

The Parable: Part 5, Progression & Line Upon Line

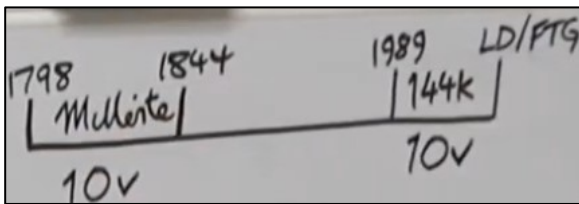
Elder Parminder Biant, Martinique Seminar, April 2019

https://www.youtube.com/watch?v=sz_eQNR0pLo&list=PLvfRwKvdauCDJgO5LprWcFTFtnYb-43EI&index=6&t=36s

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

If this (see Boardwork 2:04-3:00) is the history of the Millerites, with Waymarks 1798 and 1844, the parable of the ten virgins has been fulfilled, and will be fulfilled to the very letter. So, if this is the history of the 144,000, with Waymarks 1989 and (depending on the point you are making) the Sunday Law or Close of Probation), and we say that the Ten Virgins has been fulfilled in the Millerite history and will be fulfilled in our history.

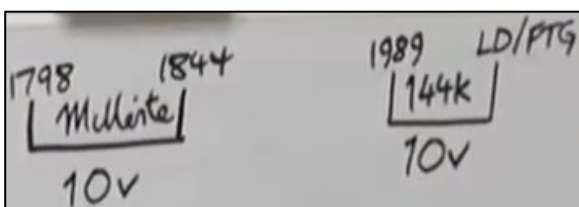
Boardwork 2:04-3:00



Now if you're one of these people who have looked at this passage before (Review Herald August 19, 1890), "I am often referred to the parable of the ten virgins..." "This parable has been and will be fulfilled to the very letter..." {RH, August 19, 1890 par. 3} So I have paraphrased it accurately.

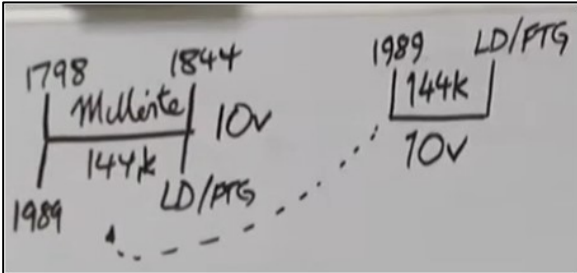
If you have come across that passage before or you have seen a presentation and the presenter has cut the line between the Millerite history and the 144,000 (see Boardwork 4:41-4:47) or in your personal studies you believe that that is what that passage is teaching, I am suggesting that a mistake has been made; and Ellen White is not teaching 'this' (see Boardwork 4:41-4:47). 'This' is a 'Repeat and Enlarge;' it has all the characteristics of a parable. Line Upon Line, you get our 144,000 line and bring it underneath the Millerite line.

Boardwork 4:41-4:47



This (see Boardwork 5:33-5:46) is what we would normally do if this was the parable of the Ten Virgins. So, I have just taken the 144,000 line and brought it underneath the Millerite line, based upon this passage from RH, August 19, 1890 par. 3. So, if you have done this or you have been taught this, based upon this paragraph, I am saying you have misread the paragraph. I don't believe Ellen White is doing this. This is why we spent time in Numbers 24:17, so that you can become familiar with what 'Progression' and 'Repeat and Enlarge' look like.

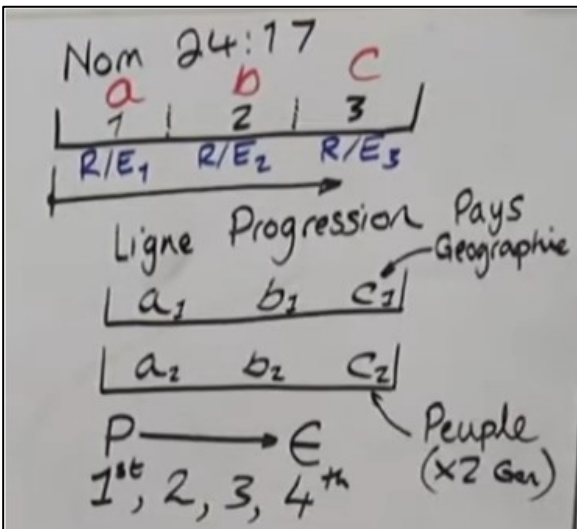
Boardwork 5:33-5:46



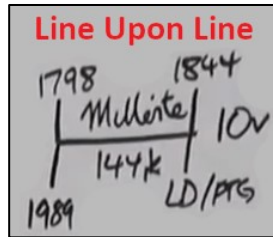
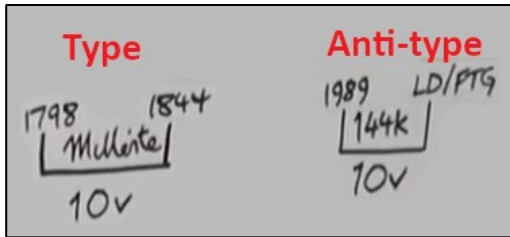
Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

If you don't understand the picture work for Numbers 24:17 (see Boardwork 6:14-6:36), if you don't understand how we got this verse and broke it into six parts, then what you are going to struggle with is how to grapple with 'Progression' and 'Line Upon Line.'

Boardwork 6:14-6:36



So, I am going to change the phrase of 'Line Upon Line' with 'Typology,' 'Type' and 'Anti-type.' Line Upon Line is the same as Topology; these are synonymous terms.



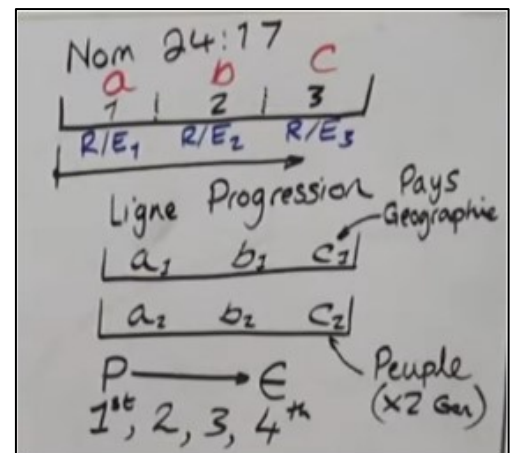
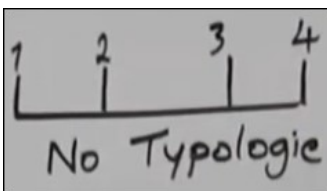
You have seen how we have used all of these phrases for parables:

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

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

Here (see Boardwork 6:14-6:36) is Typology or Line Upon Line, but connected with that we have Progression. You are going to see Progression and Typology in tension one with another.

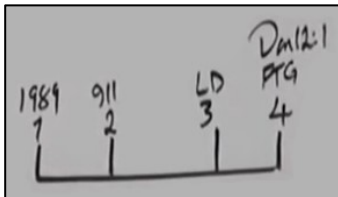
Boardwork 10:36-11:41



So, I am going to give you a simple rule. If I have a line (see Boardwork 10:36-11:41) (any line), on a line you can have no typology. If this is a line, on a line there is no typology. I will develop this thought. On this line there are not just two Waymarks, but there are four. I am going to call them four steps. Step number two is not a type of step number three. I called it steps, but we could call it Waymarks. You cannot have typology on a line.

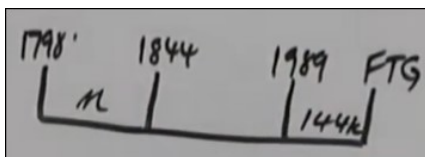
This line is the line of the 144K (see Boardwork 12:00-12:34). The first Waymark is 1989, the second Waymark is 9/11, the third is Sunday Law, and the fourth is Close of Probation (Daniel 12:1). So, 9/11 cannot be a type of a Sunday Law. I hope you can understand that. **This is a line of Progression.** So, 9/11 is the second step that is going to lead you to the Sunday Law, which will be the third step that will lead you to the Close of Probation. So, if you think of a person walking, these are stepping stones, so you have to jump from one stone to the other. 9/11 is just the second step to get to the Close of Probation (CoP), it is not a Type of anything.

Boardwork 12:00-12:34



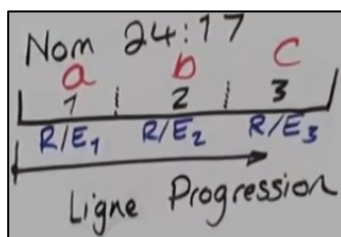
Here (see Boardwork 13:38-14:14) is another line. It has four steps (four Waymarks), where the first Waymark is 1798, the second is 1844, the third is 1989, and the fourth is Close of Probation. We know that from 1798-1844 is the history of the Millerites, and from 1989-CoP is the history of the 144K. Is 1798 a 'Type' of 1989? **No.** So some people may say yes, but the way it is drawn, it has to be no. Because it is a singular line (a line of Progression); you cannot have Typology on a line. If the line is drawn this way (as a singular line) (see Boardwork 13:38-14:14), 1989 is not the 'Anti-type' of 1798. They cannot be the same Waymark, which in this case is the 'Time of the End.' 1798 is the 'Time of the End,' so 1989 cannot be the 'Time of the End.' We could call the 1989 Waymark something else; we could call it the beginning of the 144K. We can give it a name, whatever name you want to give it. But it cannot be the same name as the 1798 Waymark.

Boardwork 13:38-14:14



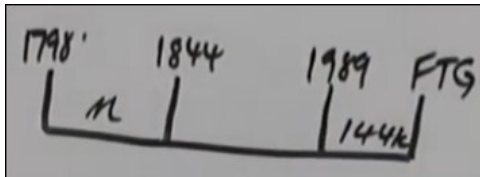
This (see Boardwork 15:46) is 'Progression.' 1989 is the Waymark that identifies when the King of the North (KoN) and the King of the South (KoS) fight; the KoN rises to the ascendancy (rises to rule) in preparation for the 'Close of Probation.' You can call it the Sunday Law if you prefer. So, 1989 in this story serves a different purpose than we would normally use it for.

Boardwork 15:46

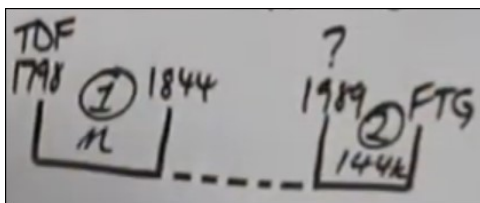


To have 'Typology' we need to have 'Line Upon Line.' To do that, we take this (see Boardwork 16:57) singular line and we cut it (see Boardwork 17:12); and when you cut it, now you have two lines, line number one and line number two. So, you take away all of the history between line number one and line number two (see Boardwork 17:16); now you have two lines. If you have two lines, line number one can be the 'Type' and line number two can be the 'Anti-type.' And now you can bring line number two underneath line number one; and what is 1989 now? 'Time of the End.' They line up; they become the same point.

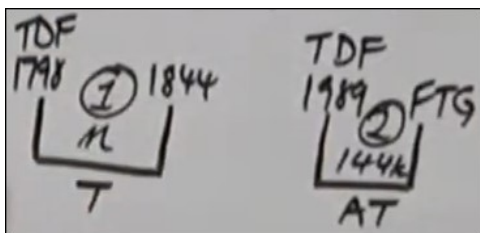
Boardwork 16:57



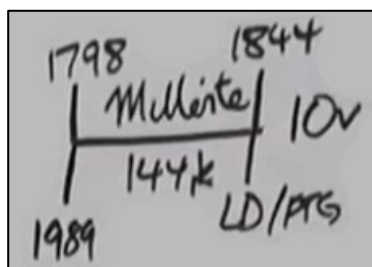
Boardwork 17:12



Boardwork 17:16



Boardwork 17:48

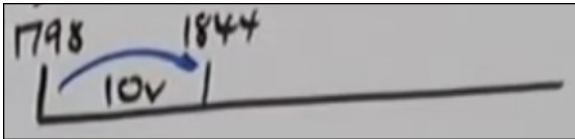


You need to become skilled to deal with the subject of 'Progression' and 'Typology;' because what we have done is we have the same line, but we break the line to create two separate histories. We need to always bear that in mind, and be careful the way we explain what we are teaching. We can't say that 1989 is an 'Anti-type' of 1798 if they are on the same complete line.

Coming back to the passage we read about the Parable of the Ten Virgins (RH, August 19, 1890 par. 3). When we read this passage, we turn it into this (see Boardwork 17:16), and it is not correct to do so. There is absolutely no evidence in any of Ellen White's writings that she understands about 1989 or 9/11. We

discussed that earlier in presentation three, which we have not finalized; it was the discussion on Life Sketches 411.5 and Testimonies to the Church volume 9, 12.1 and 13.7, regarding New York. Ellen White has this line (see Boardwork 19:55-20:17); it begins in 1798 and has a Waymark for 1844 and she says the Parable of the Ten Virgins has been fulfilled.

Boardwork 19:55-20:17

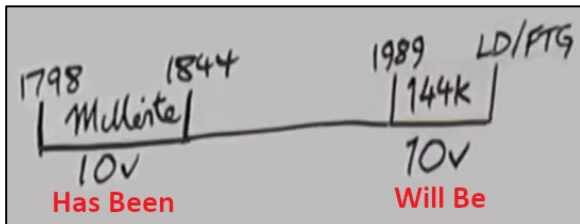


I want to read the rest or at least the next part of that paragraph. **“This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time.”**

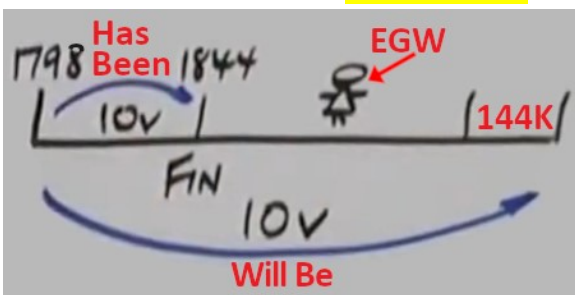
We are going to leave the bit about the third angel.

You remember when we had this structure (see Boardwork 20:59-21:20) and we had this history between the Millerite Line and the 144K Line; what we do is take our 144K Line and bring it underneath the Millerite Line. In the Millerite history the Parable of the Ten Virgins ‘has been’ fulfilled and in our 144K history it ‘will be’ fulfilled. **That is how we do that, and I am saying it is wrong.** This is part of reading carefully, and not cutting small phrases out of their context. The quote says, “and will continue to be present truth...” Present tense. So, from the time where the Ten Virgins came into history and began to be fulfilled, it was fulfilled and will continue to be present truth. This parable is being fulfilled; it ended at 1844. The word fulfilled means “to end.” So, it ended at 1844; but Ellen White says (present tense), it hasn’t reached its fulfilment yet; it is still being fulfilled. So, what she says, is that it *has been and will be* (see Boardwork 22:16-24:05).

Boardwork 20:59-21:20 – This is incorrect!

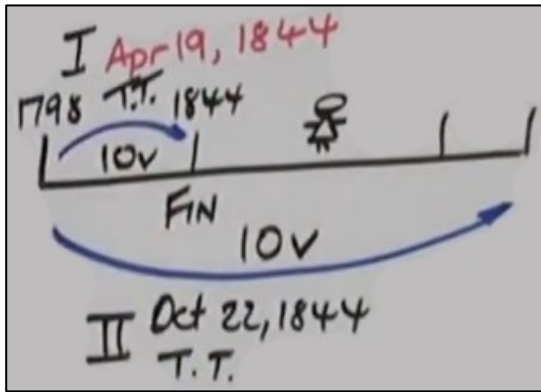


Boardwork 22:16-24:05 – This is correct



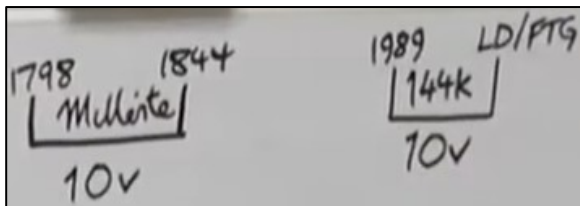
So, she is going to take the Parable of the Ten Virgins and she is going to put it on this (see Boardwork 22:16-24:05) big scale. Ellen White is here between the Millerite history and our 144K history, and we are here in the 144K history. So, in this history, the Parable of the Ten Virgins is being fulfilled. Now it is not my purpose to do Matthew 25 with you this week; but we all know that in the Parable of the Ten Virgins that there is a 'Tarrying Time.' Is everyone familiar with the 'Tarrying Time?' I'm sure many of us know when the 'Tarrying Time' was, at least in this version of the Millerite history; because you have been taught that.

Boardwork 24:50-26:11 – EGW Is Doing This

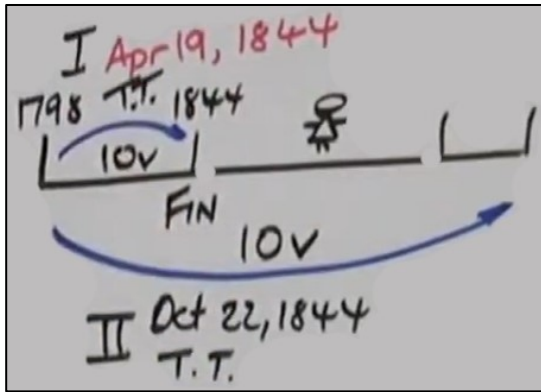


We normally show in the parable when they tarry is April 19, 1844; it is the 'Tarrying Time' (see Boardwork 24:50-26:11). Most people in the 'Movement' are familiar with that. But there is another 'Tarrying Time' that Ellen White speaks about; it is in *Early Writings* page 55. The 'Tarrying Time' that she is going to mention in *Early Writings* is October 22, 1844, six months later. So, there are two 'Tarrying Times,' one and two. And the history that we are in would answer to the 'Midnight Cry.' Without going into the details of which Waymark it would be, it is our 144K history that the Virgins awake during. So, Ellen White is going to take this parable at two levels; and that is what this passage is teaching. We know that the one from 1798-1844 is the Millerite history; and you saw that I erased the line between the Millerite history and the 144K history to create 'Topology' (Line Upon Line) (see Boardwork 27:03). Everybody ok with that? So, if we cut this line here after the Millerite history and before the 144K history (see Boardwork 27:12-27:23), we have two separate lines, but Ellen White is not doing that. She is taking the one Millerite history, but then she is taking a second history and this is the line of 'Progression' all the way through Adventism (see Boardwork 24:50-26:11). So, what she is going to do for us is combine 'Topology' and 'Progression.' What we are required to do is see things, not through the words, but through structure, pattern, or parable. We need to look for structure.

Boardwork 27:03

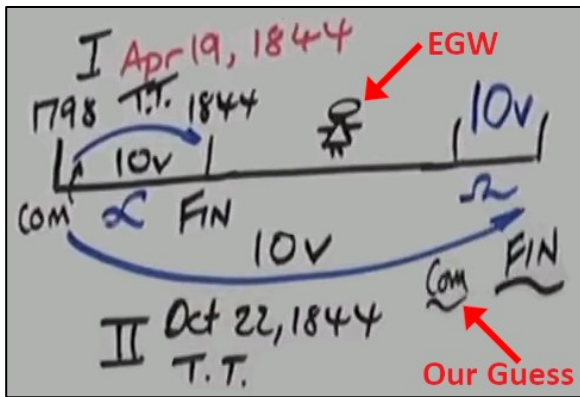


Boardwork 27:12-27:23 – EGW Is Not Doing This (cutting the lines)



What we can see here (see Boardwork 28:25-31:28) is that on the testimony of two ('Tarrying Time I and II) a thing is established, that the Parable of the Ten Virgins is the parable of Adventism. It was a parable at the beginning, and it's a parable all the way through. Based upon this structure, because the Millerite history is the Alpha, therefore the 144K history is the Omega. And if the Alpha and Omega are the same, what can we do using structure? Identify that at the end of the Parable of the Ten Virgins we are going to have the whole of the parable encompassed in that history. In the history of the 'Cry' we are going to have a repeat of that parable. This one here in blue, the third '10V', cannot be found in the passage from RH, August 19, 1890 par. 3, and we should not be teaching it that way. But most of you have been taught that it is to be understood that way (as 'Typology'). The second part of the phrase says, *it will be fulfilled*; will be is future tense.

Boardwork 28:25-31:28

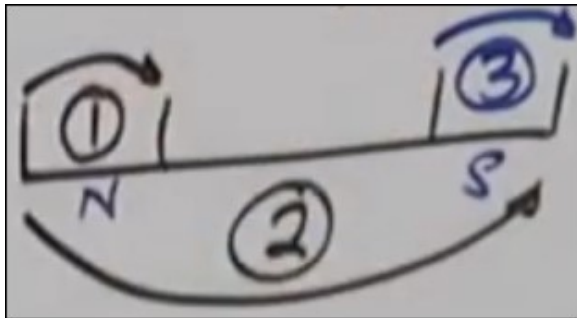


Because fulfilment means "end," because it says that the end is in the future, we have assumed that the commencement was where? Was also in the future; and the passage does not teach that. So, what we did, we had the end and we had the commencement of the first 10 Virgins and then we assumed that because the end of the second 10 Virgins is in the future, that the commencement would be in the future. Here is Ellen White (see Boardwork 28:25-31:28), and this is a guess on our part, not found in the passage. But I am saying that the passage is actually teaching that the commencement of the second 10 Virgins is way back at in the beginning in the Millerite history. I am using *Early Writings* 55.1 to prove that the 'Tarrying Time' is in October, which means the parable must have already begun. What we are seeing is a real-life example of how we need to deal with 'Progression' and 'Typology' (Line Upon Line) and how we must be careful not to misread the Spirit of Prophecy. How our history is being created? It's not through the words; it is through

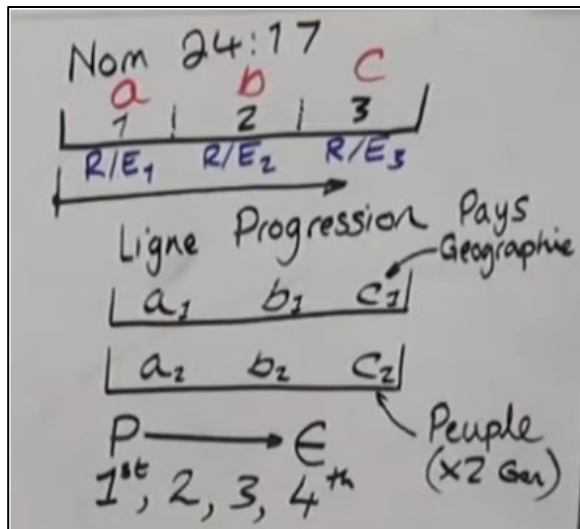
the structure. So, this model is something that we need to use to understand our history. This is not the only time that Ellen White is going to talk about a history that happened in the past. The model that we use to describe that history (not the 10 Virgins, but other models) is expanded through a line of 'Progression,' sometimes lasting thousands of years.

I'll draw that as kind of a template. We will have one, two (see Boardwork 34:01-31:28), and upon the testimony of two, something is established and you will have three; and three is our history. So, you have the 'Natural' and the 'Spiritual,' 'Compare & Contrast,' 'Repeat & Enlarge,' but we have to do it carefully. We need to stop reading 'Typology' when Ellen White is actually writing 'Progression.' I appreciate that some of this material is not straight forward, especially to someone who is new.

Boardwork 34:01-31:28



Boardwork 35:25



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

I want to come back to the Numbers 24:17 Boardwork (see Boardwork 35:25) to make sure we are clear on what is being taught. The first part, part 'A,' says, "not now" (see Boardwork 35:37-38:15); but then it says, "not nigh." So that was 'A'. Then the second part says, we will go with "Jacob" and then "Israel;" so that's 'B.' Then for the third, we will go with "corners," and then it would be "children;" that's 'C.' We've got six

parts: A1, A2, B1, B2, C1, and C2. So, all I did was take the phrases from **A1**, **B1**, and **C1** and then just read the story.

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

Then you have the same story given to you a second time, but now it is **A2**, **B2**, and **C2**. Here (see Boardwork 38:13) we have the twos. It is the same story given twice.

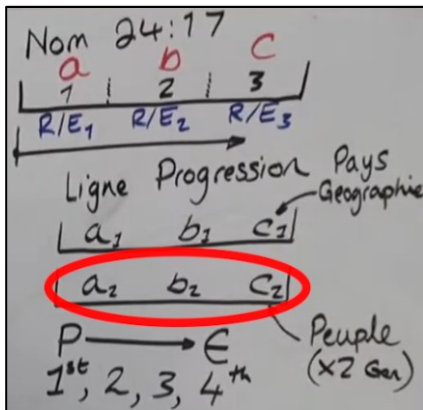
I shall behold him, but not nigh: a Sceptre shall rise out of Israel, and shall destroy all the children of Sheth.

In a really beautiful way, in a single verse, God has combined 'Line Upon Line' (or 'Repeat & Enlarge') and 'Progression' seamlessly. So, you take these three **A1**, **B1**, and **C1** which are A, B, and C (these are the ones); then you take the other ones **A2**, **B2**, and **C2**, which are also A, B, and C (these are the twos) (see Boardwork 39:20). It becomes a perfect 'Line Upon Line.' There is much we could learn about that, but we haven't even gone to the history or the fulfilment yet. But my purpose was to show us how the structures can be drawn out of these verses.

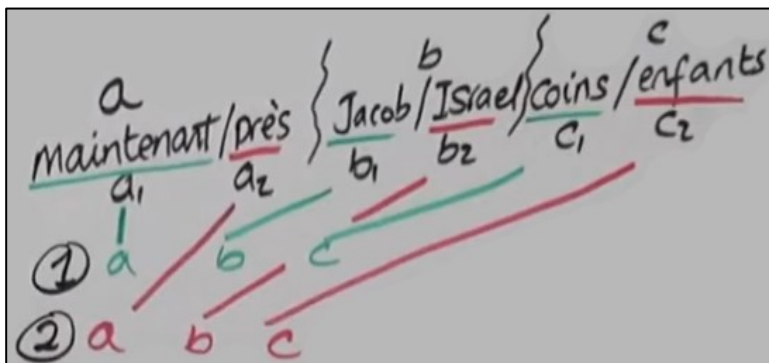
Boardwork 35:37-38:15

A	B	C
<u>Not Now/Not Nigh</u>	<u>Jacob/Israel</u>	<u>Corners/Children</u>
A1 A2	B1 B2	C1 C2

Boardwork 38:13



Boardwork 39:20

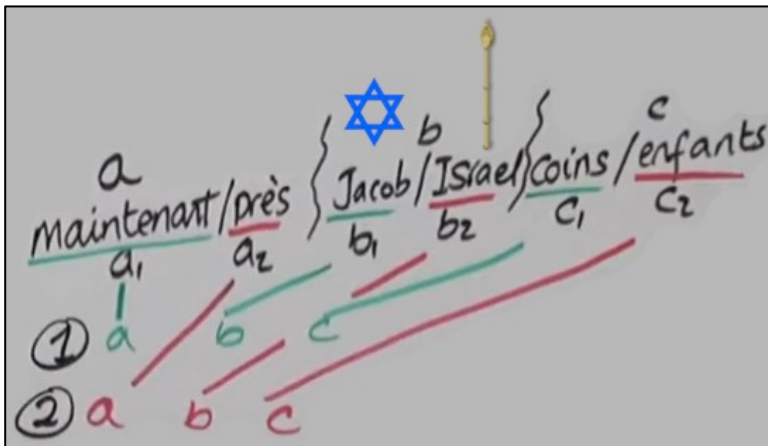


We could do a word study on ‘Star.’ Where is ‘Star?’ In this structure (see Boardwork 39:20), where is ‘Star?’ B1. Where is the Sceptre? B2. What that is showing us is that the person that is going to come, they are going to be what? What kind of a person? We use the same word in the 21st century; we just add the word super in front of it. They are going to be a ‘Star.’ We use it the same way today, someone who is famous. So, a famous person is going to come, and what will he have in his hand? A stick; for doing what? For punishing. For punishing Moab to the very edges. And if you are not sure of what the edges of Moab mean, what does it mean? We’ll kill the parents and the children. If you kill the children, you don’t have anymore generations; so it means to totally wipe out the nation.

So, can you see how useful and essential ‘Repeat and Enlarge’ is? So, let’s ask the question; who is the person that is not here at the moment (in Numbers 24:17) that is going to be a Superstar, have a weapon, that will enter Moab, and wipe out the nation? Who is that? It is not Jesus. Jesus didn’t do that work. Check the New Testament. If you go to the Old Testament, you’ll see the ‘Star’ that had a weapon in his hand that became a bloody man; it was whom? David. This is a prophesy of David. So, we are going from ‘Natural’ to ‘Spiritual.’ But David is a ‘Natural’ man. So, this is the important principle, when we start thinking about parables it is not a simple as just saying ‘Natural/Spiritual’ as sheep and human beings (different species); it’s not that straight forward.

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

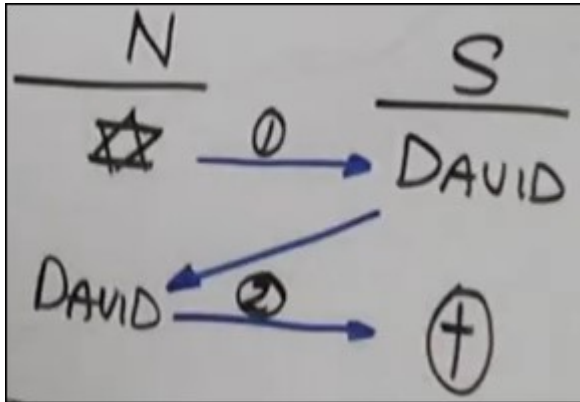
Boardwork 40:49



Let’s do this: the ‘Natural’ and the ‘Spiritual’ (see Boardwork 44:42-47:37). What is the ‘Natural’ from Numbers 24:17? I’ve drawn the pictures for you (see Boardwork 40:49). The ‘Natural’ is a Star. The Star is doing what? Pointing to the ‘Spiritual;’ who’s that? David. That’s not going to do us much good; David is dead. Moab got wiped out according to this verse. Go to the Old Testament and you will see that David did in fact wipe them out. So, if they are all destroyed and we go to Daniel 11:41 (Sunday Law), what pops up out of nowhere? “...but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.” So, where did Moab come from? They got wiped out by David. So, what we need to do once we have established this level of the parable, we realize that David was a ‘Natural’ man. So, we will

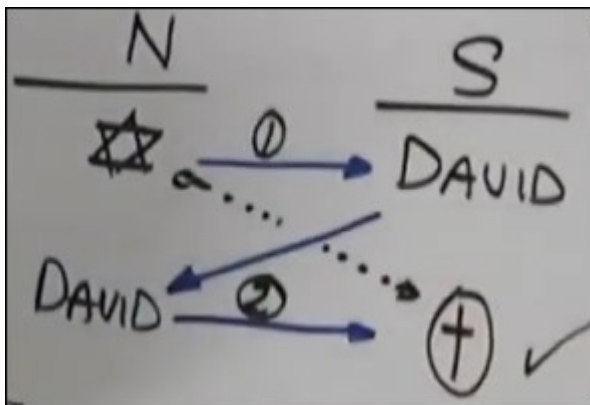
bring David down and put him where he belongs under the 'Natural' category in this chart (see Boardwork 44:42-47:37). So, David is now the 'Natural.' Step one is the 'Natural' Star pointing to David. And now, if David is the 'Natural,' who is David pointing to? Christ; this is step two. So, when we start thinking about parables, especially Old Testament parables, we need to start thinking about it in this way (see Boardwork 44:42-47:37).

Boardwork 44:42-47:37



We can't just jump from the Star to Christ (see Boardwork 48:15-48:22); many people do that, even in the Old Testament they do that. Now you might say, well you get to the same answer, don't you? You are still going to get to Christ. I'll say yes, but if you don't do it properly somewhere, sometime, you could end up making a mistake. This is the danger that you expose yourself to if you don't follow proper rules. So, I don't know what to call this, but someone called it the 'Zed Rule' (see Boardwork 48:15-48:22). I want us to remember this idea of going from the symbol to the person, which would be 'Natural' to 'Spiritual,' and then realize that this was actually a 'Natural' person, which then points to an ultimate 'Spiritual' manifestation of this passage.

Boardwork 48:15-48:22



By the way, this Review and Herald passage that we read has a lot of information in it that we did not go thorough, and we should really be spending quite some time looking at this passage; it is a really important paragraph. That is from the Review Herald August 19, 1890. So, I recommend that you look through this.

Now I want us to go to Desire of Ages page 60, paragraph 1; this is chapter six. We have seen his star. We will read the whole paragraph. "The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince." {DA 60.1}

This passage begins with calling the Magi (the men from the East), the wise men. So, the first thing that we are going to notice as we try to make some application is that the people doing these studies are whom? These are the 'Wise.' Daniel 12:10 says that "the wise shall understand." So, the first thing we know about these men (who have three gifts, representing the Three Angel's Messages) is that they are wise (it tells us that) and therefore we know that they have understanding. What did they understand? The prophecy (or the parable) of Balaam. So, these people understand Balaam's prophecy. That means that when we consider ourselves, we too (as we read the prophecy) would understand what the prophecy is teaching. Now I say the prophecy in singular; we know that there are lots of prophecies, but there is one special prophecy. That special prophecy is the prophecy of the number four. We will talk about that later.

So, these wise men are observing the heavens. Jesus is born in Bethlehem. The shepherds are on the plains. The Angels go to Jerusalem to see who is studying and who is expecting the Messiah; the leadership are not doing that. So, what do the Angel's do? They bypass the leaders and go to the shepherds. People who are diligent and not only studying, but this is an object lesson. If you go to Jeremiah 23, who is supposed to be taking care of sheep?

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

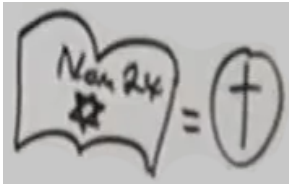
The pastors. The pastors are supposed to be shepherds. So, there is an object lesson; the Angel's went to the shepherds of the "flock," who were not doing their work. So, they bypassed them and go to the shepherds that are doing their work. It is not connected to our story, but I like that observation.

The wise men are near Bethlehem. The Angel's reveal themselves, pronounce the Glory that is coming to the earth, and this great light shines across the plain; and that is what is being introduced in the Desire of Ages paragraph (DA 60.1). The wise men saw that brilliant glory, the light fades, the Angel's go back to heaven, and the shepherd's go do their mission to find Christ. But some of the Angel's remain, because they know that those wise men have seen the phenomenon. So, the wise men see the mysterious light, when the light fades the Angel's go back, some remain and they form what looks like a star. Now that star is not fixed. That star goes all the way to the East, virtually to the doorstep of the wise men, and the wise

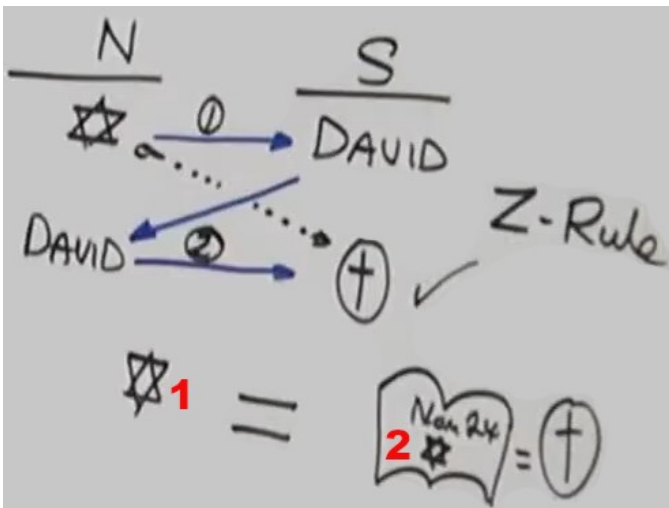
men know something special has happened. They know it is not a planet or a regular star, which Ellen White says is a fixed star. They know this is a special star.

So, what they do is not only use the book of nature, which is what they were doing, but they now turn to the inspired book. They consult the story of Balaam in one of the five books of Moses, and they come across Numbers 24:17. They know the light was from the West, so they assume that is where the star came from. They read, "a Star out of Jacob," which is Israel, "and a Sceptre shall rise out of" the same place. They know that this is the promised one; they know it is a person, a human being. They know it is Christ, the Messiah; they have that level of understanding, because they are wise. But what they also know (and this is what to me is the punchline, this is what is important for us to see), they have read something in the scriptures, and what did they read about? They read about a 'Star.' So, they have their book; it is Numbers 24:17 and it mentions the 'Star' (see Boardwork 1:03:20). What is that 'Star?' The one that they read in Numbers? What did we say it was? We say it is Jesus. What did they say it was? They say it is Jesus too; they call it Christ, the Messiah, the Promised One. They don't fully understand his work, but they know that 'Star' equals the Promised Person that is going to come and fix the problem. So, they know that. What have they seen in the sky? They saw a 'Star.' So, I want to ask you a question. In the mind of the wisemen there is this 'Star' and this 'Star' (see Boardwork 1:04:13), did they say that the two 'Stars' were equal? Did they say, the 'Star' we see is the 'Star' that is in the Bible? Ask yourself that question. If you were them, are you them? Yes. We just read that. So, answer my question, are you saying that this 'Star' one is equal to this 'Star' two? Do you have understanding, like David? You don't have to answer.

Boardwork 1:03:20

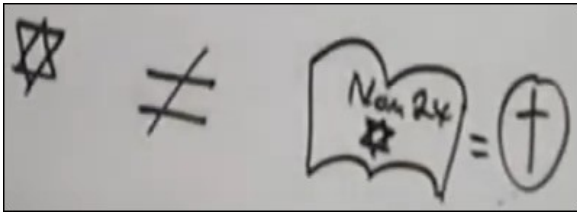


Boardwork 1:04:13



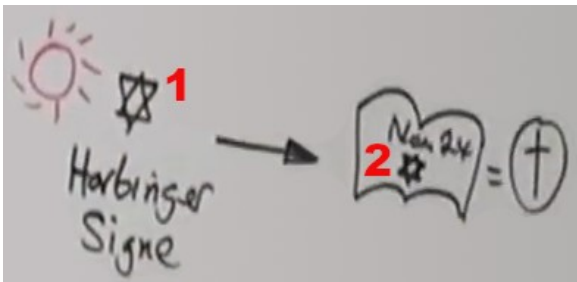
I am saying that these men were so wise that they said no. 'Star' one does not equal 'Star' two. They already know that. So, if you said it was equal keep it a secret, don't tell anyone. 😊 But use that as a 'Self Check' that you are not reading carefully, that you are not thinking through the logic.

Boardwork 1:05:19



We will prove it. They asked themselves a question. We are near the bottom of the passage of DA 60.1. Ellen White says, "The prophecy of Balaam;" she quotes part of Numbers 24:17. Full stop; next sentence is the question. We will read it. "Could this strange star have been sent as a harbinger of the Promised One?" It says, could this strange 'Star,' which one? 'Star' one. Could this strange 'Star' have been sent (by God); it doesn't say by God, but that is what the context is. Could God have sent us this 'Star' (Star one) as a harbinger (see Boardwork 1:08:25-1:09:38). Harbinger means a "sign." Could 'Star' one be sent as a harbinger that does not equal 'Star' two, but does what? Points. What is it pointing to? The Promised One. What is the Promised One? The one that Balaam had promised Balak; this 'Star' (number two); this is the Promised One, Christ. So 'Star' one is the sign that points to 'Star' two. So hopefully we can all see that.

Boardwork 1:08:25-1:09:38



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

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

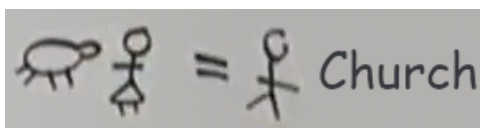
But this is a special kind of parable, because normally if I did a parable, I would say that this woman equals what (see Boardwork 1:10:47-55)? What do women equal? Church. So, a woman looks nothing like a

church. This is a special type of prophecy. A sheep looks nothing like a human being. That is how we normally do parables. This is a special type of parable. That the symbol, or the 'Natural,' looks identical to the 'Spiritual.' 'Star' and 'Star.' Because if it was another way, the star, or the object (the sun), could not point to a 'Star.' You would end up looking somewhere else, in the wrong place. This is vitally important to understand this concept; because we are going to use this principle to answer the question regarding New York written about in Life Sketches and 9T. When you have this 'Typology' (which I don't want to use, I want to use the word harbinger), because we can use different words to explain this. When we do it like this (see Boardwork 1:12:42), we will call it 'Typology.' Now we want to call it a sign (see Boardwork 1:12:47), because 'Star' one is not a type of 'Star' two, is it? Because this is one line; this is the line of the wisemen (see Boardwork 1:13:02-1:13:21) who travel from the East and go to Bethlehem. So, this is a singular line that that travel along; it can't be 'Typology,' but it can be a 'Sign' or a 'Harbinger.' And is 'Star' one the same a 'Star' two? No. 'Star' two is Jesus Christ, and 'Star' one is the Angel's; but they look the same.

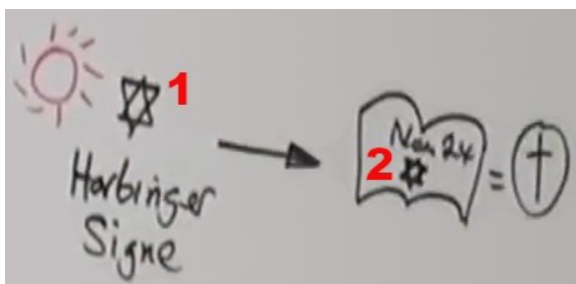
Boardwork 1:10:47-55



Boardwork 1:12:42



Boardwork 1:12:47



Boardwork 1:13:02-1:13:21

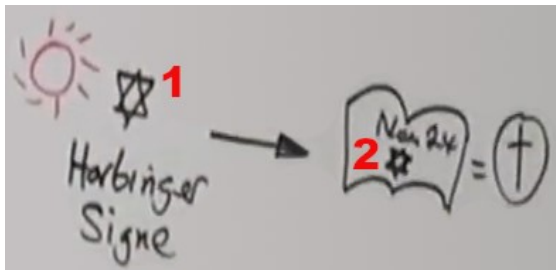


So hopefully we can see when we come to the word parable and we go to Numbers 23-24, the story of Balaam, (there is a lot of information there) and that story leads us directly to the birth of Christ; and when you start dealing with the birth of Christ, we are going to see how we deal with the 'Star' of Numbers 24:17. How do you know this man ('Star' two) is about to come (see Boardwork 1:12:47)? Or he is here, how do you know that? You need a sign, a harbinger, and you have to choose a special one. You can't say, there was a big earthquake, because an earthquake wouldn't direct you to these passages. Now what you have

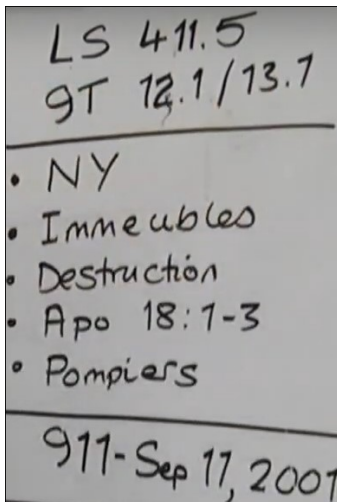
to see with your eyes is a harbinger that looks identical to what you read in inspired statements. So, they are not the same 'Star.' One points to the other one. It tells you that it is about to come, in fact when you see it, the fulfilment is already beginning. But they look the same, even though they are not the same thing. 'Star' one is the Angel's and 'Star' two is Jesus. We can get all of this from one small passage, which we found by searching for the word 'Parable' in its first mention in the scriptures; and it yields all of this light using rules that we are familiar with, but sometimes we don't use systematically, carefully, especially when we start considering 'Progression' and 'Line Upon Line.'

I have finished this section about Numbers. In the next presentation we are not going to continue this topic. We are going to go back to *Christ Object Lessons*. But what I want you to do, because we will briefly review this tomorrow, because we are going to use this concept (see Boardwork 1:12:47) to try to understand what is going on here (see Boardwork 1:17:25) when we go to *Life Sketches* 411.5 and *Testimonies to the Church* volume 9 page 11-15.

Boardwork 1:12:47



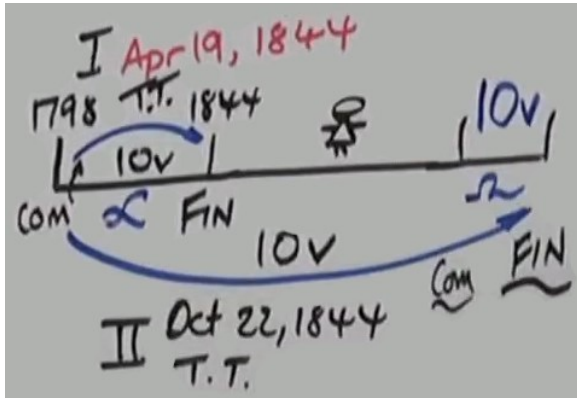
Boardwork 1:17:25



You also need to remember this model (see Boardwork 1:17:46), where Ellen White is going to use a singular concept (in this example with the Ten Virgins). She is going to mix the concept of 'Line Upon Line' with the concept of 'Progression.' And when she does a history and then a 'Progression,' the combination of these two opens up light for us to understand our own history. So, we need to understand this concept, and we need to understand the 'Zed Rule (see Boardwork 1:18:41),' and we need to understand about harbingers or signs. We need to remember they look identical, what you see is the same as what you read;

one points to the other and it tells you that the fulfilment is coming, but they don't equal each other. It is a lot of information to hold onto. Let's hope we all receive a blessing to hold onto these truths.

Boardwork 1:17:46



Boardwork 1:18:41

