

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. Lets 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	Explan.
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.

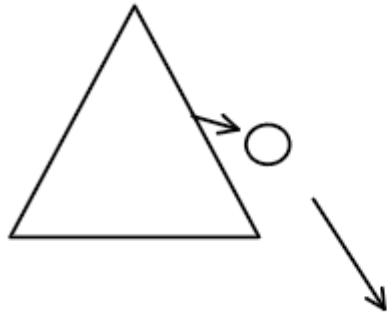
My question to you is: The KH is equal to 1,2,3, or 1,or 2,or 3, or any other combination. What is this story about? How would you find out? How would you do the investigation that would help you decode and solve this problem out? Recently we studied vs. 24 in Brazil, it took us 4.5 hours on this verse 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.



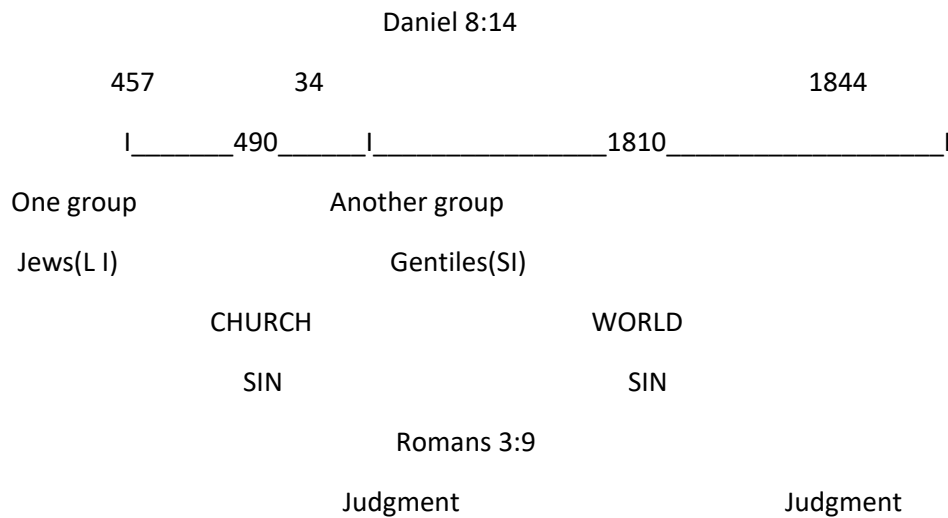
HEAVEN

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.



"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 24:31:31 "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; “

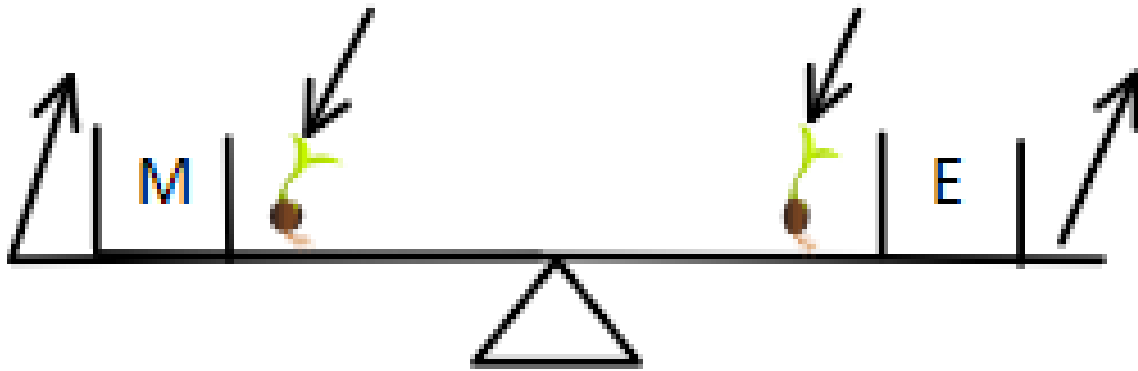
If you go to the original Greek, it is not prove, it is accused, charged, judged. He’s already judged that the church of God is in the same mess as the world, they are all under sin. What we can see as we try to approach Matthew 13:24-30, we have good presides that we should approach it at two levels, 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.

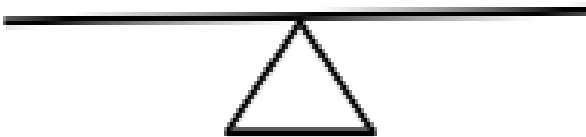


FIELD



SN

NS



Ps 78

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?