



The Nature and Property of the Parable

Part 2

Parminder Biant 12-21-2019 France

Presented by Donna Speiginer

In our previous presentation...

we started discussing the Nature and Properties of Parables. I am fully aware and I completely agree in the **moral** nature of Parables. They have many things to teach us when we view them this way.

However, the thoughts and ideas that Parables can teach on a moral level are the same things that they can teach in the World. If you go to any religion or if you go to no religion, you'll see novels, movies, stories and sometimes children's fairy tales, all of these are **Parables**.



What they can teach us...

is how to **behave correctly in Society**. They've served that purpose for millenia and they can do so successfully whatever your religious persuasion is.

It's this issue that confuses people because it leads them to a place where they can say that **they don't need Christianity**.

Why do we need Christianity to know what is right and what is wrong or how to behave properly or inappropriately?



Common Sense or...

a sense of Civic Duty can teach us that. However, as Christians we tend to resist that mindset. This is why we get into problems with people in the World or with people of different religions.

This is why you have many people in Conference Church's who are Adventists and make the following arguments;

“My next door neighbor, whose in the World, behaves better than my Church Brethren”



You may have heard those arguments...

or you may have used them yourself. These arguments are used to attack the Reform messages that we have in our Church. Conservative Adventists like ourselves, try to resist and fight against these arguments and it's **a losing battle**.

The reason we lose is because we're fighting and using the wrong weaponry or terms. **We should not degenerate our religion to a moral level**. You'll always lose the argument because you cannot demonstrate that Christians, like you and I, behave better than the World.

People will throw in your face, example after example, where the **World behaves much better than Adventists** and we don't have good arguments against that logic. That's because there aren't any good arguments and quite often they are correct.

It's not my purpose to try to attack or defend our moral understanding of prophecy. I agree that **prophecy is designed to make us better people** and I think it's that understanding or lack of understanding, which is why we tend to have arguments or fights about the purpose of prophecy.

All we did on our first presentation...

was to lay the argument that we can understand Parables both morally and prophetically.

It's my purpose in these studies to just address the prophetic issue. In order to do that we went to Luke Chapter 10, there's a question that's asked,

“if you want eternal life, it doesn't happen by reading inspiration.”

Too often people like you and I, when we feel miserable and what I mean by that is, that we know there's something wrong in our relationship with God.

We are told that perhaps we don't pray hard enough or long enough or even frequent enough. Perhaps there's some secret science to prayer that we don't know about.

If we knew the proper form of prayer...

maybe God would answer our prayers and we would have what is called a **prayer life** and everything would be good.

In our desperation, many of us feel that our **relationship with God is not right** or we don't have a purpose. We go down this dead end and we feel that we need to pray better, longer, harder, using all the right words.

However, the results are always going to be the same. **FAILURE**. The problem is not that we don't know what to say or how to pray. There are other reasons we can consider, maybe we don't read enough.

We're coming to the end of this year and probably like most people in the World you may have some New Year resolutions. I'm pretty sure you haven't read your Bible enough this year.

So often people might make a resolution...

that they're going to read their bible more. You'll say, "I'm determined to read the bible throughout the whole year."

All of these options will always end in failure because it's not an issue of quantity. The real issue is, what we read, we don't understand.

You cannot get into Heaven based upon how much you read or how often you pray. If you don't believe me just go to the experts on this subject, the Jewish people.

They understand these techniques. They would get portions of the Bible and write them on a piece of paper, fold them up and put them into little boxes and wrap them on their arms or strap them to their foreheads so that the Word of God is close to them.



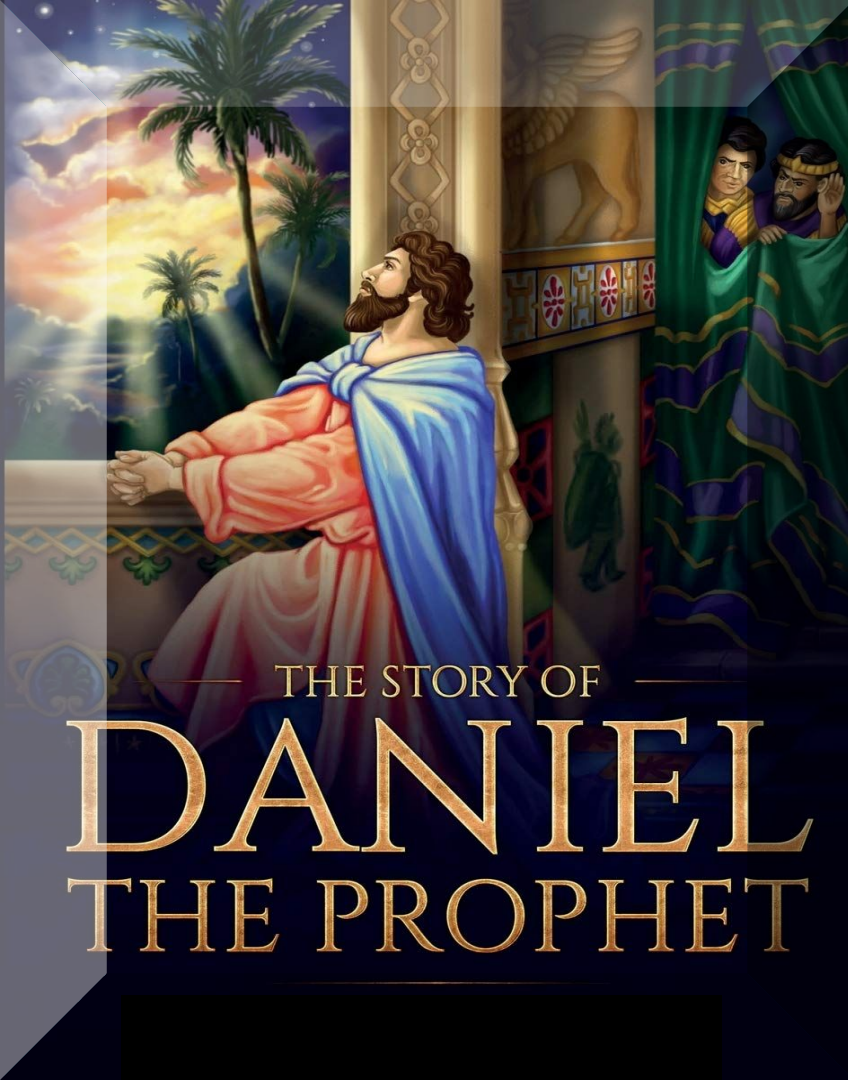


This does absolutely nothing for you

An expert in the Law comes to Jesus and he doesn't even know how to be saved, so Jesus tells him,

“go to the Law.”

Just keep the Law. This all sounds simple but obviously it's not because he's been reading the Law for a long time. So, Jesus asks him, do you even understand what you are reading and the answer is, “No.”



— THE STORY OF —
DANIEL
THE PROPHET

We discussed this in our previous presentation...

and we took the concept that everyone of these stories that we find in inspiration are written for us. For our admonition or our instruction and the 'us' are **those who live at the end of the World**. We came up with a number of stories and we discussed Luke 10. We saw that when we put that story to one side, it's the story of **Daniel**, he's a **Eunuch**, of the **Final Generation**.



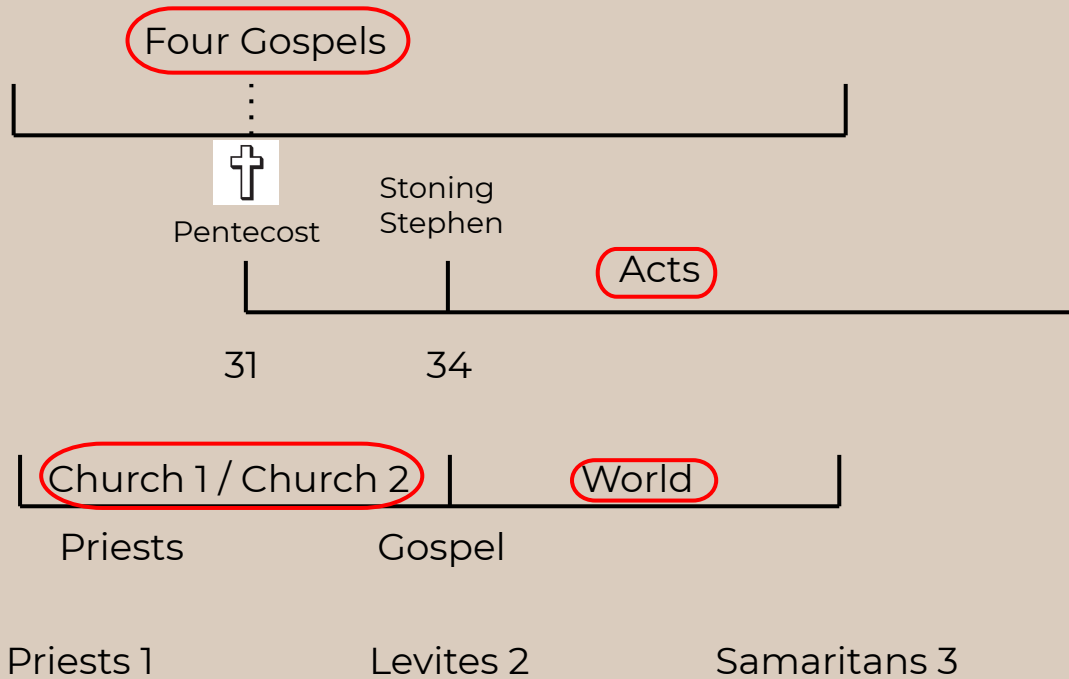
— THE STORY OF —
DANIEL
THE PROPHET

We took the word Eunuch...

and we went to the book of Acts and we saw the Ethiopian Eunuch. What we understand about the same group of people, the Eunuchs, is that **one has complete understanding and one has zero understanding**. We didn't do a detailed overview of the book of Daniel but I do want to remind us about it.

Let's go to the book of Daniel 8:27, he's talking about himself and all of his associates. At the very end of the verse,

“and I was astonished at the vision, but none understood it.”



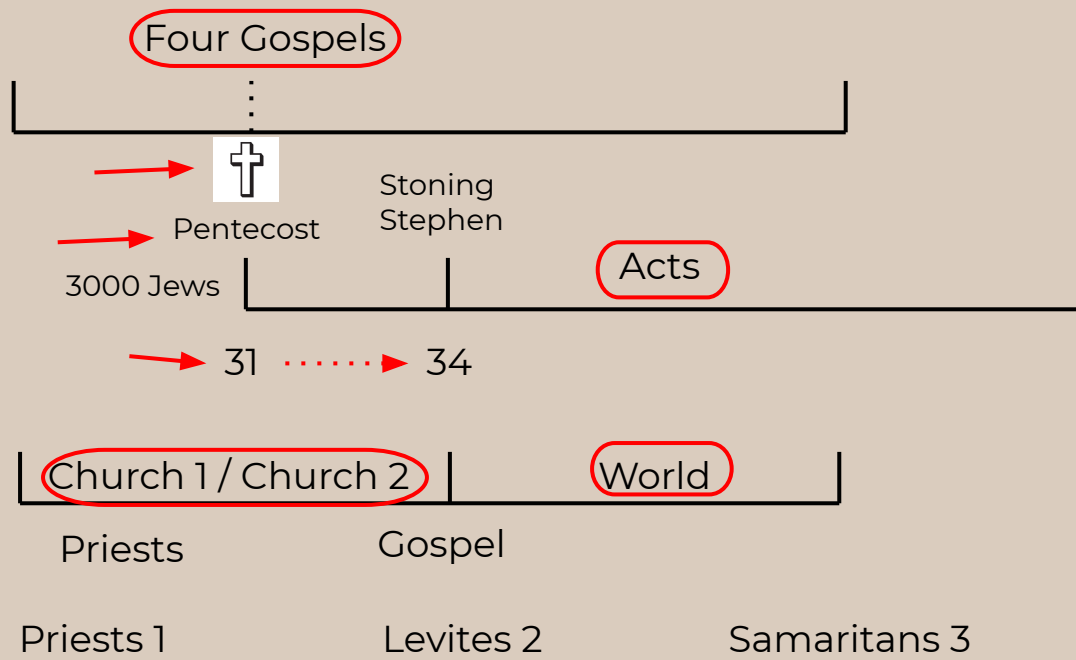
So, no one understands,

then in Chapter 1 Daniel has all this understanding but in Chapter 8 he has no understanding.

If you were concerned as to how we can compare Daniel to the Ethiopian, it's right here in Chapter 8 and Daniel has no understanding of what's going on either.

I've redrawn what's on the board here, we put that thought to one side and I said let's look at the structure of the New Testament.

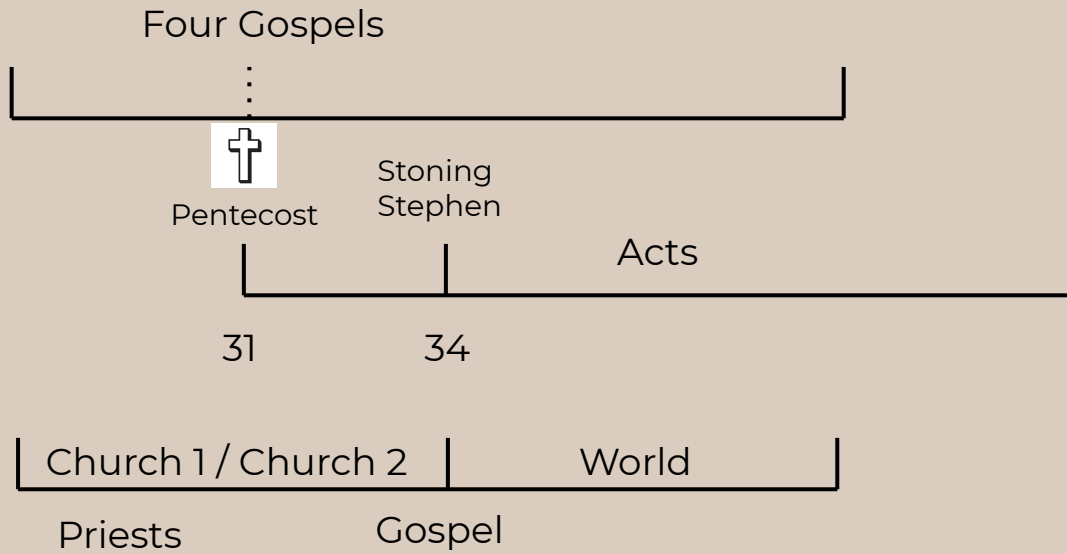
On a simple level it's in two parts. It's the story about the Church and the story about the World. The giving of the Gospel to the Church and the giving of the Gospel to the World. The giving of the Gospel to the Church is found in the **four Gospels**, Matthew, Mark, Luke and John. The giving of the Gospel to the World is found in the book of **Acts**. We went to Colossians 1:23, and all the World received the Gospel.



Then we saw in the book of Acts that the first few chapters are referring to the Gospel going to the Church and the second part of the book of Acts are the Gospel going to the **World**.

Even though the four Gospels end in 31 AD, if you went to Matthew 28, the instruction is to give the Gospel to the World, so we've extended the four Gospels all the way to **34 AD**.

Then we refine that concept and what we saw was in the literal stories the four Gospels take you to 31 AD. Then the first few chapters of the book of Acts take you to 34 AD. At 31 AD you have the **Cross and Pentecost** and at Pentecost we know that **three thousand** people joined the Church that had not joined before. So, we see the Gospel going to the Church in two phases which we have **Church one, Church two** and then the World.



Priests 1

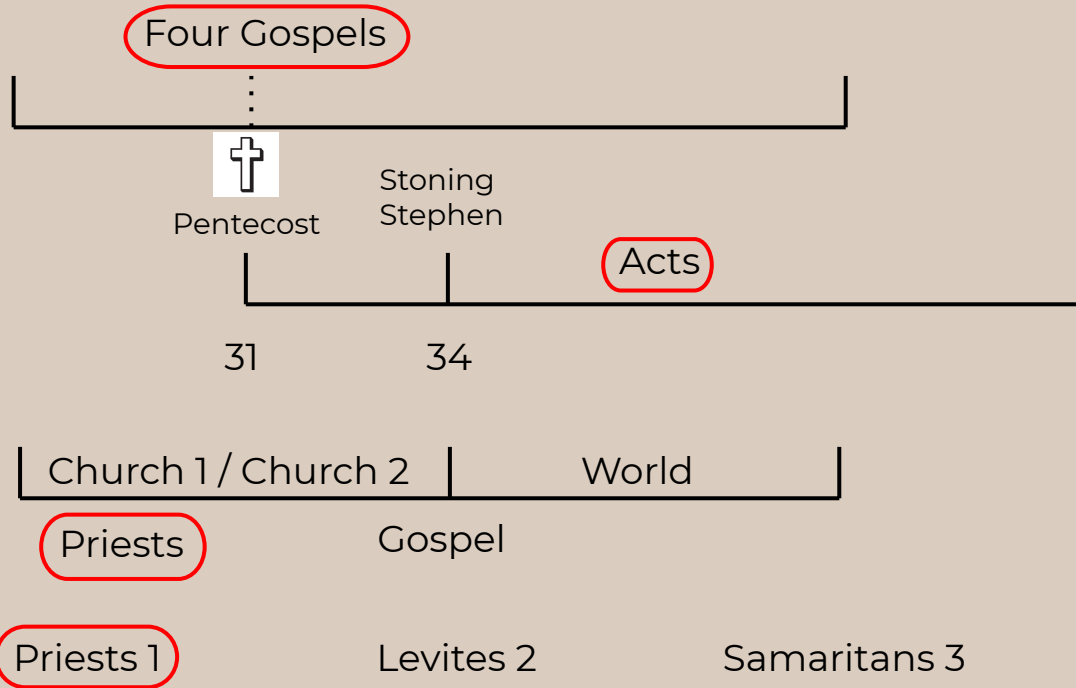
Levites 2

Samaritans 3

This is the Gospel going to each of these three groups. It's very easy to see this once it's shown to you. Then we saw that if you go to Luke 10, it talks about the **Priests, the Levites and the Samaritans**, three groups. This concept of three is a repeating story in Inspiration but it's found easily in the book of Luke.

The Lawyer doesn't understand, the Ethiopian Eunuch doesn't understand and Daniel doesn't understand.

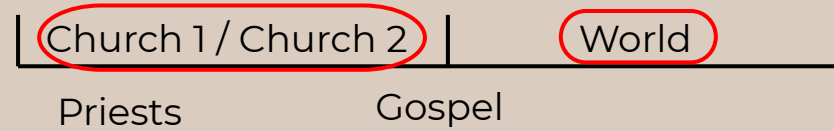
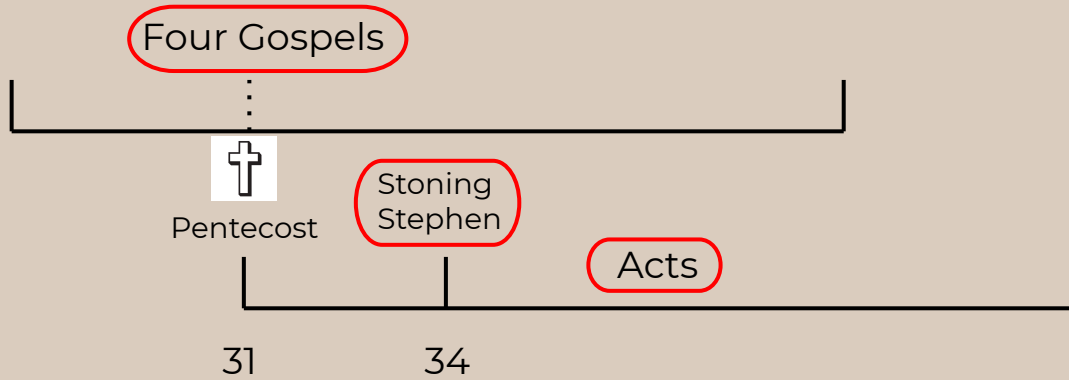
The story in Luke about the Good Samaritan is a story about the Church being robbed. The concept of God's people being robbed is a story that's found in Daniel 11:14. It speaks about the robbers of God's people who will establish or fulfill the vision. This is the vision of Daniel 11, so when you take that and bring it back into Luke, you begin to see that the story of the Good Samaritan is the story of the Vision of Daniel 11.



It's a Parable,

it's not just a moral story and you see the same story brought to view in the structure of the New Testament when we see the structure of the **four Gospels** in the book of Acts and the Epistles of Paul. This is a very powerful methodology, we'll just summarize it this way.

It's not just what you read - Luke 10, just the words of that Parable, that's one way to understand what's happening. The other way is to see a structure, it's not a particular word or verse but its understanding the relationship of the Gospels and the book of Acts. Where those books begin and end and which groups of people are being addressed. The four Gospels are dealing with these first groups of people which we can symbolize by the phrase or statement as **Priests**.



There are four books in the New Testament that are set apart to explain our experience, our history and our story. Then there are the first few chapters in the book of **Acts**, which we often think about as the growth of the New Testament Church.

The subject of organization, of sharing things, of the raising up of Paul, this is still dealing with the Church. This is what we would understand as being the second step or the story of the **Levites**.

Then the **Stoning of Stephen**, that same Gospel is then going to be given to the World, who in this story we would consider to be **Samaritans**. So, this Vision in Daniel 11 can be understood either through a very simple story about a Samaritan man who helps someone in **God's Church** that's been robbed, it can be understood in these few verses. However, it can also be understood from the whole structure of the New Testament, from the relationship of the Gospels, the book of Acts and the Epistles of Paul.

In Daniel 11:14,

it says the **Robbers establish the Vision**, the word establish means fulfilled. The word fulfilled is a doubling. Full-Fill, is a repeat. It means fill-fill.

In the Bible it talks about this concept of doubling unto her. So, if you go to the New Testament and you take this concept of establish which means to fulfill, when you think about **Fill-Fill** it's a definite statement about something coming to its end. You take a glass and you fill it completely, that's what fulfill means. It means completely filled which **means to come to an end**.



Where is the end of the New Testament?

The book of Revelation. What subject is it dealing with? The fulfillment or the establishment of what?

The Vision of Daniel 11.

These are all repeating patterns or recurring themes. When you understand that you have the Gospels, the book of Acts and the Epistles, just like what we have drawn out here. All of this leads to the book of Revelation which is just the fulfillment or the establishment of everything that we've already spoken about in the New Testament.



The way we would explain that would be a repeat and enlarge.

What we need to become familiar with...

is how to deal with Inspiration on a **prophetic level** not just a simple moral level. I'll focus towards the end of our first presentation by saying the following:

I said, that there were four books focused on the story of the **Priests, which are you and I**. If you want to see what our problem is or what are the issues that confront us, they are found specifically in the Gospels.

If you want to discuss the history of the **Levites**, where would you go?

You would go to the **first part of the book of Acts**, it's not the only place you would go but you can see how the structure guides and directs you.



So, I gave an example;

I said the **disciples did not accept the teachings of Christ**. They had a problem and I also said **they were bad people** because they didn't understand what he was referring to. In many ways, when you think about these four Gospels, they are the story of the **training of the Disciples**. However, there are many other themes.

Another theme that is equally important is the story of **John the Baptist**. When you think about him you should view him in light of his relationship to Christ. As we think about John we think about his relationship to Jesus, and when we think about the Disciples, what do we think about?

Their relationship to Jesus, right away you see that the connecting link is **Jesus**.



John - Jesus,
Disciples - Jesus.

Therefore, John would be a symbol of who?

The 12 Disciples. Because we're going to see the relationship between John and Jesus and the 12 Disciples and Jesus. Hopefully, this should be relatively easy to see. It's using parable teaching. You might call it proof texting. Our anchor concept is **Jesus and his relationship to other people**.

You can see two groups, **John and Jesus and the 12 Disciples and Jesus**. Each one of these stories teaches us about some concept between **good people and bad people**. Who would be good and who would be bad? If we went with this model, who's good and who's bad?



Jesus is good and the Disciples are bad. What's our definition of good and bad?

It's not that they're morally bad or that they're stealing, lying and cheating. What makes them bad?

They're bad because of what they are unable to do? It brings you right back to [Luke 10](#) and the [Ethiopian Eunuch](#), right back to [Daniel 8:27](#). What's their problem?



They do not understand. Their lack of understanding, is it excusable or inexcusable? Is it justifiable or unjustifiable? To answer that question, you could go to many different stories but I'm going to tell you according to my understanding it's **unjustifiable**.

That means you don't have an excuse. **You don't have any excuse for not understanding.** That's what makes them bad.



Let's go back to the story of Daniel 2

He was given great understanding of what the Vision meant. What's the purpose of Daniel 2?

What is Nebuchadnezzar thinking? We've already read the verse, what was he wondering? He's wondering what's going to happen in the latter days at the end of the World? Does Daniel have great understanding on that?

Yes, he understands the Vision and he explains it to Nebuchadnezzar. In Chapter 1, Daniel is ten times wiser than everyone else. So, when you come to Daniel 8, what's his problem now?



He doesn't understand

Is that justifiable? **No.**

He's given a Vision in Daniel 8: 3-12, then he hears Christ and Gabriel talking to one another and they ask a question,

“How long is the Vision of the destruction of God's people and the destruction of the Temple?”

And the answer is? Lets go to the book of Daniel 9:2, **the question is how long?**

*2 In the first year of his reign,
I Daniel understood by books the number of the years, whereof
the word of the Lord came to Jeremiah the prophet, that he
would accomplish **seventy years** in the desolations of
Jerusalem.*



How long or how many years?

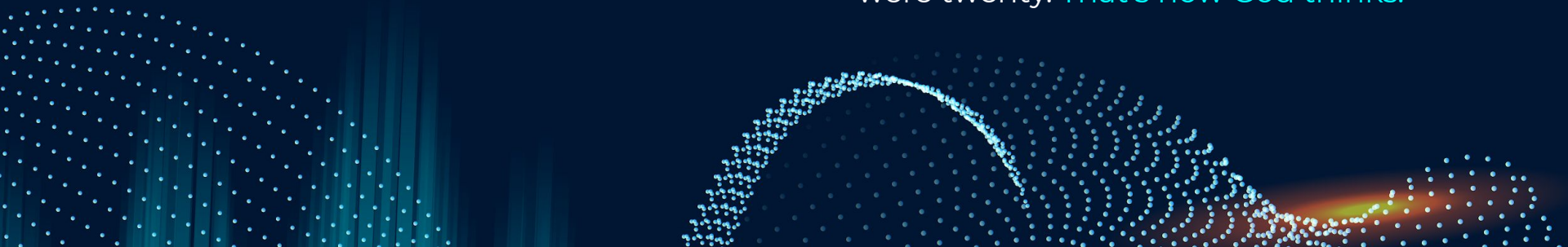
70 years. This is the problem that Daniel has and he doesn't understand what is going on in Chapter 8. Does he have a good excuse for that? **No. Why not?**

It's because of Chapter 2. What is Chapter 2 dealing with, what subject?

The end of the World, the latter days. Daniel should have known that. This is decades later.

On the other hand, you and I can't seem to remember what happened just last year. Daniel is struggling with something that happened fifty or sixty years before. Just think about that, God gave you some light when you were twenty and what does he expect of you?

When you're eighty, he expects you to remember what he told you when you were twenty. **That's how God thinks.**



How many of us can remember the experience that we had decades ago?

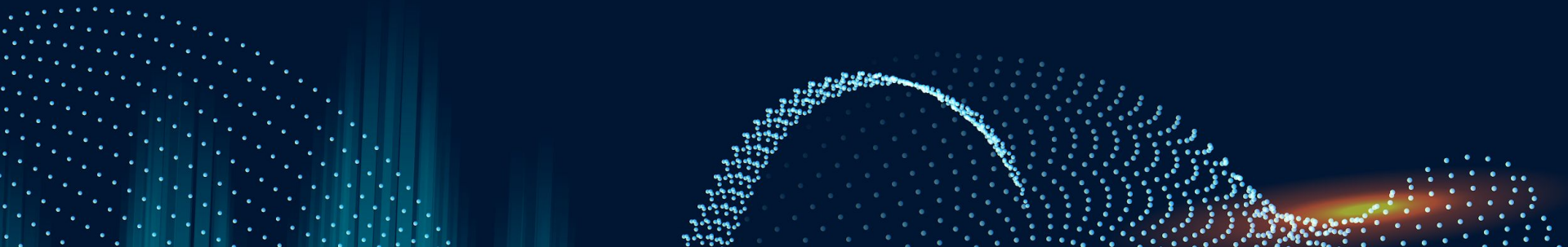
Very few of us. What I want us to see is that he is without excuse. When he realizes that something has gone wrong, because God told him its 2300 years not 70.

What does he do in Daniel 9?

He prays. What is his prayer based upon? What's he going to do in verse 4?

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

What does Daniel do?



Confess

Let's read verse 5,

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

If you go to the story of Daniel, you cannot identify that he's committed any sin, he's not a person who sins. So, why is he repenting?



He's repenting...

because his sin is his misunderstanding of **Prophecy** which is what God is going to instruct him on. Why does he have a misunderstanding? Where did he even get his misunderstanding from?

Let's go to Verse 2,

*2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to **Jeremiah** the Prophet, that he would accomplish seventy years in the desolations of Jerusalem.*



Who taught him?

Jeremiah did. So, he misunderstands the prophecy of Jeremiah. He reads but he doesn't understand. And, this becomes an inexcusable issue.

When you come to the New Testament and the story of the **Priests**, why are they so bad?

It's because they don't understand.



In my last presentation I said that these people are really bad, **that's you and I**. The reason why we are so bad is because we are without excuse not to understand what's going on in the prophetic story of the Great Controversy. We don't understand and **that is what our problem is**.

We've looked at these relationships between John and Jesus, the Disciples and Christ and each one of them can teach us something slightly different.

If we wanted to look at these Disciples, good and bad, how would we show that? How would we draw out the relationship between good and bad? Who's bad?

The 12 Disciples



Judas is bad, but who is good?

The 11 disciples. You can see that there are these repeating themes between people who are good and people who are bad. What makes you good or bad?

Your understanding of Prophecy.
What was Judas's problem?

It wasn't the money, that was a side issue. His issue is that he thinks there is going to be a **Literal Kingdom here on earth.**



The other eleven think the same

The difference between them is how they respond to this issue.



Judas begins to **maneuver and manipulate** in order to make himself the greatest. However, the other Disciples don't relate to this issue in the same way. What I want us to see is that you can show these repeating patterns between the good and the bad.

What we need to do when you go to each one of these three stories is to understand **why they are good and why they are bad**.



You might struggle to accept the concept...

that the Greatest Prophet that's ever been born to a woman...



the one who prepares the way of the Lord, **John the Baptist is someone who's bad.** You might say that's not even in agreement with Scripture. **Is it really not in agreement with Scripture?** Does he not struggle, does he not have a wrong understanding of who the Messiah is?

We know that he does. You can read it in the Bible and you can read it in the writings of Ellen White. **He does not understand the role of the Messiah and he doesn't understand the Nature of the Kingdom.**

I just want to read, Desire of
Ages, page 215, pg.2,

“Like the Saviors Disciples,
John the Baptist did not
understand the Nature of
Christ's Kingdom”

So, you can see that both John and the
Disciples have the same problem. They
don't understand the Nature of Christ's
Kingdom and that means exactly what
it looks like.

That John expected Jesus to take
the throne of David, literally.



As time passed...

and Jesus made no claim to kingly authority, John became perplexed and troubled. He declared that in order for the way to be prepared before the Lord would come, the prophecies of Isaiah must be fulfilled.

He thinks there must be a **literal** fulfillment. What that means is that the Roman Government must be brought low.



However, what we don't realize...

is that when he says that
these crooked ways and
the high places, the
mountains and the hills ,
must all be brought low,
who does he believe
needs to be brought low?

The Roman oppressors, who else is oppressing the people?

In the history 2000 years ago it was the **Sanhedrin**. If you bring the story to the end of the World, John is a symbol of **us as Priests**, and were teaching who needs to be brought low. It's not pagan Rome, who is it?

The **United States**, the **World**, some might think the **Papacy**, that they need to be brought down. Who else needs to be brought down because they are crooked in their ways? Who's the modern day Sanhedrin? Who's the modern day Caiaphas?



This is the Conference Structure

So, John at the end of the World is going to teach that the **Conference Structure** needs to be brought down and also the **World**. However, the problem is that he doesn't understand the Nature of Christ's Kingdom.

Do you understand the Nature of Christ's Kingdom? Most of you are going to say, Yes, I assume, because you read what their problem is.



Seventh-day
Adventist Church
GENERAL CONFERENCE

The Kingdom of Heaven is not found externally,

it's found internally within you. We think we understand how the Kingdom of Grace works and therefore Adventists think that they haven't fallen into the same trap as John, the Twelve Disciples and Judas.

This is our self deception because these three stories are stories about whom?

They are stories about us, and that we don't understand about the Nature of Christ's Kingdom at the end of the World. We have to be able to see this in order to understand what's going on today.



In order to understand the mistakes that John the Baptist, the Twelve Disciples and Judas made, both of these first two groups (John & 12 Disciples) **begin to understand their problem and they repent.** Who does this remind you of?

Daniel 9, his understanding of prophecy is wrong and he has to repent and therefore it leads to Daniel 10:14,

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

We read that Gabriel says to Daniel, I'm going to show you what's going to happen at the end. Which is the entire story of Chapter 11 and 12.



This is the framework...

that we need to understand as we start approaching these issues. Each one of these three stories are unique and independent but they are also a repeating theme.

If we go to John the Baptist, there are two messengers that are going to come to God's people. How do we know that it's two messengers?

The Bible tells us. Lets go to the book of Malachi 3:1. What we want to see is that there are **two messengers** brought to view in this verse. Let's read the verse and try to find the two messengers.

#1

1 Behold, **I will send my messenger, and he shall prepare the way before me:**

and the Lord, **whom ye seek,** shall

#2

suddenly come to his temple, even the **messenger of the covenant,** whom ye delight in: behold, he shall come, saith the Lord of hosts.

Messenger number one says, " **I will send my messenger, and he shall prepare the way.**"

Then the next part of the verse says, **you seek or look for the Lord, he'll suddenly come to his temple, and he is the messenger of the covenant.**

So, there are two messengers, the **messenger that prepares** and the **messenger of the covenant.**

The messenger will prepare the way before me, so Malachi 3:1, before me and Malachi 4:5, before the Day of the Lord.

Malachi 4:5,

Behold, I will send you **Elijah** the prophet before the coming of the great and dreadful day of the Lord:

Malachi 3:1,

Behold, I will send my **Messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

I want us to see that relationship. If you went to the New Testament or the Gospels, Christ is going to tell you that **John** is that person. He's Malachi 4:5 **Elijah**, and he's Malachi 3:1, the **Messenger that prepares.**

They are the same person, so we know that this story teaches us about the relationship of Messenger one to Messenger two.

Hopefully, we can all see that

Which one is bad?

Messenger **one is bad** and messenger **two is good**. What makes John bad?

Let's read,

“like the Saviors disciples, John did not understand the Nature of Christ's Kingdom.”

What's John's problem?

He does not understand. What's the problem with the Ethiopian?

He does not understand.

What's the problem with the Lawyer?

He does not understand.

Where do we get our understanding from?

The only place you get your understanding is from Inspiration. **You read but you don't understand what you are reading**. Who gives you that understanding?

Spiritual things are spiritually discerned.

8 ... by this time were ... period for the rise of ... horns plucked up, ... commencement of ... of time, times ... in 1798.

30
1260. Rev. 12:4

PAPAL ROME.
and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. *Rev. 13:5* And power was given unto him to continue forty and two months. *7^o* to make war with the saints, and to overcome them.

Rev. 9^o 1st year 686 5th Trumpet commenced sounding.

6 ... never stood not ... because it did ... star fell.

PAPAL ROME.
Revelation 17th Chap.

MAHOMETANS.
Rev. 9: 7th The Shapes of the locusts were like unto horses, and they were armed into battle; and on their heads were as crowns like gold, and their faces were as the faces of men.

Rev. 9:13 6th Trumpet 2nd Woe.

9 ... began to sound.

MAHOMETANS.
Taking away of daily Dan. 12:31.

508

8 Pope taken captive.

508

That's why this woman is Mystery Babylon because when you look at her you don't actually know who she is

You might think you're clever but I don't think that Adventists represent not even one percent of Christianity. If you go to most Christians, what do they think the Mark of the Beast is?

A computer chip in your hand or a tattoo on your forehead and we think, how foolish they are.

Why do we think they are so foolish? Where do they get that phrase from?

Straight from the Bible but what's their problem?

They don't understand what it means.

The only reason you think you understand is because you take a statement from Ellen White who explains what it means.

That's the only difference between us and them. We have what we think is a plain reading of God's Word and that it explains what the Mark of the Beast is.

The reason why that becomes important to understand is because it shows you how easy it is to get it wrong.

Millions of Christians have no idea what the Mark of the Beast means because it's not straightforward to understand. It's a recurring theme that people read but they don't understand what they are reading.

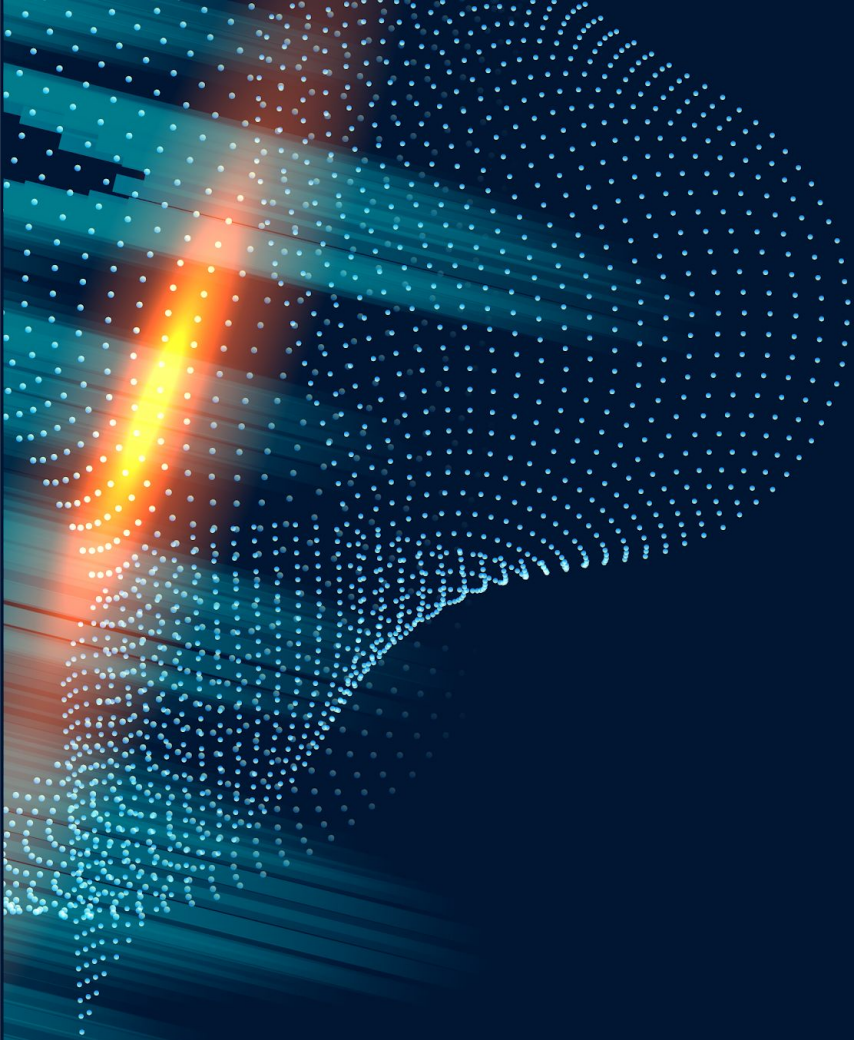
When it's John,

he's reading this Word and he doesn't even understand who and what the Messiah even looks like. His problem is that he teaches a theology that's the same as who?

It's the same theology that the Sanhedrin teach, we call it the Conference Structure. What makes him bad is that he believes what the Church is teaching. He teaches the same thing that the Church believes. Is he right or wrong?

He's wrong because the Church teaches wrong. Christ teaches what's correct. The first messenger is teaching something that's wrong and the second messenger teaches something that's correct.

You get the same problem with the Twelve Disciples and Christ. The Twelve are foolish and Christ is wise. You get the same problem with the one (*Judas*) and the eleven, one is from the devil, (*that's what Jesus says*) and the Eleven are the Children that God gave to Christ.



We need to understand what our problem is? It's deep and it extends widely, and if we don't understand what the issues are it becomes very difficult to understand who is teaching the truth and whose teaching error.

I want to leave you with this closing thought,

The first thing he's going to teach you is about fulfillment or accomplishment, which means The End. The second thing he's going to teach you is about time. He's going to teach you two things, one of them is right and one of them is wrong.

He's going to tell you that the time is fulfilled. What time is fulfilled? Daniel 9.

After Daniel repents he's given a prophecy about time. John understands this and it's correct. However, the fulfillment of that time, he is incorrect. Half of his message is true and half is wrong. Today we call that half right and half wrong.

It's a characteristic of John the Baptist who is the first messenger. Jesus is going to preach. What does Jesus preach about and how many things does he preach about?

Two things, what does he preach about?



Fulfillment and Time

It's the exact same thing that John preaches about, there's no difference between the two messengers. When Jesus preaches, he says the **time is fulfilled**. Was he correct?

Yes, then he says, the **fulfillment** looks like this. What is the **this**?

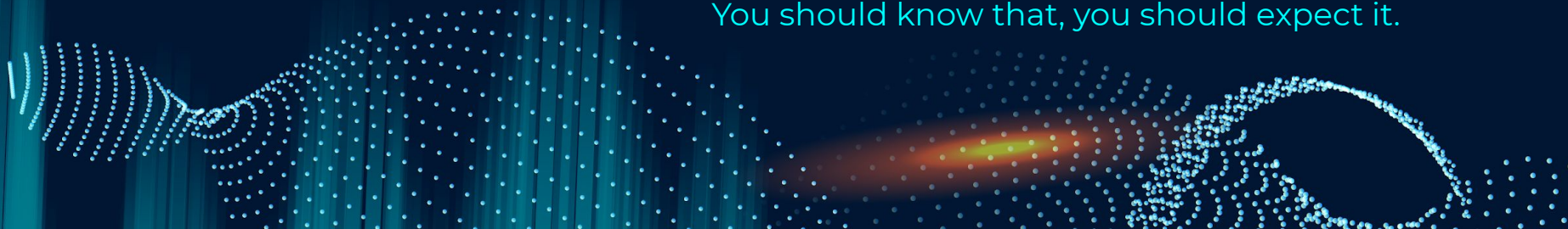
Me, look at me, look at what I'm doing and that is the fulfillment of this prophecy. Was he correct?

Yes, 100% correct. The difference between John and Christ is that Christ is 100% correct and John is only 50% correct.

If you really believe that everything is written for us, if you really believe in line upon line then you need to explain and understand what this relationship means.

What will it look like at the end of the World, when John says that the prophecy is coming to its end but he's wrong about what it looks like.

You should know that, you should expect it.



Where did John get his theology?

From the Church. Where did Jesus get his from?

Not from the Church. He got it directly from God.

He says, "My Father sent me."

So, John gets his theology from the Church and Jesus gets it from his Father.

Both of them understand the time because they both get it from Daniel 9.

John reads the prophecy and Jesus is the fulfillment of that prophecy.

I want us to see that we should expect messenger number one (*who is bad and wrong*) that what makes him wrong is not the timing, it's the event.

What does the fulfillment look like, and where did he learn it from. It was taught to him from the Church.

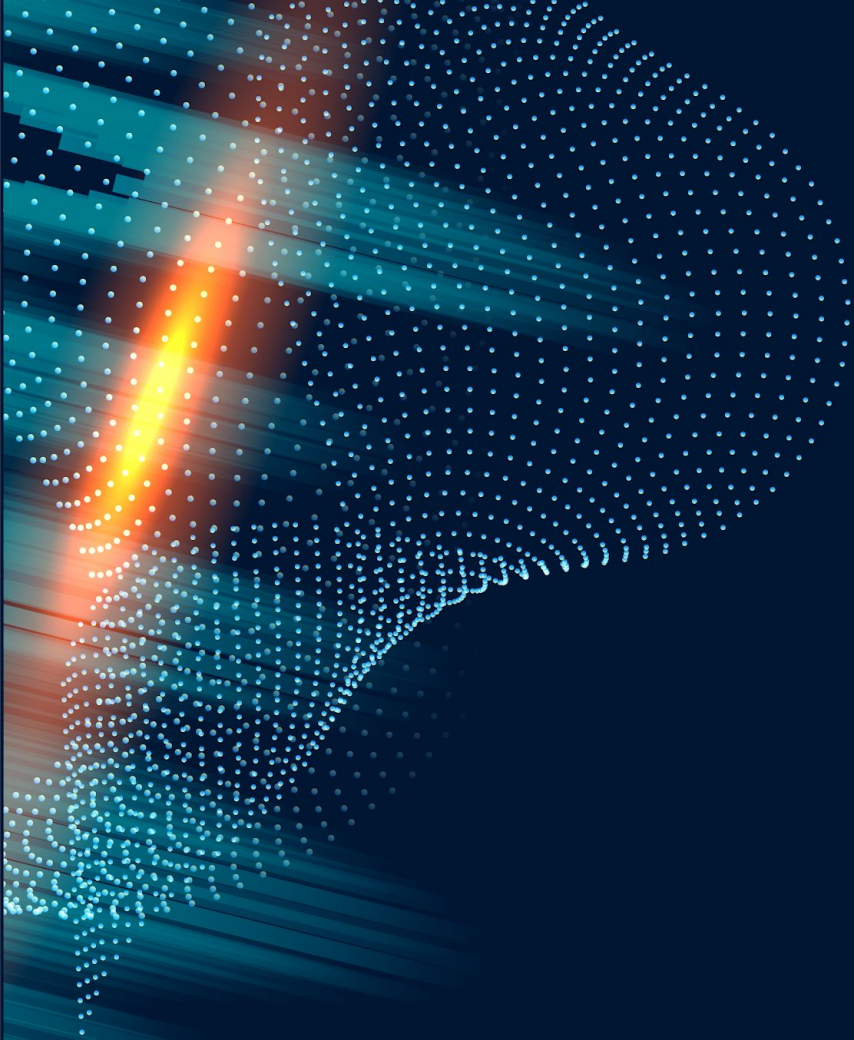


Christ is 100% correct and doesn't make the same mistake

All of these situations are centered around one issue, [how you read Inspiration](#). If you read wrong, you need to repent and be converted just as Daniel required it to happen in his experience. The end result is that he has full understanding. You see that in the first four verses of Chapter 10.

We can also have that complete understanding, that experience. However, in order for us to experience that we have to come out of this experience with John and go to this experience with Christ.



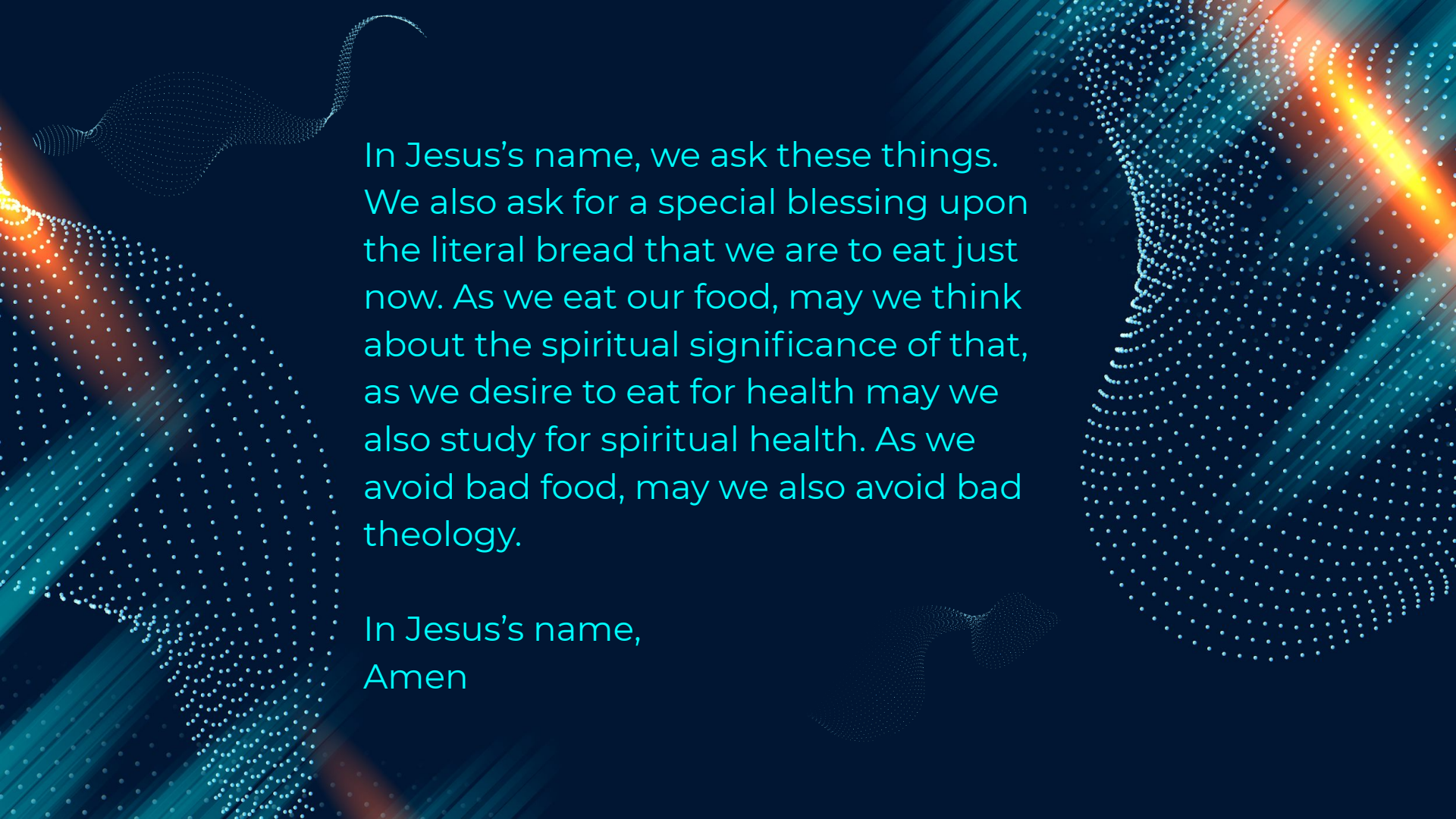


We can't be like Judas, we have to be like *The Eleven*. We can't be like the Twelve , we have to be *like Christ*. Christ understood everything that was going on in his life, his Disciples did not. This is why we have all of these problems, the same problems that we're experiencing today because we're in the history of the *Four Gospels*.

Let us pray,

Heavenly Father, we want to give you praise and thanks. As we try to understand the issues that confront your movement and as we begin to try to discern who's right and who's wrong we should expect to see two groups. Whether it's the two messengers, whether it's the Disciples and Christ or Judas and the Eleven, repeating stories all with different facets each teaching something unique and yet the same.

Help us to see that they all understood the time but what they don't understand is what the fulfillment looks like. We know about the problem with John, the Disciples and Judas is that they got their theology from the Church but Christ he got his theology from a correct understanding of the written word.



In Jesus's name, we ask these things.
We also ask for a special blessing upon
the literal bread that we are to eat just
now. As we eat our food, may we think
about the spiritual significance of that,
as we desire to eat for health may we
also study for spiritual health. As we
avoid bad food, may we also avoid bad
theology.

In Jesus's name,
Amen