

Parminder Germany 8 The manner of His Coming

In our presentation yesterday we spoke about Parables. The point that I want to get across to you, is something that, in my presentations, I have been dealing with for a long time now. Whether you go to brother Thabo's presentations or sister Tess's, or in fact a number of other speakers, if there is one thing that you should recognize, it is this shift of refocusing on methodology. People have seen this refocusing as something new and something different. What I see is refinement, a necessary refinement, people see as a sudden and drastic change. it's a delicate balance to try to address this issue. I try to explain why the necessity of what we are trying to do. Without a refinement or a clarification of how to use these rules, we wont be able to discover new information. That's where people are stuck at the moment. In order to find new light, as I said in perhaps a provocative fashion yesterday, you don't need to pray. What you need to do is learn how to use rules.

I'm sure in a congregation this size there are people who are going to misunderstand the point I am trying to make. Yet I feel compelled to make that point because I want people to understand what is happening before their eyes. there are a few of us in this congregation who have been in this movement for a long time but only a few. it's one thing to talk about history but another to experience it. If those few people were to give a testimony now and I were to ask them "what was the major event of 2005?" I think it would be just one subject. Our level of that one subject was very shallow and narrow. That is all we did for 12 months. The subject was the 2520. We had this very shallow and very basic understanding of this doctrine. We certainly had misunderstandings of it. In hind sight we can see that we were definitely making mistakes.

I mention that because I want to compare that situation, which only a few of us experienced, to what is happening today. Ask yourself what happened in the last 12 months of from the last international camp meeting. If you start to list the challenges that each of us have been confronted with, in the past this movement would be lucky if we got one of these issues per year. Time setting, a change of leadership, implementation of what genuine equality looks like. We are now telling you what tv programs to watch and which not to watch. We are telling people from the US how to even understand their system of governance. Every single one of these changes, and there are more than what I listed, in the past we would have had months to familiarize ourselves with those issues and except them. today we are in a different world in a different dispensation. Not only are we required to handle a multifaceted doctrine or message, we are also required to go back into history and realized what we were doing wrong and correct those mistakes.

If you are at the front and you look back we see that this movement has grown. Just the shear size of this movement makes it hard to stay organized. This is not just an issue for those who are leading but an issue for those who are being led. If you feel stressed or nervous or agitated, or any type of ill feeling, it should not come as a surprise to you. But one thing each of us has except is this point. There is no human being that is driving this agenda. Not only that, there is no human being that is driving the time table of this agenda. So if you don't feel that you have time to take a breath before the next explosion happens, have some sympathy for those who have to deliver those things. I want us to realize that we are all in the same situation. None of us want to push these things at such a pace. If you feel you are being pushed or forced into making decisions that you are not ready to make, as we spoke in my first presentation, you need to recognize who to apportion blame to. I am suggesting blame God. This is in Gods time table.

I want to say the following point without appearing to be accusative. This movement has been complicate in creating the situation that we find ourselves in this day. I will use the word "the Mess the we are in". I don't want to say that in an accusative fashion. In between meetings I try to meet with people and often those discussions are doctrinal ones as they should be. A recurring question is the subject of 9/11. What are we saying about 9/11 18 years later. We certainly are not saying the things that we used to. People want answers. They don't just want someone like me to explain what our current understanding is. What they require is an explanation of where we went wrong. When I use the word "wrong" people get nervous because they can't understand where to apportion the blame. Was God wrong does He take the blame? Were the leadership positions in that past history the ones making the mistakes and should we blame them? It's these types of questions and not necessarily about 9/11, but to understand our own history.

It's difficult to do this in a group sessions because you can't have interaction and I don't know what you are thinking. But what I suggest that you should be thinking, because I want to direct your thought processes, is as in the story of Habakkuk chapter one, we need to be actors. the Biblical term is hypocrite. The definition of a hypocrite is someone that acts a part that they are not in reality. In that story Habbakuk chapter one, Habbakuk is going to perform a one man show. You have probably seen actors do this. They paint half of their face as one person and the other half as a different person and then they turn sideways. That is what Habbakuk is going to do. If you get an opportunity to read Habbakuk one I hope you can see that.

Chapter 1

1:1 The burden which Habakkuk the prophet did see.

1:2 O LORD, how long shall I cry, and thou wilt not hear!
[even] cry out unto thee [of] violence, and thou wilt not save!

1:3 Why dost thou show me iniquity, and cause [me]
to behold grievance? for spoiling and violence [are]
before me: and there are [that] raise up strife and contention.

1:4 Therefore the law is slacked, and judgment doth
never go forth: for the wicked doth compass
about the righteous; therefore wrong judgment proceedeth.

1:5 Behold ye among the heathen, and regard, and
wonder marvellously: for [I] will work a work in your
days, [which] ye will not believe, though it be told [you].

1:6 For, lo, I raise up the Chaldeans, [that] bitter
and hasty nation, which shall march through the breadth
of the land, to possess the dwellingplaces [that are] not theirs.

1:7 They [are] terrible and dreadful: their judgment
and their dignity shall proceed of themselves.

1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle [that] hasteth to eat.

1:9 They shall come all for violence: their faces shall sup up [as] the east wind, and they shall gather the captivity as the sand.

1:10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

1:11 Then shall [his] mind change, and he shall pass over, and offend, [imputing] this his power unto his god.

1:12 [Art] thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

1:13 [Thou art] of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, [and] holdest thy tongue when the wicked devoureth [the man that is] more righteous than he?

1:14 And makest men as the fishes of the sea, as the creeping things, [that have] no ruler over them?

1:15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

1:16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion [is] fat, and their meat plenteous.

1:17 Shall they therefore empty their net, and not spare continually to slay the nations?

So if we can see that that is what Habakkuk is doing, what I want to suggest is that he takes the role of God and he takes the role of the people. This is the same dynamic and the same thing we need to be doing today. So when people ask me this question my answer is this. Put yourself in Gods place and tell me what you would do if you were Him in 1989. How would you approach the whole subject and the

whole issue? I tell you what everyone's answer is. It's universal. I don't know. Everyone says that. Then I ask why are you asking me the question because I don't know either. But let's try to pretend to be God. I alluded to this issue yesterday. Jesus had to come to earth which is a parable that the spiritual being has to become a natural literal person because to understand the spiritual you first have to have the natural. I think everyone has to be reasonably comfortable with that even if you don't understand the implications of that to its depth. I think it behooves everyone of us to meditate on that singular point. But it gets worse because what you will do, which people are reticent to do, is to juxtapose or compare and contrast or put that to a parable. That is exactly what Paul is prepared to do. He is prepared to turn himself into a God. He has such confidence that he is able to say that you can follow me safely. I can imagine that none of us are ready to make that statement. Because we hide behind methodology. Look at the method and don't look at the person. Look at the message not at the messenger.

We are rapidly coming to a place that that is no longer going to be an option. To identify the message you will have to identify the messenger. We already see that in the external events that are going on. We are already identifying individuals in the world and how do we identify them? By their message. So the message and the messenger are beginning to be one. This should not be a surprise to us if we understood the lines. Things that we have pushed into the future because our lack of understanding of the role of the 3rd angel, we find are actually occurring in the present history.

So a test question. We are all experts on the third angel. Think about the answer. We have a number of waymarks and we have the 3rd angels message running through history when you go from Millerites history to our own. So the third angel message... I am going to put the binding off over here at the end. This is a dangerous thing to do. That binding off there is our understanding two or three years ago or perhaps longer. Because we associate the binding off with harvest. Do we agree with that? Yes there are enough people who agree. What I want you to do is tell me when to stop. The third angels message is running through history and you tell me when it stops. So someone says we stop at the beginning and others say stop at the waymark before the final harvest The COP on 144k line. So the third Angels message does not go to the binding off? Fearful is his work, the work of the third angel. What is he required to do? To bind off people and bind off the message. To select and bind. So we are confident that it ends here at COP? Some people want to move it on?

The reason that I mention that is because the way that we saw things in the past and the way we read things in the past really need addressing today in order to understand correctly what is actually occurring. Too many of us, if we said this was the close of probation and this was the SL. Too many of us would do this and put the arrival of the 3rd angel is at SL. If that is the arrival of the 3rd angel we would want to know when the empowerment of the third angel must be. And we can quickly get into a really difficult situation, a mess. I want to suggest the reason that we have gotten into this mess is because we have not read carefully. And who's fault is that? Be careful to answer because your answer should be that you don't know. You don't know because you don't know the study that I'm doing or the point that I want to make. I just really want us to be careful. Habakkuk chapter one, are you either God or human? You have to factor in both dynamics to understand how to deal or how to address these issues.

The reason why this becomes important is because the subject is not as straight forward as we think. So, we will go back to the story of the Millerites. The test begins in 1798 at the TOE. They are not actually tested until the message is formalized. Hopefully we are comfortable with that relationship. There needs to be an increase of knowledge before you can test someone. But if we begin the story there, the TOE (1798) then I.K. (1818) and then Formalization (1833). I want to see that in each of those dynamics of I.K. and Formalization there is a little waymark before first 1816 and 1831.

So here at TOE is the first angels message. From the very beginning, and in our story the beginning will be here at the increase of knowledge, what we are able to do is to take this story and at least make it two dimensional. This means two perspectives. We can see it as a singular event as here in 1818 but we can also see it as a gradual increase of knowledge. I am hoping everyone is comfortable with jumping back and forth between these two. The first angels message is a message about what issue? Not what subject. The issue? What we want to see is not the subject. I want to see what the issue or the problem is. The subject is what? The sanctuary. that is easy to see. we could argue, depending on what bible verse we are looking at, that the subject is judgement. Judgement is Revelation and sanctuary is Daniel. We have to take the two subjects and bring them together. The Millerites do a nice job of that.

The Issue is not the sanctuary or the judgement. What is the issue? It's Time. You can see that through the wording. Sanctuary. There is a question that is asked, the problem that is being brought forth and the question is when? Daniel 8:13. The Answer is Now. the Answer is given in Revelation to the question given in Daniel. Christ asked Gabriel when? The Answer comes in Revelation 14. An angel comes from heaven and says now. The hour of His judgement is come. Hopefully we can see that connection. So the issues is not the sanctuary or judgement, it is time. When you start saying.. well what time? The subject is the sanctuary and the judgement.

If we were to just stop there and were to say line upon line, which we were supposed to be learning here at I.K. in 1991, if we were doing our work diligently and were true to principle, what would we have said in 1991 that we would formalize in 1996? That we have a problem or a message that's dealing with what issue? Not what subject. Because what is the subject in 1991 and 1996? It is not the sanctuary, it is the SL. So then you can get SL and Judgement and take the same dynamic. Because what we are going to do is recycle or reuse or manipulate Rev 14. We are not going to use Daniel 8 now but instead use Rev 18. That is the subject. We don't really care about the subject and we shouldn't. Why should we not care about the subject? The reason we shouldn't care is because if this is 1798 at TOE, what was the subject back here before 1798? The subject was the same. It's not a new subject. Jump back into our line. 1989, 1991, 1996, It's not a new subject. What were we speaking about throughout the history before 1989 as Adventists? The SL, so it is nothing new. What is new is the subject of time. What do we as a movement do and say? We do not have a message hung on time.

You can see we are getting things wrong just like the Millerites got things wrong. Are we ok with that? So we will go to their history. They have two issues to deal with. I want to state it in this way. The Millerites have got two problems. Two things to address. Come away from subject and issue now. There is a two point message. When and where. I want to encapsulate their message in these two points of when and where. In this perspective of subject and issue that we just looked at, I said subject and issue. Now I am saying the same thing but I am presenting it in a different light or in a different way. When and where. When is obvious because when would be time. But now we have changed the Sanctuary and judgement into a "Where". So I wat to read a spirit of prophecy quote to you. It is neither of these histories. It is taken from the book evangelism page 612.4. This paragraph is a important paragraph that we should read and understand. The subtitle is "False Teachers Misplace Prophecy". What she is going to do is a compare and contrast technique which is parable teaching. I want to read part of the first sentence. So you know the direction of this study because she is going to use compare and contrast. We will read the first sentence.

False Teachers Misplace Prophecy.--In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing. {Ev 612.4}

I want you to try to remember what we have just read. We are going to use Millers rules to try and understand something here. We are going to use rule number one. Every word has it's proper baring upon the subject or the matter. For those of you who have been in the classes in France recently, you know we have addressed this subject. I want to direct you to that particular study if you want to see this a little bit more. What I want to do is I want to change the rule. I want to rephrase it and reframe it. Because what I find people do is, in a kind of robotic fashion they try to implement this rule and they don't know how to do that. Every word has it's proper baring. Baring means weight or importance. Every word has it's own importance. I want to change the rule. I want us to use the rule in this way... There is only one word that is important and our task is to find that important word. Not every word is important only one word is important. So I ask you to read this sentence and tell me which is the important word. You would say "I don't know". And I would say "Why? Can't you read?". You would say "I can read perfectly well but I don't know your study". So we get the dynamic? this role playing exercise is really useful I think. If you can do it in this kind of mechanical fashion to begin with it sounds childish but soon it becomes intuitive and it stops us from misusing and abusing these rules. Because they actually don't serve much purpose I don't think if you don't know how to use them correctly.

So, what is our subject? Parables. I asked you what the most important word is here in this first sentence. I will just give it to you since we are not doing a study. To me it would be the word "As". In our days AS in Christ day. Because that is the proof word that you know that we are about to deal with a parable. Two dispensations. The Natural and the Spiritual. Now you need to be careful as you approach this because parable s come in different shapes and sizes. You can't always do Natural and Spiritual. You can not always do Juxta-positioning. You cannot always do Alpha and Omega. these are al synonyms for parables. Hopefully you can see Alpha and Omega as a parable. If you missed that we did it yesterday. You are here in the middle. On one side you have the past and on the other the future. This is the definition of prophecy. This would be Isaiah 46:9-11. The beginning on one side and the end on the other. When we go from the beginning to the end you go first to last. Or First and then. This gives us this notion that you have two dispensations. One line in the beginning and one line in the end. This is Alpha and Omega there for Alpha and Omega is one of the definitions or one of the synonyms for parable.

I have just condensed about three or four hours of class into a few minutes. But hopefully you can see the point.

We have read the first sentence. It is the second sentence that we want to get to. What we are looking at is Sanctuary and Time which we have shifted to when and where. We are going to shift that a little bit more in the next sentence.

If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing.

So now our study has shifted. We are back to this one where we were looking and when and where. So that is our reference point. Now what are the important words? Time and Manner. The time of His appearing and manner of His appearing. What I am saying is the when it says Time and manner it is the same as concept or thought as when and where. How do I go from where to manner?

I want us to step back. What are the Millerites teaching in their time? Before you answer remember she is doing a back to back compare and contrast. So we want to take her thoughts and superimpose them upon the Millerites. I know it's the Millerites because in the first part of the first sentence it says "our day". It says us. So what are the Millerites teaching? Are they teaching where? Not really. They are talking about the manner of his appearing because what is their message? The second Advent. The Jews spoke about the first advent the Millerites about the second Advent. And the "Time" is straight forward. So we can say "when and manner". This "Where" is closely attached to "manner". I want to change the word "Where" to geography. Why do I say geography? Because when we think about the sanctuary is connected to the manner which is connected to where, hopefully we can see and most of us have pre-knowledge, that the subject of the Sanctuary has already been dealt with 2000 years ago. 1800's for Millerites. Who addressed that Issue? Paul did. In two clear passages in the Hebrews and Galatians. He already sets up the dynamic of geography. Through whatever reason the Millerites don't pick up on this and they make a serious mistake. they get the geography wrong. It's shifting the sanctuary from heaven to earth. The where is now moved. Paul already told them where the sanctuary was so they are really without excuse. But there is an 1800 year history that gets them to the place where, like that other Hypocrite Zachariah, who also didn't understand the sanctuary, because he is acting the part of God's people. He is a full blooded Jew and he doesn't understand what all of these things mean. He becomes a symbol or actor.

So, the Millerites have lost sight of Geography. they have moved the Sanctuary from heaven to earth. What will that force them to do? If you change geography or "Where", what will change? We will go to our quote. What are the two things they are supposed to know? Time and Manner. What it looks like. So you come back to Millerites time and you shift geography and what will change? The manner. The manner of His appearing will change. Because you have changed geography. That is why it is important to go to Daniel and Revelation. We know that the sanctuary is going to be moved from heaven to earth. There is no sanctuary on earth not a real one. So what does the sanctuary become? It actually becomes the earth. We have some nice "Thus saith the Lord" for this. By we I mean Millerites. We can proof text this so we have some level of peace and confidence. We think we are on solid rock but we are on sifting sand. Proof texting is dangerous. What is the other phrase for proof texting that we said yesterday? A "Thus saith the Lord". A plane reading. If you start doing that without rules yo become dangerous. What do we do with dangerous people? We lock them up in prison. That's where we are today. But because we want to enjoy our time in prison, we say that we are in this like gated community. Those security guards at the front are there for what reason? To stop us from getting out. But we are saying they are to stop the people from coming in. Because what would they do if they came in? They would ravage our houses and destroy us. This is what's crazy. They will put us into prison.

So we take our prison, because we are crazy people, and we give it a nice phrase, a nice title. What do we call it? We are in hiding. Protected from the world, they can't touch us. It's the same story and same

dynamic, the gated community with the security guard. Who is He actually protecting? Us or the world? Is he protecting the World from the crazy people or is he protecting us from the crazy world?

Coming back to the Millerites. So they have the sanctuary wrong, the geography of it, because they are misreading the scriptures. Experts on proof texting but they just picked the wrong verses. I should say they ignored them. Once they get the geography wrong then what do they get wrong? Our quote. The Manner of His appearing. Here it is the Manner of His appearing (Sanctuary / Judgement). If you are not sure about that we can come over here on this chart and look. Here he is on a cloud, the manner of his appearing, and everyone knows what he is going to do with that knife. There is going to be blood shed up to the level of the bridal. We just turn all that into a nice story.

I just want to say Christ doesn't do that work the third angel does. Because it is two people. One has a good work and one has a horrible work. All I want us to see is that they have good contextual arguments about making the sanctuary the earth. When you do that you get the manner wrong. I want us to see that the manner is in revelation 14. They are going to turn the judgement into something that it was never intended to be. They are going to turn it into an executive judgement. Executive judgement means a sword, blood shed, killing. We make it look nice and say sickle. I want us to think how Millerites think. I want us to think how God thinks.

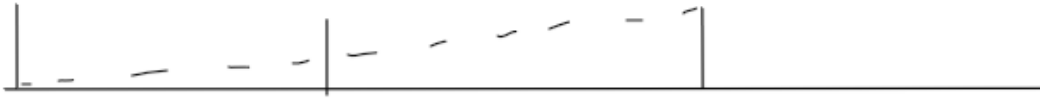
Let's summarize. The third angels message people are putting it in different places. Often we put the arrival of the third here at COP and it didn't take much for me to convince you that the third angels message does not close here at COP it closes afterwards. That was relatively easy for me to do based upon what? Early Writings page 119 Paragraph 1. The job of the third angel is to select then bind. The way we used to do this. If you are taking notes be warned that this is not all correct. His job is to select and bind. So if you bind here you are forced to make the third angels message in this history. I want us to see how we are driven to the answers that we arrive to. So if you said the 3rd angels message is in this history after COP, I want to suggest that that is wrong. It actually ends at COP. The work that happens after COP is a different work. This makes you have to go back to the early writing quote and rework all of this. So we started off with that little test to show you the problems of how we read. How easy it is to not do things the right way. We went to the Millerites history and we went to three waymarks and showed that the test begins with the third angel at the TOE. There are two things that we have to contend with, the time and the manner, or when and where, or when and location/geography. We used two books. Daniel and Revelation. The Sanctuary and Judgement. One is going to give you the earth. Once you have fixed that the earth is the sanctuary, once you go to the issue of the judgement, you are forced to conclude that it is the executive judgement. I tried to explain it this way that this is the subject and the problem or the issue. We bring that into our time. We are dealing with two things. The SL and then the time. Now we made a mistake from the very beginning when we refused to except time all based upon a misreading of the spirit of prophecy. What does misreading look like? Does it mean we can't read English? No. So when people say would you explain this verse, I would say, when you explain the verse before and the verse afterwards and then the book and the dynamics in which that prophet is living and why they are saying what they are saying (common sense questions). You cannot just go to a verse and say a "thus saith the Lord". That is what we did when we were here in 1989 and 1991 1996. We said that we have the subject and that we are not going to break the word of God and give the time. We did some foolish halfway house and said we are nearly there. That is where we began to go wrong. That is where we began to fail in our mission. Just like the Millerites began to fail in their mission. Now Remember Habakkuk chapter one. We have God perspective and Humans perspective and both of them have to be addressed.

1989

1798
TOE

1818
IK

1833
Form.



Harvest

B.O.



3AM

SL

COP

3 A

