

The Parable Part 6

In our study yesterday, we finished off looking at Num 24 and we saw it's fulfillment in the new testament in Matt 2.

We didn't actually read Matt 2. We read Ellen Whites commentary on that chapter in Desire of Ages page 60. So if we were to go to Matthew 2:2.

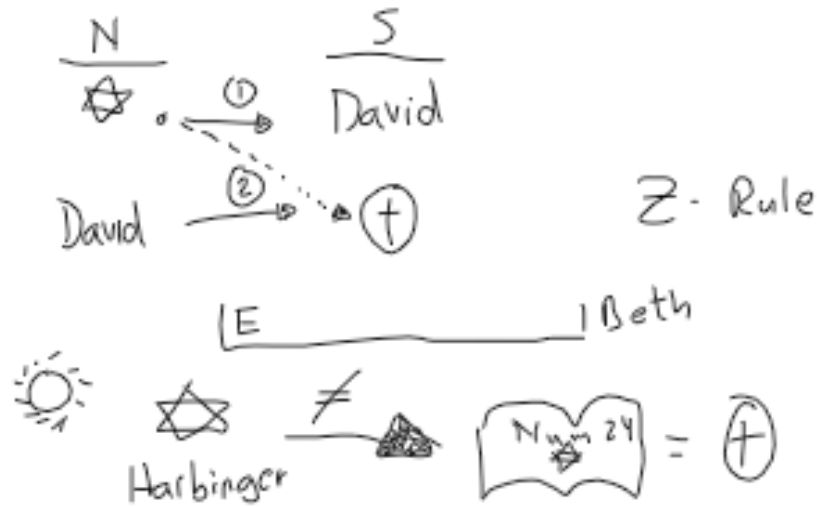
2:2 [Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.](#)

Verse 1 talks about the wise men coming from the East. They come to Jerusalem. They inquire about Jesus and the reason of their inquiry is because they have seen His star in the East. So we could change that and say that we have seen his harbinger in the East. We read about Him in Numbers 24:17 and we have seen the Harbinger of Him in the East. This star has lead us all the way here. Remember the reason they are in Jerusalem is not because they were headed there themselves. How did they get to Jerusalem? It was the star that lead them there. It lead them to that disappointment.

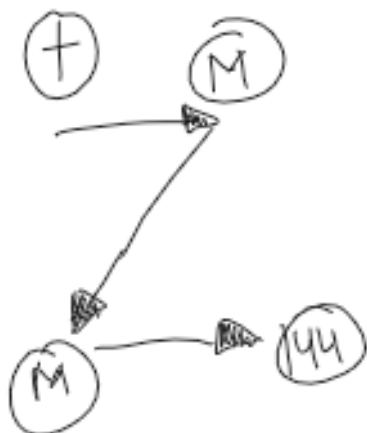
What I wanted to show you is that in Numbers 24:17, the star is a person. It is also identified as a stick. Now when you see the person being identified as a stick, we can understand that at different levels, because He is also the branch isn't He? Turn to the book of Isaiah. The reason why I am mentioning this is because I was identifying that He is the stick that will punish. Isaiah 11:1.

11:1 [And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:](#)

So Isaiah 11 is a prophecy about the Messaiah. So He is both a rod and branch. Repeat and enlarge and this thought, this branch or this rod, is the same scepter of Numbers 24. So at one level, it is talking about the person themselves. It is not just the fact that this person has a stick in his hand. He himself is the death sentence for Moab. Remember that they understand this to be Christ as we do. We have the star and we know it is pointing to Christ. But, we need to be careful because Christ does not actually destroy Moab. At least not literal Moab. But we have to go from the literal to the spiritual. Do we know that David does? So the star points to David and we form this Z shape. Once the first step of the parable is complete we try to gain as much information as we can, which we did not do. This is not a study on the fulfillment of the star in the life of David. But that is what a bible student would do. Then David switches from the Spiritual to the natural. So, we bring him underneath the star because this is line upon line.

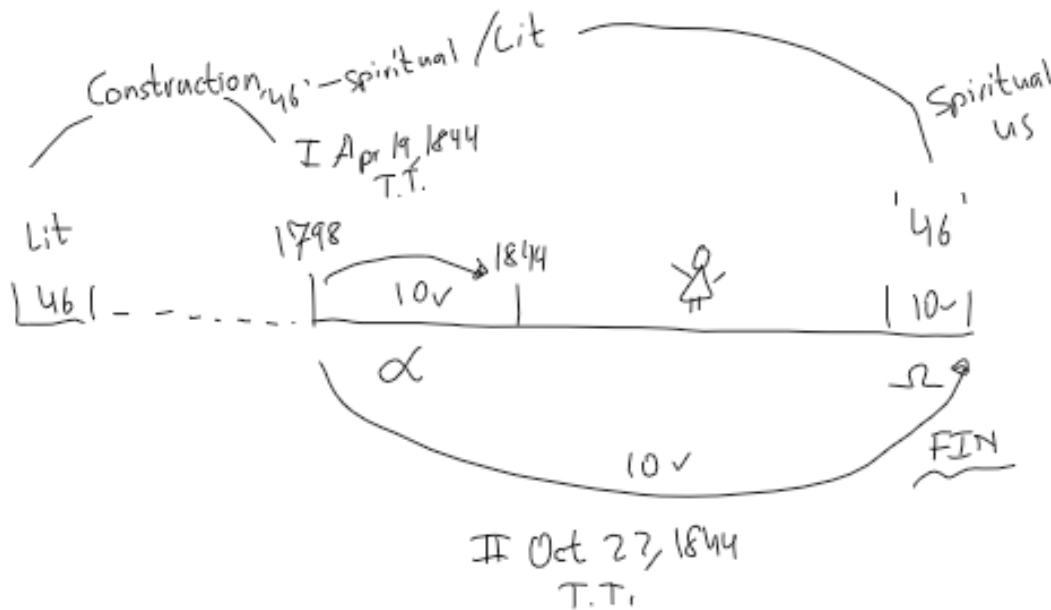


It's like the Millerites point to our history, therefore we can take our history and put it underneath them. So even though I do things subtly and you may not notice, I want us to see that I am just repeating things over and over again. When I say there is this Z-Rule and you say, I never heard of that before. I am saying of course you have. This is nothing new. It's just a pictorial representation of a more systematic understanding of what we already do. We go from the Millerites to our history and then we take our history and bring it underneath. We can see how this works. Maybe a better way to describe that is the history of Christ. The reform line of Christ pointing to the history or the reform line of the Millerites. We can do line upon line. Here it is the Millerites are underneath the line of Christ. The Millerites point to? The history of the 144K.



Therefore we can put the 144K below. So it's only line upon line. It is nothing new. I am formalizing it in a way that perhaps we are not familiar with to highlight the one point. When we say parables are the

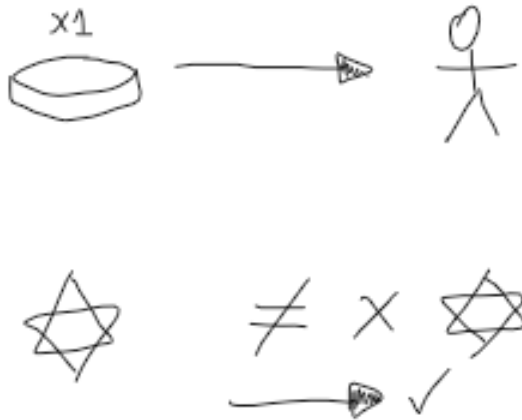
natural to the spiritual, the spiritual may not look like what you are expecting it to look like, which we all know that the Millerites here were a spiritual manifestation of the history of Christ. I will give you one example of that. John 2:20. What model are we discussing in that verse? We can drop down to verse 17 or 15. What model? What is the subject? The temple. So, it is about temple building. You can either build a temple in 3 days or 46 years. We have 46 literal years. When you tie this history using the model of construction to the Millerite history, this time period is how long? 46 years.



We have 46 literal years. When you tie this history using the model of construction to the Millerite history, this time period is how long? 46 years. That was a literal temple and this is a spiritual temple. But then the Millerites become the literal that point to the spiritual. In our history we also have 46. The Millerites become the natural, I will call it literal, to the spiritual. We are not expecting 46 years. It might be I don't know. We are already at 30 so it would be another 16 if it were so. But we know something for sure, that at the end of the world..... Now if we go back to this story (Millerites), God wants to restore what commandment? The Sabbath Commandment. He fails or God's people fail Him and there begins a period of wilderness wondering, but the 10 commandments will be restored to their glory in our history. How do we know that? Because the Sabbath/Sunday Issue. The SL issue is going to be the means of restoring the Sabbath. So, this 46 can be understood as the restoration of Gods law. We know there are 4 commandments on the first table and 6 on the other. So, you can even take the symbol of the 46 and bring it into our history spiritually.

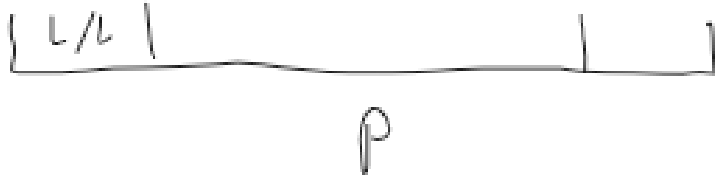
The story of Balaam is a special kind of parable. Many of us are not familiar with these types of parables and there aren't that many. What makes this parable unique is, we are not going to do this, take a lost coin and say that this coin points to a person who is lost. It could be a sheep, it could be a shepherd. We can see how natural things can point to something that is different in real life. It could be a shock of wheat or pointing to the spiritual. We are familiar with that. What we are not familiar with, perhaps, it might take us by surprise, is that you can have a star. I will call it a literal star even though it was literal angels. This points to another star. At this level it doesn't seem to have the characteristics of a parable. What we are inclined to do is not say that this star points to this other star but to say that it equals it.

This means it's the same thing. But, the wise men, Daniel 12:10, they have understanding that this star does not equal this other star, but in fact it only points to this star making this first star a harbinger.



I don't know in the French but the word Harbinger that you translate as sign, because we also have the word sign, the word harbinger has a slightly different connotation. It is much stronger. It almost takes on this characteristic or property of a prophecy. I am sure you don't think about it this way. Here is a city and here is your road. You are driving to the city and there is a sign that says that the city is 4 Kilometers away. 4 Kilometers is a sign. At 4 kilometers what can you already do? You can already see the city. In real life you can see it. You can probably see it at 20 kilometers. But now we are 400 kilometers. Can you see? No. The sign takes on a different characteristic now. You don't know if you are actually 400 kilometers or not do you? How do you know because you can't see. Now you have to have faith. So it begins to take on characteristics of a prophecy. A prophecy is something that predicts something that you don't actually know is going to happen. This sign here (star) is similar to this city scenario. It takes on the characteristics of being a harbinger. This sign what purpose is it serving if it just said 400 kilometers? What would that mean to you? Nothing. It is 400 kilometers to what? You have no idea. If this was Paris, when you get to the edge of Paris, it says welcome to Paris. This sign here for it to be of any use what does it have to have added to it? It has to have the word Paris. This is what is being described here. You have not seen this. Can't see the city. But, a harbinger comes that tells you that you are approaching the city and it has to have the identical name. They have to be the same. When you get to the sign, just take the 400 off. You don't say that sign is Paris. No one says that. In the same way the star is not the star. They are different. I want us to really be able to conceptualize that.

We then spoke about this model here (Millerite). I just want to refresh our minds on that. Like we did in Numbers 24:17. What did we do there? We combined two concepts. One of them is progression and the other one was repeat and enlarge or line upon line. We combined them in one verse. Here we are doing the same thing. We are combining the concept of progression with the concept of line upon line. When we combine these two models, these two ideas, it produces a structured light for us to help us to create this history.



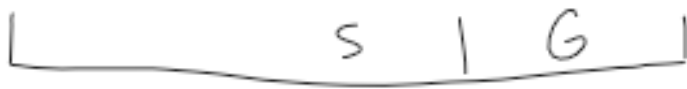
Because Ellen White says that no human being knows anything about this. We know some details of the end which I will put in black. She gives us the information about the end but we don't know the details of the blue. She says no man knows when the final generation are going to come. When the investigative judgement goes from the dead to the living. How do we ever find that information out? If you are an Adventist, you read into that statement what? That it is never going to be Gods will that we would know. Making it a sinful occupation to spend our time trying to know. I say otherwise. I saw what Ellen White is showing is that in this history here (line above) God is not showing Human beings what is going to happen in the future because we need to be focused on the present. I am saying that when you get into this history, this present is not the same as that present. Because if God were to treat us in the same way today as He did yesterday, what would happen? Let's read. E.W.74. Background information. This passage or article is written in November 1850. She has a vision in September, that is when it begins. It talks about a recovery and it talks about recovering the second time. She then switches from the term "recover" to "gathering time". She switches from recovery to gathering. We are in the second sentence.

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.] {EW 74.1}

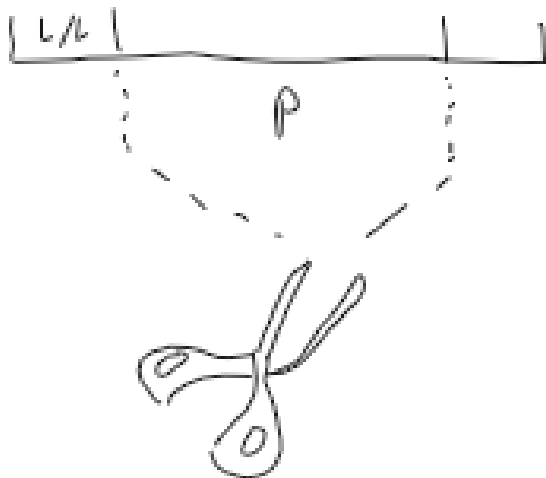
So she talks about a scattering in the past and a gathering in the present. She tells you what God is going to do in the present. What is he going to do? He is going to do two things in the gathering time. He will heal and bind. Next sentence. In the scattering efforts to spread the truth didn't work but in the gathering, when God decides to gather His people, the efforts will have an effect. Next sentence we should be zealous. Next sentence, " I saw", God shows her something....

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered;

It's wrong to go and look at the scattering history, the past, as an example of how God is behaving with us today. That is important for us to understand. Let me sketch that out for you. I am not going to sketch out the literal history that she is referring to but I am going to take another one. I am going to take this principle but I am going to talk about another history. We are in the gathering. Present tense. What was in the past? Scattering. We can't look to this history (scattering) to explain this history (gathering).



Let me ask you a question. What is the purpose of this star? It is to explain this person (David). What is the purpose of this star (the angel)? They are there to explain what is in Numbers 24. The coin. What is it there for? To explain the person, the sheep, the shepherd. Whatever it is it is there to explain. You agree with that? That is a parable. Parables, something explains something else. What you cannot do is use a scattering history to explain a gathering history. Can you see that? The dynamics are different. The goal is different. The purpose is different. The mechanics are different. If you wanted to explain the gathering using parables, which we can also call repeat and enlarge, and if we said repeat and enlarge what can we say instead of that term? Line upon line. Line upon line is taking one history, this one, and connecting it to another history, this one. What do we do with the stuff that is in between? You take a pair of scissors and do what? You cut it away.



Why? Why have we been cutting away history? Something happens in between here. Why are we cutting it away? Because God told us to. We didn't maybe realize that. It is not something that I invented. It is not some new principle that you never heard about. It's right here. Let's read it. I saw it was wrong for anyone to look at the scattering for an example. I am going to change that. To be a parable I am going to change it to be a type of the gathering. Scattering cannot be a type of the gathering. Are we interested in histories where we are wounded and hurt? No we are interested in

history about healing and binding. Why are we interested in those histories? Because before the Messiah can come what needs to happen? If He is the second angel what needs to happen? You need to have a first angel. We are at the first advent. Before Christ can come, the messenger of the covenant, what must happen? Who must happen? John the Baptist. Elijah. The forrunner. What must he do? What is his job function. Don't use prepare. He needs to gather. What does the gathering look like? Heal and Bind. This is John the Baptists job function. He needs to prepare the way for the Messiah to come and finish off that work of healing and binding. When we look at the history of Christ, what is it a history of? A history of gathering. What do you know happened before the story of Chirst? Scattering. You can't go to this history to explain this one. I will say it in a way that you are familiar with. What I want us to see, the terminology that you have been taught, the ideas that you have in your mind about what a reform line looks like, are not human inventions or compare and contrast. This is the history of light. This is the history of Darkness.

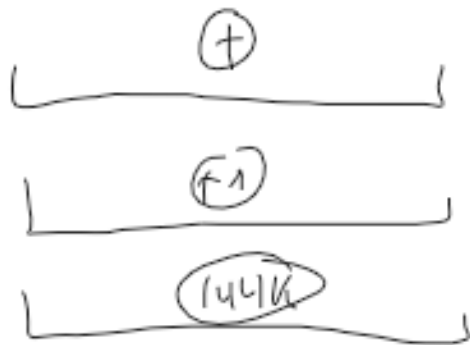


Darkness and light. Contrasting histories. Do you think darkness can properly explain light? No. But you know the difference between them. In fact to explain light you have to have darkness. If you want to understand the second advent, you need to know what is going to come before the second advent. What comes before the second advent? Who must come before the second advent? Elijah. What is he going to do? Begin the work of healing and binding, which means you know you are in a gathering period. This is the gathering at the end because this is the second advent. You want to learn about that gathering, what can you not do? Look for this history (Darkness). What must you look for? Another gathering. The easy one to go for is the first advent. We will go to the first. Christ comes the first time. Someone needs to come before Him to prepare the way, to soften the people up by beating them. Isn't that what John does? He beats them and softens them. It doesn't work in the French..... This is a gathering but this is not the end, it is the beginning (First advent). This is why we get our scissors and we cut all of this history out. Because it is what? It is a scattering. You can't go to the scattering to look for an example of how God is going to deal with his people. When we start talking about this type of event, where they are identicle. That is what we are teaching isn't it? Do we not teach that the history of Christ is identicle to our history? The symbology might be different but it is the 3 angels message and it is the 3 angels messages.

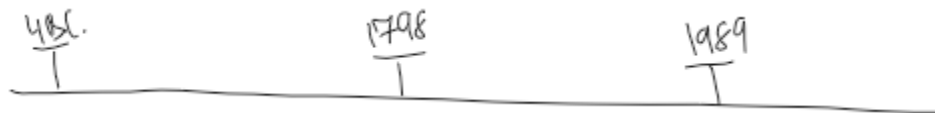
This is an important principle.

Audience asks for recap due to some confusion.

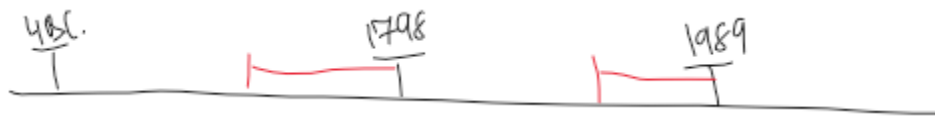
All of us know, we take the line of Christ and we take the line of the Millerites and we take our line and you call all of the beginning waymarks and call them the time of the end. You call of these the close of probation.



My question to you is, let me redraw that because that is not real life, this is real life.



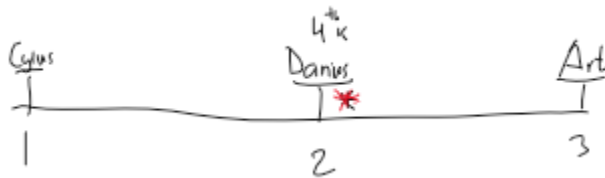
So why have I taken this 1798 and brought it under 4 B.C. and then taken 1989 and brought it under 1798? My question is what about this history here?



Why have you ignored them? You can't just do that. You can't erase thousand of years of history. What you just did is you got those scissors and you cut all of this out and you did what I just said not to do. Whether you think of cutting or squashing, you have take these linear or progressive histories and isolated them and taken them out of their context. You don't say that this is nearly 2,000 years. You say this equals this by bringing this underneath. That's all I am saying. I want us to see another way, the reason we do this is because you can't look for an example of the scattering when you start thinking about the gathering. We don't take this (darkness) and bring it underneath. I am explaining what we already know in another way. I way that I think is more systematic and definitive. It is not that we just randomly cut where we want. There are some set rules behind this. I didn't make this up. I took a spirit of Prophecy quote and am applying it. She says don't compare these together. You can compare these (gatherings), but not these (Scatterings). The reason why that is critically important, that we are not going to address the implications, that might be for other studies in the future, but if you start taking council that God is giving you in this history (scattering) and start applying it in this history (Gathering) what is going to happen? You are going to get into trouble.

If we are ok I want to give an example. In this history Gods people are doing fine (gathering). Then they began to sin. God wanted to gather them and they refused. What he did was he punished them. We call that a scattering. He sent them into Babylon for 70 years. They were scattered. At the end, what did he do? He said come out of her my people, go back and do what? Restore the temple. So there is a restoration of the temple. Are you allowed to restore the temple here (Darkness)? No. Are you allowed to farm here (darkness)? No. That land needs to have it's rest. There (Light/gathering) you are supposed to.

Let me ask you a question. In the story of Ester, where are they living? Persia under the Persian Empire. What are they doing there? Why are they in Persia for? Let me ask you a question. Cyrus, Darius, Artexerxes. 1, 2, 3. What history is this? Scattering or gathering? This is a gathering. The three messages that are gathering them. When does the temple begin to be restored? Here number one. The foundations are made under the ministry of Cyrus. Where is the story of Ester on this line? 1, 2, or 3? Here. Darius is king 4. She is in history of king 5.



Cyrus is 1, Darius is 5 and Artexerxes is 7 and the story of Ester is at 5. So, this is the story of Ester. We can't look for examples in the scattering and apply them in the gathering. When they leave Israel and they go to Babylon, what are they supposed to do in Babylon? How are they supposed to behave? Are they supposed to live in Tents and be ready to leave at any moment? They need to integrate into the Babylonian society. They need to buy houses and settle down because they are going to be there for a long time. That is what you are supposed to do during the scattering. In the gathering when Cyrus comes what are you supposed to do? You are supposed to leave Babylon. All the plans you had in this period cannot be applied here. What do you if you are not sensible? You buy a nice Babylonian house here 2 years before Cyrus. You have a nice business going. Cyrus comes and he says go. What are you going to do? If you are making lots of money? You are going to stay and your excuse will be that God told me to build and prosper. You can't look for this council to be applied in this history. The council will be different. I want to remind you that the council in this history was given when? It is given in the history, not before. Hagai, Zachariaia. They are living in their time and telling you what to do in their time. These people like Ester, they are not good people, they are in rebellion to God by remaining there. They had no good reason to be in that land. I want us to realize in a story that you all know, that Mordakai, because he has a good job with the King and he wants to stay, he is not doing what he is supposed to be doing. We are in the gathering. He should have used his strength and influence to help rebuild the temple. Not to marry his cousin off to the king, which we know is sin. We can't look for this example to tell us what to do here.

This is why this movement, for the past 30 years, has taught line upon line. Taken straight out of this passage (E.W.), and yet, we are not going to go into this too deeply, many of us in this movement, still read inspired statements in the spirit of prophecy which were designed for one dispensation, the

scattering dispensation, and what did they want to do? They want to apply it to a gathering history. Unfortunately you can't do that with safety.

Now let's be sensible. God says don't lie. What is he going to say here. You can lie now? No. This is not a moral framework that we are discussing. Morality never changes. Sin is sin. What we are talking about is the prophetic council. When Ellen White tells us in the scattering that no person can understand something prophetically, do we take that council when we are in the gathering? The answer is no, you cannot. God is going to raise up someone at the time of the end that is going to say what? Just like he did in the history of Christ. The time is fulfilled. Just like he did with the Millerites. The time is fulfilled. The same in our history, The time is fulfilled. We need to be wide awake to the problem that Adventism is in. What Adventism is doing, they are like the people in this story. They love the materials of Babylon. It is not because they are wicked, it is because they had the council that we don't know when Christ is coming back, we don't know when the gathering is going to happen. So, eat, drink, and be merry for tomorrow we die. Don't we? Because, no one knows when the judgement of the living is going to happen. You cannot take that council and apply it to what history? The history of the gathering, the history of the 144K, the history of the final generation. Because when you are in this history, you have to look to other histories to identify the behavior and the characteristics of God and his people, which has to be a gathering.

I want us to turn to Christ Object Lessons now. Hopefully we have all had the opportunity to take a look at this. This is page 17 in the English. We will read the first paragraph.

In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. {COL 17.1}

So the second paragraph we will read that but we are not going to read the actual bible quote just the part in the beginning and then the last part. The bible says.. She quotes Matthew 13:34,35... then she says....

The Scripture says, "All these things spake Jesus unto the multitude in parables; . . . that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:34, 35. Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven. {COL 17.2}

Now before we comment on these passages, I just want to ask, this study here on Daniel 2, is everyone ok with that or do we need a review? Ok we will do a quick review and then we will close the presentation.

Daniel 2, which is the foundational prophecy of Adventism I guess. I am not changing anything. No doing anything strange or wonderful. What I am saying is, as we are doing a study on parables, let's approach Daniel 2 as a parable. So the first thing we notice is this statue. The statue is in four parts. We notice that

the statue has four body parts. Head, body, thighs, then legs and feet. But if we piece this by using a change of material. Gold, silver, brass, iron. So straight away you have a repeat and enlarge, which is a parable. We didn't discuss this last time, but if you go from Daniel 2, 7, 8 and into 11, those four visions or prophecies, you see the same sequencing. In each chapter it gets harder. It becomes more sophisticated to identify the different kingdoms. Daniel 2 is the easiest. It's so easy it doubles. A head and gold. It gives it twice over. So a head looks nothing like feet. Gold looks nothing like iron. By the time you get to Daniel 11 and you want to try and distinguish these nations, it becomes extremely difficult. You don't say a body and feet, silver and iron, you say king of the north and king of the north. They are the same symbol. Unless you have got this all straightened out in the previous chapters, it's very difficult to go to Daniel 11 to work out what is going on.

So the kingdom of Satan is a statue. If you have got the kingdom of Satan on one side we would want to discuss or see, in fact we would expect to see, it being compared and contrasted to the kingdom of heaven. And, there is a mountain there. This is not directly identified as the kingdom of heaven but it is. Because, we can use Chiasm to fill in missing information. There is a stone that is cut out of the mountain. Because Adventists approach Daniel 2 incorrectly, they think that this stone is Jesus Christ and it is not. When you start working through the symbology, even if you proof text, you can show this is not Christ. But, because we are comparing and contrasting, if something comes out of the mountain, then something must come out of the statue. It has to by definition. We should try to find out what it is. Another important rule. Don't leave the chapter to find the information somewhere else. For as long as you can, remain in the story. There is enough information in the story to show you what this is. We did a balance. We showed you how chiasms work. The stone here that comes out is like the grain of wheat that comes out of the statue. That is another important principle because the symbol of the stone changes to the symbol of a threshing instrument. Now we have seasons. It's summer introducing the concept of harvest. We then went to other bible passages and we saw that these were people. Revelation 18, Daniel 11. If these are people then these are people. It's easy to see. If the stone was Christ then how does Christ grow in size? Because the stone becomes a mountain that fills the earth. We all know a king is not a kingdom. We make so many mistakes as Adventists yet having so much profound truth.

We are going to pick up this idea that a king is not a kingdom in the studies we will do today afterwards. As we have compared and contrasted we can see by definition that these (stones) are people because these (people out of Babylon) are people. This is on earth (Mountain) and this is on earth (Babylon). This is not a kingdom that is coming from heaven that fills the earth. This story is simple to see. This is a story of Babylon and this is the story of two cities. The city of Babylon and the city of Jerusalem. This is the glorious holy mountain. Mount Zion on the sides of the North. King of the North (Mountain), King of the north (Babylon). So we can see so many parallels when you start comparing and contrasting. There comes a point in time that a stone is cut out. The stone becomes the kingdom of heaven. This is his people. The pure element that is cut out of this statue that is wicked, are his people. Rev 18:4. After the statue is destroyed and they come out where do they go? Rev 14 says come out of her. Let's balance that. Come out of Babylon. There is missing information. There is nothing in the verse. It doesn't tell you where to go. It is not logic or guess work. This is using rules of prophetic interpretation. You use a chiasm which is a parable and we will balance it. What is the opposite with Babylon? Jerusalem. If you come out of Babylon, you need to go into Jerusalem. This is not just inference. This is definite. These are rules that we are using. What is Jerusalem in this story? It is the kingdom of heaven. So these people (Wheat) join these people (Stones). After the destruction what begins to happen? The stone begins to grow. It fills the earth. All the imagery fits. The model has integrity, especially when you start using parables to explain. When you start using the concept of repeat and enlarge.

There are too many of us who don't approach the chapter correctly and we make mistakes. We don't use the Z rule. We jump. Let me show you a quick example before we close on that because we see this so often. I want to encourage us not to do this. Daniel 2:44. First part of the verse. And in the days of these kings shall the God of heaven set up a kingdom. I don't know what your thoughts are on who those kings are. In the days of these kings the end of the world, God is going to set up his kingdom. What people do straight away is go to two places. They go to Daniel 7 or Revelation 17 breaking all the rules. They want to make those kings something different to what Daniel is teaching in chapter 2. What they want to do is take this rule, the Z rule, and guess what they want to do? They want to skip and they want to jump to the answer. When you do that, you miss vital information, vital truth that we need to know. I can't encourage you strongly enough. We could spend many hours looking at Daniel 2. There are so many things here. There are so many ways to approach it which are just plainly wrong. There is a way that seemeth right onto a man, but the ways thereof are the ways of death.