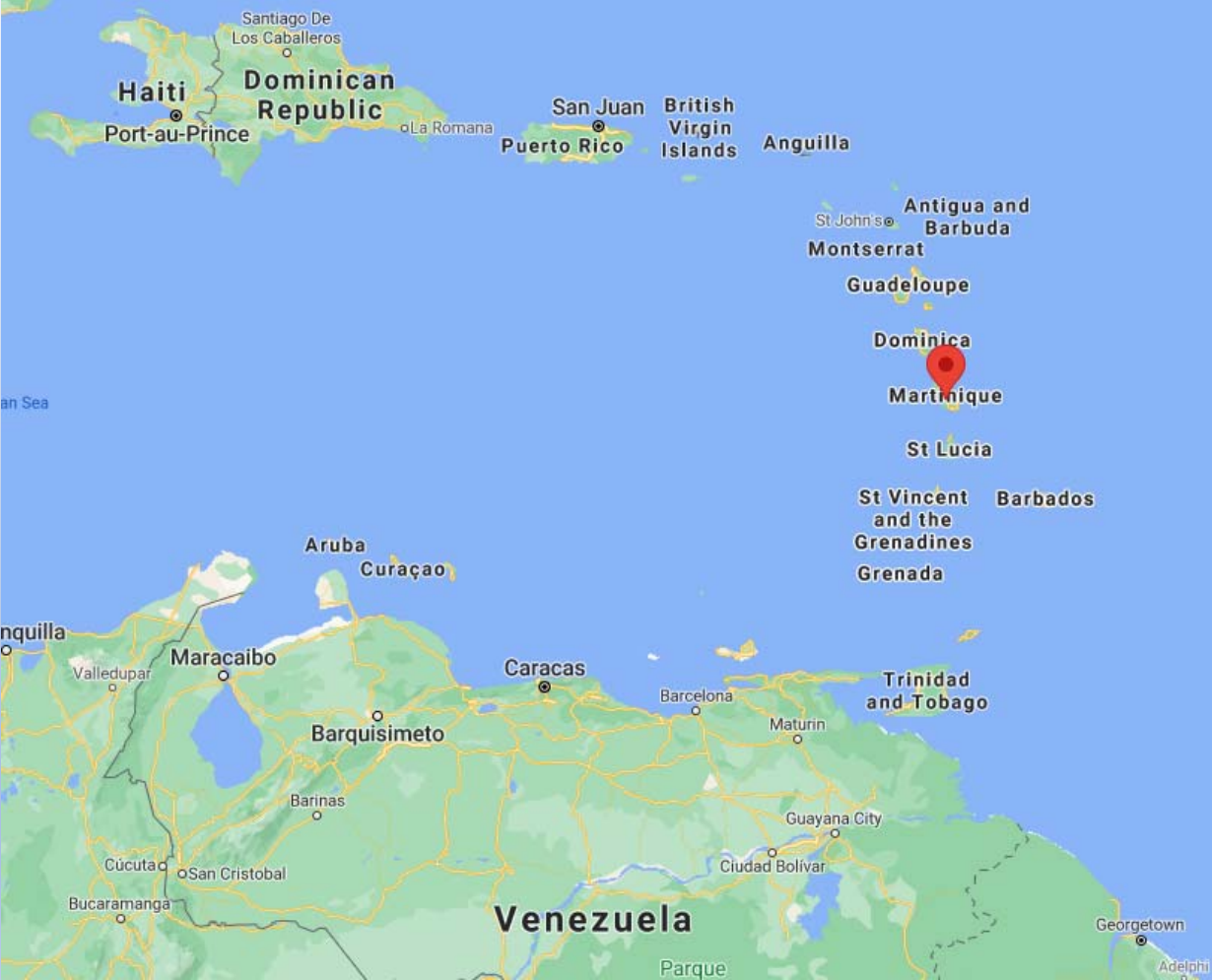
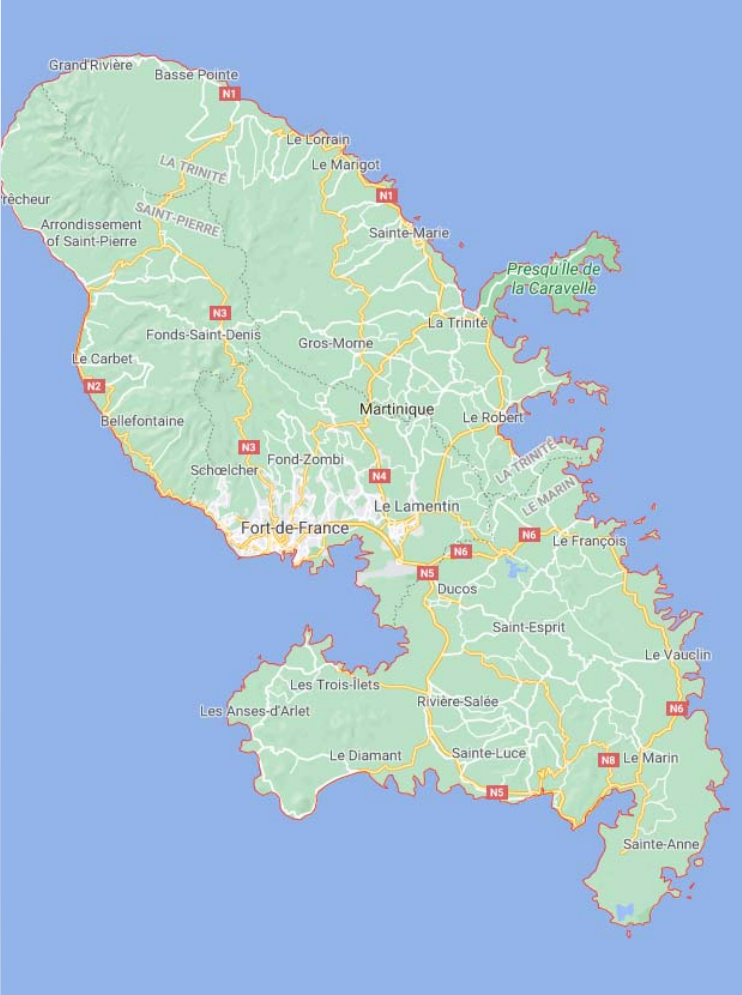


**Martinique Seminar April 2019: The Parable part 8 Psalm part 1 8/11 - Parminder Biant**



We're in 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 can enrich our understanding of how parables work. After doing a 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. 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.

Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

Paragraph 2, she's going to quote Matthew chapter 13 verses 34 and 35

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.

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}

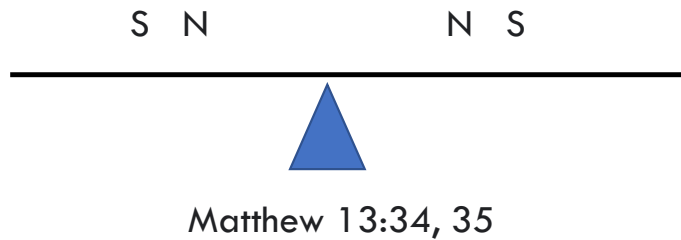
Verse 34 she actually just does the introduction; she says natural things are the medium for the spiritual. Now she's again going to talk about these two aspects after she's quoted from the passage. She begins, natural, spiritual; the things of nature and the life experiences. So the first one **was natural spiritual**. The second one is **the things of nature and the life experience**, and that lines up with the truths of the written word.

The next one it says **the natural and the spiritual Kingdom**. Then she has a phrase, it says Christ parables are, there are links in the chain of Truth, that **unite 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 noticed 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 colons begins with the divine which I want to call the spiritual.

Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

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}

Then the next one's: **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.



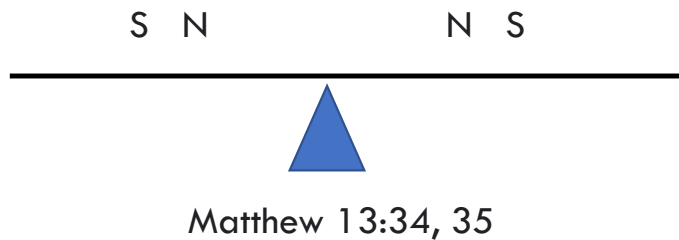
Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

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 way she is 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**, there's something important about these verses. Verse 35 says there's a fulfillment and what's being fulfilled is something that 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 have 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. We'll read it:

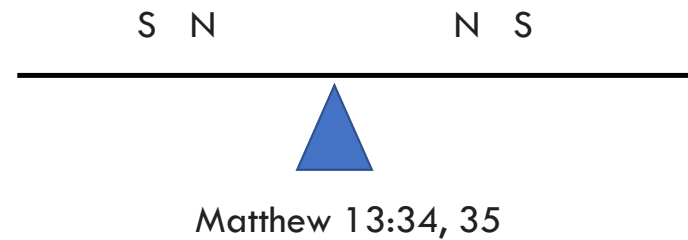
Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

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? **dark saying**. So we could spend a lot of time in this passage, in fact 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.

Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M



- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line

So not only is it Matthew 13, it's Psalm 78:1-6 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, or pivotal or turning point. So this becomes a turning point just based upon this structure.

Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

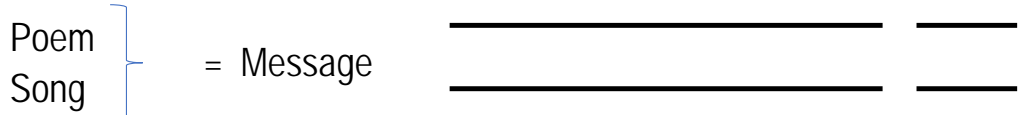
S N                      N S



Matthew 13:34, 35

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line

We're in Psalm 78 verse 1. There's someone called **Maschil**, it tells you where he's from; the family of **Asaph**. I want us to consider those two words, the word Maschil is H4905 and the word Asaph is 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 and the last word; second line and the last word and the two last words will rhyme: like line chime. So it produces a pattern. Without proving it, I'm saying because it comes out of the mouth, this is a message.



Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

S N

N S



Matthew 13:34, 35

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line

This is not any kind of poem, this is a didactic poem. What does didactic mean? It means systematic in its simplest form.

So, if I did this

1 5 2 4 7

that is not didactic unless there's some kind of pattern that you're not aware of.

This is:

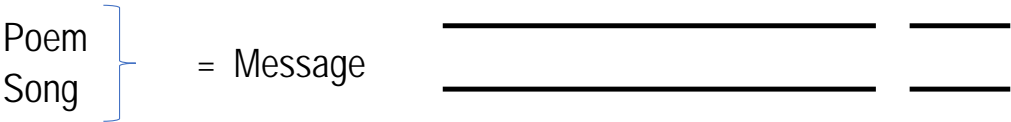
1 2 3 4 5

it's in order, there's a pattern.

If I did this

1 3 5 7 9

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.





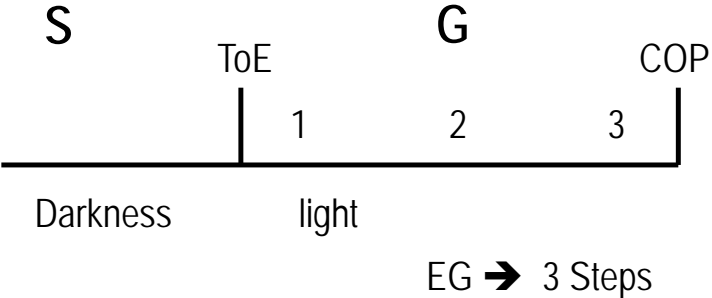
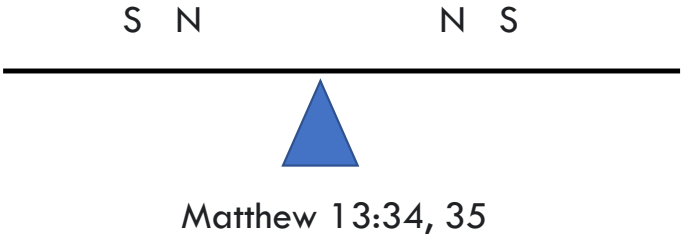


Parable	Teaching	Mission
2 P	↔	T
5 P	↔	M

H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

Poem }  
 Song }      =      Message  
               Didactic

We have the period of gathering and 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.

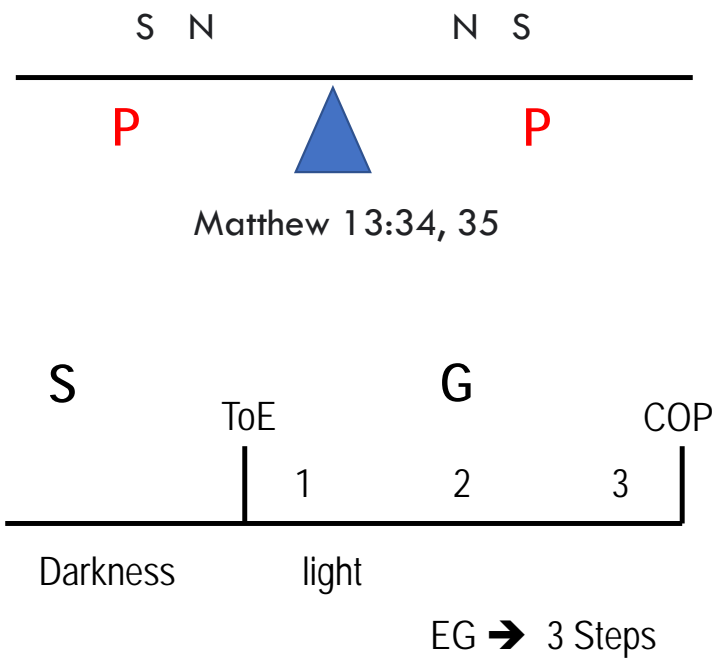


At the ToE the person that gathers people is going to be raised up and he has an instructive message, a didactic poem. It shows you the centrality of Matthew 13, Psalm 78 when you go from the story that we picked up in Christ Object Lessons.

Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

H4905                  H623  
 Maschil    of    Asaph  
 Message                  gathers

Poem }  
 Song }    =    Message  
             Didactic

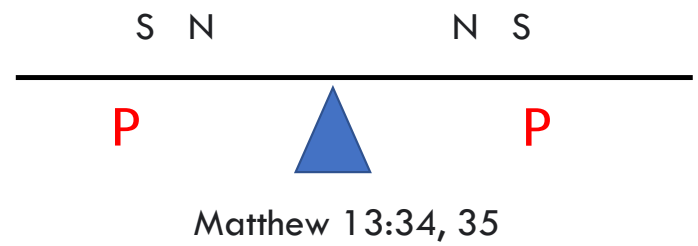


This becomes central to our understanding of parables. **Because this is a parable and this is a parable**, it introduced Matthew 13, Jesus only speaks in parables and parables come from Psalm 78 which is a message of instruction that gathers people. So we can hopefully see how we're tying all these pieces together, all from Christ Object Lessons.

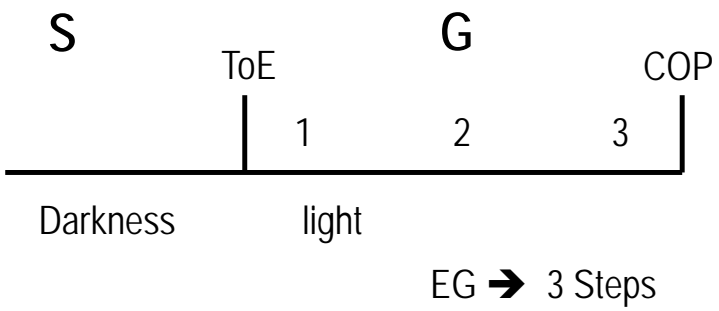
We're in Psalm 78 and I just want to give a little bit more information. After it says Maschil of Asaph it says *give ear on My people to My law, incline your ears to the words of My mouth*. Give ear: first one is a repeat and enlarge, first one says give ear; second one says incline your ears, give your ears and incline your ears to the words of My mouth. What's the words of My mouth, what words are these? Law, give ear oh 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.

Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

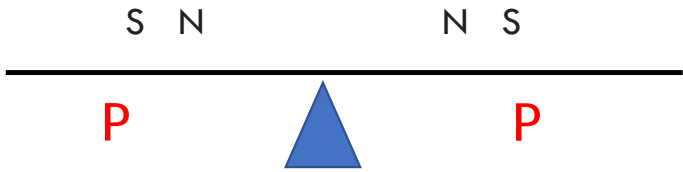


Verse 2 now, *I will open My mouth in a parable*. What is the parable? It's the didactic message, the parable is the Maschil the didactic poem. The didactic poem are the words of the mouth is the law or you say the teaching. So we can see over and over this repeat and enlargement on the point he wants us to see.

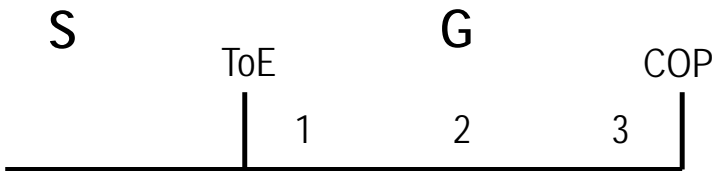


Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
Song } = Message  
Didactic



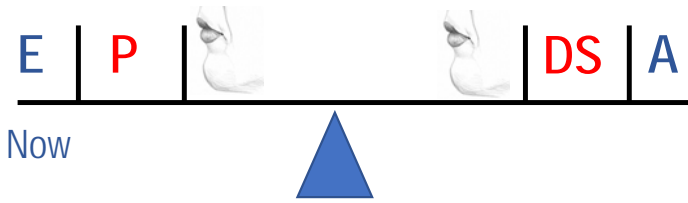
Matthew 13:34, 35



EG → 3 Steps

H4905                  H623  
Maschil      of      Asaph  
Message                  gathers

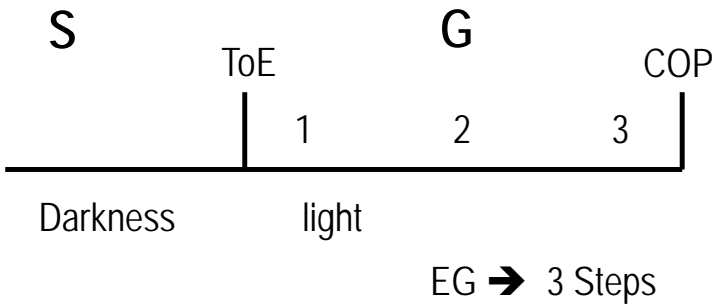
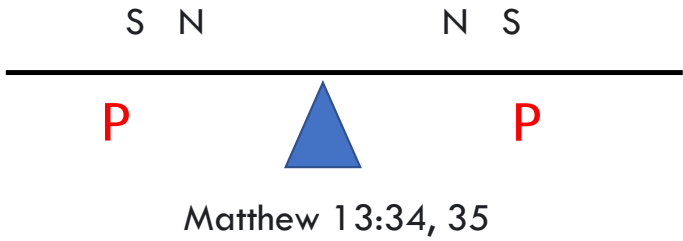
He's opened his mouth in a parable and then it says... let's do our balance. What we're going to do is draw a balance of verse 2.



Here's 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**, you could put **ancient**. We have utter as well or a mouth on both sides; speak and utter. We have dark saying and parable; we have ancient or old; commencement, ancient is the beginning. What's missing? Because we're not balanced and 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.

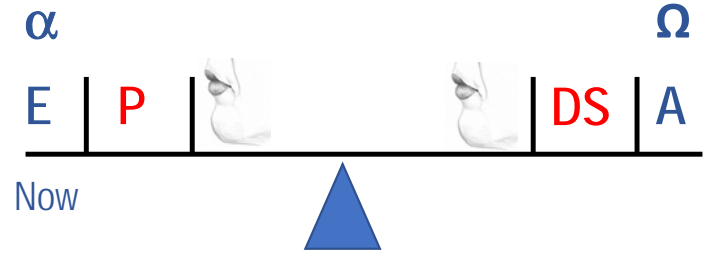
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
 Song } = Message  
 Didactic



H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

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.

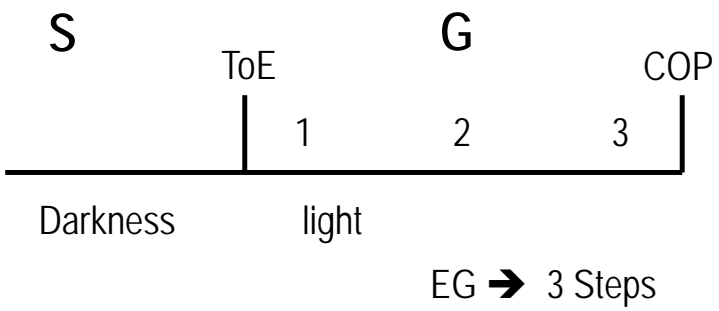
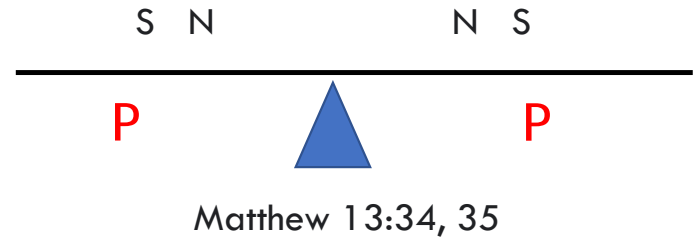


So you can get all of these concepts by building the structure. So if I were to say to you this person is the fourth generation and he's speaking at the end, and you'd say to me how do you know? How can you prove that? I'm saying you can't prove it from the words. But in verse 2 the fact that it says the commencement it therefore defines where you're speaking today which has to be at the end or the Omega.



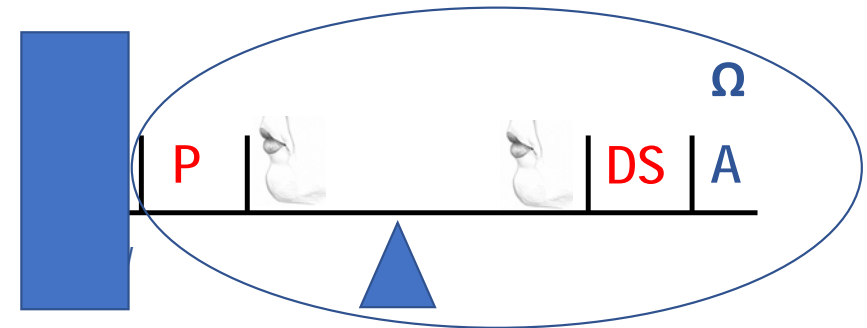
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
 Song } = Message  
 Didactic



H4905      H623  
 Maschil    of    Asaph  
 Message    gathers

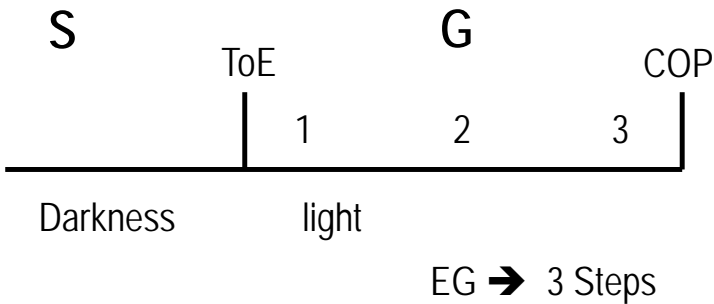
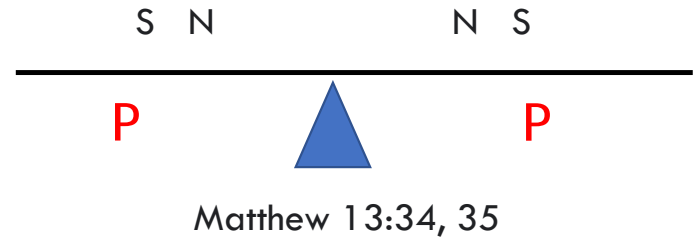
To repeat and clarify, we have this amount of information, five pieces of information. There must be six, **so if you know to look then we can see there's missing information.** Because all of this was happening at the commencement, at the beginning; now remember we're not studying this in detail, but we can prove the old means ancient. 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.





Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

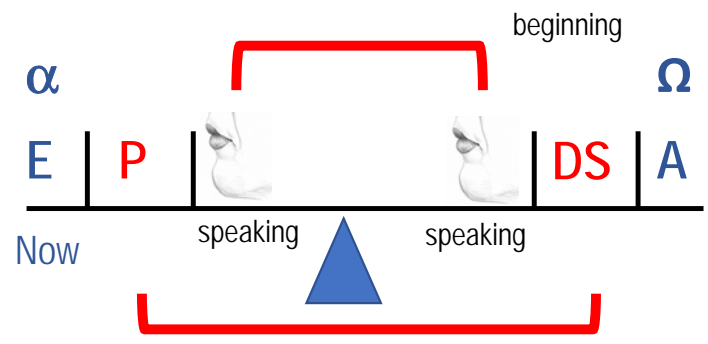
Poem }  
Song } = Message  
Didactic



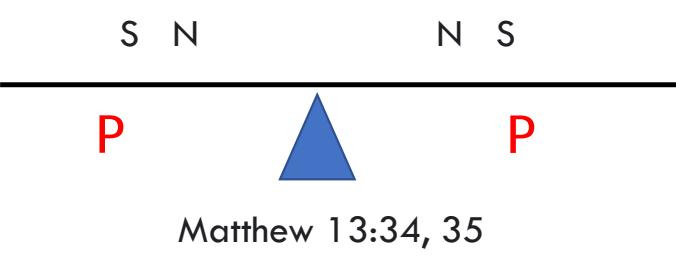
H4905 H623

Maschil of Asaph  
Message gathers

So there's speaking and there's speaking. There's the dark saying and there's a parable. We've already seen this is a repeat 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.



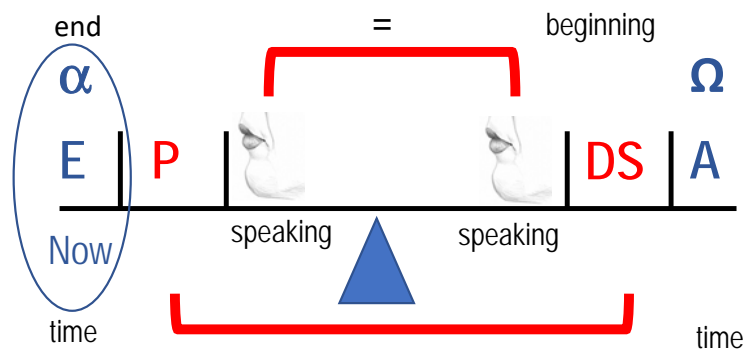
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	



- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line ←

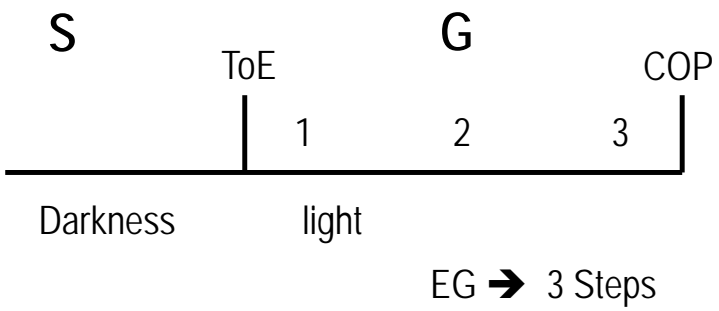
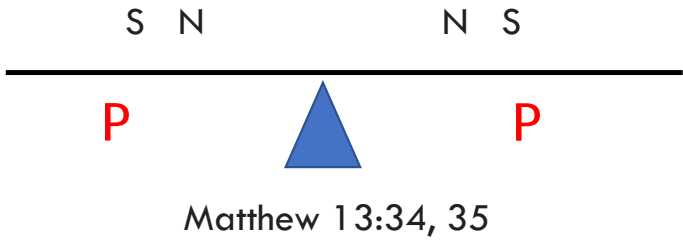


I'm not using that logic here, I'm not using words to prove it, I'm using the structure, if you balance this out and *if you have a time here you have to have a time here*. And if this was the beginning this has to be the end. This can confirm to us the things that we teach. If these are balanced, first of all they're both speaking, we know this is a repeat and enlarge, so we know that parable equals the dark saying, 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 in 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.



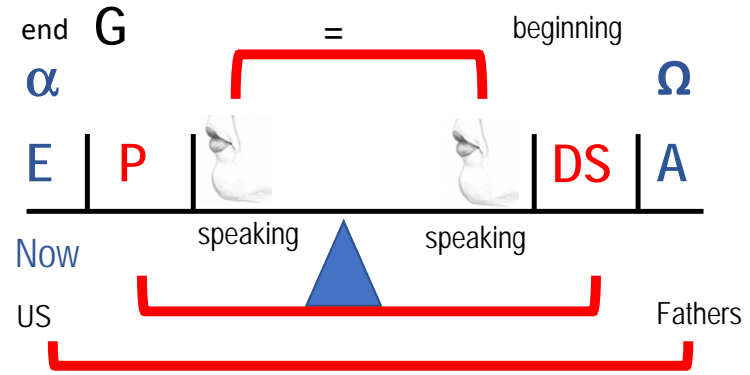
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
Song } = Message  
Didactic



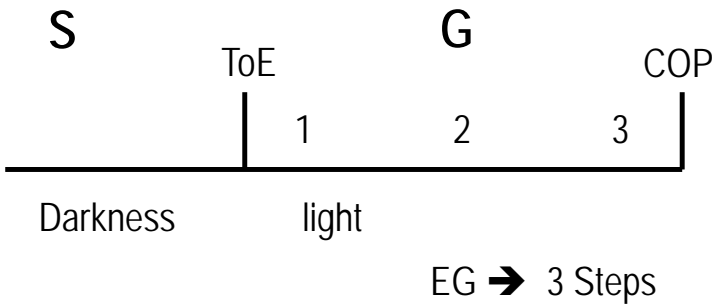
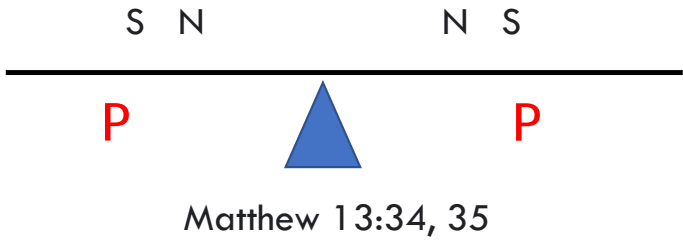
H4905                  H623  
Maschil    of    Asaph  
Message    gathers

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 an instructive message**. So if this is a gathering but we said the parable is the dark saying, if this is the gathering were people being gathered here (beginning)? 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. **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?



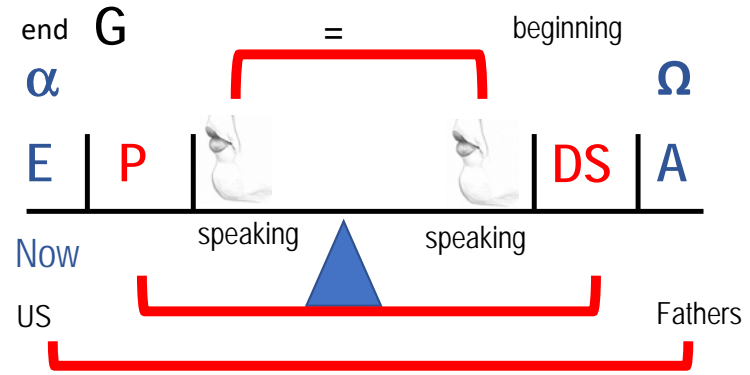
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
Song } = Message  
Didactic



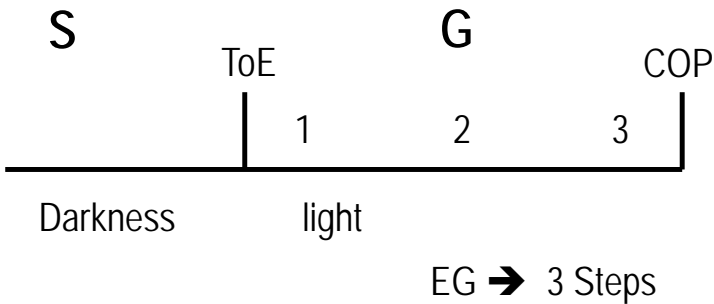
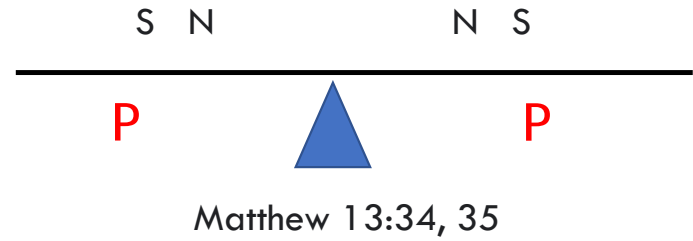
H4905                  H623  
Maschil    of    Asaph  
Message    gathers

Our fathers told us something, the fathers told us something, what did they tell us? They told us the dark sayings, so they said heres' 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 but there are 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.



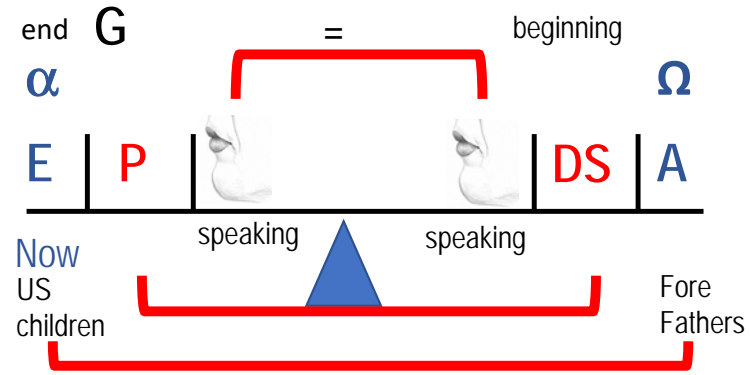
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
 Song } = Message  
 Didactic



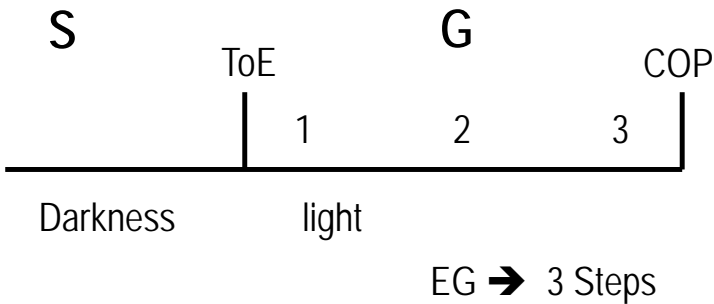
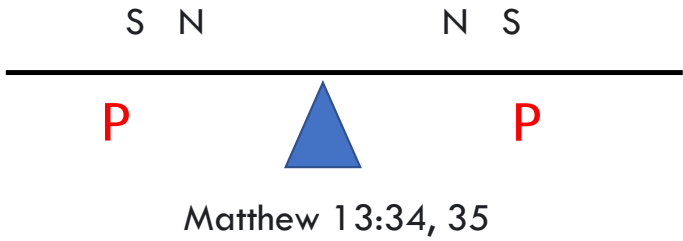
H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

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?



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
Song } = Message  
Didactic

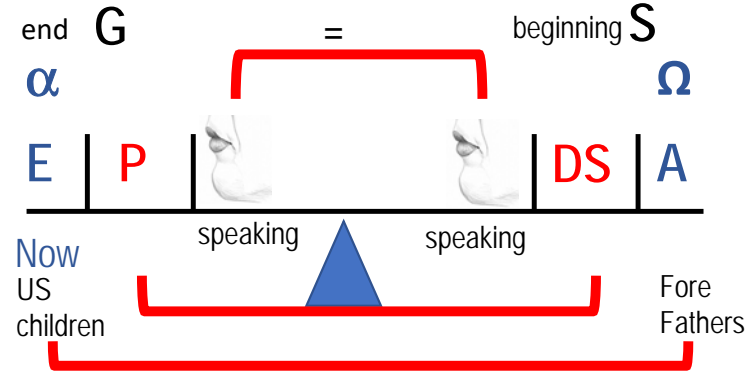


H4905                      H623

Maschil                      of                      Asaph

Message                      gathers

We hear and 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 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?



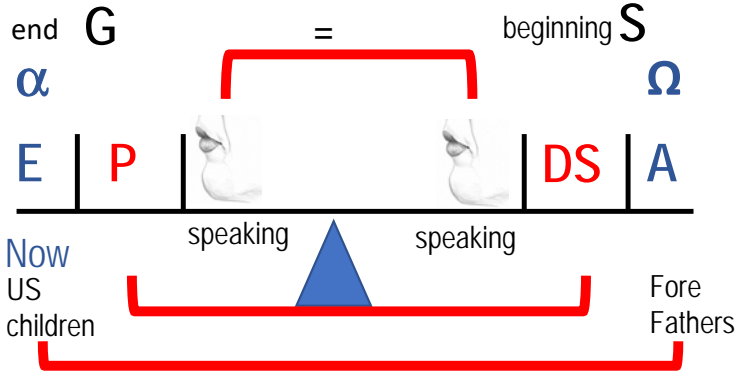
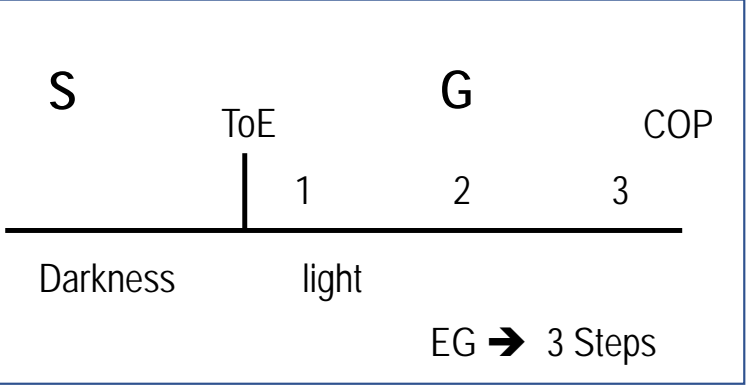
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

H4905                  H623  
 Maschil              of      Asaph  
 Message              gathers

Poem }  
 Song } = Message  
       } = Didactic



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 they will live and when I say live my intention is not to be mean that we would be good people. What I mean is they will experience the Everlasting Gospel. You can only do that if you understand intellectually and experimentally.

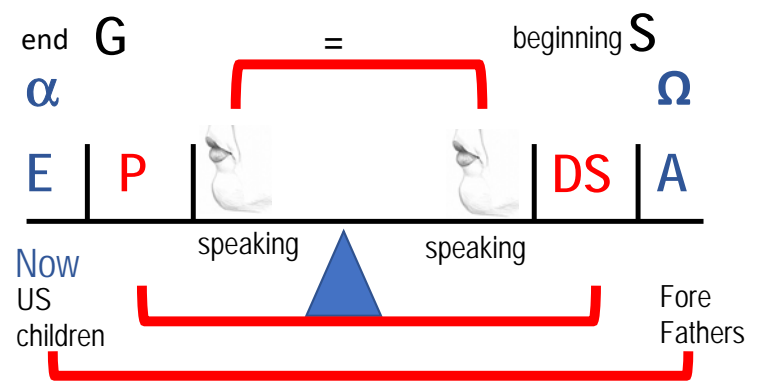
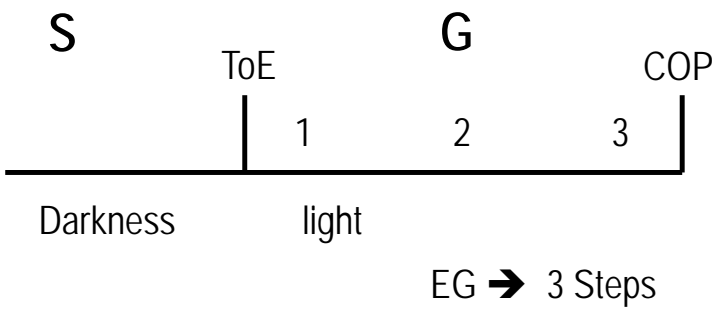


Parable	Teaching	Mission
2 P	↔ T	
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H4905      H623  
 Maschil    of    Asaph  
 Message    gathers

Poem }  
 Song } = Message  
 Didactic

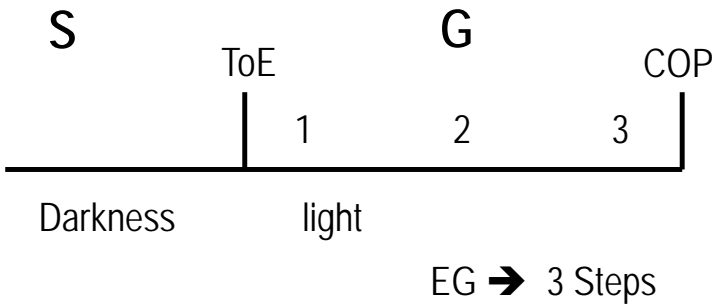
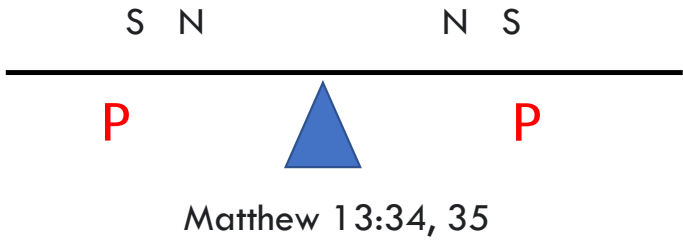
If this is too complex, first of all I'm sorry, but all of this we got from Christ Object Lessons paragraph one and paragraph two. Spiritual natural, natural spiritual, it pivots around Matthew 13 which is a reference of Psalm 78. Then when we go to Psalm 78 **particularly verse 2**, we have it here, 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 here**, Maschil of Asaph. This is a gathering, 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.





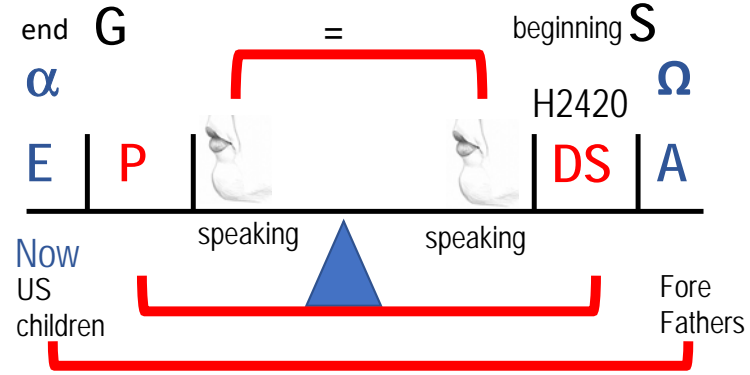
Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
 Song } = Message  
 Didactic



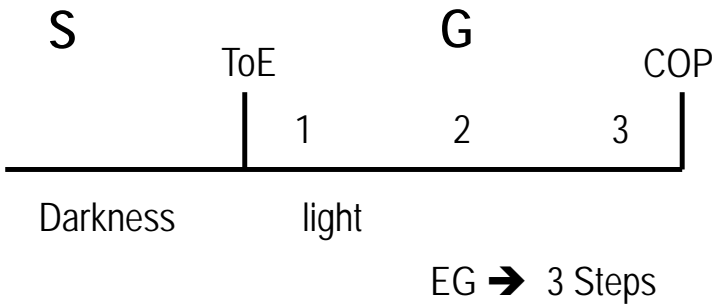
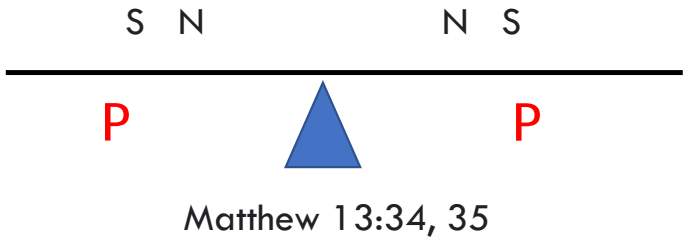
H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

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 the 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. 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 what the riddle is, so they cheat, they're going to ask his wife.



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

Poem }  
Song } = Message  
Didactic

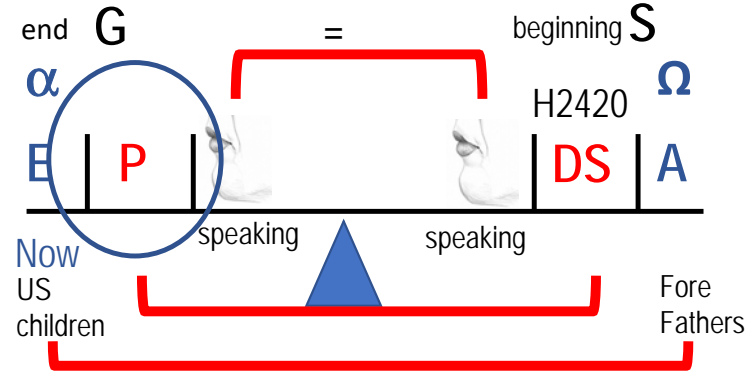


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Maschil                      of                      Asaph

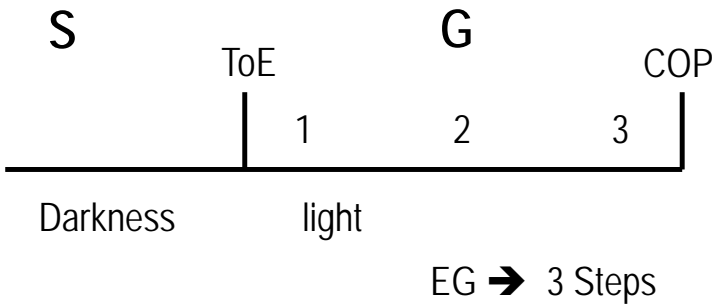
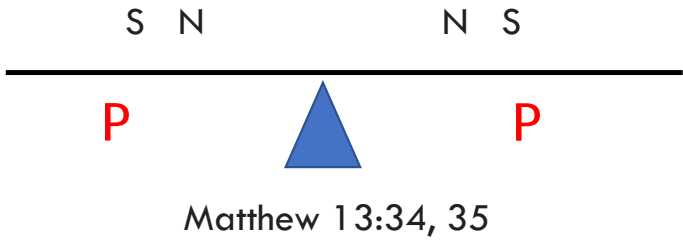
Message                      gathers

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 is 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 prophecy.



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

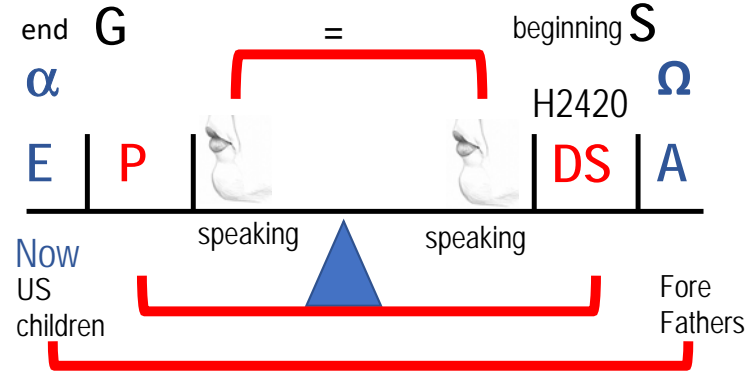
Poem }  
 Song } = Message  
 Didactic



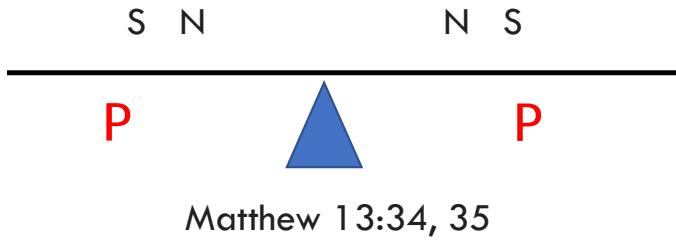
H4905                  H623  
 Maschil      of      Asaph  
 Message                  gathers

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 will continue to add to our knowledge.



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

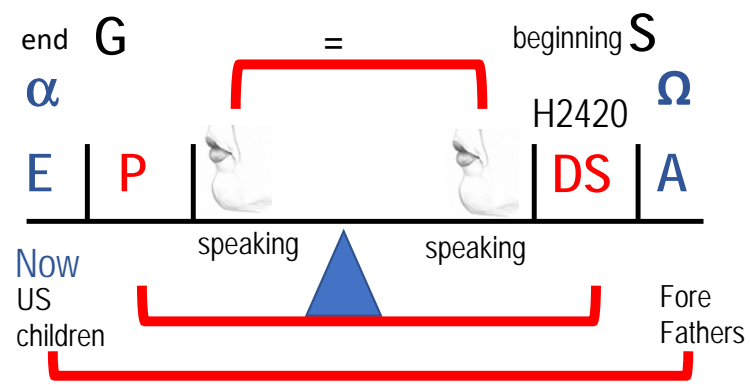


- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line
- Prophecy



H4905                      H623  
Maschil                      of                      Asaph  
Message                                           gathers

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 of 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.



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

S N

N S



Matthew 13:34, 35

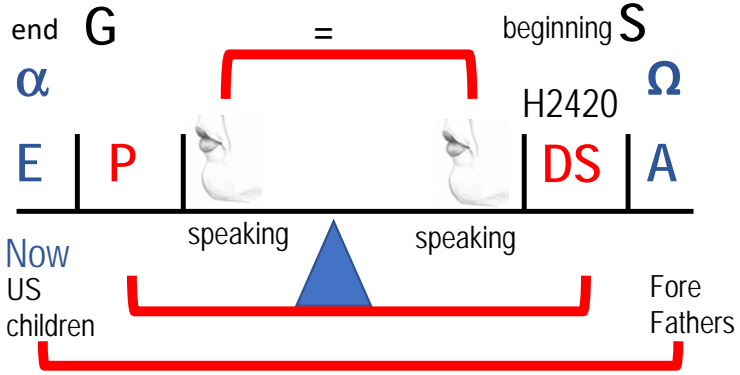
- Compare/Contrast
- Juxtaposition
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- Mirror } Chiasm
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- α / Ω beginning/end
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- Line/Line
- Prophecy

Poem }  
Song } = Message  
Didactic

H4905      H623  
Maschil    of    Asaph  
Message    gathers

The first sentence, in the Saviour's parable teaching is an indication of what comprises true higher education.

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



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

S N N S



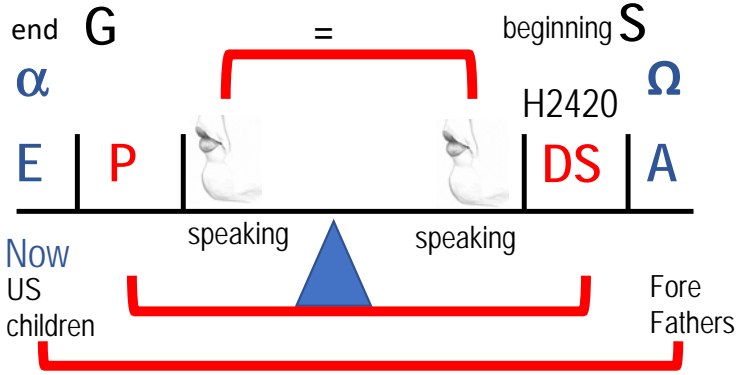
Matthew 13:34, 35

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus
- Repeat/Enlarge
- Line/Line
- Prophecy

Poem }  
Song } = Message  
Didactic

H4905 H623  
Maschil of Asaph  
Message gathers

Page 25 paragraph one first sentence:  
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. And it was because He desired us to do this that Jesus bound up His precious lessons with the beauty of natural things. On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love. {COL 25.1}



Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

S N

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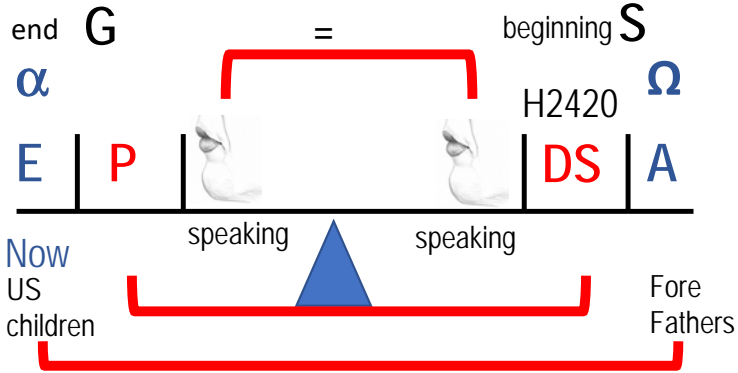
Matthew 13:34, 35

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror } Chiasm
- Reflection }
- α / Ω beginning/end
- Jesus Education Sabbath
- Repeat/Enlarge
- Line/Line
- Prophecy

Poem }  
Song } = Message  
Didactic

H4905      H623  
Maschil    of    Asaph  
Message    gathers

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...









Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

S N

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P



P

Matthew 13:34, 35

Poem }  
Song }



Message  
Didactic

H4905

H623

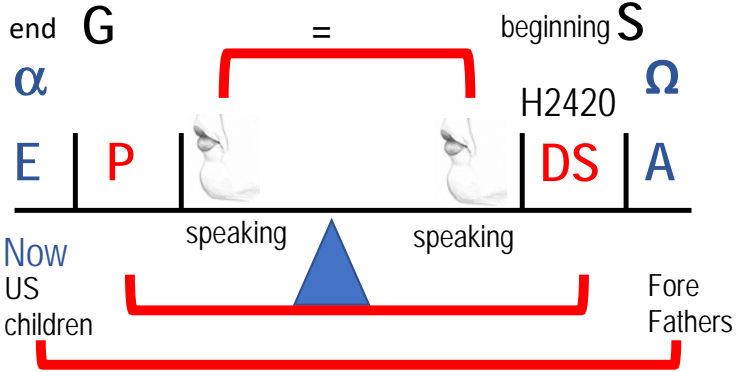
Maschil  
Message

of

Asaph  
gathers

Page 33.1, we're in chapter 2 now, this is the Parable of the Sower.

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror
- Reflection
- Chiasm
- α / Ω beginning/end
- Jesus Education Sabbath 1-6 work
- Repeat/Enlarge
- Line/Line
- Prophecy







Parable	Teaching	Mission
2 P	↔ T	
5 P	↔ M	

S N

N S



Matthew 13:34, 35

- Compare/Contrast
- Juxtaposition
- Natural/Spiritual
- Mirror
- Reflection
- $\alpha$  /  $\Omega$  beginning/end
- Jesus; True Education; Sabbath; 1-6 days of work; seed of Truth
- Repeat/Enlarge
- Line/Line
- Prophecy

Chiasm

Poem }  
Song } = Message  
Didactic

H4905

H623

Maschil  
Message

of

Asaph  
gathers

Holy God, unto Thee we give thanks and praise. Help us to be able to sing that song of instruction that you want to give to your church that will be the tool to gather them. We know that the world is gathering to do the great battle of Armageddon. We too must gather for that battle in the strength of our Lord and Saviour Jesus. We pray these things in Jesus' name Amen

