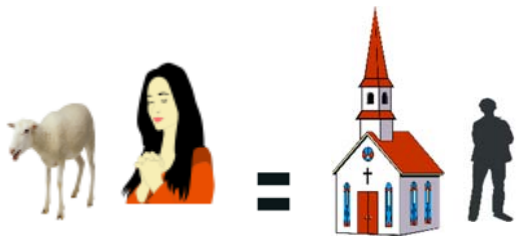
So, I want to ask you a question. In the mind of the wisemen there is this 'Star' and this 'Star' (1 and 2), did they say that the two 'Stars' were equal? Did they say, the 'Star' we see is the 'Star' that is in the Bible? Ask yourself that question. If you were them, are you them? Yes. We just read that. So, answer my question, are you saying that this 'Star' one is equal to this 'Star' two? Do you have understanding, like David? You don't have to answer.

I am saying that these men were so wise that they said no. 'Star' one does not equal 'Star' two. They already know that. So, if you said it was equal keep it a secret, don't tell anyone. But use that as a 'Self Check' that you are not reading carefully, that you are not thinking through the logic. We will prove it. They asked themselves a question. We are near the bottom of the passage of DA 60.1. Ellen White says, "The prophecy of Balaam;" she quotes part of Numbers 24:17. Full

stop; next sentence is the question. We will read it. “**Could this strange star have been sent as a harbinger of the Promised One?**” It says, could this strange ‘Star,’ which one? ‘Star’ one. Could this strange ‘Star’ have been sent (by God); it doesn’t say by God, but that is what the context is. Could God have sent us this ‘Star’ (Star one) as a harbinger. Harbinger means a “sign.” Could ‘Star’ one be sent as a harbinger that does not equal ‘Star’ two, but does what? Points. What is it pointing to? The Promised One. What is the Promised One? The one that Balaam had promised Balac; this ‘Star’ (number two); this is the Promised One, Christ. So ‘Star’ one is the sign that points to ‘Star’ two. So hopefully we can all see that.

Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Now why did those Angels have to come in the shape of a star? Why couldn’t they come in the shape of a scepter or a planet or the sun? Why did they have to come in the shape of a star? Because if they had seen the sun, a bright and glorious sun, what would they have looked for in the Bible? They would not have looked for a star, would they? They would have looked for a sun, and they would have gotten the wrong answer; because the story of Balaam doesn’t lead you to a sun, it leads you to a star. So, to fulfill the prophecy the **sign** has to be identical to the object that it points to, which is exactly what we do with parables.



But this is a special kind of parable, because normally if I did a parable, I would say that this woman equals what? What do women equal? Church. So, a woman looks nothing like a church. This is a special type of prophecy. A sheep looks nothing like a human being. That is how we normally do parables. This is a special type of parable. That the symbol, or the ‘Natural,’ looks identical to the ‘Spiritual.’

'Star' and 'Star.' Because if it was another way, the star, or the object (the sun), could not point to a 'Star.' You would end up looking somewhere else, in the wrong place. This is vitally important to understand this concept; because we are going to use this principle to answer the question regarding New York written about in Life Sketches and 9T. When you have this 'Typology' (which I don't want to use, I want to use the word harbinger), because we can use different words to explain this. When we do it like this (pointing to the women = church picture) we will call it 'Typology.' Now we want to call it a sign, because 'Star' one is not a type of 'Star' two, is it? Because this is one line; this is the line of the wisemen who travel from the East and go to Bethlehem. So, this is a singular line that they travel along; it can't be 'Typology,' but it can be a 'Sign' or a 'Harbinger.' And is 'Star' one the same a 'Star' two? No. 'Star' two is Jesus Christ, and 'Star' one is the Angels; but they look the same. So hopefully we can see when we come to the word parable and we go to Numbers 23-24, the story of Balaam, (there is a lot of information there) and that story leads us directly to the birth of Christ; and when you start dealing with the birth of Christ, we are going to see how we deal with the 'Star' of Numbers 24:17. How do you know this man ('Star' two) is about to come? Or he is here, how do you know that? You need a sign, a harbinger, and you have to choose a special one. You can't say, there was a big earthquake, because an earthquake wouldn't direct you to these passages. Now what you have to see with your eyes is a harbinger that looks identical to what you read in inspired statements. So, they are not the same 'Star.' One points to the other one. It tells you that it is about to come, in fact when you see it, the fulfilment is already beginning. But they look the same, even though they are not the same thing. 'Star' one is the Angels and 'Star' two is Jesus. We can get all of this from one small passage, which we found by searching for the word 'Parable' in its first mention in the scriptures; and it yields all of this light using rules that we are familiar with, but sometimes we don't use systematically, carefully, especially when we start considering 'Progression' and 'Line Upon Line.' I have finished this section about Numbers. In the next presentation we are not going to continue this topic. We are going to go back to Christ Object Lessons. But what I want you to do, because we will briefly review this tomorrow, because we are going to use this concept to try to understand what is going on here when we go to Life Sketches 411.5 and Testimonies to the Church volume 9 page 11-15.



You also need to remember this model, where Ellen White is going to use a singular concept (in this example with the Ten Virgins). She is going to mix the concept of 'Line Upon Line' with the concept of 'Progression.' And when she does a history and then a 'Progression,' the combination of these two opens up light for us to understand our own history. So, we need to understand this concept, and we need to understand the 'Zed Rule,' and we need to understand about harbingers or signs. We need to remember they look identical, what you see is the same as what you read; one points to the other and it tells you that the fulfilment is coming, but they don't equal each other. It is a lot of information to hold onto. Let's hope we all receive a blessing to hold onto these truths.

Martinique April 2019, # 6 Numbers 24:17

In our study yesterday, we finished off looking at Num 24 and we saw its fulfillment in the New Testament in Matt 2. We didn't actually read Matt 2. We read Ellen Whites commentary on that chapter in Desire of Ages page 60. So, if we were to go to Matthew 2:2

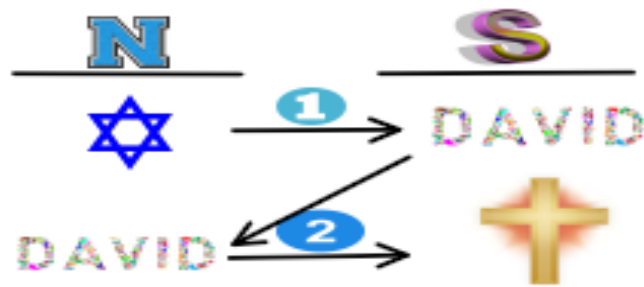
2:2 Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Verse 1 talks about the wise men coming from the East. They come to Jerusalem. They inquire about Jesus and the reason of their inquiry is because they have seen His Star in the East. So, we could change that and say that we have seen his harbinger in the East. We read about Him in Numbers 24:17 and we have seen the Harbinger of Him in the East. This star has led us all the way here. Remember the reason they are in Jerusalem is not because they were headed there themselves. How did they get to Jerusalem? It was the star that led them there. It led them to that disappointment. What I wanted to show you is that in Numbers 24:17, the star is a person. It is also identified as a stick. Now when you see the person being identified as a stick, we can understand that at different levels, because He is also the branch isn't He? Turn to the book of Isaiah. The reason why I am mentioning this is because I was identifying that He is the stick that will punish. Isaiah 11:1.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

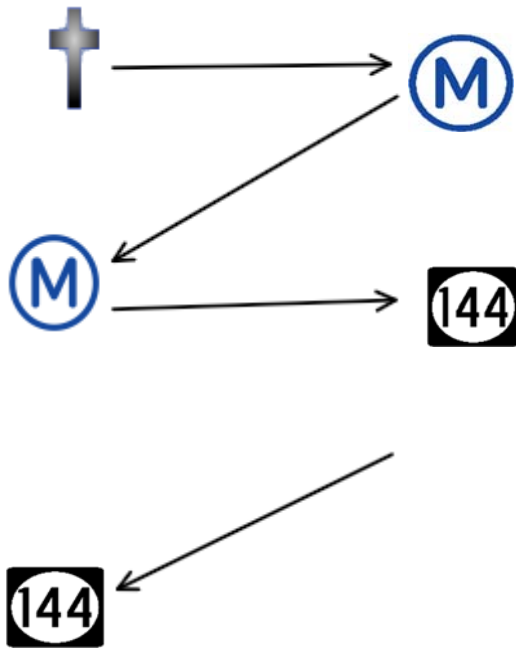
So, Isaiah 11 is a prophecy about the Messiah. So, he is both a rod and branch. Repeat and enlarge and this thought, this branch or this rod, is the same scepter

of Numbers 24. So, at one level, it is talking about the person himself. It is not just the fact that this person has a stick in his hand.

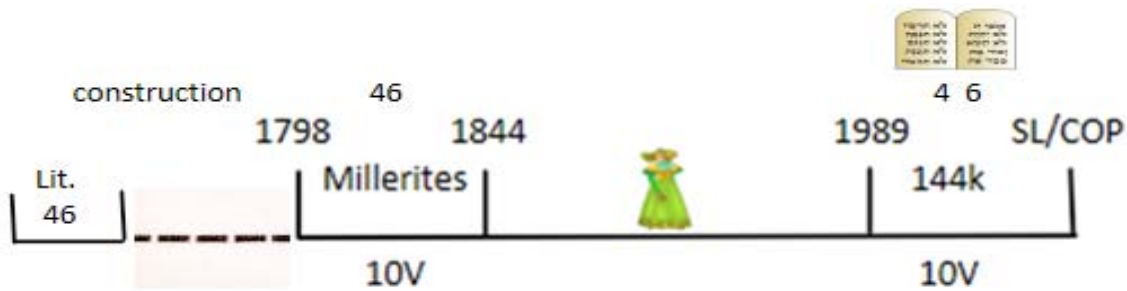


ZED RULE

He himself is the death sentence for Moab. Remember that they understand this to be Christ as we do. We have the star, and we know it is pointing to Christ. But we need to be careful because Christ does not actually destroy Moab. At least not literal Moab. But we have to go from the literal to the spiritual. We know that David does. So, the star points to David and we form this Z shape. Once the first step of the parable is complete, we try to gain as much information as we can, which we did not do. This is not a study on the fulfillment of the star in the life of David, we didn't do that. But that is what a bible student would do. Then David switches from the Spiritual to the natural. So, we bring him underneath the star because this is line upon line. We can do that. It's like the Millerites point to our history, therefore we can take our history and put it underneath them. So, even though I do things subtly and you may not notice, I want us to see that I am just repeating things over and over again. When I say there is this Z-Rule and you say, I never heard of that before. I am saying of course you have. This is nothing new. It's just a pictorial representation of a more systematic understanding of what we already do. We go from the Millerites to our history and then we take our history and bring it underneath. We can see how this works. Maybe a better way to describe that is the history of Christ. The reform line of Christ pointing to the history or the reform line of the Millerites. We can do line upon line. Here it is the Millerites are underneath the line of Christ. The Millerites point to? The history of the 144K. Therefore, we can put the 144K below. So, it's only line upon line. It is nothing new. I am formalizing it in a way that perhaps we are not familiar with.

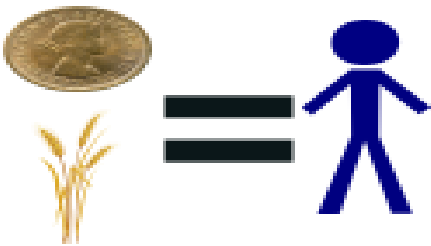


To highlight the one point, when we say parables are the natural to the spiritual, the spiritual may not look like what you are expecting it to look like, which we all know that the Millerites here were a spiritual manifestation of the history of Christ. I will give you one example of that. John 2:20. What model are we discussing in that verse? We can drop down to verse 17 or 15. What model? What is the subject? The temple.

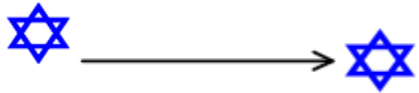


So, it is about temple building. You can either build a temple in 3 days or 46 years. We have 46 literal years. When you tie this history using the model of construction to the Millerite history, this time period is how long? 46 years. We have 46 literal years. When you tie this history using the model of construction to

the Millerite history, this time period is how long? 46 years. That was a literal temple and this is a spiritual temple. But then the Millerites become the literal that point to the spiritual. In our history we also have 46. The Millerites become the natural, I will call it literal, to the spiritual. We are not expecting 46 years. It might be I don't know. We are already at 30 so it would be another 16 if it were so. But we know something for sure, that at the end of the world..... Now if we go back to this story (Millerites), God wants to restore what commandment? The Sabbath Commandment. He fails or God's people fail Him and there begins a period of wilderness wondering, but the 10 commandments will be restored to their glory in our history. How do we know that? Because the Sabbath/Sunday Issue. The SL issue is going to be the means of restoring the Sabbath. So, this 46 can be understood as the restoration of Gods law. We know there are 4 commandments on the first table and 6 on the other. So, you can even take the symbol of the 46 and bring it into our history spiritually.



The story of Balaam is a special kind of parable. Many of us are not familiar with these types of parables and there aren't that many. What makes this parable unique is, we are not going to do this, take a lost coin and say that this coin points to a person who is lost. It could be a sheep, it could be a shepherd. We can see how natural things can point to something that is different in real life. It could be a shaft of wheat, all pointing to the spiritual. We are familiar with that. What we are not familiar with, perhaps, it might take us by surprise, is that you can have a star. I will call it a literal star even though it was literal angels. This points to another star. At this level it doesn't seem to have the characteristics of a parable. What we are inclined to do is not say that this star points to this other star but to say that it equals it.



This means it's the same thing. But, the wise men, Daniel 12:10, they have understanding that this star does not equal this other star, but in fact it only points to this star making this first star a harbinger. I don't know in the French but the word Harbinger that you translate as sign, because we also have the word sign, the word harbinger has a slightly different connotation. It is much stronger. It almost takes on this characteristic or property of a prophecy. I am sure you don't think about it this way. Here is a city and here is your road.



You are driving to the city and there is a sign that says that the city is 4 Kilometers away. 4 Kilometers is a sign. At 4 kilometers what can you already do? You can already see the city. In real life you can see it. You can probably see it at 20 kilometers. But now we are 400 kilometers. Can you see? No. The sign takes on a different characteristic now. You don't know if you are actually 400 kilometers or not do you? How do you know because you can't see? Now you have to have faith. So, it begins to take on characteristics of a prophecy. A prophecy is something that predicts something that you don't actually know is going to happen. This sign here (star) is similar to this city scenario. It takes on the characteristics of being a harbinger. This sign what purpose is it serving if it just said 400 kilometers? What would that mean to you? Nothing. It is 400 kilometers to what? You have no idea. If this was Paris, when you get to the edge of Paris, it says welcome to Paris. This sign here for it to be of any use what does it have to have added to it? It has to have the word, Paris. This is what is being described here. You have not seen this. Can't see the city. But a harbinger (SIGN) comes that tells you that you are approaching the city and it has to have the identical name. They have to be the same. When you get to the sign, just take the 400 off. You

don't say that sign is Paris. No one says that. In the same way the star is not the star. They are different. I want us to really be able to conceptualize that.

We then spoke about this model here (Millerite). I just want to refresh our minds on that. Like we did in Numbers 24:17. What did we do there? We combined two concepts. One of them is progression and the other one was repeat and enlarge or line upon line. We combined them in one verse. Here we are doing the same thing. We are combining the concept of progression with the concept of line upon line. When we combine these two models, these two ideas, it produces a structured light for us to help us to create this history.

Because Ellen White says that no human being knows anything about this. We know some details of the end which I will put in black. She gives us the information about the end but we don't know the details of the blue. She says no man knows when the final generation are going to come. When the investigative judgement goes from the dead to the living. How do we ever find that information out? If you are an Adventist, you read into that statement what? That it is never going to be Gods will that we would know. Making it a sinful occupation to spend our time trying to know. I say otherwise. I saw what Ellen White is showing is that in this history here (between 1844 and 1989) God is not showing Human beings what is going to happen in the future because we need to be focused on the present. I am saying that when you get into this history, this present is not the same as that present. Because if God were to treat us in the same way today as He did yesterday, what would happen? Let's read. E.W.74. Background information. This passage or article is written in November 1850. She has a vision in September, that is when it begins. It talks about a recovery, and it talks about recovering the second time. She then switches from the term "recover" to a "gathering time". She switches from recovery to gathering. We are in the second sentence.

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His

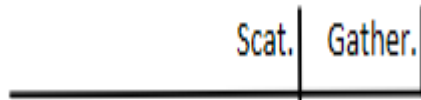
hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.] {EW 74.1}

So, she talks about a scattering in the past and a gathering in the present. She tells you what God is going to do in the present. What is he going to do? He is going to do two things in the gathering time. He will heal and bind. Next sentence. In the scattering efforts to spread the truth didn't work but, in the gathering, when God decides to gather His people, the efforts will have an effect. Next sentence we should be zealous. Next sentence, " I saw", God shows her something....

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered;

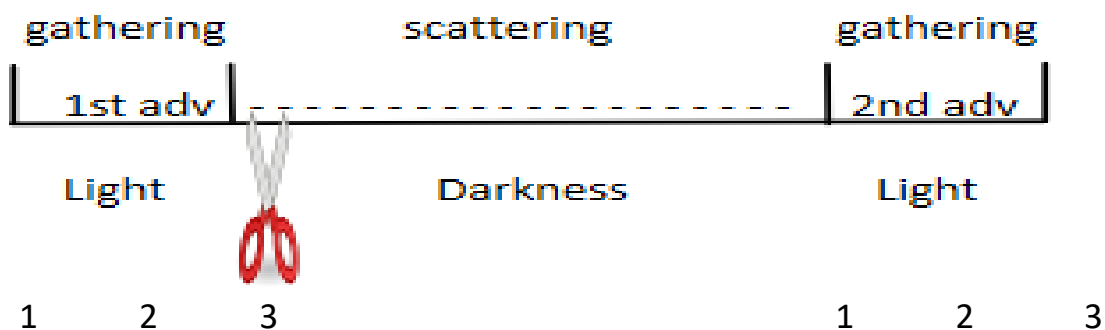
It's wrong to go and look at the scattering history, the past, as an example of how God is behaving with us today. That is important for us to understand. Let me sketch that out for you. I am not going to sketch out the literal history that she is referring to, but I am going to take another one. I am going to take this principle, but I am going to talk about another history. We are in the gathering. Present tense. What was in the past? Scattering. We can't look to this history (scattering) to explain this history (gathering). Let me ask you a question. What is the purpose

of this star? It is to explain this person (David). What is the purpose of this star (the angels)? They are there to explain what is in Numbers 24.



The coin. What is it there for? To explain the person, the sheep, the shepherd. Whatever it is it is there to explain. You agree with that? That is a parable. Parables, something explains something else. What you cannot do is use a scattering history to explain a gathering history. Can you see that? The dynamics are different. The goal is different. The purpose is different. The mechanics are different. If you wanted to explain the gathering using parables, which we can also call repeat and enlarge, and if we said repeat and enlarge what can we say instead of that term? Line upon line. Line upon line is taking one history, this one (Millerite), and connecting it to another history, this one (144k). What do we do with the stuff that is in between? You take a pair of scissors and do what? You cut it away. Why? Why have we been cutting away history? Something happens in between here. Why are we cutting it away? Because God told us to. We didn't maybe realize that. It is not something that I invented. It is not some new principle that you never heard about. It's right here. Let's read it. I saw it was wrong for anyone to look at the scattering for an example. I am going to change that. To be a parable I am going to change it to be a type of the gathering. Scattering cannot be a type of the gathering. Are we interested in histories where we are wounded and hurt? No, we are interested in history that talk about healing and binging. Why are we interested in those histories? Because before the Messiah can come what needs to happen? If He is the second angel what needs to happen? You need to have a first angel. We are at the first advent. Before Christ can come, the messenger of the covenant, what must happen? Who must happen? John the Baptist. Elijah. The forerunner. What must he do? What is his job function? He needs to gather. What does the gathering look like? Heal and Bind. This is John the Baptists job function. He needs to prepare the way for the Messiah to come and finish off that work of healing and binding. When we look at the history of Christ, what is it a history of? A history of gathering. What do you

know happened before the story of Christ? Scattering. You can't go to this history to explain this one. I will say it in a way that you are familiar with. What I want us to see, the terminology that you have been taught, the ideas that you have in your mind about what a reform line looks like, are not human inventions or compare and contrast. This is the history of light, the gathering. This is the history of Darkness, the scattering. Darkness and light. Contrasting histories. Do you think darkness can properly explain light? No. But you know the difference between them. In fact, to explain light you have to have darkness. If you want to understand the second advent, you need to know what is going to come before the second advent. What comes before the second advent? Who must come before the second advent? Elijah. What is he going to do? Begin the work of healing and binding, which means you know you are in a gathering period. This is the gathering at the end because this is the second advent. You want to learn about that gathering, what can you not do? Look for this history (Darkness). What must you look for? Another gathering. The easy one to go for is the first advent. We will go to the first. Christ comes the first time. Someone needs to come before Him to prepare the way, to soften the people up by beating them. Isn't that what John does? He beats them and softens them. It doesn't work in the French..... This is a gathering, but this is not the end, it is the beginning (First advent). This is why we get our scissors and we cut all of this history out. Because it is a scattering. You can't go to the scattering to look for an example of how God is going to deal with his people.

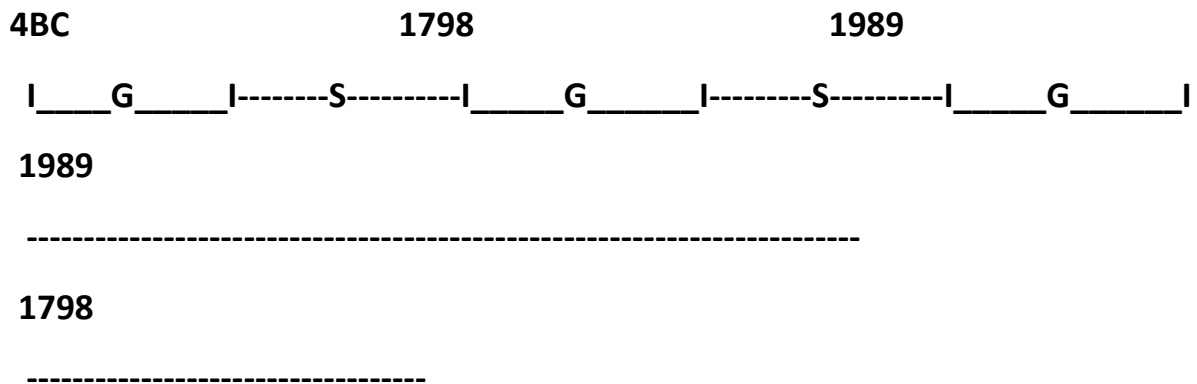


When we start talking about this type of event, where they are identical. That is what we are teaching isn't it? Do we not teach that the history of Christ is identical to our history? The symbology might be different but it is the 3 angels message and it is the 3 angels messages.

This is an important principle.

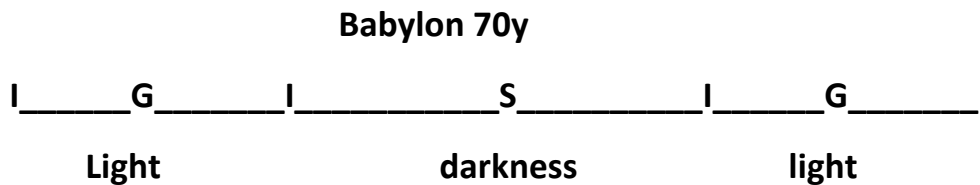
Audience asks for recap due to some confusion.

All of us know, we take the line of Christ and we take the line of the Millerites and we take our line and you call all of the beginning waymarks and call them the time of the end. You call of these the close of probation.

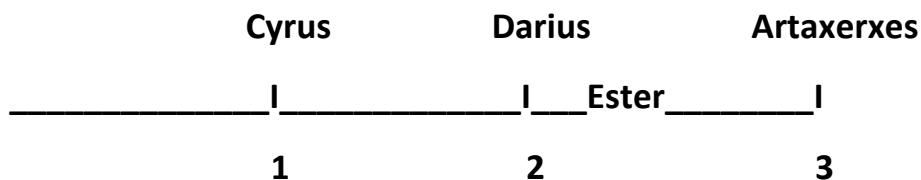


My question to you is, let me redraw that because that is not real life, this is real life. So, why have I taken this 1798 and brought it under 4 B.C. and then taken 1989 and brought it under 1798? My question is what about this history here? Why have you ignored them? You can't just do that. You can't erase thousands of years of history. What you just did is you got those scissors and you cut all of this out and you did what I just said not to do. Whether you think of cutting or squashing, you have taken these linear or progressive histories and isolated them and taken them out of their context. You don't say that this is nearly 2,000 years. You say this equal this by bringing this underneath. That's all I am saying. I want us to see another way, the reason we do this is because you can't look for an example of the scattering when you start thinking about the gathering. We don't take this (darkness) and bring it underneath. I am explaining what we already know in another way. In a way that I think is more systematic and definitive. It is not that we just randomly cut where we want. There are some set rules behind this. I didn't make this up. I took a spirit of Prophecy quote and am applying it. She says don't compare these together. You can compare these (gatherings), but not these (Gather-Scatter). The reason why that is critically important, that we are not going to address the implications, that might be for other studies in the future, but if you start taking council that God is giving to you in this history (scattering) and start applying it in this history (Gathering) what is going to

happen? You are going to get into trouble. If we are ok I want to give an example. In this history Gods people are doing fine (gathering). Then they began to sin. God wanted to gather them, and they refused. What he did was he punished them. We call that a scattering. He sent them into Babylon for 70 years. They were scattered. At the end, what did he do? He said come out of her my people, go back and do what? Restore the temple.



So, there is a restoration of the temple. Are you allowed to restore the temple here (Darkness)? No. Are you allowed to farm here (darkness)? No. The land needs to have it's rest. There (Light/gathering) you are supposed to. Let me ask you a question. In the story of Ester, where are they living? Persia under the Persian Empire. What are they doing there? Why are they in Persia for? Let me ask you a question. Cyrus, Darius, Artaxerxes. 1, 2, 3. What history is this? Scattering or gathering? This is a gathering. The three messages that are gathering them. When does the temple begin to be restored? Here number one. The foundations are made under the ministry of Cyrus. Where is the story of Ester on this line? 1, 2, or 3? Here. Darius is king 4. She is in history of king 5.



Cyrus is 1, Darius is 5 and Artaxerxes is 7 and the story of Ester is at 5. So, this is the story of Ester. We can't look for examples in the scattering and apply them in the gathering. When they leave Israel and they go to Babylon, what are they supposed to do in Babylon? How are they supposed to behave? Are they supposed to live in Tents and be ready to leave at any moment? They need to integrate into the Babylonian society. They need to buy houses and settle down

because they are going to be there for a long time. That is what you are supposed to do during the scattering. In the gathering when Cyrus comes what are you supposed to do? You are supposed to leave Babylon. All the plans you had in this period cannot be applied here. What do you do if you are not sensible? You buy a nice Babylonian house here 2 years before Cyrus. You have a nice business going. Cyrus comes and he says go. What are you going to do? If you are making lots of money? You are going to stay, and your excuse will be that God told me to build and prosper. You can't look for this council (for the scattering) to be applied in this history (gathering). The council will be different. I want to remind you that the council in this history (during Darius) was given when? It is given in the history, not before. Hagai, Zachariaia. They are living in their time and telling you what to do in their time. These people like Ester, they are not good people, they are in rebellion to God by remaining there. They had no good reason to be in that land. I want us to realize in a story that you all know, that Mordekai, because he has a good job with the King and he wants to stay, he is not doing what he is supposed to be doing. We are in the gathering. He should have used his strength and influence to help rebuild the temple. Not to marry his cousin off to the king, which we know is sin. We can't look for this example to tell us what to do here. This is why this movement, for the past 30 years, has taught line upon line. Taken straight out of this passage (E.W.), and yet, we are not going to go into this too deeply, many of us in this movement, still read inspired statements in the spirit of prophecy which were designed for one dispensation, the scattering dispensation, and what did they want to do? They want to apply it to a gathering history. Unfortunately, you can't do that with safety. Now let's be sensible. God says don't lie(in the gathering). What is he going to say here (in the scattering). You can lie now? No. This is not a moral framework that we are discussing. Morality never changes. Sin is sin. What we are talking about is the prophetic council. When Ellen White tells us in the scattering that no person can understand something prophetically, do we take that council when we are in the gathering? The answer is no, you cannot. God is going to raise up someone at the time of the end that is going to say what? Just like he did in the history of Christ. The time is fulfilled. Just like he did with the Millerites. The time is fulfilled. The same in our history, The time is fulfilled. We need to be wide awake to the problem that Adventism is in. What Adventism is doing, they are like the people in this story. They love the materials of Babylon. It is not because they are wicked, it is because they had the

council that we don't know when Christ is coming back, we don't know when the gathering is going to happen. So, eat, drink, and be merry for tomorrow we die. Don't we? Because, no one knows when the judgement of the living is going to happen. You cannot take that council and apply it to what history? The history of the gathering, the history of the 144K, the history of the final generation. Because when you are in this history, you have to look to other histories to identify the behavior and the characteristics of God and his people, which has to be a gathering. I want us to turn to Christ Object Lessons now. Hopefully we have all had the opportunity to take a look at this. This is page 17 in the English. We will read the first paragraph.

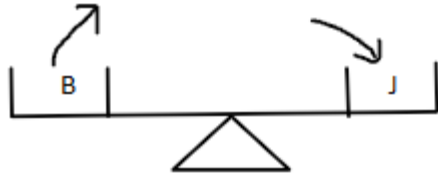
“In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So, it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar” . {COL 17.1}

So, the second paragraph we will read that, but we are not going to read the actual bible quote just the part in the beginning and then the last part. The bible says. She quotes Matthew 13:34,35... then she says... The Scripture says, **"All these things spake Jesus unto the multitude in parables; . . . that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:34, 35. Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven.” {COL 17.2}**



Now before we comment on these passages, I just want to ask, this study here on Daniel 2, is everyone ok with that or do we need a review? Ok we will do a quick review and then we will close the presentation. Daniel 2, which is the foundational prophecy of Adventism, I guess. I am not changing anything. No doing anything strange or wonderful. What I am saying is, as we are doing a study on parables, let us approach Daniel 2 as a parable. So, the first thing we notice is this statue. The statue is in four parts. We notice that the statue has four body parts. Head, body, thighs, then legs and feet. But if we piece this by using a change of material. Gold, silver, brass, iron. So, straight away you have a repeat and enlarge, which is a parable. We didn't discuss this last time, but if you go from Daniel 2, 7, 8 and into 11, those four visions or prophecies, you see the same sequencing. In each chapter it gets harder. It becomes more sophisticated to identify the different kingdoms. Daniel 2 is the easiest. It's so easy, it doubles. A head and gold. It gives it twice over. So, a head looks nothing like feet. Gold looks nothing like iron. By the time you get to Daniel 11, and you want to try and distinguish these nations, it becomes extremely difficult. You don't say a body and feet, silver and iron, you say king of the north and king of the north. They are the same symbol. Unless you have got this all straightened out in the previous chapters, it's very difficult to go to Daniel 11 to work out what is going on. So, the kingdom of Satan is a statue. If you have got the kingdom of Satan on one side we would want to discuss or see, in fact we would expect to see, it being compared and contrasted to the kingdom of heaven. And there is a mountain there. This is

not directly identified as the kingdom of heaven, but it is. Because we can use Chiasm to fill in missing information. There is a stone that is cut out of the mountain. Because Adventists approach Daniel 2 incorrectly, they think that this stone is Jesus Christ and it is not. When you start working through the symbology, even if you proof text, you can show this is not Christ. But, because we are comparing and contrasting, if something comes out of the mountain, then something must come out of the statue. It has to, by definition. We should try to find out what it is. Another important rule. Don't leave the chapter to find the information somewhere else. For as long as you can, remain in the story. There is enough information in the story to show you what this is. We did a balance. We showed you how chiasms work. The stones here that comes out is like the grain of wheat that comes out of the statue. That is another important principle because the symbol of the stone changes to the symbol of a threshing instrument. Now we have seasons. It's summer introducing the concept of harvest. We then went to other bible passages, and we saw that these were people. Revelation 18, Daniel 11. If these are people, then these are people. It's easy to see. If the stone was Christ then how does Christ grow in size? Because the stones becomes a mountain that fills the earth. We all know a king is not a kingdom. We make so many mistakes as Adventists yet having so much profound truth. We are going to pick up this idea that a king is not a kingdom in the studies we will do today afterwards. As we have compared and contrast, we can see by definition that these (stones) are people because these (people out of Babylon) are people. This is on earth (Mountain) and this is on earth (Babylon). This is not a kingdom that is coming from heaven that fills the earth. This story is simple to see. This is a story of Babylon, and this is the story of two cities. The city of Babylon and the city of Jerusalem. This is the glorious holy mountain. Mount Zion on the sides of the North. King of the North (Mountain), King of the north (Babylon). So, we can see so many parallels when you start comparing and contrasting. There comes a point in time that a stone is cut out. The stones become the kingdom of heaven. This is His people. The pure element that is cut out of this statue that is wicked, are His people. Rev 18:4. After the statue is destroyed and they come out where do they go? Rev 14 says come out of her. Let's balance that.



Come out of Babylon. There is missing information. There is nothing in the verse. It doesn't tell you where to go. It is not logic, guess work. This is using rules of prophetic interpretation. You use a chiasm which is a parable, and we will balance it. What is the opposite with Babylon? Jerusalem. If you come out of Babylon, you need to go into Jerusalem. This is not just inference. This is definite. These are rules that we are using. What is Jerusalem in this story? It is the kingdom of heaven. So, these people (Wheat) join these people (Stones). After the destruction what begins to happen? The stone begin to grow. It fills the earth. All the imagery fits. The model has integrity, especially when you start using parables to explain. When you start using the concept of repeat and enlarge.

There are too many of us who don't approach the chapter correctly and we make mistakes. We don't use the Zed rule. We jump. Let me show you a quick example before we close on that because we see this so often. I want to encourage us not to do this. Daniel 2:44. First part of the verse. **And in the days of these kings shall the God of heaven set up a kingdom.** I don't know what your thoughts are on who those kings are. In the days of these kings the end of the world, God is going to set up his kingdom. What people do straight away is go to two places. They go to Daniel 7 or Revelation 17 breaking all the rules. They want to make those kings something different to what Daniel is teaching in chapter 2. What they want to do is take this rule, the Zed rule, and guess what they want to do? They want to skip, and they want to jump to the answer. When you do that, you miss vital information, vital truth that we need to know. I can't encourage you strongly enough. We could spend many hours looking at Daniel 2. There are so many things here. There are so many ways to approach it which are just plainly wrong. There is a way that seemeth right onto a man, but the ways thereof are the ways of death.

MARTINIQUE, April 2019, # 7

“In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity, the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So, it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. {COL 17.1

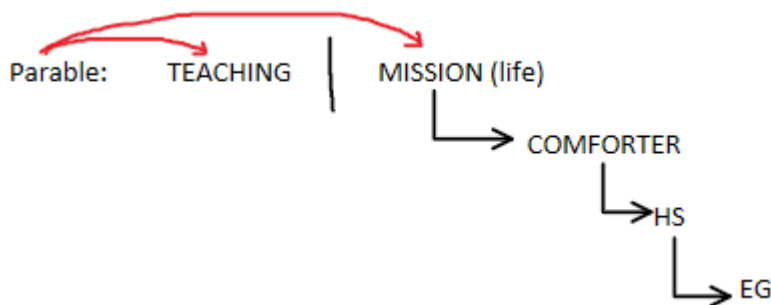
So, we know there's a lot of light yet to be discovered in these histories, but I think I've done sufficiently for the purposes of this week's study. At the end of our last presentation, we read Christ's Object Lessons. This was the first chapter, the first paragraph, first sentence. The title is called, Teaching in Parables. So, what we are going to do is have a careful analysis of the first chapter. It is certainly not exhaustive, but it's probably in more detail than you might appreciate just with that surface reading. I like this study I hope you enjoy it.

So, we are talking about parables, and just comparing two things. Now this study that we are doing lends itself to a class setting to a conversation, interaction. But it doesn't work with the filming. But I would really like you to think about what we are reading. If we were to do this properly, I would ask you questions now.

So, what do you notice in this first sentence? I want us to see that there are two things to bring up. What we need to be skilled at is looking for the key words, highlighting them and thinking about all the other words as noise. We must remember Millers rules, # 1, each word has to have its proper bearing, its proper direction. But at the moment I just want you to take out all the words and just focus on two. I'm sure we will come up with different answers, so my suggestion to you, first word is "teaching"; what is the second word, because you are going to compare and contrast. So, the second word is "mission". So, she's going to compare and contrast two things. She's got the word parable, then she says teaching, mission. This structure that she's setting up is a similar structure that we should all be familiar with. I am talking about Daniel 11:40. The same structure as Daniel 11:40. Maybe you don't see that yet. The word PARABLE she connects it to teaching, but she says "the same" or equals the mission. Christ is doing parables at two levels. It mentions parables once, then the parable extends to the teaching, and it also extends to the mission. What is Christ's mission? To save His people by comforting them because they are in pain. Christ is the Comforter. So, we'll go from mission to comforter. So, Christ is the comforter, and the Holy Spirit is the comforter, John 16. When the Holy Spirit comes, and he brings us comfort, it says in vs. 8 he convicts us of sin, teaches us to be righteous, so we can prepare for the judgment.

PARABLE = TEACHING

PARABLE = MISSION




Sin, righteousness, judgment. Which is the three steps of the Everlasting Gospel. So, we have given comfort through the Gospel, which is grace if you want to say it simply. Now the way Christ does this is through His teaching, instruction,

words. How else does He do it? (Parable is teaching, the coin the sheep, the shepherd). She uses the word mission. The mission is itself a parable. His life is his mission, that's what she's referring to when she talks about his mission. His teaching is a parable, his mission is a parable.



Matthew 13:34 "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."

We read this in paragraph 2 , "All these things spake Jesus unto the multitude in parables; . . . that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:34, 35. Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven." {COL 17.2}


He cannot speak to them except in parables. Why? What is his mission? Because if you got here, the Everlasting Gospel; I want to describe in a different way. He wants us to not live in this world. I don't think he wants us to move planets. Here we are on earth, and we think things. What does he want us to think about, earth or heaven? He wants us to be in heavenly places, doesn't he? Even though our bodies are here, he wants us to be heavenly minded; so that when you talk to people you think that you're in heaven. And who would get irritated in heaven? None of us would. We would be kind and generous and respectful. If things would not go well in your life, an equipment broke, people were late, you didn't get the food that you wanted, if we would be in heaven how would people respond to those kinds of situations? They accept it. We don't do that here on earth, we get irritated and upset. So, he wants us to think about heavenly places. I have not seen; I have not heard what it's like in heaven. So, how can you have thoughts of heaven when you don't know what it's like? So, what God needs to do is explain heaven. How is he going to do that? How would he explain to you something that you've never seen?

He's going to try to explain it to you using things that you already understand. How many of you have taught your children; if you try to introduce mathematic to a child, and you say number one or two, do you think they know what you're talking about? What is number one? Doesn't mean anything. It's just a theoretical concept. But if I have a cube,  that is something more real, tangeble, they can

touch. And if you got two of them you can begin to introduce to them the spiritual by the natural.

1, 2, = ,  That's why children use manipulatives

When they are taught kindergarten math; or when you teach them to write; you use circles and sticks to begin to form letters, because they are things that they are familiar with.

So, when God wants to teach us about heavenly places, He has to do it through the natural. When we start thinking about all of these, the way he's going to teach us about the EG and how it works, how it operates, by definition, has to be done through parable. If you want to know about God, he'll give you a lesson about a wicked judge and this woman that keeps on crying to him. What is he trying to teach us? That we should pray without ceasing. And if it works for a wicked king, in contrast, how it would work for a good God? The principle that is seen in his teaching is parables. **Natural – Spiritual.** And the same principle is seen in his mission, or his life. When you look at this man, when you experience him, 

No-one speaks his lessons to you, when you see this person, what is him? Life is a parable. His words are parables; when he says 'look at that sheep' who does he mean? He means, 'look at that man'; look at yourself. We understand that. But his life is a parable. What does it mean his life is a parable? I want to ask you a question. You heard that Christ came down to earth, 2000 years ago, and died for your sins. How do you know that happened? What factual information do you have that that actually occurred? What evidence do you have? You have the Bible, so you have to trust that. You have no good external, secular evidence. No pictures, no government evidence, you don't have his birth certificate, nothing. So, you just trust the word.

If this is the earth and he died here, what about if he was in heaven and he died in heaven? What difference does that make? The Bible said he died in heaven not in Jerusalem, would you believe that? You'd believe that. If the Bible said he died in heaven, never mentioned him coming to earth, we would believe that today because it is the word of God. You wouldn't say 'no one saw', 'we

don't have evidence', you just take it by faith. It's only the people that were living, those eyewitnesses, that it would make a difference to. For the rest of us, it would make no difference the way he died. So, why did he come down to earth to die? Why couldn't he have done that in heaven? What was the reason for that? The answer is found in the parable. Not only is he teaching a parable, but his life was a parable. Now, when he's in heaven what kind of a being is he? What kind of a creature is he? He is a spiritual being. When he comes down to earth he becomes a natural being. Can you see in his very life he is a parable? Because when he came down to earth, he wasn't a human being like you and me. There were some differences. He looks like us, he eats the same food we do, he has the same number of fingers, in fact if you look to him would you even know who he was? He doesn't have a tattoo saying 'I'm Jesus', he's not 7 ft. tall, muscular, he doesn't have some light glowing out of his head, you can't tell the difference. So, what's the difference between him and us? His heart is immune, is glorious and beautiful. So, this heart is the spiritual, and his body is the natural. We don't call it natural and spiritual; we call it the human and the divine. Humanity plus divinity combined.



N = Human

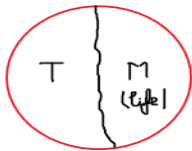
S = Divine

+

If he were to explain it to you about salvation, how it works, it's not enough for him to send the letter. If you have this book, 'how to be saved' book, which we call the Bible, he could have thrown it out of heaven, it lands on earth and we have our instruction book. He could have done that. In fact, he did. We had the Bible long before we had Jesus; about 2000 years. The problem is teaching is not enough. It's not a complete revelation of how heaven looks. The sin problem is so deep entrenched, the separation between heaven and earth is so big, that sending a book from heaven is not enough. You can't just teach about it; you have to live it. So, he's forced to come to earth, he doesn't have a choice. He can't die in heaven, because we wouldn't have enough information to understand how

heaven works. He has to come to earth, and not only teach in parables, but he also has to be a parable. When it comes to us, if I were to say 'you are a hypocrite' what would I be saying? You say one thing, but you do another thing. Your teaching, your theology is not in agreement with your actions. Your teaching is not in agreement with your life. That's what hypocrisy is. Another word for hypocrisy is Laodicea.

So, for us to be holistic, whole, complete, we need to sort two things out, the teaching and the life.



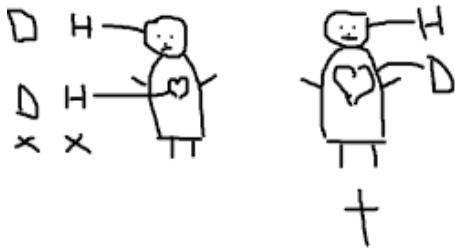
It's not enough just to tell people what to do, you have to show them how it's done. This is why Christ was a parable in his words and a parable in his life. I want us to stop telling people to be good when you are bad. This is not a rebuke to tell you to stop teaching. I'm not saying, 'don't tell me to be good unless you are good'! This is not a rebuke session. What I want us to understand, that the very nature of a human being, if we desire to be in heavenly places, we need to follow the model that Christ had, which was a **combination of humanity and divinity, which by definition is a parable.**

When you start seeing his body, his voice tone, his facial expression, how he's using his muscles, what his hands are for, these are all parables. They explain what's on the inside. They explain what heaven is like. You want to know what heaven is going to be like, look in the mirror. And if what you see is what you don't like, you know there is a problem. This is what it means when his life is a parable.

In the opening sentence, the opening chapter of a relatively obscure SOP book, EGW opens one of the most profound truths that we need to understand, which is the nature of Christ. If we had approached the nature of Christ's humanity and therefore the nature of our humanity, and we had approached it through parables like EGW is telling us to, we wouldn't have any arguments. We would understand what the human and divine nature of Christ was, how it worked. When the Bible says he came in the likeness of the sinful flesh, we would know what that meant. Parables teach it easily. Christ came in the likeness of sinful flesh. Question: which part of the human being is sinful? Humanity or divinity? You answer humanity. Let me ask you a second question!

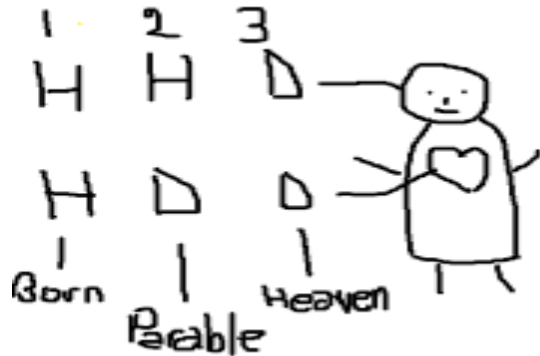


Which bit of this human being is sinful? The heart or the body? The body. This heart, which is divine, spiritual, is the mind, another way to express it. If Christ's mind was sinful, if he had a fallen nature, a sinful nature, what would this look like? What's on the outside? Human. What would be on the inside? Human. It would be human and human and that's not a parable. So you know that the inner man of Christ must have been spiritual or divine. The Bible says, "let this mind", which one? The divine. Let this mind be in you which was also in Christ. This is Christ and this is you when you were born what did you look like? Human and human. The bible wants to change, and it doesn't want to change your bodies.



It says change your mind. Because our body is changes, you know what people would do? They would come and worship us, like we were gods. And that would be worship through fear, idolatry and God does not want that. So, he cannot change our bodies. That's why we are defective. That's why we still have disease. That's why many good people die early deaths. Because he can't explain heaven if he made our bodies divine. Both models would not work. God is forced because of the principles of parables to follow these set rules; rules that he created. When I say he's forced, he's just living what he thinks. Practices what he preaches. So, tis is Christ, this is you and you have to be the same. (Using picture above). Human and human is when you are born. We are born this way. When you get to heaven you will be divine, divine, here on earth when you are born you are human, human. Neither these are parables. In between there, where we should be today, Paul says we should be living epistles, books, letters. What does it mean to be a living letter? It means you are a piece of paper, worthless, nothing, but you would put on that paper the words of life. Combination of the divine and the

natural. So, this living epistle is the condition in which we should be today. On the outside we are human and on the inside we are divine. And this is the parable. And this is the same condition that Jesus was in.



Reading the first sentence did you think of this paragraph that there was this much light there? There are so many hidden treasures that we can understand just in this introductory sentence. God is really good, the way he hides truth. But once you have the correct tool you can dig it up.

In the opening sentence she says Jesus is a parable whether he speaks or whether he just lives, just in his being, and this is what God wants us to be today. The present experience. We should be teaching in parables. Should we be talking to people about Jesus? Of course, we should. What kind of Jesus we should be talking about? We should be talking about the parable man. The man that is hidden in shadows, in types, in allegories or parables. And you find this man everywhere in the Bible. His name might be Cyrus, Artaxerxes, it can be many different people. Christ is found in many stories. When we start studying, we really need to focus our attention on this approach, and we should be able to find information that is not easy to see. This is not an easy task, many of us are inexperienced, we're like little children in kindergarten wo our teachers try to tech mathematics to. And we are still at the blocks stage. We need to grow up and start becoming spiritual mature. And that takes effort. I'm not sure who of us here have been to university but you all have been to high school, and you know you don't pass your examination without strenuous effort. As it is in the natural so is in the spiritual, they have to follow the same rules. If you are not taxing your energies, if your brain doesn't hurt in the study of God's word, if you are not confused or perplexed, you know your study is headed in the wrong direction. It is in the direction of apostate Protestantism which is cheap grace. A story of salvation that is not real. It's like living in the situation 1, human/human, you think you're going to understand heaven and get there. And we would never do

that. I want to remind us; Jesus is he a parable in heaven today? Is he all human or divine or combination of the two? He is number 2. He retained his humanity when he went to heaven. He had to. Why? Because when we get to heaven, we'll still have this humanity. Even though it will be glorified, it's still human.

That's a summary of the first sentence of this book. Parable is going to be understood to be connected to teaching and life. Daniel 11:40, the time of the end, is going to be understood with the KS and him; then it says, the KN and him. There is a break, the structure is identical, whether you go to the SOP or the Bible. If you can see it in two places, you can find it in other places. So, our analysis of Daniel 11:40, our approach is the same as our approach to COL. We read vs. 40, "And at the TOE the KS shall push against him. And the KN shall come against him with chariots, horseman and ships." The way we understand the vs. is the same we understood COL. TOE is connected to the first part, and therefore is also connected to the second part. Can we see they are identical patterns? I am showing you this, because when we read COL all that all of us could see it was that that's what it was teaching.

TOE : KS -him } KN -him

TOE ⇒ KS → him

TOE ⇒ KN → him

Parable ⇒ Teaching

Parable ⇒ Mission

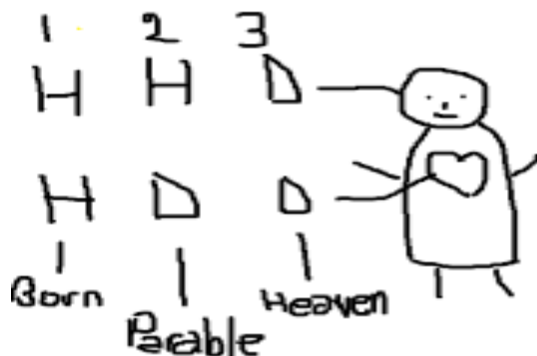
The parable teaching is the same; is equal to parable life. The principal teaching, which is parable, is seen in the life. Substitute the word principle for parable, the parable teaching is the parable life. You saw how I did this, exactly the same in Daniel 11:40. When you start structuring it, you see how we get the TOE in two different dispensations. In two different realms. In the realm of the South in the realm of the North. Like parables in the realm of teaching and in the realm of life. I want us to have confidence that what you have been taught is correct. That our understanding of Daniel 11:40 is not fables. You can find them, the truth, in obscure places. I'm sure you would all agree that all of this was all hidden, wasn't

it? I don't know how many of you read this before and did you see any of this? I'm sure the answer would be no. I don't say that to insult anyone. I say that to show you that if you approach a passage in the right way that you can see that there is a lot of light. Light that you wouldn't see in a plain reading. If you can do COL, you can do Daniel 11:40, one of the most important verses for Adventism today. And that's only the first sentence.

Second sentence she's going to do repeat and enlarge.

“In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.” {COL 17.1}

First sentence, teaching/ life, all parables. Second sentence begins with “that we”; I'm going to add a word, 'so that'. In order that we might be acquainted (familiar) with his divine character, life. What is divine life? Your character, and where is your character? It's not in your fingers or your feet; It's in your heart and mind. So that we might understand what a divine mind is, Christ took our nature and dwelt among us. If you take the words on their own, we begin to argue, what nature did he take? Sinful or sinless nature? Away with these arguments. They are not good arguments. The picture tells you, in order



To understand his mind, he took a human body. The nature that she refers to here is self-defining. This is rule 5. Let's be reasonable, we got all of this board

work and it's all just one sentence. We have to start studying properly. I didn't go to any other passage. There is no need to. So, when we start thinking about the nature of Christ, don't guess, don't go to some other SOP quote, use rules, principles, laws, and the passage will tell you what the nature was. I don't know how many of you are aware, that we baptize people, and we have baptismal vows which are aligned in agreement with the baptismal vows that the church has, but what we chose to do was to explain each of those beliefs in a more detailed, explicit fashion. One of the ones that people struggle the most, is what our position is on not only Christ's nature but your nature. The nature that God requires you to have after you rise up from the baptismal pool. Vow # 12. If people are confused about vow 12 I would recommend that people read the first sentence from COL; because it explains what that vow is all about. If you understand all this, if you would be in agreement with number 2, based on parable model, you understand correctly vow 12. He had to take the nature that we have outside, he can never take that nature inside. If Christ was the same on the inside like you and I, why would the Bible say "let his mind be in you" because I would say it's already there. He has nothing to offer me. It is common sense what I am teaching. You have to ask yourself how did we get wrong in the first place? I know why. Because we don't see how parables work.

We are done with the first two sentences. What she does now is something really nice. She is going to juxtaposition. She's talking about parables, and structures the first paragraph using all these rules, c/c, juxtaposition, natural/spiritual, repeats and enlarges, talks about Jesus, it's got everything you need to know about parables in this paragraph.

I'm going to highlight the words. **Divinity - humanity; invisible glory – the visible human form;**

Let's just take invisible. Who can see my heart? Who can see my mind? No one, it's invisible, and what condition is it in? The glory. The glory on the inside cannot be seen. The invisible glory in the visible human form. What is the visible human form? The body, the outside. Repeat and enlarge. I'm not guessing what the second sentence was teaching. I am using a repeat and enlarge technic to show you how she reinforces this point over and over again. I proved it in the first sentence, reinforced it in the second and now in the third it says straight, divinity,

humanity. Invisible glory in visible human form. Unknown and known. Heavenly things, earthly things. God, men. How easy is it to explain the nature of Christ. People have left the movement over this subject of the nature of Christ. Think how wasted that life is now. This paragraph is not even dealing with the nature of Christ it is an introduction to parables, and we've done one of the most comprehensive studies on the nature of Christ.

God was made manifest, seen, in the likeness of men, it means God was seen in men. This human body that we have, is full of sin, it's sinful flesh. Divinity is not sinful, it's sinless. Christ was sinless on the inside while dwelling in a sinful body. And that tension between the two, produced the Messiah. And if you want to experience the same, that's what God is offering us, to be his counterparts. That means to be the same, to be identical to Christ. That's what we are supposed to be. Copies of Christ. How do we do that? By taking our human heart out, the one that we were born with, and replacing it with a divine heart. We have no power to do that work. Only Christ does. He is willing to offer us what he had. That is the Gospel and is all found in parables. Divinity, humanity; invisible glory, human form; unknown, known; heavenly things, earthly things; God was manifest in the likeness of men. Five truths which all come together, and they all talk about his life. All of those five were his life.

So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.” {COL

Christ's teaching was the same with what we just read. We just read five statements about his life. It says his teaching was the same. The teaching, the unknown, the known. Divine truths, earthly things. So, she gives two for the parables.

- (2) PARABLES = TEACHINGS
- (5) PARABLES = LIFE

So, she's gone through this repeat and enlarged seven times. I want us to see how the hole structure of the passage, when you unpack it teaches us many things.

Martinique April 2019 # 8 Psalm 78

“In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.” {COL 17.1}

Christ object lessons page 17, we see in the first paragraph introduction to parable teaching that Ellen White introduces the subject by explaining how parables work. She speaks about written parables, teaching, and active parables, the life. Both are equally valid and in fact if you combine them we enrich our understanding of how parables work. After doing the repeat and enlarge in the first and second sentence she then uses five juxtapositions to explain how parables work in the life. Then she switches from the life to the teaching and then she gives two examples of this. In many ways the two examples are the same as the ones that she's already given in fact one of them is identical.

**(2) PARABLES = TEACHINGS
(5) PARABLES = LIFE**

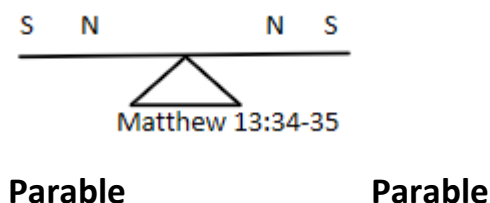
So, we've got five and two, seven examples. She explains it by talking about the Divine followed by the human, or the spiritual and the natural. Each one of those seven lines says that the spiritual is explained by the natural. Paragraph 2, we

already read this; she's going to quote Matthew chapter 13 verses 34 and 35 which will read.

13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

34 she actually just does the introduction; she says natural things were the medium for the spiritual. Now she's again going to talk about these two aspects after she's quoted from the passage. She begins natural, spiritual. The things of nature and the life experiences, so the first one was natural /spiritual. The second one is the things of nature and the life experience, and that lines up with the truth of the written word. The next one she says the natural and the spiritual Kingdom. Then she has a phrase that says Christ parables are, there are links in the chain of Truth, that your night man and God, Earth and Heaven. What I want us to see is that she's using the same technique here. There are five depending on how you count, but if you notice paragraph two compared to paragraph one look what she very subtly does. Go back to paragraph one look at the first one, Divinity / humanity. If you go to the last one in paragraph one Divine truth / earthly things. I'm going to list all seven now, divinity, invisible Glory, unknown, heavenly things, God, unknown, Divine truth; so, each one of those columns all begins with the divine which I want to call the spiritual. Then the next ones humanity, visible form, known, earthly, likeness of men, known, earthly things. All the natural. If we put them in a column, now we're in paragraph two I'll list them out, natural, things of nature, life experience, natural, man, Earth. That's natural. Then she says secondarily, spiritual, truth of the written word, spiritual kingdom, God, heaven and that's all the spiritual. What does that look like? We have a chiasm; she's creating a chiasm in the first two paragraphs and what's in between them? Matthew 13 34 and 35.



So, the way she's structuring this in and of itself is interesting. But now you know that in these two verses there must be some pivotal information for us to understand. So, there's something important about these verses. Verse 35 says there's a fulfillment and what's being fulfilled is something the prophet spoke. So, he's going back to an Old Testament reference and the prophet said "I'll open my mouth in parables I will utter things that have been kept secret from the foundation of the world". I don't know if you studied this before, or you have a cross reference in your Bible, I don't know if people know what verse it's talking about and who the prophet is? It's not Isaiah, most people would think that it would be. It's actually David and it's Psalm 78 verse 2.

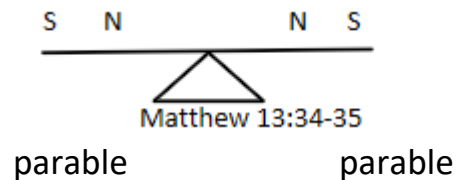
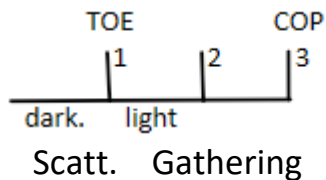
78:2 I will open my mouth in a parable: I will utter dark sayings of old:

What's the first thing we notice in verse 2? Repeat and enlarge, it's a parable. So, if I say open my mouth, what do you say? Utter, if I say parable, you say? Enigma, dark saying. So, we can spend a lot of time on this passage, in fact if you can understand English there are videos on this, these verses that have just been done. I think we spent 10 hours on these six verses from verse 1 to verse 6 in this chapter, breaking down the verses and trying to understand them. So, not only is it Matthew 13 it's Psalm 78, I'm going to put one to six even though 35 is verse 2. So, this becomes a central concept or idea when it comes to the subject of understanding the relationship between the natural and the spiritual. The information in these verses, of course we haven't studied them yet, but these would be the central, that's why I use the word pivotal, turning point. So, this becomes a turning point just based upon this structure. Let me do this very briefly, we're in Psalm 78 verse 1.

78:1 Maschil of Asaph. Give ear, O my people, [to] my law: incline your ears to the words of my mouth.

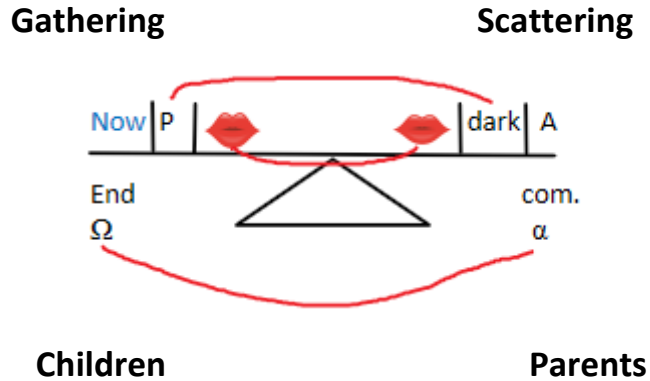
So, there's someone called Maschil, it tells you where he's from, family of Asaph. I want us to consider those two words, look up the word Maschil it's H4905 and if you look at the word Asaph it's H623. The word Maschil, it means a poem or a song, it's not any type of poem or song. Now a song are words, rhythmic words which means it has a pattern to it. Everyone knows how poems work, they are also rhythmic, but poems don't have rhythm based upon the music. It's often done by the words rhyming. So, you have the first line, last word second line, last

word in the two last words will rhyme. Line chime. So, it produces a pattern. Without proving it, I'm saying because it comes out of the mouth, this is a message. Now this is not any kind of poem, this is the didactic (systematic) poem. What does didactic mean? It means systematic in its simplest form. So, if I did this 15247, that is not didactic unless there's some kind of pattern, you're not aware of. This is 1 2 3 4 5, it's in order, there's a pattern. If I did this 13579, this is a pattern. If you can see pattern or structure, it's a didactic concept. So, people might have definitions of didactic but that's what I want us to see. Asaph means to gather, it means the one who gathers. So now we're talking about gathering and brings back everything that we spoke of earlier. Depending on your Bible it says Maschil of Asaph it either says the title of this of the song or it says it in the first verse. So, it's Maschil of Asaph and the numbers are H623 and H4905. These are the two Hebrew words, what we're doing is I want to give an introductory thought to this chapter which many people would miss. Maschil is a poem or a song which I'm saying is a message, it actually says it's a didactic poem. So, this is a didactic message. Asaph is the one that gathers. If you put these together, what does it mean? It means the person who gathers using a didactic poem. The person that uses the didactic poem to gather. So, let me say that in another way. The gatherer who uses an instructive message, so a person is going to use an instructive message to gather people. Can we all see the importance of that? When we start thinking about the scattering and the gathering what do we teach? We say there's a period of Darkness, there's an introduction of light, there's a time of the end and what happens at the time of the end? You have a three-step prophetic testing message until you get to the close of probation. This is how we teach a reform line.



This is the period of gathering and this is the period of scattering. You can't look to the scattering as an example of the gathering. It's in the gathering that you have the everlasting gospel, and what does the everlasting gospel look like? Three steps, it's in three steps, 1, 2, 3. And it's different to the scattering because there's no gospel in the scattering history. Now let's introduce Maschil of Asaph on top of

this. What we're seeing here at the TOE, it's the person that gathers people is going to be raised up and has an instructive message, a didactic poem. It shows you the centrality of Matthew 13, Psalm 78 when you go from the story that we picked up in Christ object lessons. This becomes Central to our understanding of parables. Because this is a parable and this is a parable, it introduced Matthew 13, Jesus only speaks in parables and parables come from Psalm 78 which is a message of instruction that does what? That gathers people. So, we can hopefully see how we're tying all these pieces together, all from Christ object lessons. We're in Psalm 78 and I just want to give a little bit more information. After it says Maschil of Asaph it says give ear oh my people to my law, incline your ears to the words of my mouth. Give ear; vs. one is a repeat and enlarge, vs one says give here second one says incline your ears, give ears and incline your ears to the words of my mouth. What's the words of my mouth, what words are these? Law, give the ear of my people to my law, incline your ears to the words of my mouth. So, it says the words of my mouth, what are the words of my mouth? It's this Maschil, the didactic message which is also portrayed as the law. Verse 2 now, I will open my mouth in a parable. What is the parable? It's the didactic message, the parable is the Maschil the didactic poem. The didactic poem are the words of the mouth is the law or you say the teaching. So, you see over and over again this repeat and enlargement on this point he wants us to see. What we're going to do is draw a balance of verse 2. Here is the balance what goes first? I'm going to put parable because that's the main point. So, if that's parable what's on the other side? Dark sayings, what else does it say after the dark sayings? Old, ancient, you could put utter, so we have other as well or a mouth with mouth on both sides we have dark saying and parable we have ancient or old, commencement, the beginning. What's missing? Because we're not balanced, it's not in the verse. Now or the present, I'll put the end because that was the beginning, and this is the end but I'm going to put now.



What I want us to see is that I'm going to put it in blue because it's not in the verse, so by using this concept, this principle you can add information that's not in the verse. This is not adding to God's word, this is not logic, this is a principle, a rule, that we can now use to understand things. It's important for us to see that because we want to see if this is the beginning that this must be the end. We can then call it the alpha and the Omega. So, you can get all of these concepts by building the structure. So, if I were to say to you this person is the fourth generation that is speaking at the end and you'd say to me how do you know? How can you prove that? I'm saying you can't prove it from the words. But in verse 2 the fact that it says the commencement it therefore defines when you're speaking today, which has to be at the end or the Omega. So, we had this amount of information, five things, but there must be 6 to be balanced. So, if you know to look then we can see there's missing information. Because all of this was happening at the commencement, at the beginning, now remember we're not studying this in detail, but we can prove the old means ancient, Isa. 46. The past and the ancient means the commencement the beginning; we haven't done that work but you can go out and study that and you can prove that. So, there's speaking and they're speaking. There's the dark saying and there's a parable. We've already seen this is a repeating and large. So, the parable is the dark saying and you're both speaking. This was all done at the beginning, so my question is when is the gatherer going to give his parable, when? We don't know, the verse doesn't say. But we have clues we have an independent line of study that tells you when the gathering is. When's the gathering? At the end, how do we know? Because the second Advent is the last way mark and before the second Advent you need someone who will prepare the way, who will gather the people. So, we know it's at the end. But I'm not using that logic here, I'm not using words to

prove it, I'm using the structure, if you balance this out and if you have a time here you have to have a time here. And if this was the beginning this has to be the end. This can confirm to us the things that we teach. If these are balanced first of all they're both speaking, we know this is a repeating enlarge, so we know that parable equals the dark sayings, and now I'm saying that the end equals the beginning. Isn't that what we teach in our movement? Isaiah 46 versus 9 to 11, 9/11 that the end is the beginning. End is the beginning is nothing more than line upon line, history of Christ, the end of ancient Israel is the same as the 144,000, the end of modern Israel, the beginning and the end are the same.

Now we need to think a bit, who's doing all this, who's speaking here what's his name? Maschil of Asaph, here he is, he's the man that's doing this work might be a woman. So, this person is speaking here and what is she doing? Gathering, she's gathering, and how does she gather you? With a didactic message and instructive message. So, if this is a gathering that we said the parable is the dark saying. If this is the gathering (pointing to the first part of the line) where people being gathered here (the last part of the line)? I'm going to say no, but if this was a gathering you might be led to think this is a gathering, but I want to suggest it's not. As we go through these verses, we'll go to verse 3.

78:3 Which we have heard and known, and our fathers have told us.

Us, it says we and who else? Our fathers, what are we doing? What have our fathers done? Our fathers told us something, the fathers told us something, what did they tell us? They told us dark sayings, so they said there's this dark saying and we're going to give it to you. So, what are we going to do? We've got the dark saying, according to the parable, what are we going to do? Verse 2 I will open my mouth in a parable, they speak the parable the dark saying, we do. Verse 3 says we heard because having ears we heard. That might sound strange there's some people who have ears and what don't they do? They don't hear. So, this person, us, Maschil, we have ears like everyone does but we hear. So, when you hear what does that mean? Verse 3, we know, what's another word if you know something? If you have knowledge of something? You understand, who understands? The wise understand, the wise are the instructors, they're the teachers, in fact the word wise means to be teachers in Daniel 12. So, I want to give a story, here are parents and they say if you do something wrong, get a lamb

and kill it and they tell their children, and the children repeat it and they tell their children and they repeat it and it goes on and on and all of those people are our forefathers. So, all of these become our ancestors. They don't even know what they're doing, what they do is they just repeat it over and over again, it becomes a ceremony, they give the right instruction, but if you say what does that mean? I don't know, we just follow the instructions, it's a dark scene who can know what it means? Until you get to us, the children, two generations. The parents and the children. We did this and which passage were we in? When we had two generations which passage were we in? We had numbers 24:17 and we had two generations. So, we have two generations here, what's the difference between them and us in the verse? We hear, hearing means knowing and knowing means understanding. If you just have ears, it means the information is going in, but you have no idea what it means. But if you hear it having ears and you hear, it means you understand. So, here are these people, they understand the dark saying which is now going to be called a parable and they're going to gather the people. If they're gathering them, what condition were they in before? They were scattered. So, these are scattered, why are you scattered for, don't you have the dark saying? Yeah, you're repeating it even. Do you know what you're talking about? No if you don't have any understanding, you're in a scattering. What gathers the people is an instructive message which we call the everlasting gospel. So, it's the children at the end, when they speak this instructive message, they will not only give it in a parable or give the dark saying, or the natural, what will they do also? They will teach what it means, not only teach, but they will also live and when I say live my intention is not to be mean that we would be good people. What I mean, they will experience the everlasting gospel. You can only do that if you understand it intellectually and experimentally. If this is too complex, first of all I'm sorry, but all of this we got from Christ object lessons paragraph one and paragraph two.

Spiritual natural, natural spiritual, it pivots around Matthew 13 which is a reference of Psalm 78. Then when we go to Psalm 78 particularly verse 2, we have it here, this in itself is a chiasm, and we see their speaking of a message at the beginning. Therefore, we can fill in the gap at the end. We already know this is the gathering it says it down here, Maschil of Asaph. This is a scattering, this is the children and this is the parents. The parents have this dark saying but they don't

understand. When they give it to us, we understand what it means because we're the gatherers. This is the people who teach and live parables. And they're going to share this to their brethren because we're now in the time of gathering and we're not looking for examples of how God led us in the scattering.

I just want to go to another story, dark sayings, it's H2420. That's what that Hebrew word is. So, if you search out this word it comes up a number of different places. I want to go somewhere specific; I want to go to the Book of Judges chapter 14. What's the story about? This is the story of Samson, why did we go to this story for? We're looking at riddles, dark sayings, doesn't Samson give a dark saying, yes. Go to verse 12 the first part of the verse.

14:12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find [it] out, then I will give you thirty sheets and thirty change of garments:

4:14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle

So, he's now going to give you a dark saying, and he says you've got seven days to work it out. If you work it out, I'll give you some clothing, some garments. If you can't work it out, verse 13, you give me garments. Verse 14 is the dark saying. So, in 3 days they can't work out with the riddle is, so they cheat, they're going to ask his wife. What I want us to see in this story, if you understand the dark saying like here, what's the reward for understanding dark sayings? You get a new set of clothes. You heard about stories about receiving new clothing? Wedding clothing? Isn't it? So, this is a wedding garment that you can receive, the robe of righteousness if you can explain what a riddle is. If you can't, everything that you have, which is nothing it's going to be taken from you and given to another person who's more righteous than you are. That should be frightening to each and every one of us. I want us to see that it's a life and death issue whether or not you understand how parables work in end time prophecies. It's Central, it's the pivotal piece of information because we're only going to speak in parables and you have to come to the meetings in order to hear the explanation of the parables, you have to come close and fellowship intimately. Because if you go to Matthew 13 the only people that understand the parables are the ones that go

home with Jesus, not the ones that stay outside. If you don't understand the parables, you're not alone because our fathers didn't understand them either. But that was okay for them, but now we're in the gathering, not in the scattering. And in the gathering if you can't explain, understand what the dark saying is, whatever little that you have it's going to be taken from you and given to another. You lose your salvation if you're not part of this movement that gathers people.

I don't want to read the rest of the verses; it explains more about this subject, and we will continue to add to our knowledge. Back to Christ object lessons, we could read more about Christ parable teaching but I feel I've said enough to introduce the subject to you, to give you the tools to go study for yourselves. We're around page 17 to 20, chapter 1. Now we're going to go to chapter 4, what is chapter 4? The parable of the wheat and tares. Before we do that, I want to just make a few more comments. Page 22 paragraph two, I just want to give some more definitions, parables are Jesus, they're prophecy we've done that one.

“In the Saviour's parable teaching is an indication of what constitutes the true "higher education." Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have” COL 22

Parables are Jesus and they're also higher education. Superior education you'd be studying parables.

“Christ's purpose in parable teaching was in direct line with the purpose of the Sabbath. God gave to men the memorial of His creative power, that they might discern Him in the works of His hand. The Sabbath bids us behold in His created works the glory of the Creator.” COL 25

Page 25 paragraph one first sentence, parables are Sabbath, we all know that the Sabbath is a parable hopefully. So, the Sabbath is a parable, drop down to the next page 26.1, it's not just the Sabbath, first sentence, it's not only the seventh day it's the 6 days of work.

“And Christ has linked His teaching, not only with the day of rest, but with the week of toil. He has wisdom for him who drives the plow and sows the seed. In

the plowing and sowing, the tilling and reaping, He teaches us to see an illustration of His work of grace in the heart.”COL

So, it's the seventh day of rest and the 6 days of work and it's really nice study if you compare and contrast these two, is what she says to do. Compare and contrast the seventh day with the six days. Page 33.1, we're in chapter 2 now, this is the parable of the Sower.

“By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to scatter the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were sown. Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth.” {COL 33.1}

We're going to go to the third sentence, the first sentence says by the parable, next one says like the Sower and the next sentence will read. So, terrible teachings is also the seed of Truth. So, we've learned that parables are Jesus, true higher education, the Sabbath, the six days of work, and the seed of Truth. Parables cover everything and if we approach things through this lens there are many things that we can uncover, that could have been kept secret from us Did our next presentation we're going to move over and talk about Matthew chapter 13 verse 24 to 30, the parable of the wheaten tears.

P A R A B L E

COMPARE AND CONTRAST

JUXSTA-POSITION

NATURAL / SPIRITUAL

-MIRROR } CHIASM

-REFLECTION }

ALPHA AND OMEGA

BEGINNING AND ENDING

REPEAT AND ENLARGE

LINE UPON LINE

PROPHECY

JESUS

EDUCATION

SABBATH / 6 DAYS OF WORK

THE SEED OF TRUTH

Martinique, April 2019, # 9 The Parable: Psalm 78

We are looking at COL 70 and also Matthew 13:24-30. I want to read a smaller portion of another passage, DA 333. In this paragraph EGW is going to connect the parable of the wheat and tares to another one, the parable of the net, which is the same chapter, vs 47-50

“It had been an eventful day in the life of Jesus. Beside the Sea of Galilee, He had spoken His first parables, by familiar illustrations again explaining to the people the nature of His kingdom and the manner in which it was to be established. He had likened His own work to that of the sower; the development of His kingdom to the growth of the mustard seed and the effect of leaven in the measure of meal. The great final separation of the righteous and the wicked He had pictured in the parables of the wheat and tares and the fishing net. The exceeding preciousness of the truths He taught had been illustrated by the hidden treasure and the pearl of great price, while in the parable of the householder He taught His disciples how they were to labor as His representatives”. {DA 333.1}

So, the subject of these two parables is the final separation of the righteous and the wicked. Now what happens when we deal with parables, what I noticed people do is that they don't understand the subject of the parable, they get lost in the detail. Let's go to Matthew 13 and I am going to give you some orientation. We have these 7 verses from 24 to 30. The way this chapter is structured, you can create two columns, the parable and the explanation, and if you list the 7 verses you can give parallel verses that match up the parable, verses 36-43. Once you do that, truth that you might not see, begin to stand out to you.

Parable	Explen.
24	36
25	37
26	38
27	39
28	40
29	41
30	42
	43

Matthew 13

3:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

How many symbols do we have? The Kingdom of Heaven is like, or equal to a man, a good seed and a field. This equal, it says "like" it gives us the parable. We have the man, field, good seed the natural and we have the spiritual, the Kingdom of Heaven.

K.H. = 1)- MAN

2) - Good Seed

3) – Field (WORLD, CHURCH)

Spiritual = Natural

Natural = Spiritual.

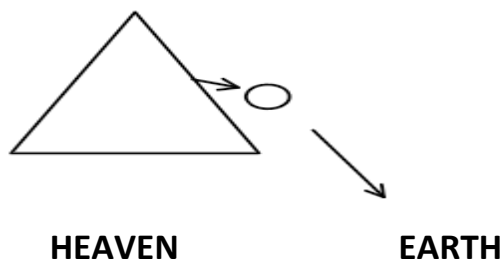
Man, Good Seed, Field how many symbols? Three symbols. If we would flip this we would say, the natural, the man, the good seed, the field, point to the Kingdom of Heaven, the natural pointing to the spiritual. My question to you is: The KH is equal to 1,2,3, or 1,or 2,or 3, or any other combination. What is this story about? How would you find out? How would you do the investigation that would help you decode and solve this problem out? Recently we studied vs. 24 in Brazil, it took us 4.5 hours on this verse to answer this question. If you go to vs. 36, which is not really part of the explanation but is the question that the disciples ask of Jesus.

13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

So, we are going to line up vs 24 with vs 37. So, who is the MAN? The Son of Man, Jesus. The field is the world and what is the seed? The children, human beings. Jesus defines these three symbols in vs. 37 and 38. I want to jump out of the Bible and go to the SOP now.

"The field," Christ said, "is the world." But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God." {COL 70.2}

So, she says "but" meaning that she disagrees, the field is not the world but the church in the world. We need to ask ourselves, is she correcting Jesus? Does Jesus not mean the world, but he says the world? What did Jesus mean? How do we address this problem? Do we pick Christ, or we can say Matthew or EGW? Is EGW correcting Matthew, or we can't trust her because she's a lesser light? I want to make another point, she says, "the church in the world". The reason we picked that point is because in Daniel 2 our church teaches incorrectly that the Kingdom of Heaven, that Mountain is in Heaven. They teach that the Mountain is the Kingdom of Heaven, and the stone is Christ, that leaves the Heaven and comes to Earth. But the story is not about Heaven. The story is about the Church on Earth.

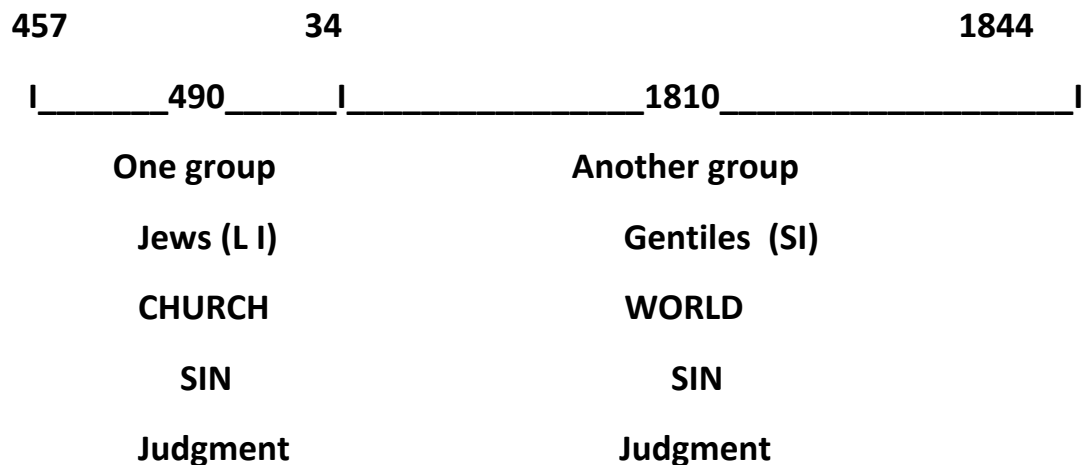


WRONG ADVENTIST UNDERSTANDING

Who's right and who's wrong? Jesu or EGW? Both! If its both than how many fields do you have? You have two fields. Unless you know how to approach the subject we always trip up to a problem. What we're seeing is that Christ wants us

to understand this subject at the level of the world. Und EGW wants us to understand it at the level of the church. There are two levels to this parable. We need to understand both, how they both work. If you're familiar with this prophetic message, this won't come as a surprise to you. Who's EGW talking about when she says "we" must understand? Because Jesus said, "they" must understand, those disciples. So, there's different audiences. If we were to go to Daniel 8:13-14, vs 13 is the question. "How long is the vision?" The answer is 2300 days. According to Ezekiel 4:6 is not days, is years. If you go to Daniel 9 it gives us additional information. It gives us 70 weeks, which is 70x7 days = 490 days/years. He says these 490 years are determined upon God's people. Determined means separated, isolated or cut off for God's people. And it's cut off of the 2300 days. So 490 years is cut off the 2300 years. 490 years is for one group and 1810 for another group.

Daniel 8:14



Romans 3:9

"The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of his disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed". {GC88 409.3}

The premier prophecy for Adventism, the 2300 day prophecy, is a story of two groups of people. What happens at the end of this prophecy? “Fear God, give glory to Him because the hour of His judgment comes in 1844”. In 46 years. So, 1844 is Judgment. What happened in AD 34? The stoning of Stephen and Michael stands up. He stands up in AD 34 and in 1844, Alpha and Omega, end of dispensation, judgment. So, both waymarks talk about judgment. Judgment on the Jews, judgment on the Gentiles. Judgment on literal Israel and judgment on spiritual Israel. So, the whole line of 2300 days is about judgment. Judgment must first come to the house of God. Judgment first to the Church and then to the World. Do we see this in Matthew 13? Now we can see what EGW is doing. She’s telling us, I understand that Christ is talking about the world, but I want us to see about the Church. Not the one that is in Heaven but the one that’s here on earth. So, I’ve given you some background information on how to approach this parable. You see it approached at two levels, the level of the world and the level of the church. God’s dealing with mankind is always the same. A word that we use in our movement to explain that statement is fractals. So, fractals is God’s dealings with man is always the same. Pick up the words same or always and you have a repeating pattern. So, the pattern of the church will be the same as the world. Makes sense? The reason why that’s important is because we know, in Revelation 14:1-5, after introducing the 144,000, which are the **maschil**(or **maskil** another word for Psalms) of Asaph, because they are singing a deductive poem (originates from within), it’s a message that gathers people. Who gathers God’s people?

Matthew 24:31-34 “And he shall send his **angels** with a great sound of a trumpet, and **they shall gather** together his elect from the four winds, from one end of heaven to the other.”

Angels don’t gather. Who gathers? The **maschil** of Asaph, the gatherers, with a song of instructions. An instructive song is an instructive message, the Everlasting Gospel. Matthew says the angels are doing that, we say the **maschil** of Asaph does that, Revelation 14:3 says the 144,000 do that. So, as they’re singing this song what happens?

Revelation 14:6 “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, “

I saw another angel flying in the midst of heaven having the deductive poem of maschil of Asaph. As he sang the song of Moses... Can we see how we can tie all these concepts together? So, I want us to see that Rev. 14:6-11, three angels' messages is the poem, is the message that the 144,000 give to all the world. So, this message to the world here (pointing the 1810 years on the line), you're going to have people stand up giving this message. So, we need to understand how God will deal with the world. How is He going to do that? He's going to take a group of people who are going to give some instruction to the world. We call it the three angels' messages. But Matthew 13 says we can deal with the world, but we can also need to deal with the church, which is in agreement with Daniel 8:14. God's dealing with man is always the same, first the church than the world. So, the world needs the three angels' messages, but the church also needs the same messages. If the maschil of Asaph is going to deal with the world, maschil of Asaph is going to deal with the church too. What is the big issue with the Gentiles? They are in sin. If they are in sin what's God's church in?

Romans 3:9 “What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; “

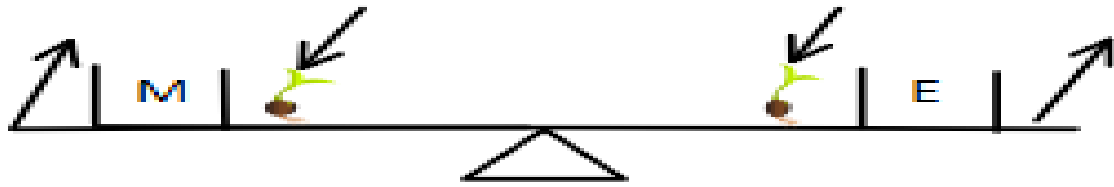
If you go to the original Greek, it is not prove, it is accused, charged, judged. He's already judged that the church of God is in the same mess as the world, they are all under sin. What we can see as we try to approach Matthew 13:24-30, we have good presides that we should approach it at two levels, but because we are slow at heart, EGW says “we must” understand it with respect to the church. If she wouldn't say that we would say it's all the world we shouldn't worry, it's not for us. Because we are in the world, but we are not of the world it wouldn't affect us. But she wants to highlight that this parable applies to us as well.

I've demonstrated why you approach it at two levels, I've given the license for this (pointing to the 2300 prophecy line) and we saw that judgment comes twice, we tied in Revelation 14, people give the three angels' messages, those people who have this song; same song must be given to the church and it's first the Church than the World, but they are going to look the same, and they got the same problem, therefore we need the same solution.

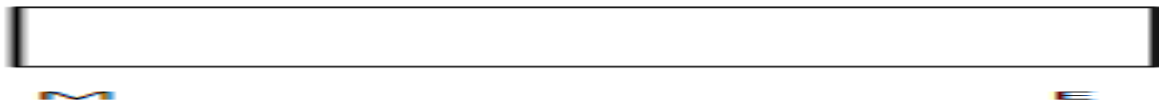
Now we come back to Matthew 13. We looked at vs. 24

13:25 “But while men slept, his enemy (the man’s enemy) came and sowed tares among the wheat and went his way.”

The good man that sowed the seed, people say that after that he went to sleep. But after a week of parable teaching, we should be more careful in our answer. Let’s get our balance out. What did the enemy do after he sowed his seed? He leaves. In vs. 24, the subject is the man, it doesn’t tell us what he did, so we are going to use our chiasm, our parable to know what happens to him. What happened to him? He left. Where was he? He was in the field and then he left. This is how we can find missing information. How many fields are here? One field. The verse is clear, the enemy came and saw seed in the man’s field. When you use the parable teaching compare and contrast you can prove that there is only one field.



FIELD



S N

N S



Remember when we did this spiritual/natural, natural/spiritual what was the pivot point? The pivot point is Ps. 78. So, we have information of the pivot point.

Do we see that we have the same pattern? The field, the singular field is the pivot point, they are fighting over the field if you like. What did Jesus say this field is? The world. Do you know about a story of two people who are fighting over this world? So, this is the story of the great controversy now.

Let's come out of the parable world, into the real world. There are plenty of planets in the solar system, why are they interested in this planet? What's so special about this world? Us! This is what the fight is over. Not the field. The world

is the field where the battle is taking place; the location, but the fight is over us. What are we? **We are the seed.**

Remember my question, the kingdom of heaven is what? 1 or 2 or 3 or all of them?

The great final separation of the righteous and the wicked He had pictured in the parables of the wheat and tares and the fishing net. DA 333.1

When He says the Kingdom of Heaven is like these symbols here, what we want to know is : what is the parable about. A parable is not about a planet, the parable is not about the man. The parable is about the seeds that are growing to plants, and they struggle for supremacy. So, the answer is # 2.

K.H. = X 1)- MAN
= 2) - Good Seed
X 3) – Field (WORLD, CHURCH)

It is about the great final separation of the good people and the bad people that live on this planet. That's what this parable is about.

Let me ask you another question. **Matthew 25:1 “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five [were] foolish.”**

Now what's the story in Matthew 25? Vs. 6 says that at midnight the bridegroom is coming to do what? To collect his bride and go home. Who's the bride if the bridegroom is Christ? The Church! Who are the virgins than? The guests. What's the parable about? The guests or the bride? It is about the guests, not about the bride. I would hate to argue whether the bride is the church or not but is good that we know that there is a distinction between the two. We can go to other parables to say that the Kingdom of Heaven is like something, there are a number of Bible passages that deal with that. So, Matthew 25 says that the Kingdom of Heaven is like ten virgins that go to a wedding, it has a bride, it has a bridegroom. But it doesn't mean that the Kingdom of Heaven is like the bride or like the

bridegroom, is like the virgins. So, in Matthew 13 the Kingdom of Heaven is not like the man, is not like the field, that's not what the parable is teaching. The parable is teaching about the great separation of the two plants, which is the wheat and the tares. So, the KH is not like 1, the man or 3, the field but it's like the seed. You need all the other symbols to tell the story, but they are noise, they are ancillary information to help us to discuss the point which is about the seed. Because the seed are really these two people that are on the earth. It's not about the man, it's about these people. So, can we see how careful do we need to be when we analyze the parable?

Martinique, April 2019, # 10, Parables

Matthew 13, 24-30

If you turn to Matthew chapter 13 in Christ object lessons page 17, we saw that the parable of Matthew chapter 13, the wheat and the tares, is verses 24 to 30. The way these parables are structured is that the parables given first and then the disciples go to Christ and asked the meaning of the parable, and then in verse 37 he begins to explain the symbology of that parable. So, verse 24 lines up with verse 37 and also verse 38.

Parable	Explanation
24	37
24	38

K.H. X 1)- MAN

= 2) - Good Seed

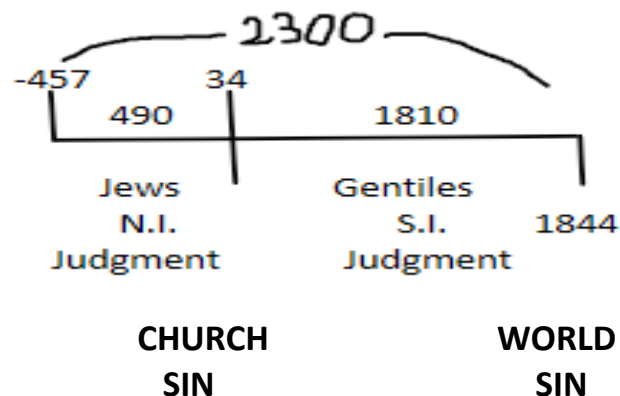
X 3) – Field (WORLD, CHURCH)

Spiritual

Natural

And then Christ systematically explains what the parable is teaching. Begins by saying the Kingdom of Heaven it's like a man that sowed good seed in his field. So, I asked how many symbols there were in that verse, it's not four but it's three, the kingdom of heaven, the spiritual is being explained by the natural. Now in its broadest widest sense the kingdom of heaven incorporates all of these elements, but it's not just those elements of course, because there are other issues that are involved. We'll see that there are servants and Reapers. So, when we start thinking about what the kingdom of heaven is actually being portrayed as in this parable, it's more than just these three things. So, I asked, in the parable what is the kingdom of heaven? What is the subject of this story? It's neither the man nor

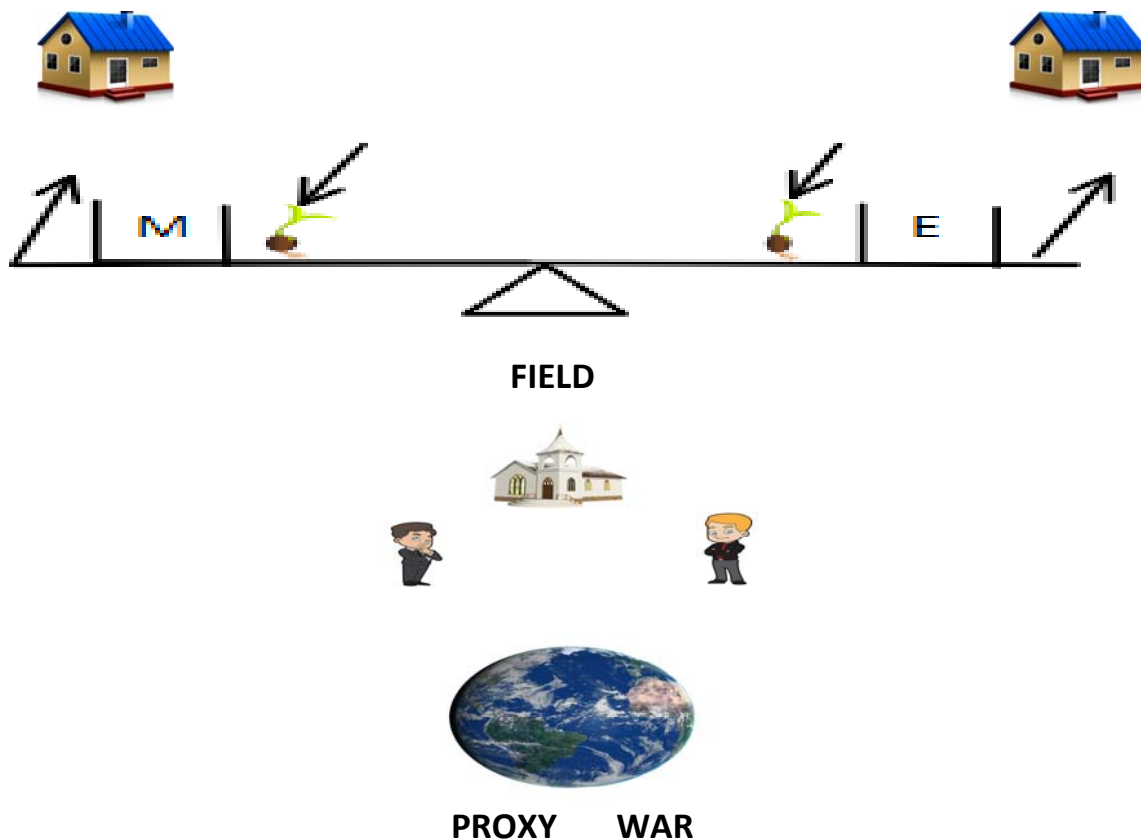
the field. The subject is the seeds. Not just the good seed, it's the good and the bad seed. We short-circuited all of that, we didn't study completely we did it short circuit. We went to desire of Ages page 333, and we saw that this parable is about the great final separation. And if you read through these verses this validates the fact what the story is about. It's not the separation of the men, can't separate the field because there's only one, not two, it's a story about the good seed and the bad seed, the wheat and the tares. It's not even how they grow together. The story is about the end, how they are separated from each other. We also saw that when we think about what the field is, if you go to verse 38, it tells you what the field is. The field is the world. But in Christ object lesson, page 70, we're told that the field, we need to understand is the church that's in the world, not the world. So, we need to understand this parable at two levels, the church and the world. To try to understand that concept, we went through the 2300 days of Daniel 8:14, from the GC 444, we saw that the 2300 days is divided into two parts.



Judgment on literal Israel and then judgment upon spiritual Israel. We saw that is in two parts 490 years and 1810 years. The story of the Jews and the Story of the Gentiles, of the church and the world. Can be understood in different ways. Now we then spoke of Revelation 14 verses 1-5, we saw this is the story of the 144,000 who sing a song. You know what that song is, it's the song that the gatherers sing. We read Matthew 24:31, the Angels gather the elect from the four corners of the earth. So, that work of gathering must be done, according to Psalm 78, by what means? A didactic poem, which is an instructive message, which is the song of the 144,000. But it's angels that do that work. Therefore, it must be the three angels. Revelation 14:6,8,9 because they are the ones that have the message, which is used to gather. And of course, if you read those verses it is instructions. Those

that you can and cannot do. It has all the characteristics of the gathering. So, we've tied in a number of Bible passages, Psalm 78, Matthew 13, Matthew 24, Revelation 14. It's not an exhaustive study, it is quite comprehensive, and it shows a consistent model. This is how you know whether your theory is correct. Is it correct to jump from Matthew 13, the parable of the wheat and tares, and talk about a didactic poem of a person who gathers? Is that even a correct connection to make? So, when you start looking in other places, we went to Matthew 24, we went to Revelation 14, and we saw the repeating story there. Messages that gather, given by angels, which is the second part of Revelation 14 which begins with those people who sing a song. So, we've got a good evidence that this is correct what we're teaching. We saw the reason why we need to look at this parable at two levels, Church and the World, is based upon romans 3:9. Romans 3:9 we're told that both the church and the world are under sin. Paul says I've proved. The word itself means I charged; I've stated as a fact; which means he's righteously or justly accused people, or made a correct judgment of the situation. Therefore, if the song needs to be given to the world it first needs to be given to the church. What's the subject of this parable? **The great final separation.** If that's the subject, we need to understand it at two levels, then what do we know? There's going to be a great final separation in the world, and where else will they have to be? A great final separation where? In the Church! Now the problem with that is that people will take EGW quotes and misapply them. Where she would say be fearful of people who talk about a separation in God's church, who rise up claiming to have the third angels' message on one side of their mouth, and on the other side of their mouth they say separate from the church because the church is in a bad condition. So, there's many erroneous views which are based upon isolated spirit of prophecy text, which were very specific to certain situations, but today, these passages, are used to prevent the gospel truth from moving forward. If it were true that there wouldn't be this final separation in the church, why would EGW insist that we need to understand this at the level of the church when Christ had already said it's at the world. She would be fighting or arguing against herself. The problem is that people proof texts in a casual, inappropriate, wrong way. We need to be careful that we don't look to examples of the scattering to guide or direct us in the period of the gathering. Those statements that were made in the scattering we need to be extremely careful of how we apply them to our dispensation. Is it safe to take those passages and apply them at a moral

level? Yes. But when you start applying them a prophetic level you can get into problems because if this is true, Paul says it's true, EGW herself says it's true, Daniel says it true, the judgment must first come to the house of God. Paul states it unequivocally. So, if the subject is about the great and final separation, DA 333.1, she says let's look at the church, then we need to see that there's going to be a separation in the church. And if that's the case then we need to be careful how we apply SOP quotes which we could easily understand at a moral level; we need to be careful how we tie them prophetically. We created a nice chiasm; we saw that good seed was sowed by a man in his own field.



We then saw bad seed was tares were sowed by this man's enemy in the same field. This man (the enemy) then leaves verse 25. If this man leaves, this man must leave. It already creates this chiasm. Verse 25, men slept, the enemy came. Who are these men that are sleeping? Because yesterday some people were saying that the men is this person here, the man. Let's think about this; the natural laws must be the same as the spiritual laws, where is this enemy going to? To the field. He goes there under the cover of darkness. Now if the man had remained at the field, would this enemy have come and done his work? No, the

field would have been prevented and guarded. Let's drop down to verse 28. In 27 the servant says how did this thing happen. Verse 28

13:28 He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up?

So, he says an enemy did this. How would he know that; how does he know the enemy did this? Because he understands how rivalry works, he understands how this enemies would try to destroy his business, his livelihood. If he's so aware of these things, what do you think he would have done after he sowed the seed? What would you have done if you were him? You would set up some guards, some watchmen. Let's read 28 and I'm going to add something. There are two people communicating, the servants and the man. They said how did this happen, that caught us by surprise. He understands how it happened.

13:28 He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up.

He said to them an enemy did this whilst you were sleeping. Who was sleeping? It was the servants, the people who should have been on guard; because what's the job function of these servants, what we would call farmhands, field servants. So, when he sows the seed and then he leaves and goes back to his house, he gave instruction to his servants to look after the field. And what do they do? They go to sleep. So, the man (the enemy) comes from his house to the field, sees the people sleeping and sows the seed. Comes from his house and goes to his house. This man comes from his house, he goes back to his house and the people who were sleeping, these men, are the servants. Doesn't say that in the verse. We need to use the laws of nature to understand what's going on. Now in verse 25, an enemy came; who's the enemy? Go to verse 39.

Parable	Explanation
24	37
24	38a
25	39
25	38b

So, it's the devil. Back to 25, the tares, the bad seed; who are they? Go to verse 38 second part. They're the children of the wicked one. So, what I want us to see is there's a fight between whom? Between the man and his enemy. Now their fight it's not going to be some boxing match, how do they fight? They're fighting over this field, and the battle is between the good and the bad seed. Who's going to win the fight? This is a classic example of a proxy war. So, this is a proxy war. My translators said how can two seeds fight. If you go to the first parable of Matthew 13, a man sowed good seed, on different types of soil and some of the wheat, the good seed, was choked by the thorns and the thistles. So, they're struggling for supremacy or life. So, it's valid, it's a fight between these two plants, who can take the most nutrients out of the soil. The proxy war is between these two people here in the field, which is the earth, between the two groups, which Genesis 3:15 says of whom? The seed of the woman and the seed of the serpent; do we see human beings fighting for supremacy? To control people for money, for fame. We see it all the time. So, this story is a proxy war. I want us to remember that, because proxy war is subject of Bible prophecy that we are now beginning to understand with clarity. Everything hinges upon what happens on this planet to work out who's going to win. Is the enemy going to bankrupt the farmer that he's worthless tares will choke out or crowd out the wheat? You have no crop; you go out of business. That's the natural story. So, he's going to destroy his opponent by the seed, those tares that he introduces. So, this is another important principle that we can take from this parable, it's about the sphere of influence. I want us to remember that phrase. What is the sphere? It's an area, not a literal sphere. It's about the area, what area do we have? The field. So, this is about the influence upon the field. How do you influence the field? You don't put your house on there; how do you have influence over the field? You get your seeds, and you plant them. The more seeds you have the more parts you can grow; you would say something like this: those weeds have taken over the field. You have a lawn, the grass is supposed to be there, if you're not a careful Gardner, or you go on holiday, you come back and you say, 'the weeds have taken over'. Taken over a what? Your lawn, your field. It's about the sphere of influence. It's not about him (the enemy) putting his house here. It's not about him (the man) putting his house here. It's about who could control things.

The reason why I labor this point is because when we think about Daniel 11 verse 40, 41, 42 it's all about a sphere of influence. I think everybody here knows about Daniel 11:40-42, it is about the Sunday law, it is about the rise of the king of the north, as he destroys three opponents, King the south, Glorious Land, Egypt. Now when you go to the literal, those three territories were murdered, killed, destroyed. But today when we come to the spiritual, we cannot think in those terms. We need to think in terms of the spheres of influence. The most of us understand that the king of the north is the papacy with her husband who's a soldier, the army of the king of the north, who's both the army and her husband. Like most of us they share the same surname, they live in the same house. So, the king of the north, the army of the king, the United States, makes war against the king of the south, Russia. We should not be expecting them to have an open fight, to have some major conflict. What we expect is for them to grapple over the sphere of influence, the territories. That's how they win, they're not about to destroy each other, or what people often call a hot war. It's a mistake to go back to previous wars, Ruffia, Panium, WW1, WW2, all hot conflicts, bring them to the end of the world, say they were all hot we're now expecting hot. This is an incorrect way to understand the fulfillment of those types. The way we should understand what's about to happen is by looking at the harbingers.

So, this story can teach us many things about end time prophecy. An important one is that we should be expecting proxy wars where the two protagonists fight over the sphere of influence, the field. But the field is the world and the church, so we should expect some tension in the church. Satan, how does he control the church? He's not going to send Jesuit Catholics into our church, doesn't need to do that. He's going to introduce people into the church, like you, who will grow up as tares, and exert a sphere of influence upon the church, causing him to win. And this person (the man) is going to do the same. It's all about sphere of influence. DA says the great and final separation is the story of the wheat and the tares. What else is the story about? Two stories, the wheat and the tares and the net. Gave you the verse, we should know the story, there's a fisherman launches from the beach, goes on to the sea, sea equal the world, field. So, he goes on to sea and he wants to capture people and bring them into his house. He takes his net; how many people are there? One person, one net. Throws his net overboard and he collects everything, both good and bad. He

brings them into the boat, Church, takes them to shore and then separates them. How many fishermen were there? One. Is he good or bad? He uses Gospel net; he is a servant of God, wasn't he? We are supposed to be fishers of men. So, this parable teaches, how did all of you, sinners, get into this church? Did the enemy do this? No. The enemy didn't bring you into the net. A faithful fisherman did. So, we have to take parables at multiple levels, they teach different things, even with the same story. Comeback to our parable though.

Now remember what's the subject of this parable. **The great final separation.** Bring the verses, we've looked at verse 24 and 25, those servants, verse 25 slept, when they slept the enemy was able to come. 26, at the beginning the wheat and the tares look the same but in 26 when the fruit comes then they begin to see. Now they are alarmed, they are upset, verse 27, servants say, where did these tares come from? We know you sowed good seed, how did the tares come? What a kind householder, he doesn't say, like I would, it's your fault, we're in this mess because of you because you're lazy, not doing your job. So, I want us to know, wherever we are going to place this sowing on our reform line, it marks a point of people not doing their job properly, being derelicting their duty. And who is that people? Those people that were left in charge of the field to protect those good seeds. They didn't do their work. Which is an indictment against them. But the householder doesn't tell them off.

28. he said an enemy did this so, now these servants are saying, we solve out the problem now, because we can see what's what and we'll fix it for you. 29, he says no it's too late to fix the problem. So, I want us to see by the time you notice there's a problem it's too late to fix it. How true is that in our own lives. You get into a mess, even though you're warned not to and by the time you see the problem it's too late to sort it out. Verse 30, let the mess carry on until the harvest and then I will tell the Reapers to do their work. So, we read verse 36-39 and now we are in verse 30 let them grow together until harvest, verse 39 b, second part, the harvest, is the end of the world. Then it says I'll tell the Reapers to do a work. Who are the reapers? The Reapers are the Angels. There's a few more verses, 40-43. So, let me ask you a question; who's the man? Jesus. The seed, the good seed, good people, the tares, bad people, the field, the world, the Reapers, angels, the harvest, the end of the world. Let's look at some verses; verse 25 who are the men? The servants, remember? verse 27 the servants. Verse

28 the servants. So, 25, 27 and 28 these servants. Who are they? Who are they a symbol of? You'll notice when you look at the explanation, nowhere does it tell you who the servants are. It doesn't tell you who the servants are. And the servants of the most important people in this parable. Are they? No. Most of the story is about them but what's the purpose of the parable, it's the separation. They're not doing a separation. Separations is now in verse 30 by those angels.

Parable	Explanation
24	37
24	38a
25	39
25	38b
-	
-	
30	39b
30	39b

25,27,28 = ?

So, now we're going to make a big jump and if you're not familiar with reform lines it might be too much, hopefully most of us can keep up. I'm going to assume you know lots of things. The time at the end, which is 1989, we go to 911, will go to Sunday law, will go to the close of probation Daniel 12:1, will go to the second Advent. So, we've got four dispensational periods. We're not going to go to the verses to prove this, there's a lot of information on this subject, if you have watched presentations over the last 12 months you have seen this done over and over again. We've been speaking about agriculture, so, we're going to look at an agricultural model to try to understand the parable.

We're going to look at Jesus's level, the world. If you go to Mark 4:28, this parable in Mark 4 is the same parable that we just read. It has some subtle differences, but I want us to see it at the same level. I'm going to begin in verse 26.

Mark 4:26 And he said, So, is the kingdom of God, as if a man should cast seed into the ground.

So, there's a man who's sowing good seed in the ground. Mark 4:26 is Matthew 13:24, same characteristics, there's some differences. Verse 27

4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

So, this is talking about the servants who slept. The differences in this parable it says the man who sows is the man who sleeps. So, this is a slightly different parable, you can't just lay it over the top and say therefore the householder slept, it doesn't work that way. Parables need to be understood at different levels.

Verse 28

4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

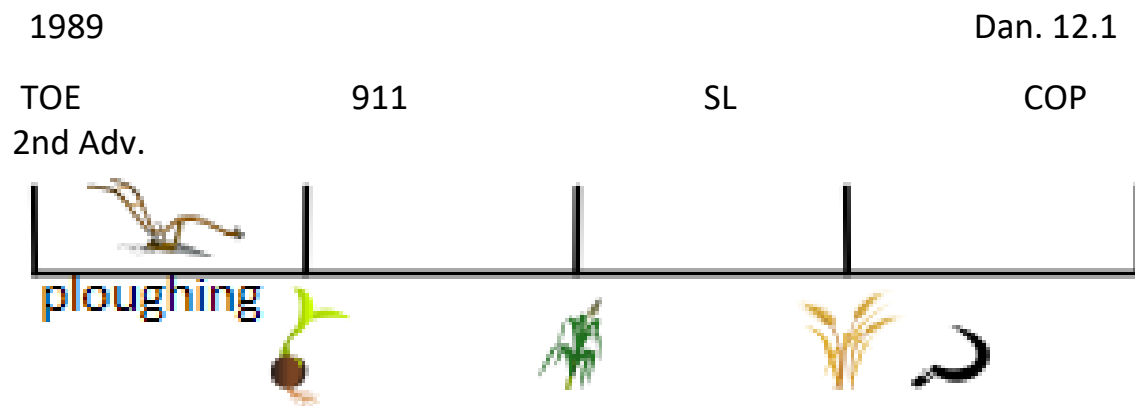
We have three different levels of growth: the blade, the ear, and the full corn in the ear. So, there's three stages of growth. Verse 29.

4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

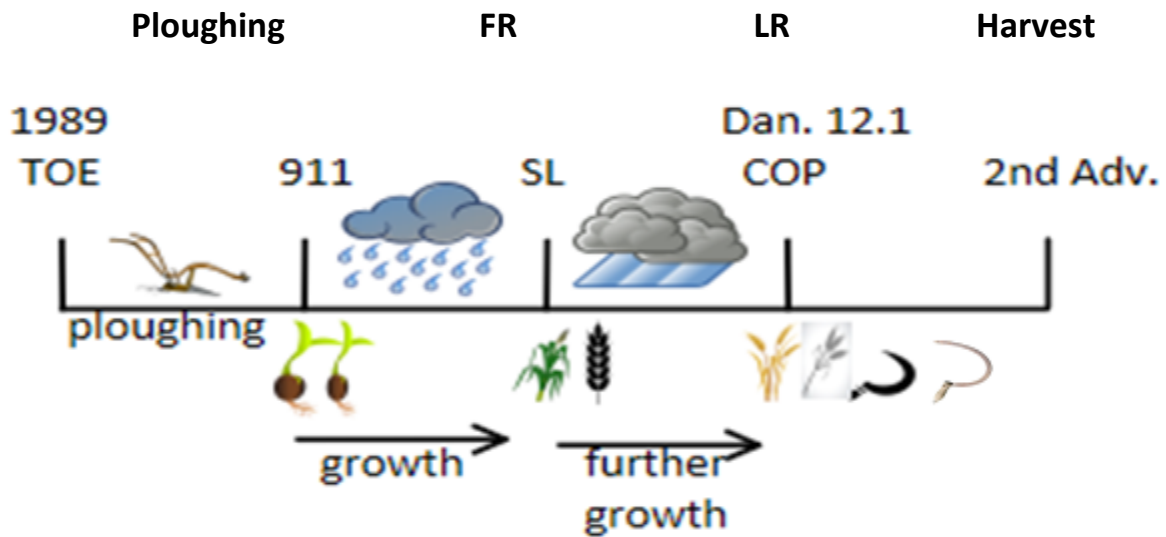
Now both the parable in Mark 4 and Matthew 13 do not give you information about the field before you do the sowing. If we went to Jeremiah 4: 3, will pick up from verse 1 God's people are separated from him and he says return unto me, verse number 2 if you give this allegiance to God, he will bless you then verse 3.

Jeremiah 4:3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4:4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings.



So, it tells you not to sow among thorns, thorns are not tares, and if we go back to Matthew 13, it talks about the sowing of the seed, we'll put the sowing here at 911. Now before you sow, it says to clear the field of all the weeds, all the thorns. Doesn't mention that in these two parables. So, there's a work of preparation of the field and this work of preparation is called ploughing. So, there's the work of ploughing that needs to be done to prepare the field. Matthew 13, the seed is sown, we're going to see the same three steps. Verse 26 we're sown the seed, then the blade springs up. So, here's the blade, same as Mark 4, and then it says, they bring forth fruit. So, here's the fruit that's being brought up. Fruit in Matthew 13, ear in Mark 4. When the fruit comes, you have both plants and now one becomes visible in comparison to the other. One is green, and one is black, the wheat and the tare. So, the wheat is green, and the tare is black.



CHURCH/JERUSALEM

WORLD/BABYLON



Here, at 911, they're both green, and when they're both green you can't tell the difference. It says that in the verse, then appeared the tares. That word, appear, it means they become visible, so that's here at SL, you see a visible change.

Matthew 13: 28 the question is asked 'shall we solve the problem now'? The answer is no, let them grow together. So, we're in verse 30, let them both grow, so from this stage what needs to happen? Growth. There was growth here at 911, but now there needs to be further growth. Mark 4 says the ear, then the full corn in the ear. It says full corn and then the next verse it says fruit. In this passage it says let them both grow together until the harvest. And the harvest is when you go from immaturity to maturity. So, at this stage you have the two plants and it's clear to see the difference between them, as it was back here. And all that's happened is that they've matured. I'm just going to add one more layer to this which isn't in the passage, that there's rain, and it's this rain that makes these plants germinate and grow, and then there's more rain, which makes this further growth. We call this the former rain and the latter rain. Ploughing, former rain, latter rain, harvest. So, this is the parable of Matthew 13 in the way that Jesus wants us to understand this. It's at the level of the world. As we walk through this history, we don't notice a difference between the wheat and the tares at 9/11, when they are sown. How could you see a difference? The seeds all look the same, in fact the seeds are buried. Through this history, changes begin to happen; by the time you get to the Sunday law, Daniel 11: 41 you get to a place where you can see the distinction between the two plants. And it's at this stage, SL, where the servants what to sort something out. The command is no, they still need to grow together. So, there's this intertwining relationship between the two. Then at the close of probation, which is marked by the plants becoming mature, then they are harvested, and the passage tells you what happens to each of those plants. These (tares) are put to the flames, and these (wheat) are stored in the barn. So, the question is who are these two plants as you walk through this history? Obviously, we know they're people, but who are they? It's easy to see, because if you go to this level here, harvest, if this is the planet, the world, then you have these two people on the earth, and what's going to happen? If you went to Revelation 14 from around verse 13 onward what you'll find are four people; most of the time we don't study the last part of chapter 14, but if anybody's looked at that before, if you have an 1850 chart, it shows you pictorially what's happening. Four people, there's Christ and three angels. If you were to look at

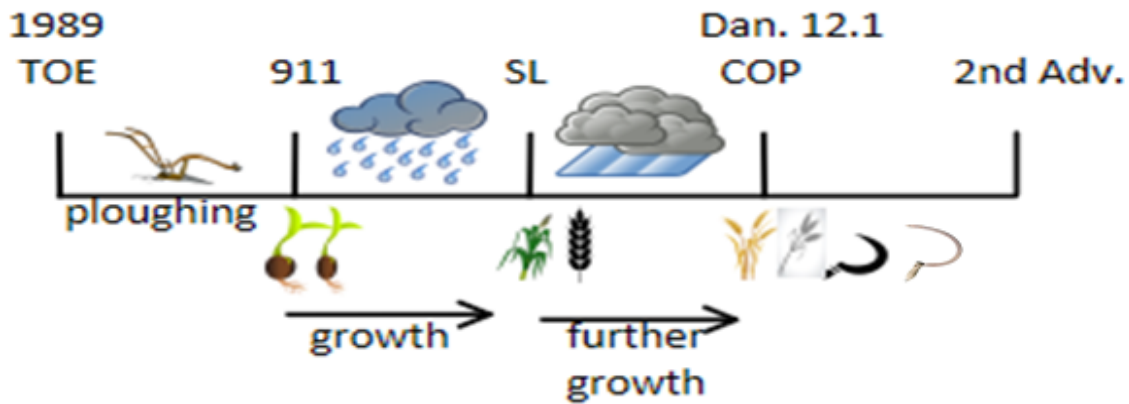
those verses carefully, four people in two parts; Christ and an angel and both of these people have a sickle, and then associated with these two people are two angels. This angel tells Christ to go reap and this angel tells this angel to go reap.



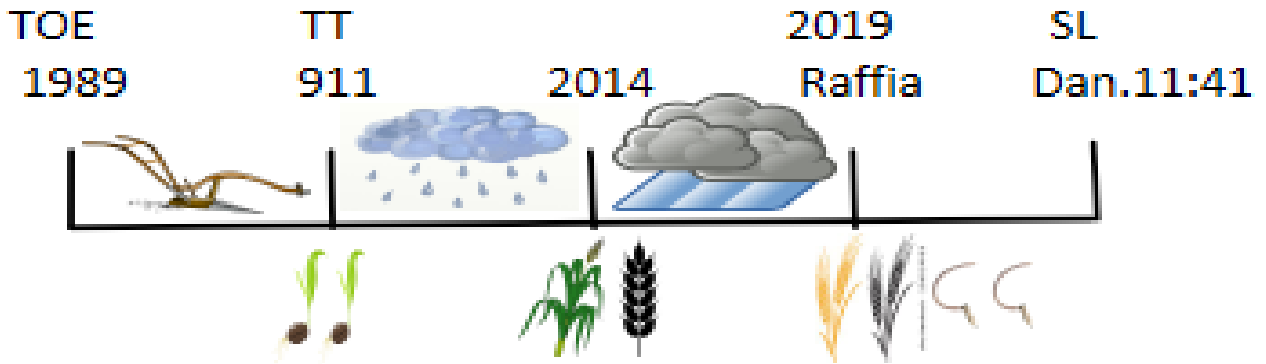
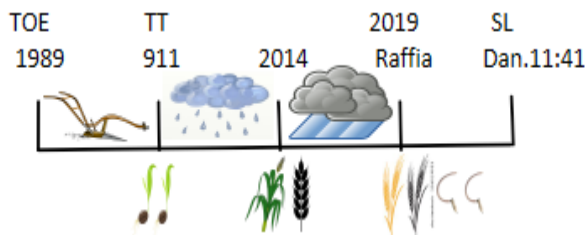
So, we've got two sickles, one for each group of people, and so these two people are going to be harvested. Some to eternal death and some to eternal life. Who gets saved at the end of the world? Now remember this story, doesn't talk about the resurrection or the 144,000 it's not like that, who gets reaped and goes to the heavenly Garner? This is the church, which we'll call Jerusalem, and who's going to be burned and destroyed? This is the world, the people of the world, which we'll call Babylon. So, the story that Christ wants us to understand, when we think about the final generation is that there's this preparatory work before the former and latter rains. The latter rain is essential for both plants in order to mature them they mustn't be separated yet, once they reach maturity, then the Reapers come, and they'll reap the field, harvest it and there'll be two groups. The church and the world. Easy to see, I think. So, this is the parable that Christ wants us to understand it.

Now EGW says we need to look at this at a different level. So, I'm not going to prove this I'm just going to lay out, because the proof of it is not that straightforward if you're not familiar with our reformed line. So, we're going to change some of these dates, some of them will remain the same, but the structure will remain intact.

THE WORLD / CHRIST



THE CHURCH / SOP



We have our four dispensations, this was 1989, 911, Sunday law, the close of probation and second advent. This is the world. What we're going to do is look at the church, and the church is going to be at this level, but what we're going to do is take this and expand it out. So, the church would also be in four stages, and we're going to get this and expand it out. So, the way marks will line up but there will be different way marks. Now we're looking at the church. The church begins its story in the same place, time at the end but, then we get to 911; in blue I left it for the world. Now here begins to get slightly more complex, this becomes the

Sunday law, this is Daniel 11:41, is this way mark up here. This point becomes Raffia. So, we have Raffia here, and then this becomes 2014. I'm not sure how many people here are keeping up with what we're teaching, but we understand this, Raffia, to be 2019 without going into the proof of this. This story is an identical pattern to the story that Christ gives. I'll express it this way, spirit of prophecy, and Christ. Christ speaks about the field is the world, Ellen White says it's the church. We see that they're identical patterns, and what we can do is stretch out this history, make them line up, by the way this is called a fractal which is just a fancy word of saying repeating patterns. As we walk through this history, we're going to see all the same dynamics, but it's not the world and certainly not the Babylon. It's the church, we see that there's a preparatory stage, 911 the seed is sown, I want us to remember, that when the seed is sown the servants sleep. If you're familiar with the reform lines of the Millerites, you'll be aware that we put a tarrying time here at 911 which we associate with sleep, which is connected to Matthew 25. The Virgin's Tarry and they begin to sleep. So, there's growth in this message of this movement after the year 2014; and in 2014 there is some major changes. There's a great increase in the light that we have and there are large changes in the world. Both in the USA, in the Middle East, and in Russia which are the three centers that we focus on in end time prophecy. So, 2014 our message takes a different degree of intensity, indicated by the two different types of rain, and it matures the plants, until you get to harvest, 2019. And then you have these two groups; they are going to be harvested, separated, which describes the great final separation. The separation occurs from 2019, to the Sunday law. Judgment first comes in the house of God before the world, therefore harvest first comes to God's people before it does to the world.

CHURCH MILITANT

CHURCH TRIUMPHANT

LAODICEA

EFFESUS

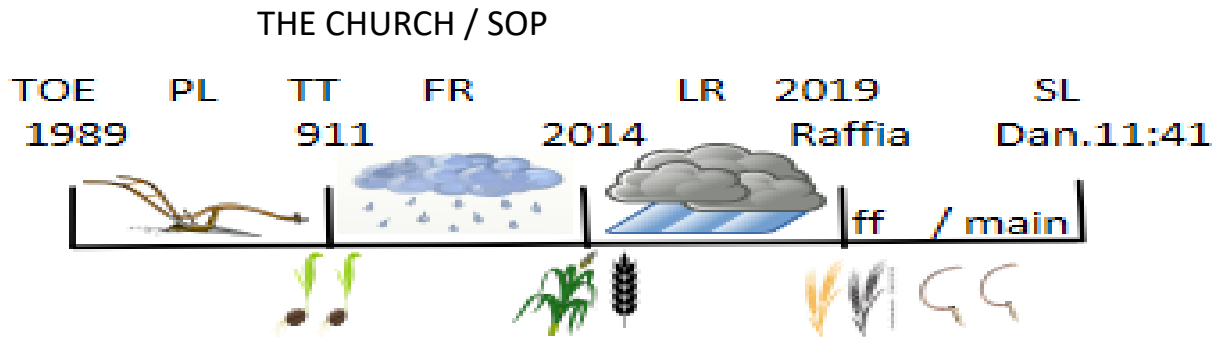
CONFERENCE STRUCTURE

THIS MOVEMENT



Who are these two groups that are in the church? How do we understand who they are? I'm saying, this group here, the good seed, is the church triumphant. This is the church triumphant but, this is also the church, this is the church militant. I'll describe it in a different way. This is Laodicea and this is Ephesus. There are different ways to describe this entity, the church triumphant, the Church of Ephesus, the church militant, the church of Laodicea, this movement, the conference structure. What we're saying is that this movement has grown together with the Conference Structure for the past 30 years. Particularly over the last five years our message has matured and developed in a way that has matured both us and the rejecters of this message. Both have become hardened in their positions, more confirmed, surer of what they believe. It's happened under the time period when the latter rain has been pouring about, which poured upon the church, and we're now about to enter into the period when there's going to be a final separation between this movement and the conference structure. Now this is taking many people by surprise, and there are many people I'm not talking about this group, CONFERENCE STRUCTURE, I'm talking about us; many of us do not understand the implications of this. But God in his order is raising up people to fulfill positions of responsibility, which we understand to be the people in this movement. This is a simplified picture of what it looks like to understand the parable at the level of the church. What I have not included which we should be

aware of - when you harvest, how many steps to a harvest? That's the leading question because you'd say two, which is good and bad, which is correct. But when you think about the good, that's also in two steps. It's called the first fruit and then the main harvest.



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THIS MOVEMENT

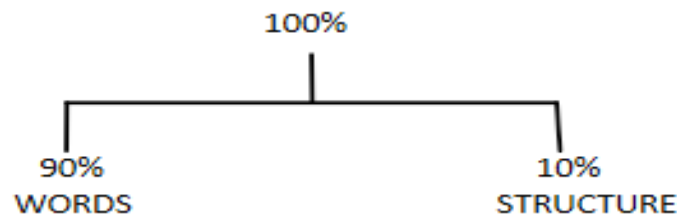


There's the first and there's the main harvest. I haven't introduced that layer here. I've just simplified all of that and said it's harvest. Particularly for people like ourselves who are understanding these truths, inside of this event, we know, we should expect, that we will be part of the first fruit. Which means as a separation occurs, we begin to stand on our own two feet, our relationship with the conference structure will of necessity change. We've already passed the first quarter of this year depending on how you count, because we're either in the second quarter, or the first quarter. But what I want to say is individually and corporately, and even I'm talking to this congregation, this is also a statement to the wider movement, if you still have ties, connections, close ties with the

conference structure, you should expect them to change. We should begin to see alienation between ourselves and them. And each of us has to decide how long we want to hold onto the hems of their skirts, grabbing hold of them desperate to maintain a relationship with them, whilst prophecy is showing us that the growth of the plants is virtually complete, the harvest is about to begin. This has ramifications of multiple level, organizational, financial, spiritual, at many levels, individually within your homes, as a group of people. We should expect change, the change is about to happen we're almost on the cusp of this transition. And Ellen White warned us of this a long time ago. Understand the blue line because God's people at the end from Michael standing up to the second Advent they're going to be harvested from this world. But before that, those people, we were going to go through this line successfully, first have to successfully navigate this black line. And what's worrying, troubling, is that most of us are becoming aware of this situation only months before the event begins. And we've been teaching this for thirty years. But it's only now that we're beginning to become aware of what it will look like, how it will operate. So, this was a really brief introduction to how we would approach a parable. We saw about the subject, to be careful about what the kingdom of heaven is really like. The kingdom of heaven is not about the last 30 years and all that God has done for us. No. In this parable it's about this history, the harvest, so it shouldn't come as a surprise that we begin to understand what this parable is really about for us, here, (before Nov 2019) just before the event begins. When we started talking about the preparatory work, we were not talking about it way back here, before 1989, it happened here, in 1989. So, if you want to know what's going to happen in this history, harvest, don't think you're going to understand about it, years before. So, if you feel troubled, concerned, that you're not ready, it's not my design, my plan, it seems to me that this is in God's order that he's waking us up to prepare for the harvest. What I want to admonish each of us, is the following: don't think, because you've already been here a few months, that you are exempt from this pain or that you're not qualified to go through this experience. Because there is no advantage for those who have been in the movement for a long time, or those of us who are new. It's not like over here (early rain) I knew about all of this, and I didn't tell you until today. The whole movement, as we approach harvest, is learning about it at the same time. So, everyone's in the same shape.

Martinique, April 2019, # 11

When we look at inspiration, as we have already discussed, we want to get the maximum amount of information. We need to consider both the words and also the structure.



The words are where we find most of the information, but it's also in the structure that we see things. I would encourage us to read carefully.

REVIEW AND HERALD, July 5th, 1906

Life Sketches 411.5

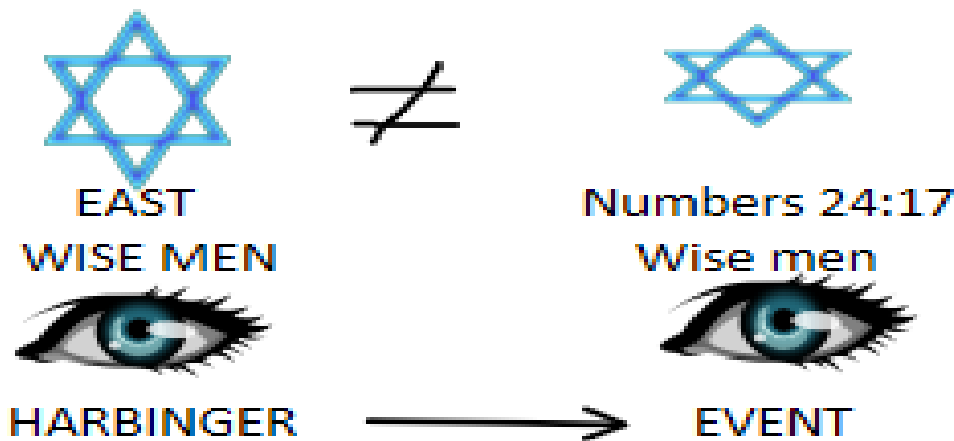
9 T 12.1 / 13.1

And I'm suggesting that when we look at these references about 911 Review and Herald taken from the in 1906, July 5th, and also Testimonies to the church volume 9, what we find is that we have read those passages and because they fit with the model or the experience that we and the world had at 9/11, that we have been lead to think that these passages were fulfilled at 9/11. So, let's go to the passage from Life Sketches, I'm going to read it from the Review and Herald, they're virtually the same, will read the whole thing.

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the

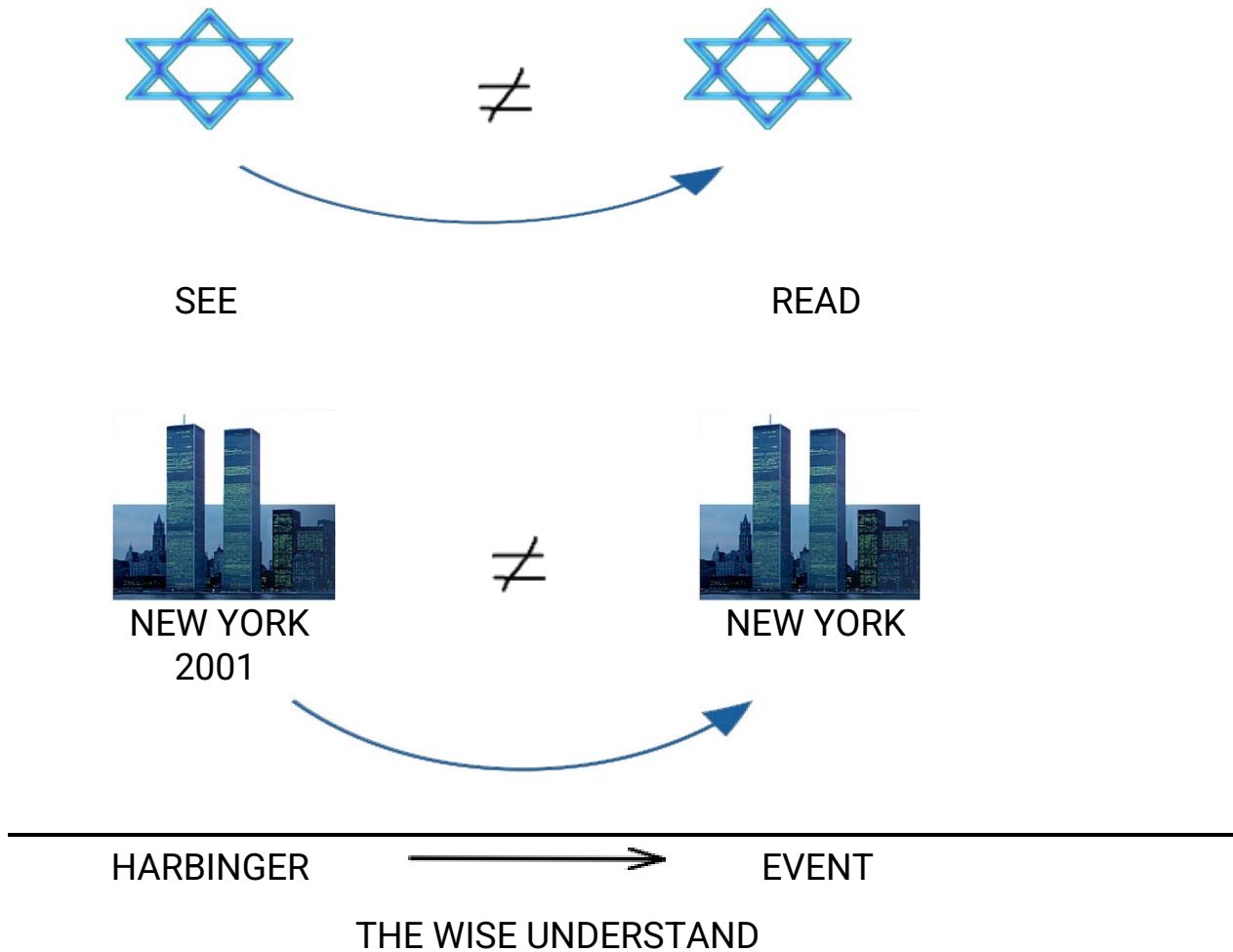
great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." {LS 411.5}

So, what we did when we came across this passage, we saw a number of things. We saw that there were buildings in New York that were going to be destroyed, and we saw that this was the hand of God. And we saw that this was connected to revelation 18:1-3, and we built a model about the close of probation, about the latter rain, about Babylon is fallen, all upon this passage. Because when we saw buildings in New York coming down 18 years ago, we saw that as a fulfillment of this passage. So, you remember, when we looked at the rule of first mention, we used William Miller's rules first and fifth, Numbers 24:7, we saw that the star, Matthew 2:3, we saw the star that was in the east, and they also read about the star in this book of Numbers 24:17.



They see both things. When they see these two things, they know that this, the star, does not equal this, Numbers 24:17. And we're going to place this principle on this passage. Because this becomes a harbinger of this event. We can see the distinction. This becomes a sign of this event, but it's not just the sign, it's a harbinger. And I want to suggest the difference between

the two, and I'm not saying this is a dictionary definition, is that the harbinger points to the event as it's just about to happen, but you can't see it. It becomes like a prophecy which you have to rely upon before the thing is actually going to happen. If I take this concept, the star that you see and the star that you read are different.



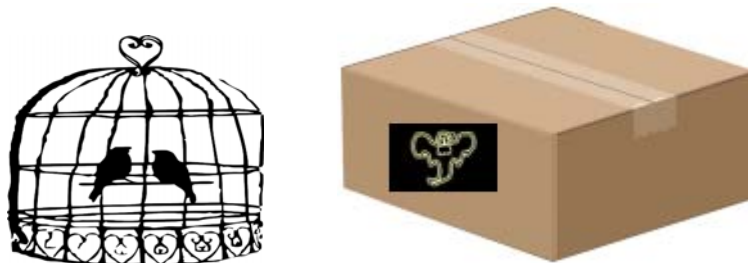
the first thing we want to do is that the buildings in New York that you read about are not the ones that you see. And we saw these in 2001. So, the New York buildings that we saw in 2001 are not the ones that are being written about in these passages. Who is the people that understand this? The wise. They understand that the star that they see is not the star that they read about, but it's a harbinger, a special type of parable, that the star leads you to this star. How does it lead you to it? It's got special properties. What's the special property? That it looks the same. So, even though these buildings that were taken down in 2001 are not the buildings that are

mentioned in these passages, it is a harbinger that points you to this event, and it has special properties. Because if this is a shipwreck in the Atlantic Ocean how would that have helped us? It wouldn't have been a harbinger. So, God has to give us something, that we're sure is not the event but points to the event. And those who are not wise, would make the wrong assumption thinking that they were the same thing. But the wise don't do that. Remember, for it to be a proper Harbinger, has to have special properties, it has to look the same. It didn't happen in this other city, it wasn't a flood, it has to be in the same city, connected with buildings. So, this Harbinger that occurred in 2001, points to this event. So, this is the first piece of evidence without even reading these passages. Hopefully we can all see the logic and the reasonableness of what's being presented. Now I argued that Ellen White does not know about 911. She didn't have some secret communication with God that she says oh I'm not going to reveal it to anyone. It doesn't work that way. Prophets in their communication with God, either tell us something, or they don't tell us something. They tell us what they know. If they're not going to tell us what they know, they inform us of the fact. Daniel understands the vision, what is God telling him to? Seal up the vision, but Daniel tells us that. Revelation, John, he understands what those seven thunders are teaching in chapter ten, he's about to write them out and God says don't; seal up that information. But we're not left to guess, we're informed that that happened. Ellen White didn't say 'oh I know about something, 911, and I'm not going to tell you'. So, to find 911 is not the straightforward work that many of us have thought that it was. It would be very easy, if we made the Harbinger equal the event, which is what we assumed for many years, but it's not correct. What we have understood correctly which is what I want us to hold on to, is that these events, whether it's the star or 911, at the beginning of the wows, the beginning of this trouble, it has an effect upon God's church, however, it's not a fulfilment of this event. Once you see that, then when you start reading the passages, it becomes clear. Now I want to ask you a question. The word 'fulfill' this word is a compound word. What is the word full mean? Full, what does the word fill mean? It means the same isn't it? So, this idea of fulfill, this word is a compound word, it means to fill, fill.



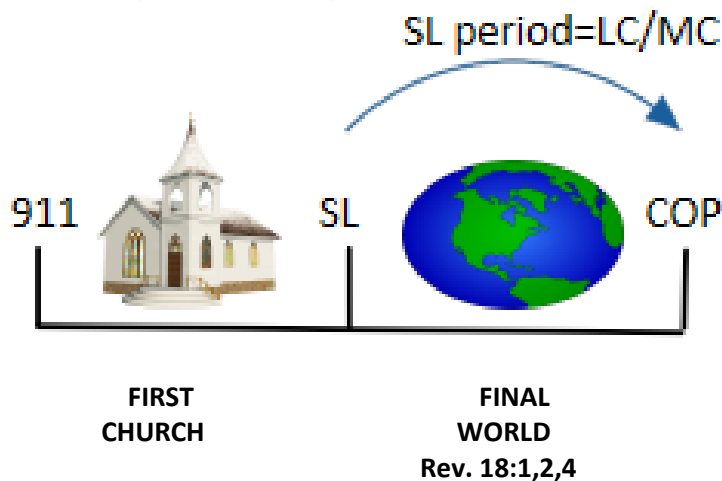
This idea of this doubling is a confirmation that something has come to its end. It's been structured on this doubling principle. So that we're certain about what it means. Now when we read this passage, talks about the buildings of New York coming down, she says there will be terrible scenes, they're going to take place when the Lord will arise to shake the earth. Then when he rises to shake the earth, Revelation 18:1-3, will be fulfilled which means it will come to its end. She then says "the whole of Revelation 18 is a warning that's going to come upon the earth.

So, what I want us to see when we understand this concept of fulfilled, of coming to its end, if you look at the words of Revelation 18:1-3 you know that eighteen years ago those verses did not come to their end. We know that they didn't. We're still in the history where those things are being fulfilled.



The cage is not yet full of all of these birds; is it? No. The box, the hold, is not yet full of all the evil spirits. Revelation 18: 2-3. So, we know that 2001 it wasn't the fulfillment, complete fulfillment, that's what this word means. It wasn't a complete fulfillment of these verses. Then he repeats and enlarges by the way, because after quoting the three verses she is saying

'the whole of the chapter' is what's coming. So, when God arises to shake the earth then Revelation 18:1-2 is going to be fulfilled, all of chapter 18 is going to be fulfilled. If we're still not sure about this, and you go to GC page 603 paragraph one, its chapter 38, The final warning, Ellen White does an interesting thing, she introduces the chapter by Bible verses. What is the final warning? The final warning is the last warning. The warning is going to be giving it two levels, the church, then the world.



This is the first warning (the church) this is the final warning (the world). So, the final warning only goes to the world. This is at the Sunday law (line between church and world). And if you check the chapter, you will see that the context is the Sunday law history, the history, the time period of the Sunday law that leads to the close of probation. She says explicitly Revelation 18:1,2,4 will be fulfilled here (at the level of the world). She doesn't include verse 3 but if 2 happens here 3 would happen too. But she introduces verse 4 as well. And this gives us the clue, about the history here (SL period) and the confirmation that's at the Sunday Law. The chapter is called 'The final warning' and what do we call it, The Loud Cry, that's what we call it, Ellen White calls it that as well. Sometimes we call it 'the midnight cry'. So, these are just synonymous terms, Revelation 18 will be fulfilled at the Sunday law over this history, not 9/11. So, 9/11, back here, is the harbinger of this history the history, from Sunday Law to the close of probation. So, when we read from the Review and Herald July 5th, 1906 which is been put into this book Life Sketches, only small portion has, and we read that to be 911, what we're doing is taking a passage and breaking this rule (Referring to Numbers 24) understanding that what you see is what you read. And that's not correct to do that. Now we could go

through the passage. So, let's go to that passage, we'll go to the beginning of the section.

Review and Herald July 5th 1906 paragraph 1.

She's in Loma Linda, she's there for some event, on the second night that she's there she has a vision. She says "An awful scene of buildings shaking down and destroyed was given to her. There's great loss of life and she says that she's described this scene in another article which is about the San Francisco earthquake. Terrible scenes were shown her, and they impress themselves most vividly on her mind. The destruction that she sees is connected with some instruction. I'll tell you what the instruction is. The instruction is the 10 commandments, and the destruction is buildings being destroyed. So, the buildings being destroyed are connected to some instruction. Tells you what the instruction is. God's supreme rulership, and the sacredness of his law; all of these must be revealed. When is the sacredness of God's law revealed? Sunday law. So, she's connecting the revelation of God's law, and the buildings being destroyed, together. We know when the law is revealed, in fact, when the servants look at the two plans and they say there's a difference now, because they couldn't see the difference before. What makes the difference between the two plans? It's when God's supreme rulership is going to be revealed. How is it revealed? Because he's going to be challenged. When is God's sovereignty challenged? At the Sunday law, when the state dares to make a law that violates God's law. We call that the Sunday law. When they make the Sunday law, showing that they don't hold the law to be sacred, it's a direct attack against God's rulership. That instruction is connected with the destruction of the buildings. This is the introductory paragraphs for this story, which we used to identify 9/11, which I'm saying is actually identifying the Sunday law history, from the Sunday law to the close of probation. I'm reading from multiple paragraphs; we're just skipping down. The next day she's thinking about what she saw, then she goes to another place, Glendale, near Los Angeles and that night, she gets further instruction regarding the holiness and the claims of the ten commandments. And then she's also shown two people God and the earthly rulers. So, paragraph three, in connection with the Ten Commandment, she shown who is the boss. Who's supreme, God or the earthly rulers. How do you know who the boss is? It depends whose laws you follow. You follow earthly laws, Sunday law, who's your boss? Earthly rulers. Keep the Sabbath, who's supreme? God. So, she's had two visions,

two separate nights, doubling, and it's connected with the destructions of the buildings and the supremacy of God identified by his law. Sabbath Sunday issue.

Next paragraph

It's taking her many days to write out what she saw on that vision that was doubled, Loma Linda and Glendale. She still hasn't finished, but it's important enough that she wants to write it now.

Next paragraph, paragraph 5.

I'm going to just look at the last sentence. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places. So, the work of judgment has already begun, not in New York but in other places so that we know that God is already displeased and some who are less hardened in their heart, it will be enough to waken them to change.

Paragraph 7 now.

The startling and stupendous events, which are connected with the warning of the world, are connected with momentous results. What's the warning? Christ is about to return. Come out of her my people, Babylon has fallen, that's the warning to the world. There's startling events connected with that. What's the startling events connected with that? Buildings in cities are going to be destroyed by the hand of God.

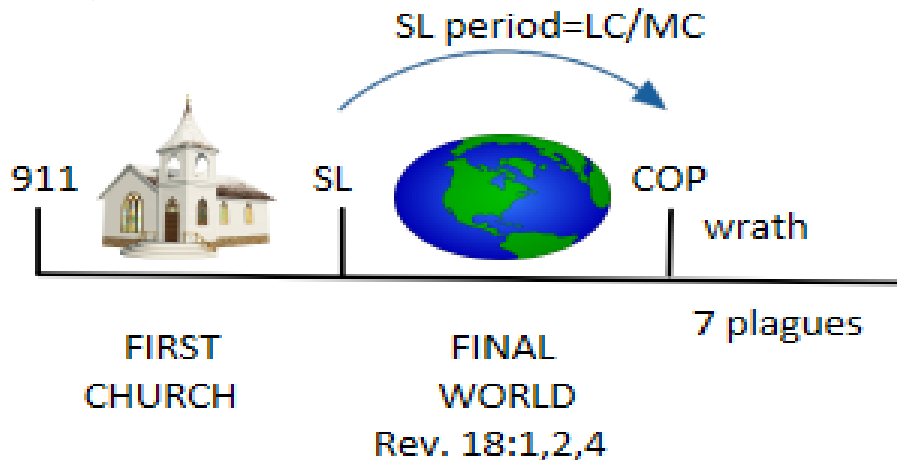
For many years we've known that the great cities would be visited with divine judgment you seven because of their disobedience. Out of the cities, this is the message that God has given to us. And this is one of the reasons why the Lord has done so many good things for the church to allow them to have their institutions in the country. We were not supposed to establish ourselves in the city because of what's about to come upon them.

I go to paragraph 12

Not many years ago one of the Brethren who was in New York, put some posters up, and those posters were giving some misinformation; they were talking about the destruction of the city, Ellen White wrote to him and said don't do this. If you give these startling posters, it's a hindrance to the progress of the work. And then she has this famous passage, writing about these sensational reports, how are people saying that New York is going to be destroyed with a tidal wave, never said that, but I did say that when Revelation 18:1-3 is going to be fulfilled, it's going to happen when the destruction of the buildings occurred, which is going to happen when God's supremacy his rulership is going to be challenged. And how do you

challenge God's supremacy? By attacking his law, by going from Sabbath to Sunday.

I want to skip down go to verse 27; she speaks about large cities such as San Francisco, it says it won't be long when these cities will suffer the judgments of God. San Francisco, Oakland they're like Sodom and Gomorrah, and the Lord will visit them in wrath.



When is the Lord going to busy wrath upon the world? It's here isn't it? After the COP. This wrath is the period of the seven plagues. What she then does is give various dates when things happen in her life the information that she received, she's going to summarize what she's spoken or the instruction that she's given to God's people. When it got to verse 35 second paragraph 35, 1903 she's 3 years before. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly the Lord will look upon them, his heart will be touched, his hand will be stretched out to save. Whilst is saving some people, the door will be closed upon others. That's the story of Noah. The door is closed to the people then it's open for the animals. It's closed upon them because they didn't want to enter before. Large numbers will be entered in, admitted in, as they hear the truth for the first time. The Lord calls upon every believer to consecrate himself. We're supposed to be working for God. I don't have time to go into this passage and breaking it but I want to say is that this history is the Sunday law history. The whole context of these passages is about this history (the world) not this one (the church).

Paragraph 38

The Divine statues, that's the commandments, have been set aside the time will soon come when God will vindicate his authority. how is he going to prove his authority? He's going to go to the cities and destroy them, proving that he's got strength. The Lord cometh out of his place to punish the earth. The earth will disclose its blood. Who may abide the day of his coming? Who shall stand when he appeareth?

This history, from the Sunday law to the seven plagues, is the history that she's dealing with, when we take Life Sketches 411, Revelation 18:1-4 and we try to make it be fulfilled at 9/11. She says the whole of chapter 18. Babylon comes to its end in Revelation 18, that's in this history, COP to 2nd coming. The Lord is going to arise and terribly shake the earth from the Sunday law to the second Advent. I want to go to the other passage, this was Testimonies vol. 9, it begins page 11, 911, I'm not saying that's an accident, she says: "We're living in the time of the end, want to drop down a couple of pages, I go to page 14, 9T page 14, paragraph 2.

"The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place. {9T 14.2}

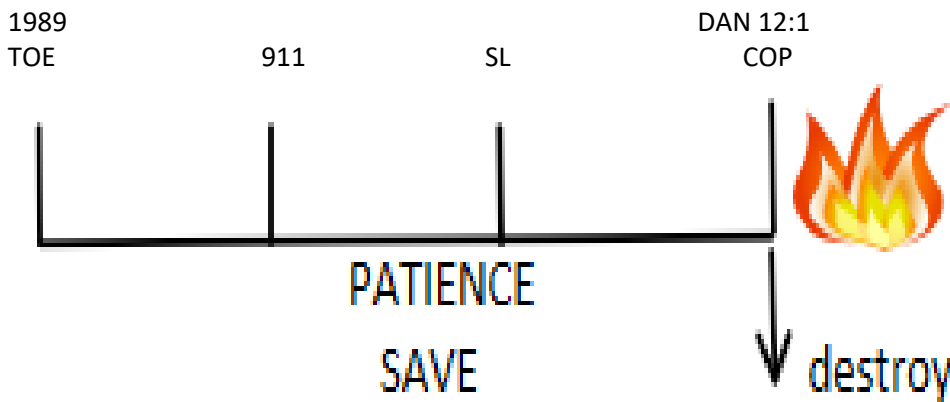
"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Isaiah 24:1-8."

Time at the end, 1798. Page 14 the world is stirred with war, the prophecy of Daniel 11 is nearly finished, soon the scenes of trouble, will take place. Daniel 11 goes into Daniel 12. Daniel 12 after speaking about the closing scenes, she says it's going to be a time of trouble. Daniel 12:1, is close of probation. Daniel 12:1 says "Michael she'll stand up and there should be a time of trouble such as never was." So, we're in this history such as so we could write this as 1989 if you wanted to make a present application, as we go through these passages, picked up from around page 12, she's in New York, 12.1, and she sees buildings being raised up. She's going to see those buildings come down, but I want us to go to 12.3. As the buildings were going up, people forgot that in heaven God was writing an account of their behavior. They cheated and stolen.

Last sentence 12.3

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.” {9T 12.3}

The word forbearance is to for bear, which means not to do. I'm supposed to do something but I'm not going to do it. What is God supposed to do but he's not doing? Punish. When does he punish? After the forbearance. Another word for forbearance I'm saying is probation. So, there's going to be a limit to the forbearance. In French this is patience. So, the patience of God ends at the close of patience. The passage says, 'people will learn that there's going to be a limit to probation. Because what happens afterwards? No more forbearance.



Next paragraph.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.” {9T 13.1}

The next scene that came, was the alarm of fire. When is the fire before or after the patience? After. Here's the fire, it's after probation closes. The fire burnt the building's, the fire engines weren't able to work.

Next paragraph

“I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.” {9T 13.2}

I have been instructed by God, when the Lord's time comes to do something, and there hasn't been any changes, then God that was strong to say; when is he strong to say? When he's patient. He's strong to say here, what will happen next? He's going to show that he's also strong to destroy. How do you destroy? With fire.

Next sentence

“No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.”

What law? Sunday law. So, once again, when the fire engines are not working when the buildings are being destroyed, it's not here at 9/11 it's here, close of probation this is just the surface reading we could go into the details of this and show it with other passages. Whether you go to the Review and Herald or to the Testimonies to the church. What's being referred to is the Sunday law history and the period when God's judgments begin to be poured. It's not referring to 911. However, 9/11 looks exactly the same as this and we can use that information that information to begin to create structures that first deal with the church then deal with the world. And when you do that, you can begin to demonstrate that Revelation 18 is fulfilled here as a harbinger that looks like the actual fulfillment in this history, which is what's written. So, what we're doing here, is what the wise men did, but in a much more sophisticated fashion. 911 was the warning to God's church. What Ellen White is talking about is the warning of what's coming upon the world. Let's summarize what we've been discussing this week. I tried to discuss parables, I tried to show you though we need to read carefully. For far too long we have not been careful in our reading, we have not looked the structures in God's Word. We need to do both of those things in order to gain the maximum amount of information from God's Word. We've come to a time period when the harvest is going to begin in God's church. First the first fruits and then the main harvest. When those

people are harvested, they're gathered together, this is the message that we've been discussing. I want to encourage all of us, to get our message correct, to have a message in agreement with the word of God. That when we're dealing with harbingers, we should understand that. We should know the difference between what we see and what we read. We should read contextually. So, when Ellen White talks about the buildings being destroyed, we'll understand she's talking about the history between the Sunday law and the plagues. Not 9/11. How we deal with 9/11 is also an inspired fulfillment. From Numbers 24, Matthew 2. Then we read the Desire of Ages page 44. As these men understand the relationship between 9/11 the Sunday law and the close of probation. Amen.