



Worship in Spirit and in Truth

Parminder Biant 12-26-2019 France

Presented by Donna Speiginer



The presentations that we had yesterday,

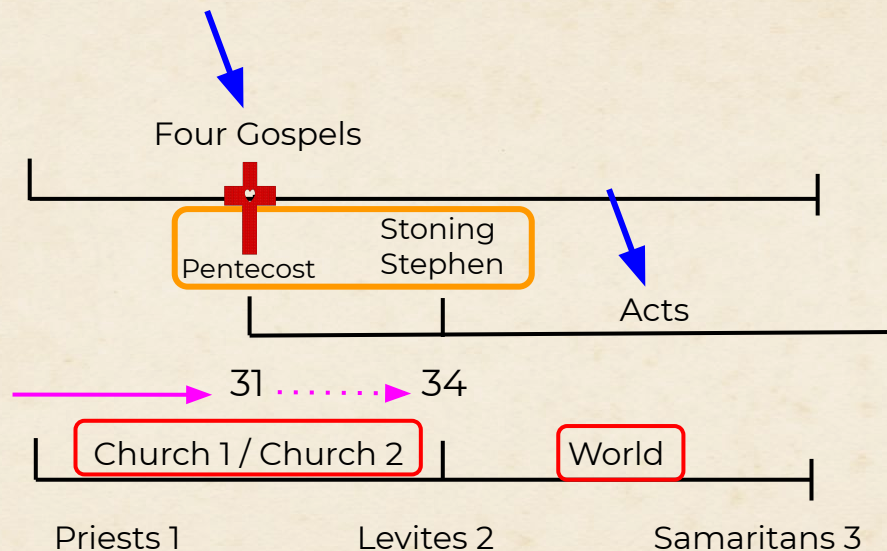
we saw how we can use parables not just on a moral level but also on a prophetic level. We gave an example from Luke 10, The parable of The Good Samaritan and we saw how that parable is actually the Vision of Daniel 11. You can see that both stories, whether it's the language that's used in Daniel 11, that prophetic language, or whether it's hidden within this parable, both teach you the same story. The parable is hidden behind this morality. We then looked at the structure of the New Testament and we saw that the four Gospels and their relationship to the book of Acts can be understood again at a prophetic level.



We have it here on the board

The four Gospels and the book of Acts and we saw how they overlap. The history of the four Gospels ends in **31** AD but then there's a commission to go to all the World, which extends to **34** AD. The first part of the book of Acts covers this period from **Pentecost** to the Stoning of Stephen.

So, what we can see is that the Everlasting Gospel goes to the **Church** in two steps and then to the World. The way that it's normally understood is through the book of Ezra.



In the book of Ezra the theme is the Temple

and we get from that story the Priests, the Levites and the Nethinims. But **here** we have the Priests, Levites and the Samaritans. You might ask yourself what's the connection between the Samaritans and a Nethinims. There's many ways to explain it but I chose to explain it from John 4, the story of The Samaritan Woman.

The context of the discussion that she has with Jesus is, where we should worship God? Which Mountain do we worship him, upon?





Is it on Mount Gerizim as the Samaritans did



Ultimate Bible
Picture Collection

or on Mount Zion as the Priests and Levites did? You can see that this story is about these three groups and it's also a story about two Mountains and two Temples. We didn't read all of the story but Jesus responds to this woman and says the following.

“Now, you don't worship God on Mount Zion or on Mount Gerizim.”

It's important to understand the concept or idea of, *Now*. The Samaritan woman doesn't realize this. She speaks to a Hebrew and all she understands is that the Hebrews worship on Mount Zion and the Samaritans worship elsewhere. She doesn't realize that a new dispensation has arrived.





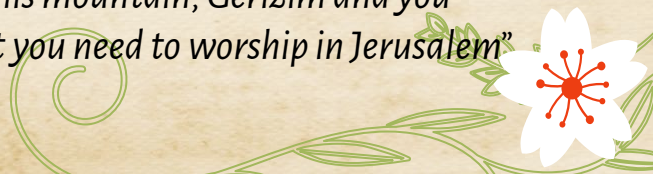
The Gospel, our relationship with God,



cannot occur on Mount Zion in the Church, because we would call that Laodicea. You can't go to a Worldy Temple, neither can you go to the Temple of the Church. If you want to go to Heaven, if you want to accept a relationship with God there needs to be a new way. This becomes a new revelation to this woman. What's interesting is that she accepts this immediately. However, the Disciples and all of the Jewish Nation, struggle with this idea. They struggle with the change of dispensation and we discussed this yesterday as well.

Turn to the book of John, I'll give the introductory verse, its verse 20. Well, paraphrase. The woman says,

20 "The Samaritans worship on this mountain, Gerizim and you (not you Jesus but you a Jew) say that you need to worship in Jerusalem"



It's what we just discussed

Let's read verse 21.

21 Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

So, he says, neither in the mountain that the Jews worship, neither in your mountain can you find God. However, she believes that it's in Mount Zion that you would find God because that's what the Jews would teach. So, it comes as a revelation to her that there's a new way.

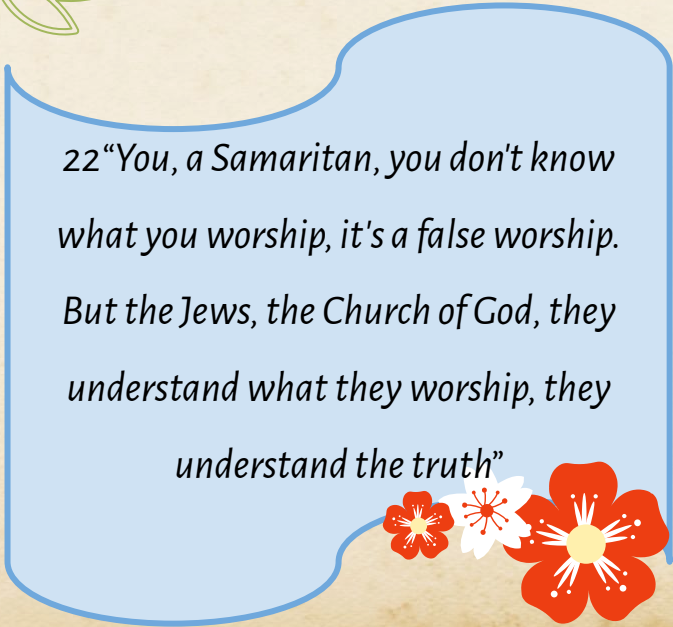
22 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*






We need to understand John 4:22

What Jesus is doing is not telling her the present situation. The present situation is found in verse 23, in the english it begins with the word, *but*. However, there's a contrast between 22-23. What Christ is teaching in verse 22, is the standard truth or belief.



22 *"You, a Samaritan, you don't know what you worship, it's a false worship. But the Jews, the Church of God, they understand what they worship, they understand the truth"*





He said that Salvation is of the Jews,

that means it's from the Jews. You can only receive Salvation if you're part of the Church. If you were born a Jew then you're a proselyte, you've become converted into Judaism. We need to understand this because all of this is going to have an application for the End of the World.

How do we know that? We're going to proof text the word, "Samaritan." In Luke 10, we know that story is just another version of Daniel 11.






How did we make that connection?

Between Luke 10 and Daniel 11? What phrase did we pick up? We went to the Robbers of thy people. We see that in the prophecy of the Good Samaritan and we also see it in the prophecy of Daniel 11. What verse is it in Daniel 11? Verse 14. If we can make all that connection, then we can make the connection of this story because this woman is also a Samaritan.

Verse 22,

*“If you want to be saved, you have to go
to the Church”*





But, Verse 23,

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

If you connect verse 21 and verse 23,

21 If you want to find God, he will not be found in the World

Do you agree with that? That's what that Samaritan Temple would represent, the worship that the World does. You can't find God there, we would all agree with that. Where else can you not find God?



According to verse 21, it says,

“Neither at Jerusalem”

You can't find God in Jerusalem. Therefore,
what is Jerusalem a symbol of?

The Church.

Whether you think of Jerusalem, or the
Temple or Mount Zion, it's all symbols of
the Church.



The people in the history of Christ

don't seem to understand this. It seems to be a new revelation to them. The real question is, why is it a new revelation to Adventists? We haven't done anything complicated, we just went to John 4.

It's a story that you all know and we just asked a few simple questions but we can see the implications of what we're reading.

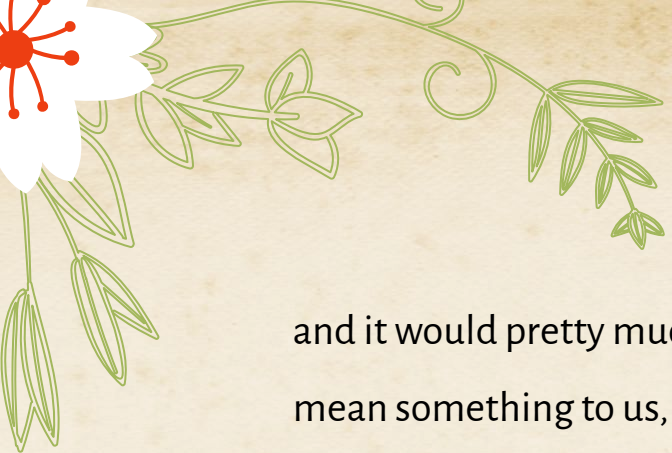


I'm not changing...

or misreading the verses but what we are all doing is taking those words that we're written for our admonition or our instruction and insisting that they apply to God's people today.

They apply to the history of Christ in the First Advent and they apply to the history of God's people in the Second Advent.





If they didn't then this would be a history book

and it would pretty much be a waste of our time reading this information. So, it has to mean something to us, it means exactly what it says.

Remember, verse 21, Jesus says,

“The hour comes”

So, there's a time period, remember we spoke about a twofold message. A message of a **fulfillment** of a prophecy and the **timing** of that fulfillment. You've already seen the words of Christ, it's the subject of time.



Fulfillment



Time





He says it in verse 21,

“The hour cometh”


Verse 23, it says the same thing a repeat and enlarge,

“The hour cometh and now is”

In verse 21, in the english it reads, the hour cometh like it's in the future.

However, in verse 23, it explains that it's the present fulfillment. There's a similar concept in Revelation 14:7,

“The hour of his judgement is come”

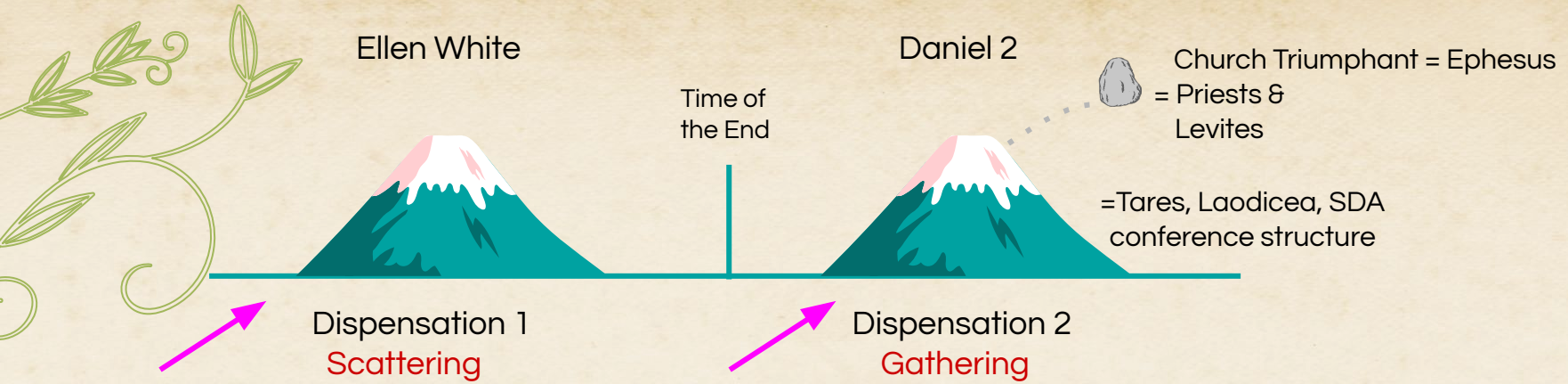


The judgement is in forty six years

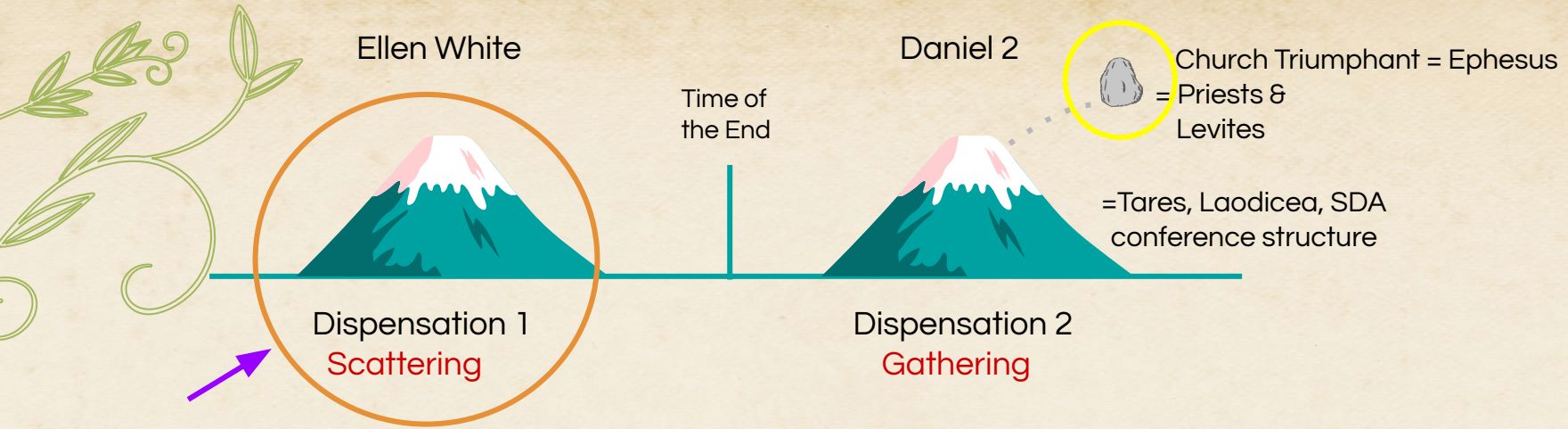
and the verse says, “is come.”

It's a present experience that's going to be fulfilled. We have a story that this woman is being indoctrinated by these bigotted Jews that the only way to be saved is to go on their side, to worship on their mountain.



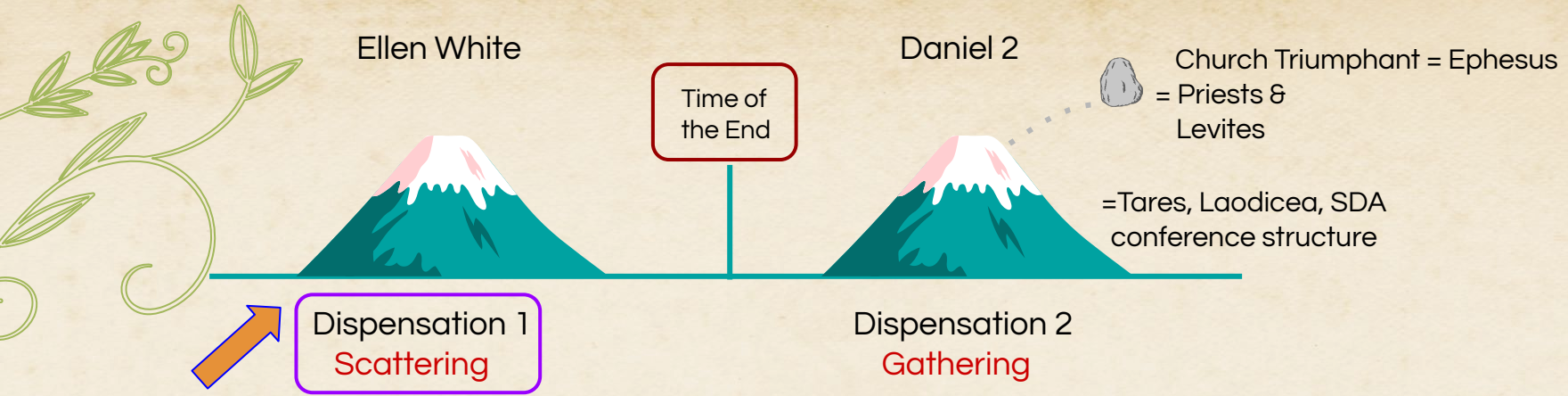


If we think about this, let's go over here. Where does the woman think she is? **One** or two? She's been taught by the Church that her mountain is a waste of time because you can only be saved on their mountain. If you want to be saved on a mountain, don't you think that mountain should have integrity? Of course, so where is this woman in her thinking? Is she here or here? One or two?



One. Does that mountain have integrity in two? No. The concept of the word “Integrity” means to have wholeness, completeness or no defect. Everything that had integrity, where is it now in number two? Where do you see integrity?

In the Stone. There's no integrity in the mountain. So, where is the woman in her thinking? **Here.**



She says, you, Seventh Day Adventists, you believe that the only way to get to God is in **t**his mountain to worship him there. Which means that you believe the mountain has integrity, which is **t**his dispensation. We call it the Scattering. **T**his is the Time of the End. Jesus says to her,

“you don't know what you worship, the Jews do but the time has now come”



Ellen White

Daniel 2

Time of the End



Church Triumphant = Ephesus = Priests & Levites

=Tares, Laodicea, SDA conference structure



Dispensation 1
Scattering

Dispensation 2
Gathering

But, the time has now come that salvation isn't on this mountain or on her mountain. If we were to go to Daniel 2, what's the symbol of her mountain? The Statutes are right over here this is the Kingdoms of the World, the Kingdom of the Samaritans.





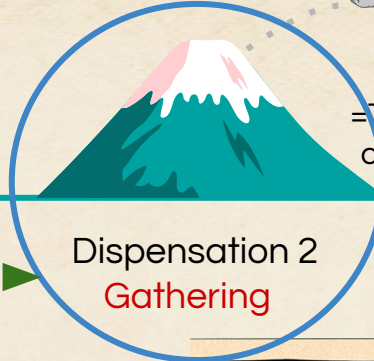
Ellen White

Daniel 2

Time of the End



Church Triumphant = Ephesus = Priests & Levites



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Dispensation 1
Scattering

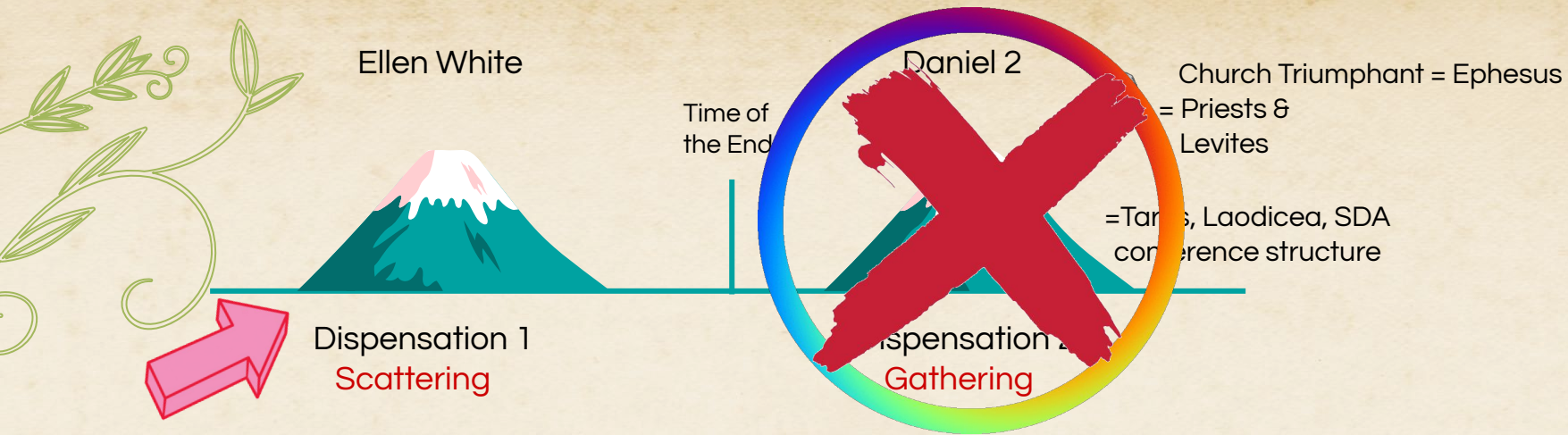
Dispensation 2
Gathering

He says,

“you can't find salvation here and you can't find salvation in this mountain.”

What has happened that people don't realize?
We've gone from this dispensation to this one.

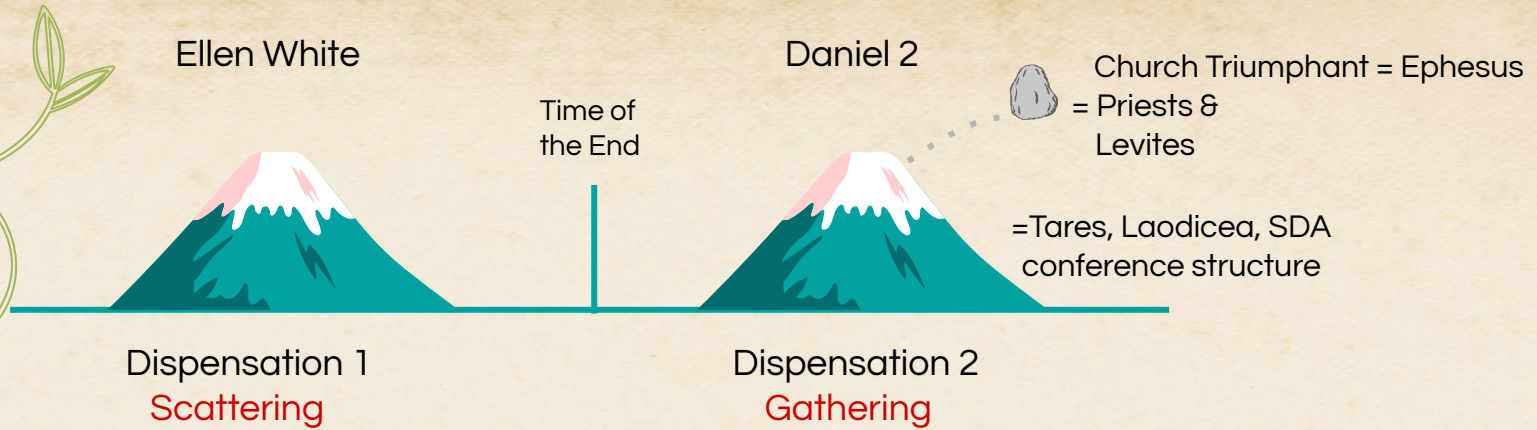




In the Gathering, you cannot find salvation in either place. We identified what this mountain was, the Church of God. Here it is, it's the Church of Laodicea, this is a place that you cannot find God. Could you find him here?

Yes, you are required to worship in Jerusalem but now you are not required to.

I want us to see that's what Jesus was teaching.



In neither of these mountains can you find God but the true worshippers they should worship the Father in Spirit and in Truth. Why would you go to Jerusalem? What would you receive there?

Let's go to the story. Jesus is twelve, he goes to Jerusalem with his parents. His parents leave and what does Jesus do? He stays behind and where does he go in Jerusalem?





The Temple...

What does he do? He gets taught and he goes to a school. We call it The School of the Prophets and he goes there to receive instruction. Of course, we know that he is really teaching the teachers because he's ten times wiser than his teachers, it's the same story as Daniel 1.



The Jews...

are going to teach the Samaritans that they need to be taught about God because that's what the role of the Priests and the Levites are, isn't it. The primary job of a Priest is to teach because they are teachers.

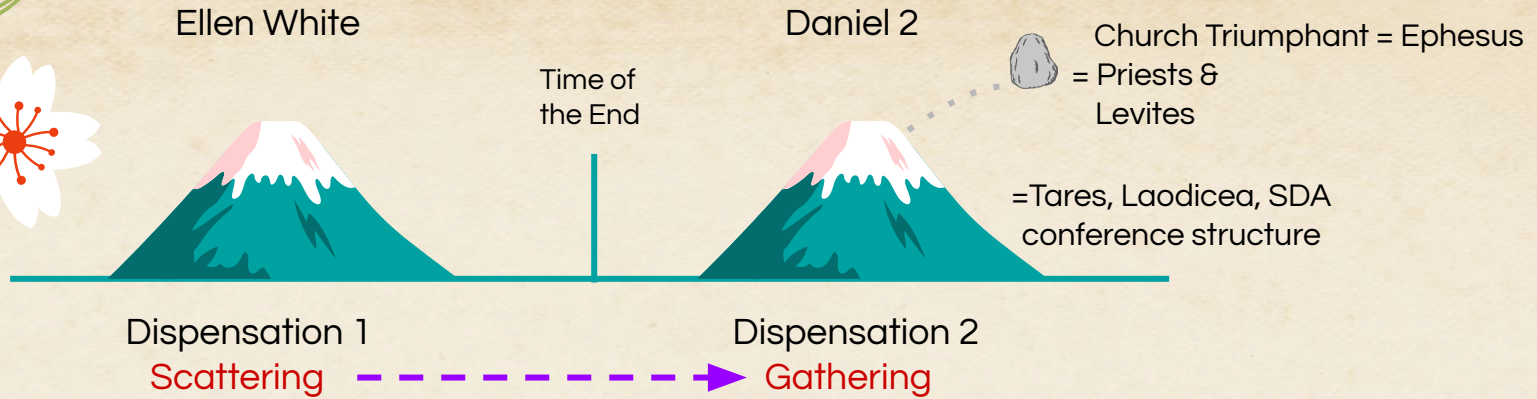


We know in Jerusalem,

in the Temple, there were courtyards.

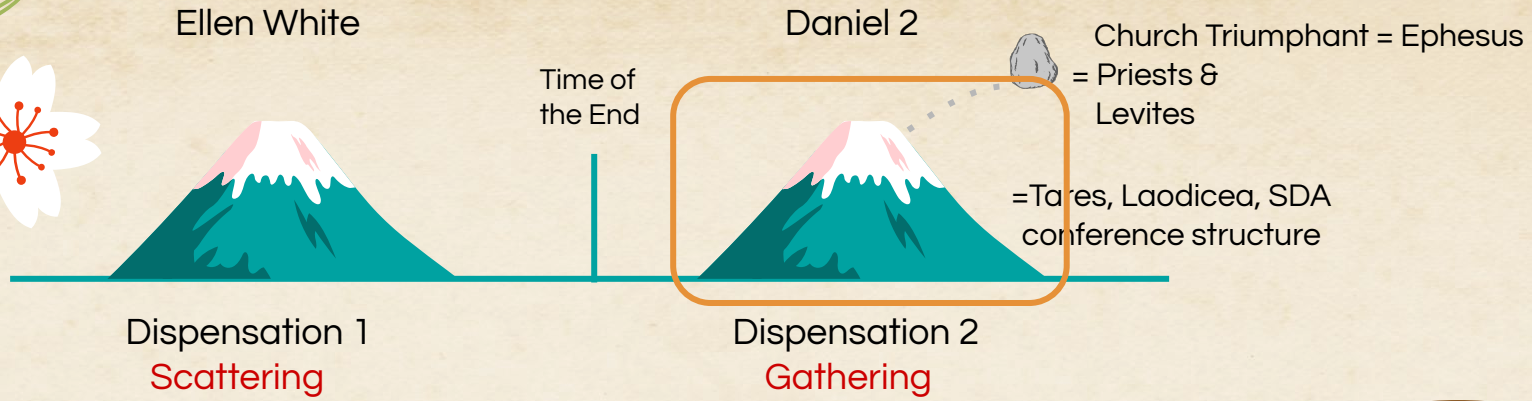
There were two courts, there's an outer court and an inner court.

Ellen White comments on this, one of the courts was for the Gentiles and the other one was for the Jews.



The Gentiles could see over the wall, for what purpose? To receive instruction.
What's the problem when you go from this dispensation to this dispensation?
What will the Church teach you in that Temple? They'll tell you a wrong fulfillment and they'll also tell you that there is no time. That's 100% error, because there's no time and the fulfillment is wrong anyway.





Therefore, Jesus tells her, verse 23,

“God wants true worshippers who worship Him in Spirit and in Truth”

What does that mean? If you want to find the truth, where do you go? Do you go to Mount Gerizim? Of course not. Do you go to Mount Zion?

No, not anymore because that Mountain no longer has any integrity.





Now, sometimes the Greek language is a bit complicated because it says the future and present. Like, "*the time cometh and is.*" I don't want us to become confused about this but I want us to see it in a very simple fashion.

This experience occurs over a period of time.

Before God is going to deal with the Samaritans or Gentiles he first has to deal with his people.





We understand that we should not be doing public Evangelism. That means we shouldn't be bringing people from out of the World and bringing them into the Church. We see this principle brought to view in Matthew 10:5-6. Jesus says to his disciples,

“Go and look for the lost sheep of the house of Israel.





5 These twelve Jesus sent forth, and
commanded them, saying,

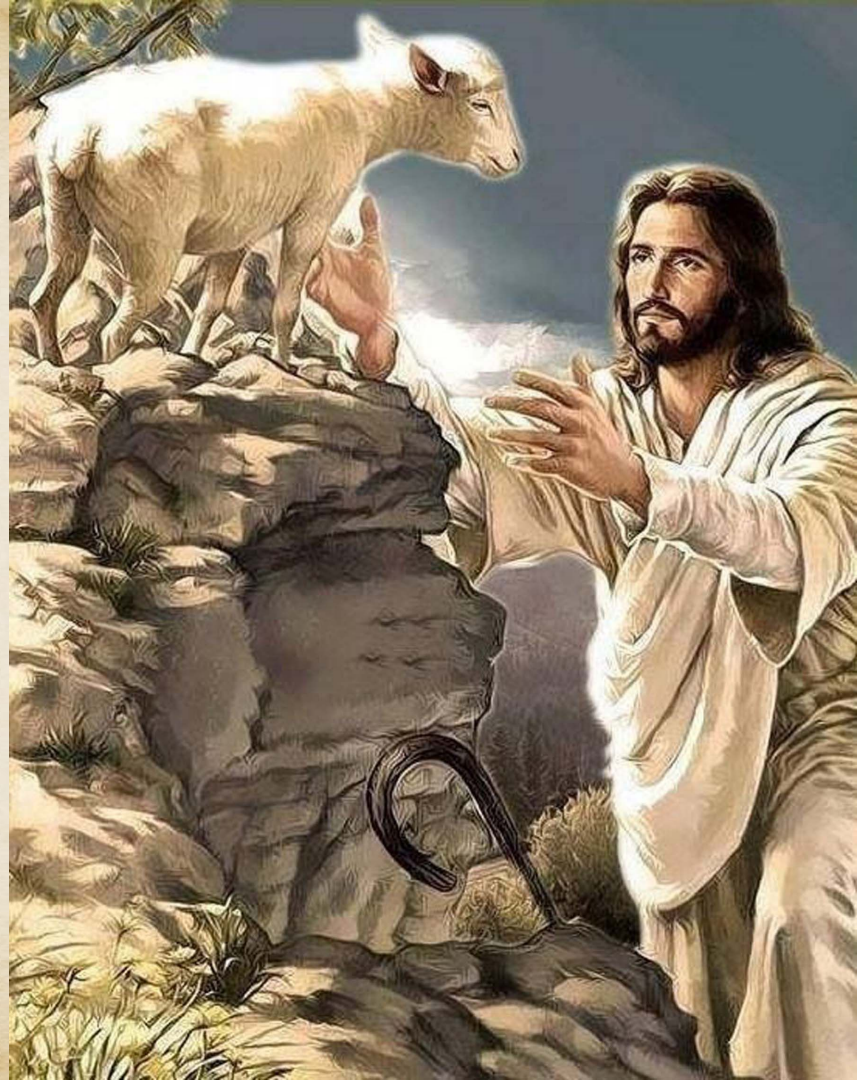
Go not into the way of the Gentiles,
and into any city of the Samaritans
enter ye not:

6 But go rather to the lost sheep of
the house of Israel.



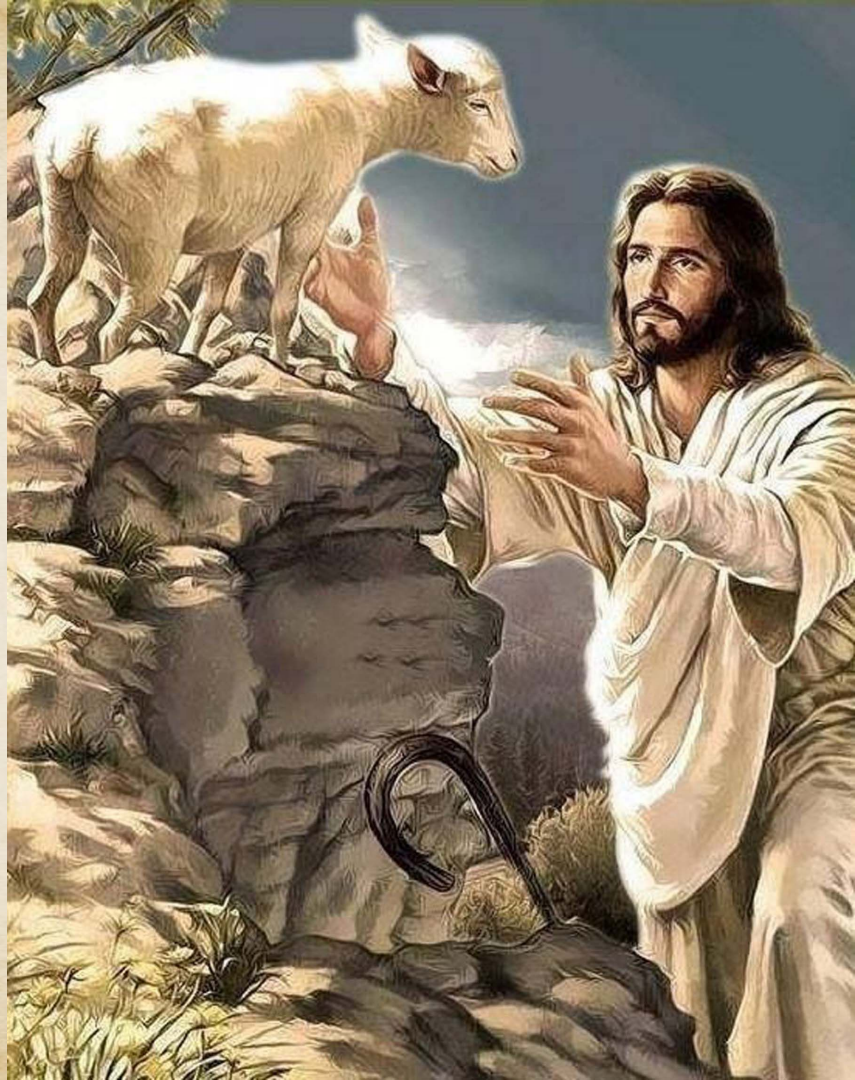
Who goes looking for the lost sheep?

it's the parable of the Lost Sheep, who goes looking for that sheep? The Shepherd does. When Jesus says go look for the lost sheep he's telling his disciples that they are now Shepherds. Can we see that connection? This is the important principle, when people argue about a "Thus saith the Lord," or a plain reading, these are two cliché phrases. I don't want to say this in an evil way because they are phrases that Ellen White uses. What I do want to say is that there are people today who manipulate and don't understand what that phrase means. So, let me ask you a question, a plain reading or a, "Thus saith the Lord." Did Jesus say that these people are Shepherds, in these verses?



No he did not

Therefore, is it wrong for us to believe that these are Shepherds? Is that using logic or common sense? Or is it a plain reading? Is it a “Thus saith the Lord”? I want to suggest that it's not common sense and it's not logic but it is a “Thus saith the Lord,” which introduces an important principle. It's this idea of a plain reading that is not relying upon a word being in that passage or not being in that passage. To suggest that a plain reading is relying upon just the words that you see is not a proper way to study because when you introduce line upon line that's proof texting.



When you put verse with verse,

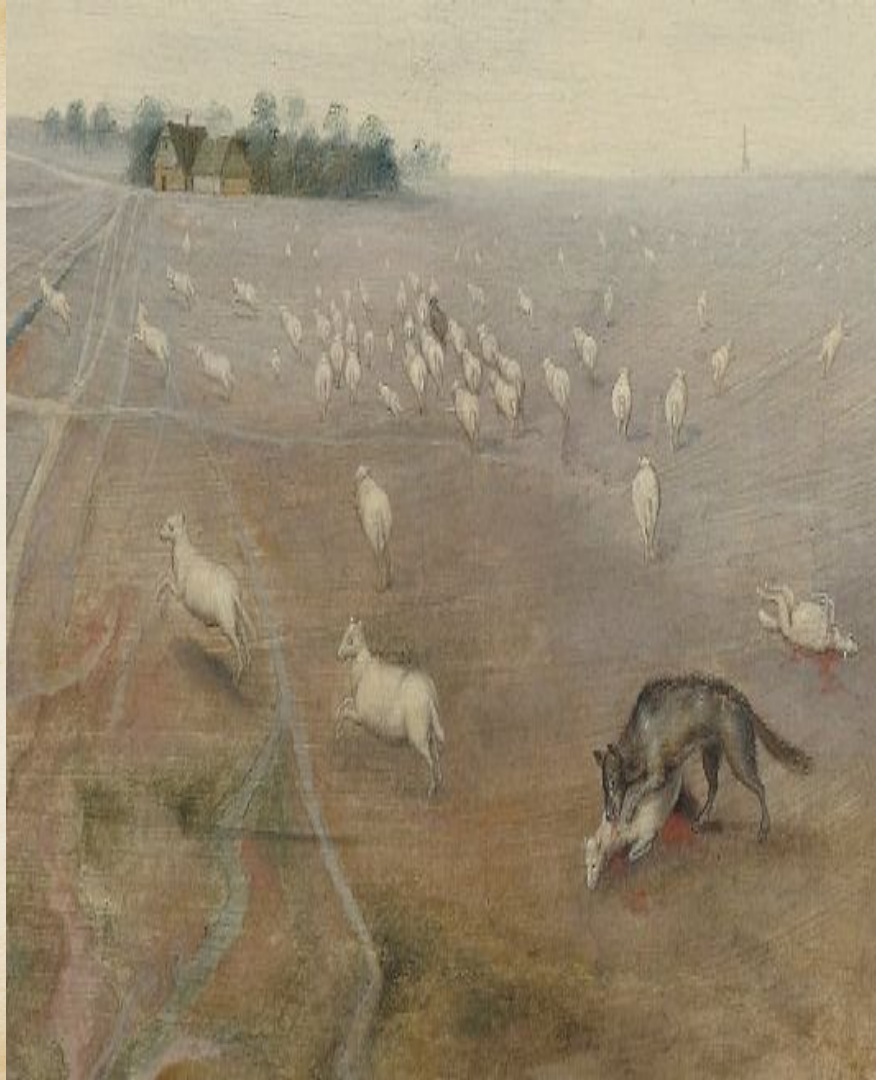
you can find the pieces of information that are not there.

This one was an easy one to do. Sometimes you may have to use some wisdom, some logic but it has to have a biblical or spiritual basis. We should not be deceived by what a “Thus saith the Lord” means. These Disciples, their going to be commissioned to go to the lost sheep.

Why are the sheep lost? We could go to Jeremiah 23, and it will tell you why these sheep are lost. It's the

Shepherds that are destroying or scattering the sheep.

These sheep that Christ is talking about in Matthew 10, who are they a symbol of?

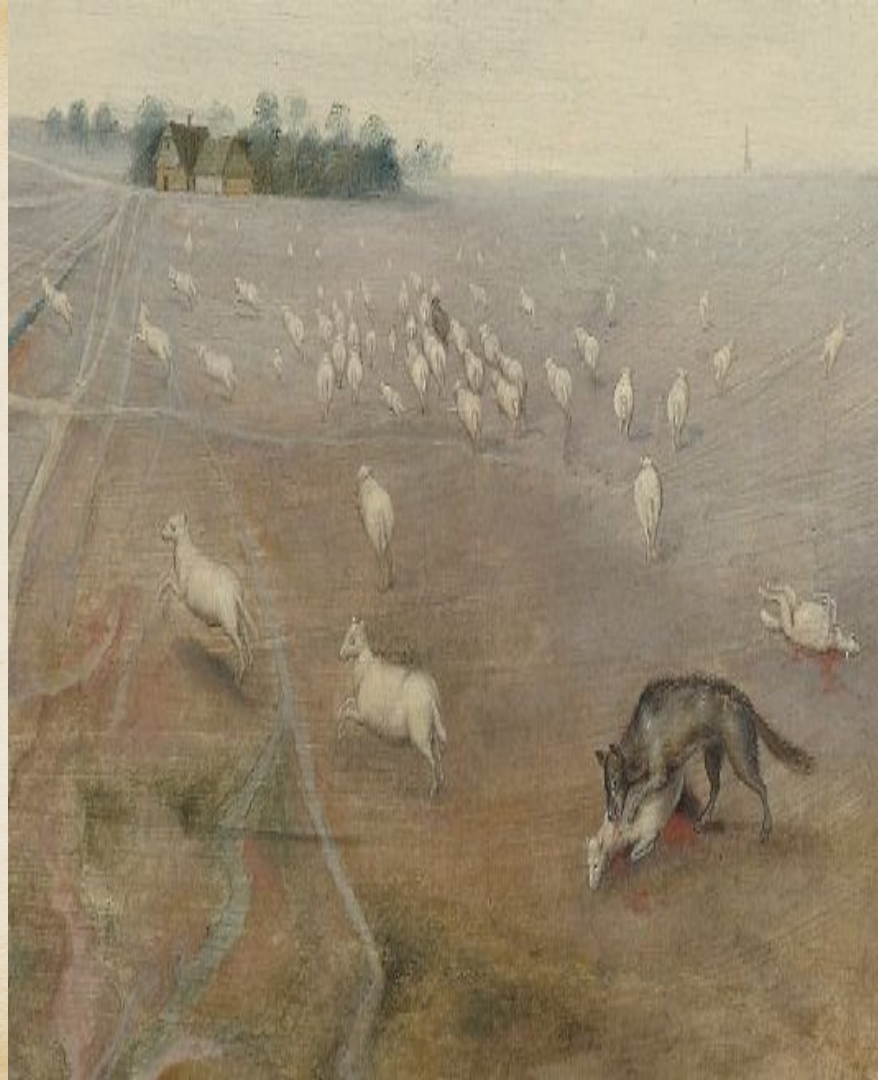




We know because Christ says,

“Don't go to the Samaritans and don't go to the Gentiles,” but go to a third group. Who would that be?

It's God's people, so the lost sheep are a symbol of God's people. That's easy to see.



What's their problem?

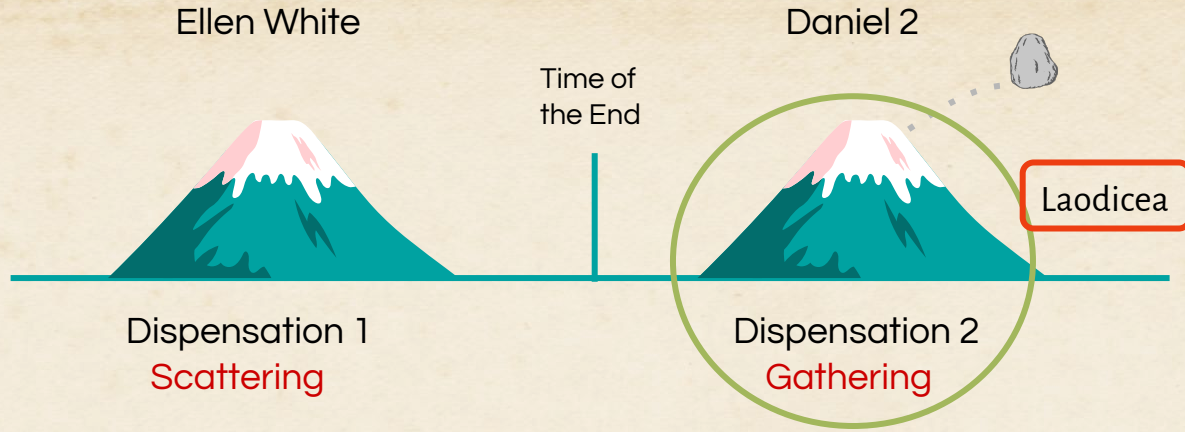
Why are they lost? If I were to tell you to go to John 2, why are they lost?

Because when you go to the Temple in Jerusalem, what happens there? You worship God with what kind of a mindset? Lets go to John 4:23, Jesus says that we need to worship God in Spirit and in Truth. What are these sheep worshipping God in? What's the opposite of Spirit?

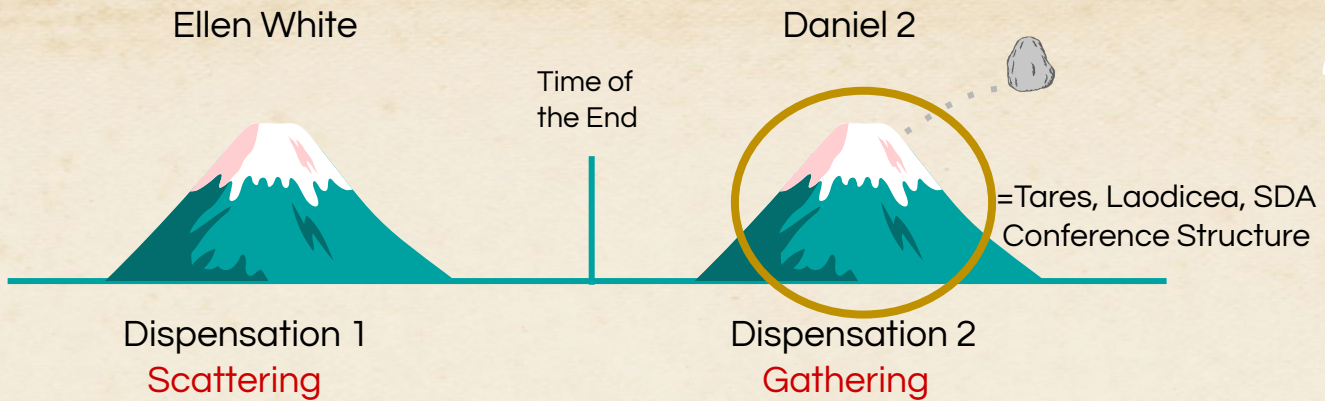
If you're not in the Spirit, you're in the Flesh. If you don't have the Truth you have Error. When you go to Jerusalem how are you worshipping God?

In the Flesh and in Error


Spirit	&	Truth
Flesh	&	Error



We know that in John 2, what does Jesus have to do? He cleans the Temple so that you can worship in Spirit and in Truth. Did it work? No, maybe for about two minutes and then when he left they went back to their wicked ways. Jesus tells you that you cannot find Salvation in the World and in the Church. That Church is this one **here**, Laodicea.



Let's be frank and straight, **this** is the Conference Structure, the Seventh Day Adventist Church. You cannot find Salvation there, why not? Because you don't worship there in Spirit and in Truth. This is a hard saying and who can hear such a thing? Maybe you struggle with that? Maybe you have family and friends who would never accept this. Truth is unpopular today and it was equally unpopular in the time of Christ.



If you think this is a hard saying today,

it was a much harder saying back in the time of Christ when he said it. Because today you have separation of Church and Government. There's a clear separation, the Church cannot touch you. In the time of Christ, did that separation exist?

No, it did not. Back then if you messed around with the Church, what did they have the ability to do? Kill you. What did they do to Stephen? What did they do to Jesus? How about the tens of hundreds of Christians? Between the death of Christ and the death of Stephen.





They killed you...

because they had a Church/State relationship. We might call it a nice word like Theocracy. Now, I know that they were not legally allowed to do that because the Romans controlled everything but they just bribed the Romans and they exercised a Church/State relationship. So, if you think it's difficult to accept it today, it was harder when Christ said it.

We've just gone through another testimony of this concept of two dispensations. We've seen how the time is coming and presently is where this separation is happening. It starts with John and it ends with Christ.





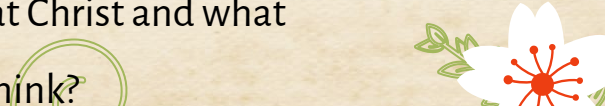
We've spoken about this,

if John the Baptist gave some radical message like the following: Let's say your under Roman oppression and you love your enemies, and you enjoy slavery. Who would have listened? No one, he wouldnt of had any followers. Therefore, his message was that we're going to raise an Army and destroy the Romans.

It was a false message but he said that the time to do it is now. He was correct about the timing but he doesnt understand what the Lion of the Tribe of Judah is or what he looks like and how he operates.



On a good day it wasn't too bad but on a bad day when he was in prison and everything's closing in on him, he begins to disbelieve and he looks at Christ and what does he think?





This cannot be the Second Messenger

Why does he think this? Because he hasn't let go of his false concepts and where did he get his false concepts from? Where did he worship?

In Jerusalem. He got his false doctrines from Jerusalem. Jesus didn't, that's the difference between these two people. It's important for us to see this.



The Church is 100% wrong

They're wrong on the event and they're wrong on the time. In fact they don't have any time. John understands the time but he doesn't understand the fulfillment. In this error (*and it is error*) that he holds onto, God uses that to create a Movement. He uses this erroneous idea to create the Church of Ephesus. He does it again in the time of the Millerites, he'd already done it in the time of Moses. But there's a problem, you cannot perpetuate this error. The Movement cannot be sustained with these misconceptions.

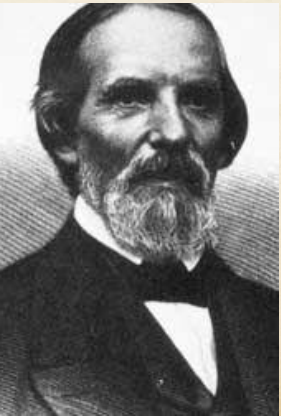


So, what needs to happen?

Christ needs to be raised up and he's going to correct the errors of John. If you go to the history of the Millerites, it's the same issue. Samuel Snow is going to correct the mistakes of William Miller. I know some of us struggle with english but we were at a Camp Meeting recently in one of the Pacific Islands and a Sister did a presentation on the Millerite history, on the Midnight Cry. She gave a really interesting and important perspective on the relationship between Miller and Snow.

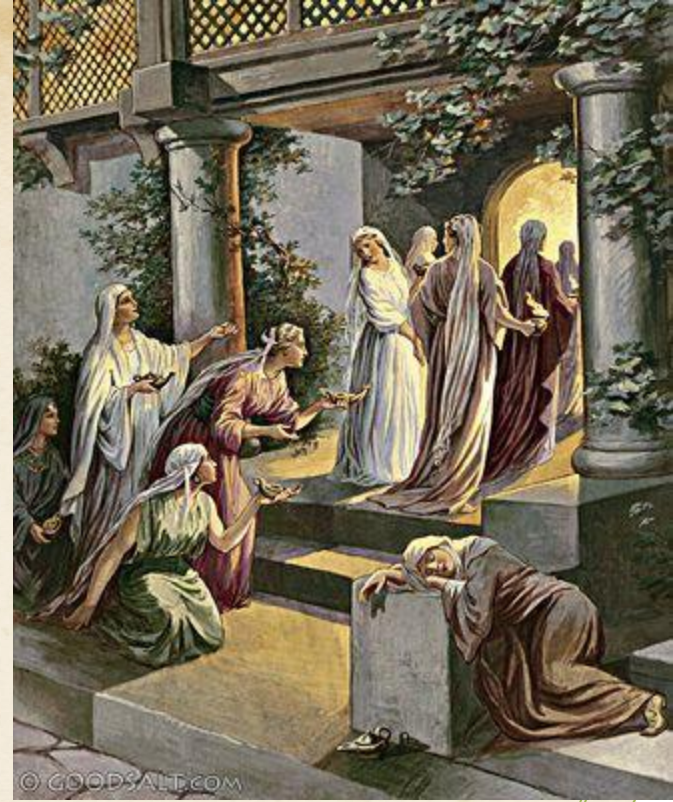
It's not something that's brand new

because people have mentioned this before but the way people have mentioned it in the past would be with the following word; *Tension*. There was tension between these two men. But her research showed that it wasn't tension and instead it was *bitter animosity*. I think it's fair to say that **Miller** (*and we have to understand this carefully*) hated Snow. I don't mean that he hated him morally but he hated his message, there is good evidence to prove this. There is this struggle and a lack of acceptance of the message that the Second person gives, by the First messenger. They don't accept the second message and this is exactly what we have seen in our Movement.



We then went on to look at Matthew 13

In Matthew 13, we looked at verses 24-30, The Parable of the Wheat and Tares. I want us to understand an important principle. You cannot just take parables and just lay them on top of each other. So, you cannot take the parable of Matthew 25, which is the story of the Midnight Cry. All of those ten Virgins, they have a job function. What is their role? The context is a marriage and some people may call them bridesmaids. That might be a Western definition of their job function but in a Jewish economy, their role was larger than that. They were to stand outside of the house and they were to look for the coming of the Bridegroom and as soon as they saw him coming with his train of people, they would shout.

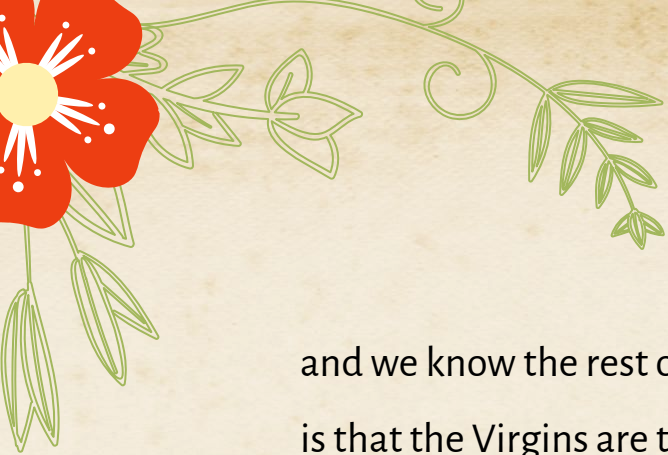


To whom would they shout to?

To the bride, they would shout to the bride that he's here. Make sure you're ready. They have a tradition, she needs to be ready when he comes. That's their job function. This cry, we know in the story because the Tarrying Time happens at Midnight. It's not the Virgins that are Tarrying (*depends on what your definition of Tarry means*) technically the word Tarry means to delay or to wait.

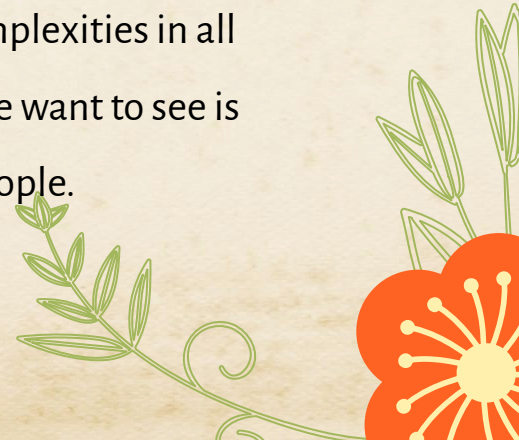
So, the Bridegroom is tarrying or is delayed and the Virgins wait, they wait until Midnight and they don't do their job because someone else does it for them.

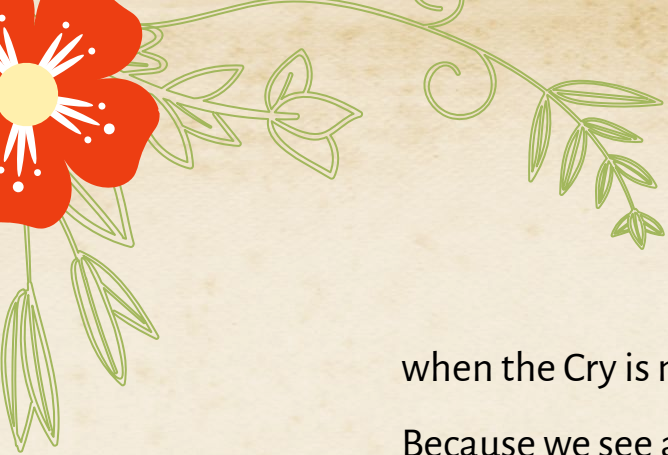




The Cry is given...

and we know the rest of the story. All I want us to see in that analysis of the parable is that the Virgins are the ones that were supposed to give the Cry. Now, we call it the Midnight Cry but according to their thinking it would never have happened at Midnight because the Bridegroom was due earlier, at least they thought he was. As I said, we don't want to get into the parable but there are subtle complexities in all of these parables the more you think about them. The point that we want to see is that they all give the Cry, therefore they are all a symbol of God's people.

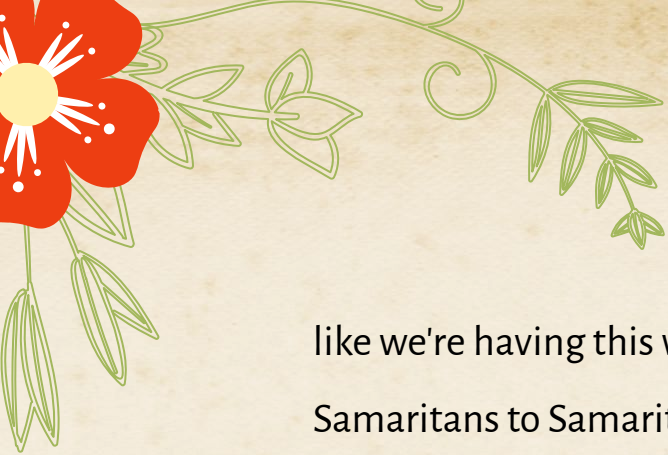




We see at Midnight...

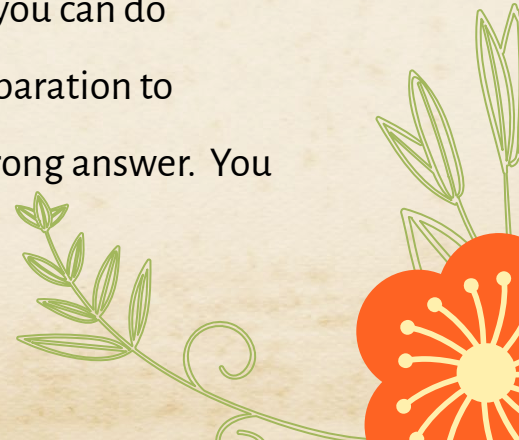
when the Cry is made, there's a separation between these two groups. Because we see a separation in that story and then we go to Matthew 13 and we see a separation in this story, so what do we do? Like blind fools, we say separation to separation, they must be the same thing and so we overlay them. That's where the mistakes begin. It's dangerous to just take one principle and then proof texting, super positioning and overlay things without putting other checks and balances into your analysis.

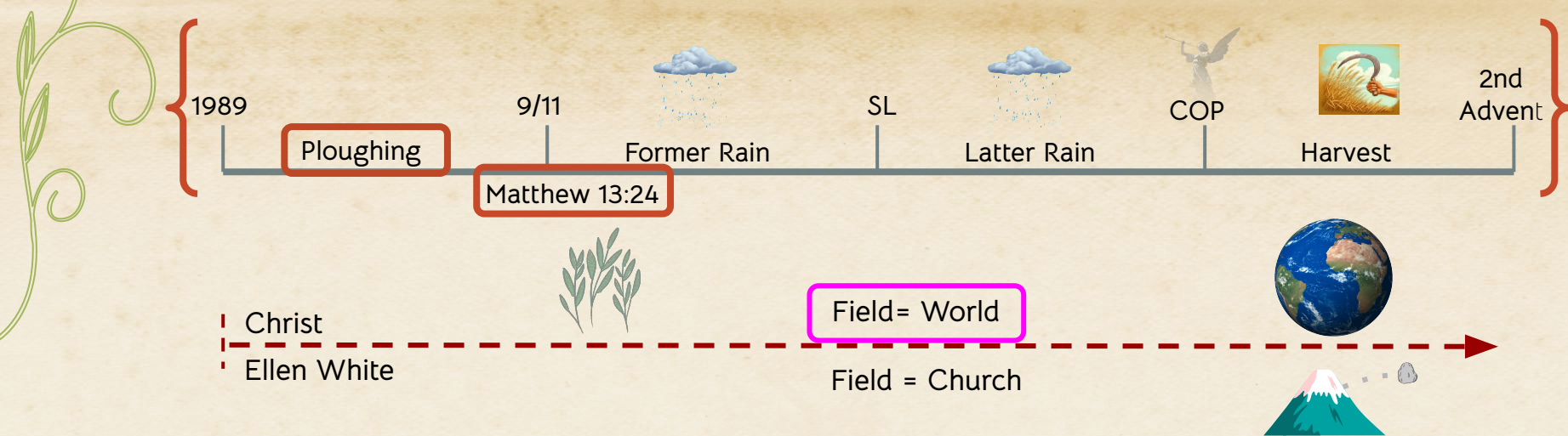




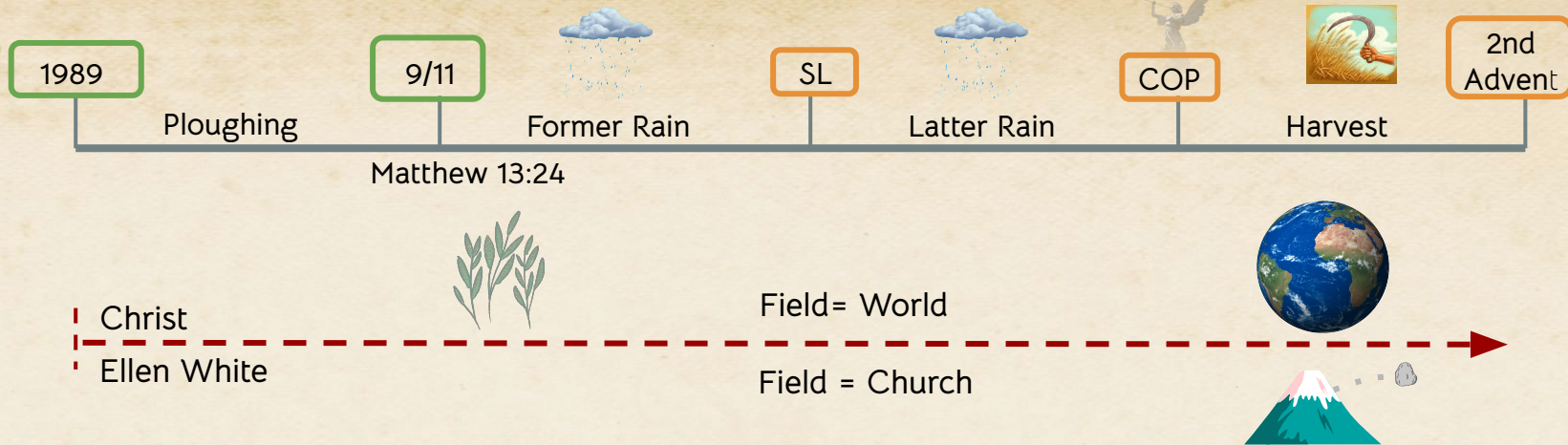
The problem with the presentation...

like we're having this weekend is when I went to Luke 10 and John 4, what did I say? Samaritans to Samaritans, we'll just join them together it's the same story. Then I said, go to Daniel, Eunuch to Ethiopian Eunuch and join them together. So, it appears to be easy but what I don't explain is that when I bring these stories to you, it's not the only evidence that's there. You need to make sure that you can do Eunuch to Eunuch because in the story that we just did if you do separation to separation, Matthew 13 and Matthew 25, you come up with the wrong answer. You need to be careful because you need to read the context.





Matthew 25 is a story about the Church, that there's a separation at the Cry. However, Matthew 13:24-30, Jesus tells you the context. The **f**ield is not the Church, it's the World. In the World there will be a separation between the good and the bad. In terms of the book of Genesis it would say, "the sons of God and the daughters of men," two groups. There are two groups in the World, that's the story that Christ gives and what we did is that we created an **A**gricultural line. We go back further than **M**atthew 13:24 and we show that the **f**ield has to have been prepared first.



We have a Ploughing, Former Rain, Latter Rain and Harvest its straight forward. What I want us to remember is that these last three **waymarks** are the three waymarks that Ellen White gives us. All of this is straight from the Spirit of Prophecy. These two **waymarks** here, 1989 and 911 cannot be found in inspiration despite what people will tell you. You cannot go to Testimonies to the Church, Vol. 9 and find 911 there. You can't go to Life Sketches or Review and Herald and find 911 in any of Ellen White's writings.

I just want to make a point and interject with a thought ...

with what we're talking about. Luke 10:25 and 26, the issue is about how you read the law.

How you read inspiration is what determines whether you will have life or death. I don't think we think about this carefully enough because it's not whether or not you believe and it's not whether or not you actually read. Most people that are attracted to this Movement are very conservative in their perspective or in their World view and they look at the Conference Structure of the Church and they attack them on the following basis. Either, the Church does not read (*Spirit of Prophecy*) or they don't believe in what they read. However, we know that is not the issue. What is the issue?



The issue is not if
you read...

or whether you believe, because what gives you
Eternal Life is whether you **understand** what you read.
Or as Christ says,


“How readest thou?”

That is what the issue is, we want to try to remember that.
It's not whether you read or not, it's how you read. Each of
us reads inspiration but the issue is how you read. I want
us to not be deceived on this point.



If you go to Daniel 11:40,

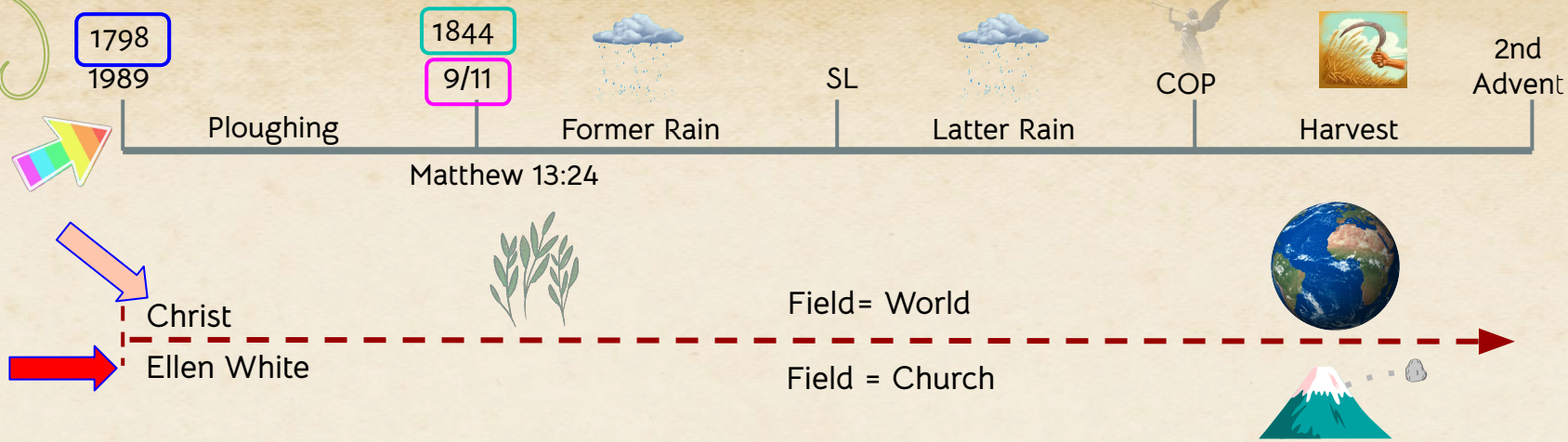
and you ask two people, I'll give you one and you can give me the other. I'll do the hard one and you can do the easy one. We asked Daniel and who else did we ask? Ellen White. They are the two people you're going to ask, what does verse 40 mean? What are both people going to tell you? There is only one Time of the End. You can go to anyone in the World, (*preferably a clever person*) and ask them to read the verse and they will all tell you the same thing. There is only one Time of the End. You have a definite article, it's a singular event and Daniel writes it that way and Ellen White confirms it. What do they both say? That there is only one Time of the End.



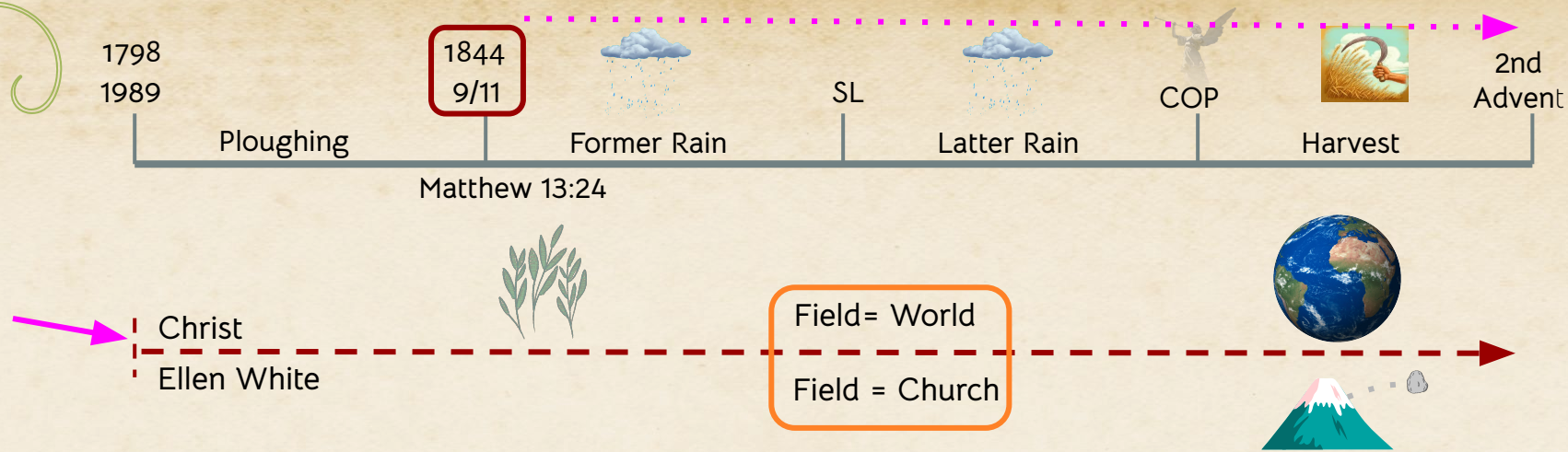
If you think it's just them...

you can ask Uriah Smith. Now, Uriah Smith (*I say this respectfully*), he just copies people. We call it plagiarism. He just copied someone else when he wrote Daniel 11, whether it was a historian or another Church brother. He copied his understanding of verse 40 from the Millerite Pioneer and guess what they said? There's only one Time of the End. Therefore, you need to ask yourself the question. When we start talking about a "Thus saith the Lord," why do you believe that there's two Time of the End in that verse and what logic do you use? Because it doesn't say it in the verse and it doesn't say it in Inspiration. You have to develop a strong argument to create a new Time of the End called 1989.





We have strong arguments but there not based upon a “Thus saith the Lord” so don’t be deceived on this issue. So, when we draw this line and I simply put 1989 you have to know that this is not an easy step to make. Ellen White would never teach you that and neither does she know about 9/11. If you asked Ellen White, this would be 1798 and this would be October 22, 1844. That is what these two waymarks would be. Remember the subject of Scalability or Fractals, whether you go with Ellen White’s version or our version, the pattern is the same. Christ says, this is the story of the World and when you take Ellen White’s version, it makes much more sense because it has integrity.




At the Time of the End, which means at the time that the World is going to come to its end, God is going to begin to prepare a people from 1844 to the Second Advent. We take a scaled version of that, a fractal and we make that 911 and 911 is a lot harder to conceptualize. But it is true, we have two groups: the **Church** and the **World**. Christ's Object Lessons, pg 70, para. 2, Ellen White's going to comment on Christ's statement here, Matthew 13:38. She says, *"Christ said it's the World but what we need to understand is that it's the Church in the World"*



I want us to understand what that means by...

“the Church in the World.” Is there another Church somewhere? Because she says the Church in the World, is there another Church? Of course there is another Church. If you're not sure then go to Galatians 4, as you turn there, Jesus says, “not on that Mountain.” Which mountain was that? It was Jerusalem, remember, Mount Zion. He said, it was not on your mountain Gerizim and not on the Jerusalem mountain. What does he mean?





In Spirit and in
Truth





Paul is going to take that concept...


of Spirit and Truth and he's going to use a phrase or a concept of promise or freedom.

Go to Galatians 4:24,

24 *“These things are a parable, of two covenants, one from Mount Sinai which gendereth unto Agar and Mount Sinai,”*

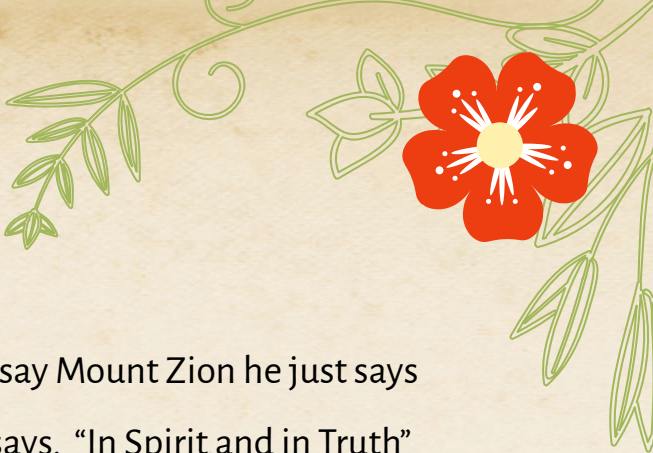
Now, Mount Sinai is also what? It's in verse 25, what is Mount Sinai equal to?

25 *“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”*



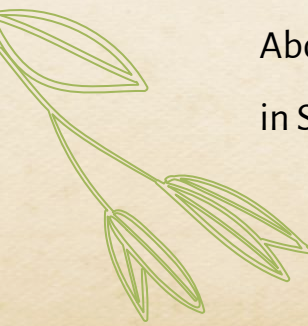


Mount Sinai is Jerusalem



I hope we can all see that. Jerusalem is Mount Zion but he doesn't say Mount Zion he just says Jerusalem. This Jerusalem here is the Jerusalem of John 4, Jesus says, "In Spirit and in Truth" but what does Paul say? He didn't say Spirit and Truth. Verse 26, Jerusalem which is where?

26 *But Jerusalem which is above is free, which is the mother of us all.*



Above or in Heaven which is free. How many Jerusalem's do you have? Two, you have one that is in Spirit and one that is literal on earth.





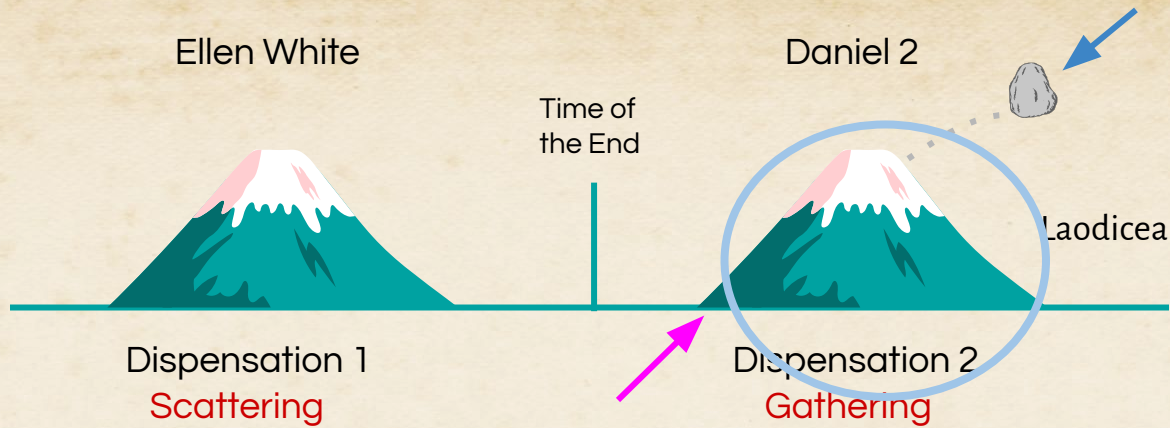
So, we have a repeating testimony here

or another witness that says what we are teaching is true. If you worship in Jerusalem, what are you according to Paul? Let's look at the last part of verse 25,

25 *“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”*

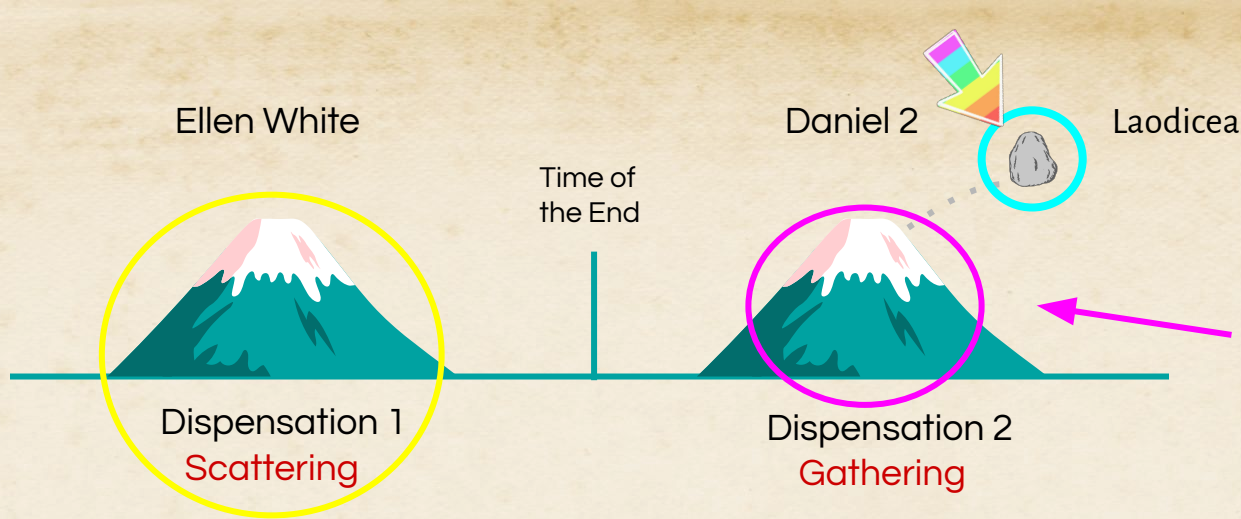
Your in servitude, you're a slave, a slave to sin. If you worship after the Time of the End in the Conference Structure, you're a slave to sin. How are you worshipping God? In the *flesh* and in *error* because you're supposed to be free from that Jerusalem because you're supposed to be worshipping in the Heavenly Jerusalem, which is *in Spirit and in Truth*.





Ellen White's going to say that we need to think about this with respect to the Church that's in the World. The reason why that's important is because every Adventist will teach you that this **Stone** is who? Jesus. If this is Jesus then what is this Mountain? Where is it? Where does Jesus live at the moment? In Heaven.

Then this is the Second Advent because it's at the end of the World when the Statue gets destroyed. He's going to come from Heaven and then come to the Earth. So, they teach that this is the Church where? In Heaven, but Ellen White is telling you what? Christ's Object Lessons pg. 70, it's the Church in the World.



This is not a symbol of the Church in Heaven

This is a symbol of a Church that had integrity or at least a Church that God was not going to deal with. He ignored their behaviour, *(in the sense that they have integrity)* because their Laodicean. But now there comes a time where you cannot worship God on **her** mountain or on **their** mountain because now it is in **Spirit and in Truth**. **This** is what has integrity, **this** does not and it's all here on earth not in Heaven.

Priests 1

Levites 2

Samaritans 3

Lets pray,

Heavenly Father we thank you that we have the opportunity of living in the Time of the End. That we have the possibility that you have offered to us the great privilege of worshipping you in Spirit and in Truth. We know that we can have the fulfillment of Matthew 5. We are destitute of the Spirit but you say that we can be blessed if we recognize our condition which means that we can then receive the Spirit and have the privilege of fulfilling John 4. May this be our experience.

In Jesus's name,

Amen

