

FEARFUL AND FAINTHEARTED <> ELDER PARMINDER BIA NT

20 PRESENTATION <> ANTOINETTE 20

UGANDA CAMP MEETING <> BINDING OF MESSENGERS

So, we looked at **verses 1 to 9** and we saw **three groups**, **Moses** the **Priests** and the **officers**. You spoke about the **officers** and you took us to **verses 5 & 8** and you said what?

So, we saw that the **officers** have **two subjects** or **two messages**. And we're going to see if they're **different** or **the same**.

So, we **expounded** on **verse 1** which was the story of **Moses**, and the diagram on the board is **an explanation** of **verse 1**.

So, where is **Moses**?

So. **Moses** is here and he's **explaining** and **comparing** the **experiences** of the **past**; so, he's **teaches** them about the **past** so that they can **understand** the **future** of what's **going to happen**.

So, he used, **compare and contrast** by this diagram.



COMPARE / CONTRAST -- JUXTAPOSITION

ALPHA OMEGA

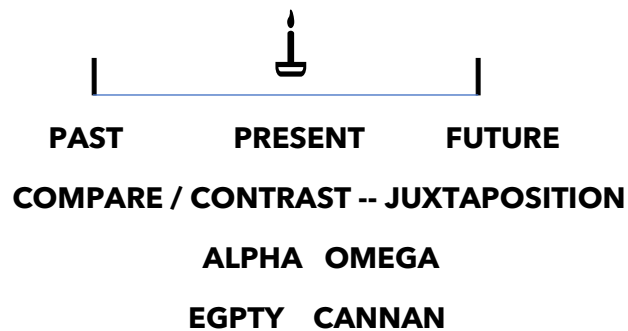
EGPTY CANNAN

And we discussed how does that work?

In **Egypt**, there's no **physical war**, it's **God** that's doing **all of that**. God is **leading**, but in the **future** the **people** are going to have to **work** for **themselves**. And what's that got to do with **verse 1**?

How does that **relate** to the **words** of **verse 1**?

What is the **issue** in **verse 1** that **Moses** wants to bring up?



Why does he bring all this up, what's **happening** in **verse 1**?

What is he **predicting** is going to happen?

So, the **Israelites** are not as **well trained**, and they're **few in number**, what are they **feeling**? So, in **verse 1** they're **feeling fear**.

So, he wants to **encourage** them, that they **don't look** at the **training**, **don't look** at the **weaponry**, and **don't look** at the **numbers**.

Because why? Why should you **not** look at those **three things**?

What about those **three things**? It's a bit more, than **God** is **leading** them. You already **explained** the answer. I just want to give us **one** more piece of **information** about those **three things**.

They're **worried** about them in the **future**, he's **predicting** they're going to be **worried**, he says, **don't worry**, why?

Why **not worry**, you already said it, we just need to repeat it; why **not worry**?

How many **issues** did they have in the past? How many **issues** did they have? How many? So, **people** have **already** got the **answer**. So, I want **you** to get the **answer**, how many? **Three!** Okay **so you got the answer**.

There are **three issues** in the **past**, what are the **three issues**? You didn't say that. What's the **issues** in the **future**, you read it out in the verse, what's the **three issues**? Do you need some help? Yes.

Okay, so, one of them is the **numbers**. So, **you deal** the others now. They're **untrained**, the **numbers**, what do they see **in the future** coming at them?

What do they **see** coming at them **in the future**, it says it right in the verse, what do they **see**?

It says the word "**see**" what do they "**see**"?

A white **horse** and a **chariot** my brother?

They're **few in number** they're not as **well trained** and the **horses** and **chariots** are what? Their **a symbol** of what? That's the **training**, they're not as well **trained** in **weapons**, **superior weapons**.

If you're an **infantry person**, and the **chariots** are coming at you, who's going to win? The **chariot** will win. It's a much more **superior weapon**. So, do they have **same problems** in the past? They don't?

When they're at the **Red Sea**, how did the **Egyptians** catch up? They used **chariots** and **horses** to catch up, didn't they?

Are they **outnumbered**, are they as well **trained**?

So, the **Israelites** are **not trained** their **few in number** and they **don't** have **the weaponry**. So, it's exactly the **same issue** of the past. In the past, **God** sorted all that **problem out** with the **plagues** and the **pillar of fire**.

But now he's **not** going to do it. So, he's **already telling** them, when you go to **war** in the **future** it will **not look like** the **past**. Just in case they're assuming that.

In fact, they already know that, because what has he told them as soon as they enter into **Canaan**, what will change?

Anyone, what will change when they enter into **Canaan**?

In the **wilderness** why did they keep on going to all these **crazy places**, go back and forth, **wandering around**, why did they do that? Who told them to do that?

They could have **sat** down in one **place**, why are they **moving around**? Who's **guiding** that?

In what shape or form? **Pillar of cloud by day** and the **Pillar of fire by night**. **He's** the one who's **telling** them where to **go** to have a **visible** presence of **God**.

When they're going into **Canaan** then that will **stop**, they have no **visible presence**. There's no visible **presence** of **God** and so, he's **telling them** when **God departs** from you, you'll be **scared**. You'll be **scared** because you're going to be **confronted** with the **same issues** and last time, I helped you directly. You'll be **few in number**, you **won't be trained**, and they'll have **superior weaponry**.

We **picked** up a **lot of things**, I think we've **covered** most of it. Maybe someone wants to **explain** in their **own words**, or we **missed** something that they want to add?

Audience talking.... So, back here they **didn't have** any **evidence**, but **now** they have **evidence**. And what did you say about Providence?

How long is this period, from here to here? (**Past – Future**)



How many years? **40 years**.

Sister Ann **how long** was it **supposed** to be? Between the **past** and the **future**, it's **40 years**, do you agree with that? You've been in the **wilderness** for **40 years**, **how long** was it **supposed** to be? You're not sure.

My sister? **11 days**? Are you sure?

So, they leave **Egypt** here and they go where? They go to **Sinai**, and **how long** is that **period**, **how long** are they there for?

No, not **the time** it takes to get there, but **how long** are they there?

How long? **40 days**?

They're in **Canaan** **a lot longer** than **40** days. They're in **Sinai**, they're **a lot longer** than **40 days** in **Sinai**. A bit more than **50, 700**?

So, your marking **40** days when **he's** in the **mountain**, but we know it's **46** days, but it's **40** days.

So, he goes to the **mountain**, he comes **back down**, and that's **one** month, **forty days**, and then **what** do they do?

They pack up and then they **leave**? Do they?

When he **comes down**, what do they **start** doing?

So, they're doing that while he's on the **mountain**. But don't they **spend** some time **constructing** the **sanctuary**?

They **construct** there at **Sinai**.

How long are they in **Sinai**, Sister Schneider?

Sister Solange? **46 days**, a bit longer.

My sister? And you're not sure.

My brother at the back, **how long** are they there, from **when** they **leave Egypt**, to **when** they **leave Sinai**, that period of time?

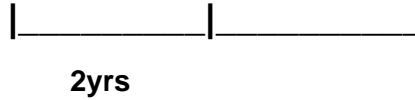
Brother Lawrence? A bit longer than **80 days**.

Not sure? My brother? My sister Elizabeth? Sister Emma?

One year, two years? Sister Schneider?

Anyone? Two years! You said that with confidence.

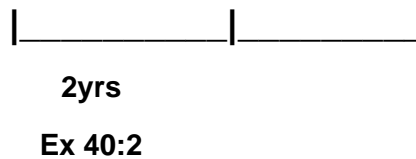
So, we'll go for **two years**.



You got something to **read** to us?

So, you don't have **reference** there yet, but you're going to find one?

Anyone got one? **Exodus 40 verse 2.**



Can I read that? Exodus, **40 verse 2, verse 1; And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.**

Verse 17, And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

Are we okay with that? **40 verse 17, And it came to pass in the first month in the second year, on the first day of the month,** is verse **17** and verse **2 repeat and enlarge?**

Is that the **same** event?

Or are they two **separate** events?

What are you saying about **verse 2 and verse 17?**

So, **verse 2** is when they **begin**, to **set up** the **tabernacle**, and **verse 17** is **the end.**

So, that would mean that **verse 2**, what **year** would that be?

So, the **1st day** of the **1st month** of the **1st year**. So, that's **1, 1, 1.**

2yrs	
Ex 40:2	
1 / 1 / 1	

So, **1, 1, 1**, they **begin**. That's **verse 2** and **verse 17**. It's **1,1, 2**. Is that right? We say one year.

2yrs	
Ex 40:2	
1 / 1 / 1	1 / 1 / 2
V 2	V 17

And this is when **they begin** to do what? To begin to **raise up**. And here they **end building**.

2yrs	
Ex 40:2	
1 / 1 / 1	1 / 1 / 2
V 2	V 17
Begin	End
Raise up	Building

So, we'll **highlight** that we've got the **2nd year** here, **(1 / 1 / 2)**.

So. we're in the **2nd year**, are there any **problems** with what you're saying from your **history** that you know? What's the **problem**?

So, the **1st day** of the **1st month**, no **leave** the **1st day**. In the **1st month** they're going to come **out** of **Egypt**. On what **day** do they **come out**? They **come out** on the **15th** because the **14th** is **the Passover**

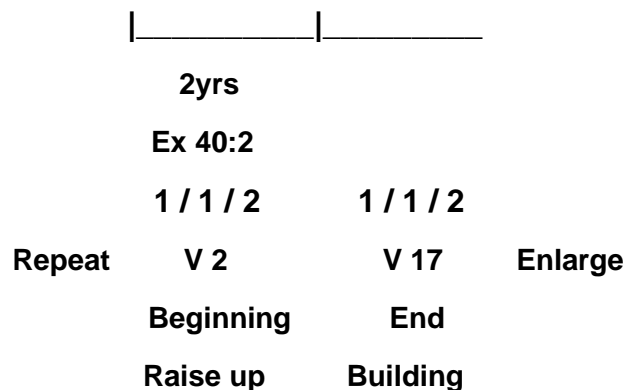
So, they're already in **Egypt** on the **14th** day. So, the **14th** day of the **1st month** of the **1st year**, the **beginning** of their **history**, their in **Egypt**.

So, **verse 2** can't be **that same** one. So, that would have to be the **2nd year** if you're going to do that, and then that would have to be the **3rd year**, but you know it's not the **3rd year** because it's the **2nd**.

So, what are you **forced** to **conclude**; the **relationship between** **verse 2** and **verse 17**?

What **year** must **verse 2** be, because it can't be **year 1**? It's **year 2**.

So, if you put **year two** here, then **verse 2** and **verse 17** are **Repeat and Enlarge** of the **same** event.



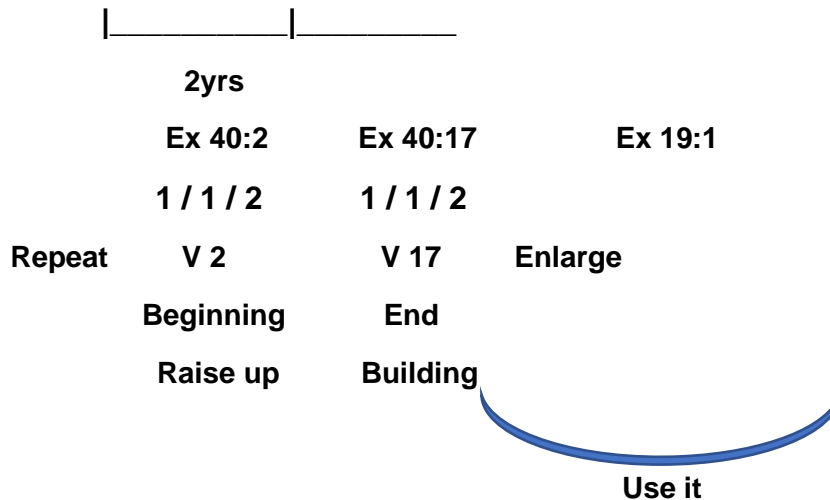
So, we're here, and **someone** said it's **two years** and now were **proving** it.

Verse 2 and verse 17 Repeat and Enlarge

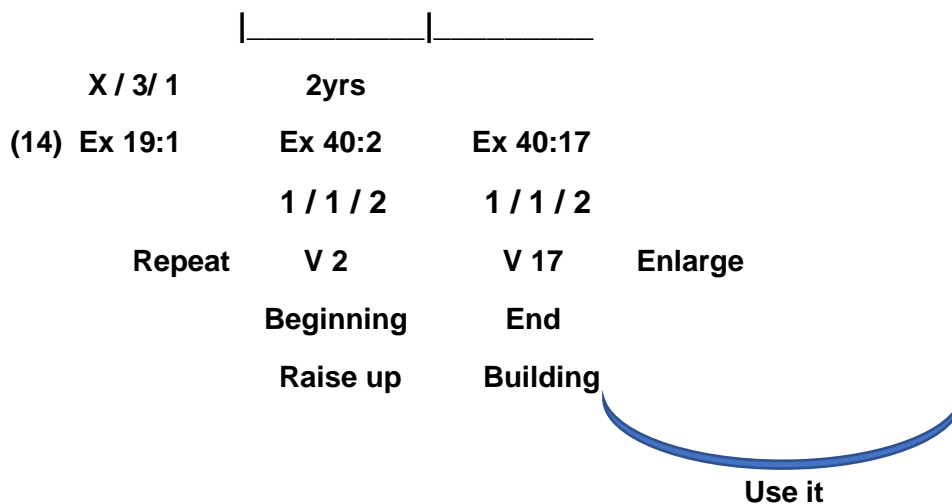
They begin to **set up the tent**, and in **verse 17**, it says it's **all done** in **one** day. So, now we're going to go to another one.

So, they **finish the building**, and now **we're** going to **say**, they're going to **USE IT**. And which is where are we now.

This is **Exodus 40** verse **2**, and **40** verse **17**. And what verse do you have, okay **Exodus 19** verse **1**. So, give us a bit of the story. They've **arrived** at **Mount Sinai** here,

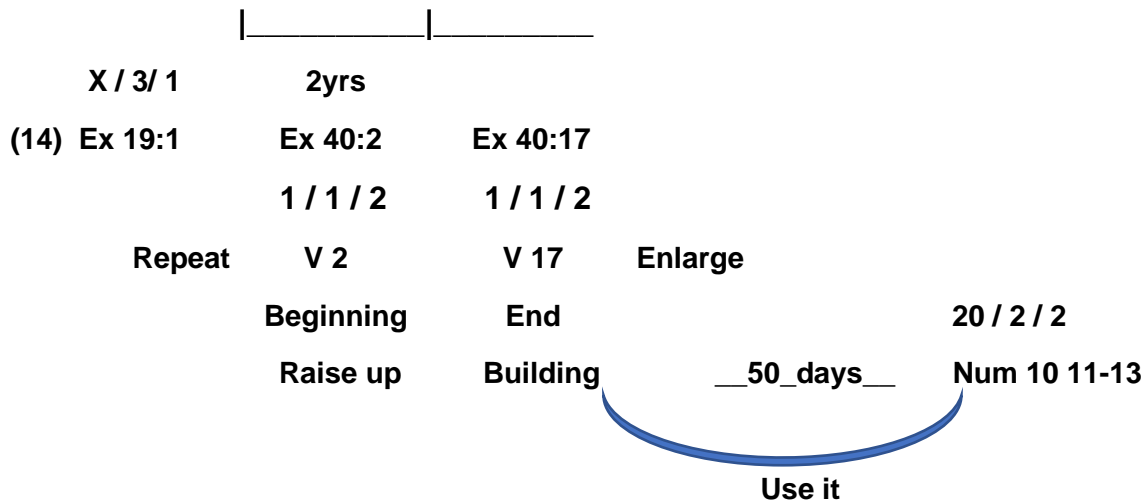


So, I'll put **Exodus 19:1** here. It doesn't give the day; so, we've got **3:1** and I'm going to put **X** here, and I'm going to put **14** here. It doesn't say in the verse, but Brother William says it's **14** for some reason.



Numbers 10 verse 11- 13; where is it (20 / 2 / 2) , that's when they leave Sinai.

So, that's about **50 days**, it's ended here and it's the **1st day** of the **1st month**, which would be **30 days**, and then **20 days**, so it's **50 days**.



So, they're only there for **50 days** worshipping. Is that a surprise to you? You say it was longer, you're going to double-check. So. You're **disagreeing** with **two years**, okay.

So, you agree with that, the **3rd month**, do you agree with that? (X / 3 / 1)? We'll read that in a second, but you agree with that, they arrive at **Sinai**.

They **arrived** at **Sinai** on the **3rd month** of the **1st year**, I'll just read the verse, **Exodus 19-1**,

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

So. they might not be at **Mount Horeb** but there in **Sinai**, the **wilderness**, and they've **left Rephidim**. Then, **40 verse 2** we already read, now it's the **next year** the **1st month**, so we're there; then that's a **Repeat and Enlarge**. So, let me read **Numbers 10**. and then **see** if we've **done** something **wrong**.

Numbers 10 verse 11,

And it came to pass on the 20th day of the 2nd month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses. In the first place went the standard....

So, it **explains the sequence**, they're ordered to march, it's the **20th day** of the **2nd month** in the **2nd year**; I think that's correct isn't it, **20 / 2 / 2**, which would make that **50 days**.

So, where do you want to take us, you said a verse, **chapter 9, Numbers chapter 9 verse 1**,

And the Lord spake unto Moses in the wilderness of Sinai, in the 1st month of the 2nd year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the Passover at his appointed season.

So, where are we? We've got **one, two, three, four**, or, we've got a new way mark.

1 2 3 4
X / 3 / 1 -- 1 / 1 / 2 -- 1 / 1 / 2 -- 20 / 2 / 2

Can you tell us if we're at **one, two, three, or four**, or **somewhere else based upon** that verse?

This is the **20th day** of the **2nd month**. So, the verse says,

And the Lord spake unto Moses in the wilderness of Sinai.... When? In the 1st month of the 2nd year.

So, isn't that the **1st month** of the **2nd year** (**1 / 1 / 2**) ? The **day** hasn't been **given**, but they're **given** the **month**. So, they **gave the month**. It's the **1st day** of the **2nd year**.

So, it must be this one (**1 / 1 / 2**) this is the **same day**. We're here in **chapter 9**.

So, in **chapter 9**, it's **not** giving **the day**, but we do know something; what is it saying in the verse, on the **1st day** of the **1st month**, what is it saying in the verse?

What did they have to do? **1st day** of the **1st month** of the **2nd year**, yes? So, the **1st month** of the **2nd year**, what does the verse tell them to do?

So, it says, **verse 2, Keep the Passover.**

So, give me the **range of days** it has to be. One, two? They run to which day, what's the **maximum day** it could be?

To fulfill this, what's the **maximum day** can be? **3**. That's the **1st, 2nd** and **3rd day**.

So, you tell me **the number** you want to give me, I want to add **the range**. So, tell me **the maximum** it could be when that **instruction** happens, what day, number, what's the **last** day that could happen.

The **3RD day**, why the **3rd day**? Why could it not be the **4th day**? So, it starts from the **14th day**, so why can't it be the **13th day** he gives the instruction?

Yes, so. the **conversation** must happen before **Passover**; so, I'm asking for a **range of days**, why do you only stop at the **3rd day**, why not the **7th day**, why couldn't he have said this is the **7th day**?

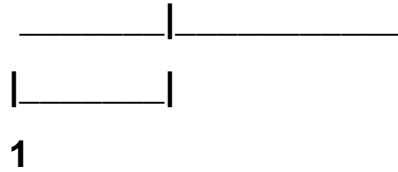
Maybe I'm not understanding. Sister Ella; **Passover** last only **one day**.

So, here we are, this is the **1st month**, this is **Passover** the **14th**, it must be somewhere here. So, give me the **1st day**.

The **1st day** must be the **1st one** because it's the **1st month**, what's the last one? it could possibly be, that's all I'm asking. Can't be the **14th** because it's **too late**.

The **14th** of **Passover** is here. So, what's the **last** one it could be? The **13th**.

14 Passover

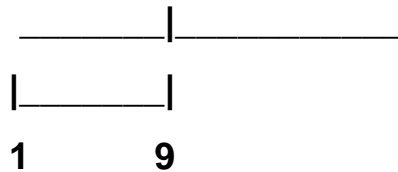


Who agrees with the 13th?

Sister Schneider, **why** are you saying 13th for, what do you know about **Passover**?

What's the **last** day it can be? The 9th

14 Passover

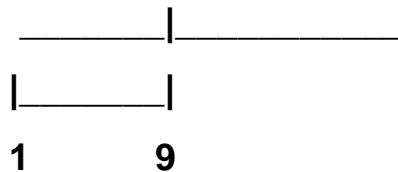


The **selection** is on the 10th, the **tenth part** of the 14th, that's part of the **ceremony**. You can't go on the 11th and say, I haven't **chosen my land**.

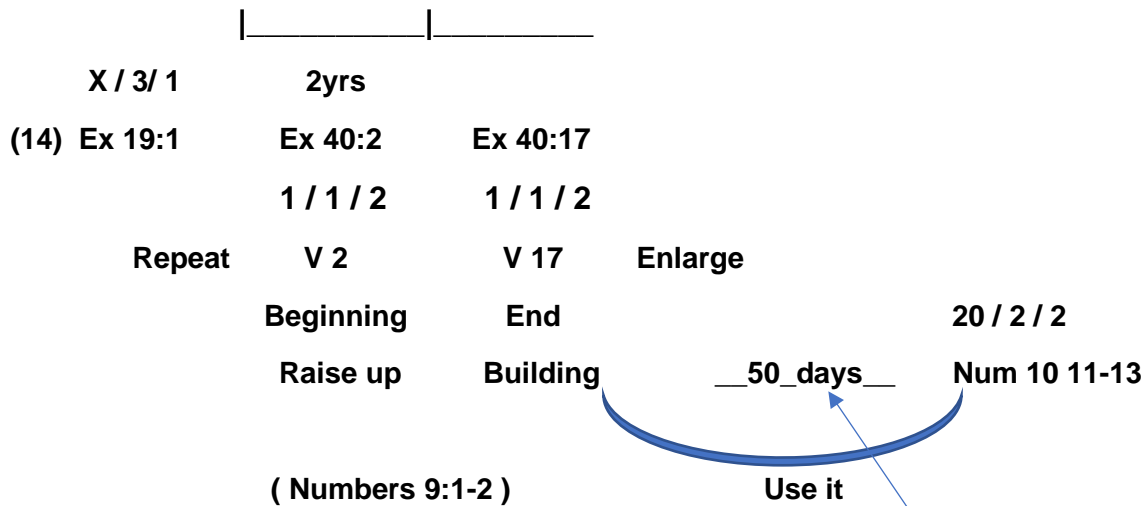
Do agree with that **brother Paul**? Yeah.

So, it has to be here,

14 Passover



So, we've got the day, not the exact day. So, **chapter 9** is going to be here, this was **Numbers 9:1** and **2**.



So, that didn't help to us develop anything new.

A question is being asked, Elder Parminder responding; These **50 days**?

Give me the **Bible verse** that you're talking about. **Deuteronomy 2:14.**

And in the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the hosts, as the Lord sware unto them.

So, from Kadeshbarnea to Zered is **38 years**



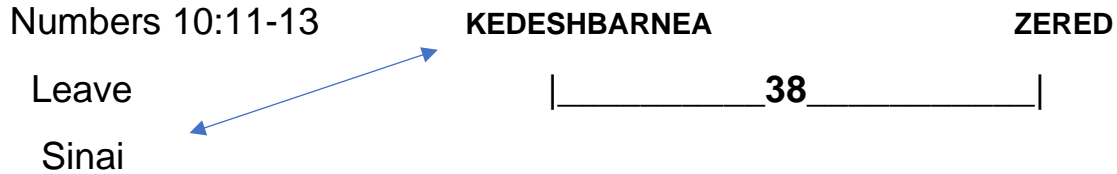
So, you want to do **38, 40** minus **38**, you're going to say, **2**. That right, do I understand you correctly? So, that's where people are getting these **two years** from.

And how long does it take to get from here, what's happening here?

Number 10:11-13

This is **Leave**, they **Leave Sinai**,

So, from here, **Numbers 10:11-13** to **Kedeshbarnea**; how long is it?

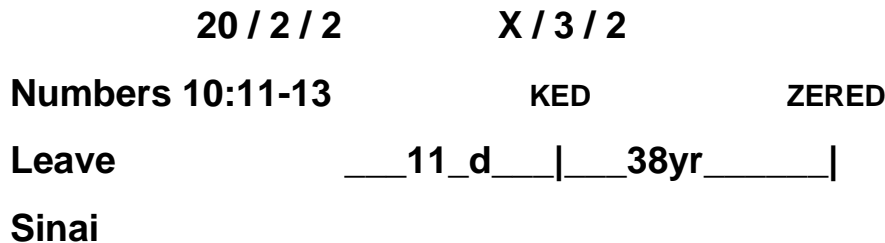


So, someone already told us the **answer** for that.

Deuteronomy 1 verse 2.

These be the words it's Moses spake unto all Israel on this side of Jordan in the wilderness, in the plane over against the red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days' journey from Horeb (Sinai) by the way of Mount Seir unto Kadeshbarnea). And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel.... So, this is 11 days.

So, what **year** is this here? **The 2nd year**. So, this is the **2nd year**. And what **month**? That's the **20th** of the **2nd**, and you add **11**, so this would be the **3rd month**.



Deu 2;1:4

So, we're not going to look at the day, we've got it's the **3rd month** of the **2nd year**. We know that.

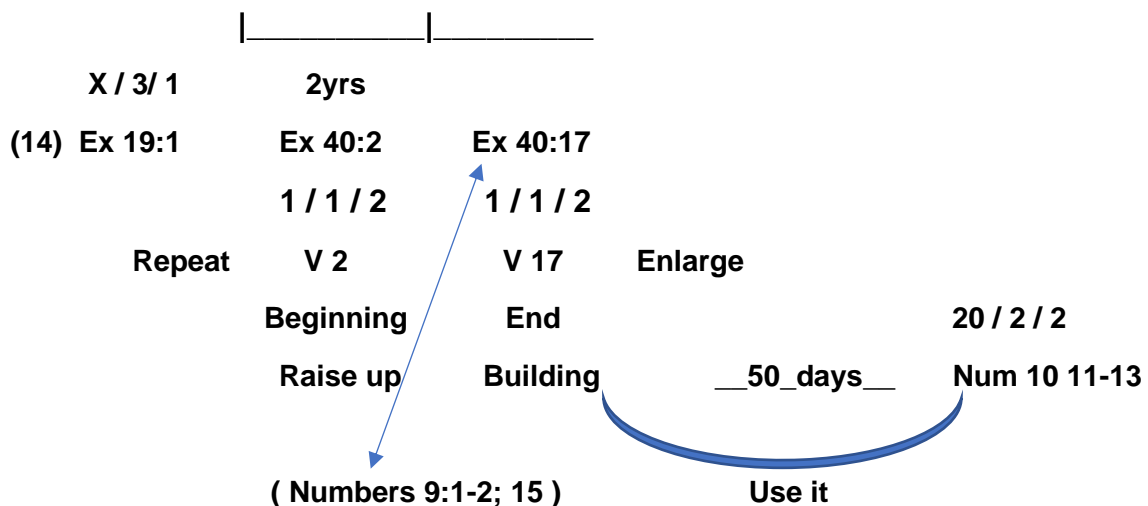
	20 / 2 / 2	/ 3 / 2	
Numbers 10:11-13		KED	ZERED
Leave	___ 11_d ___	___ 38yr ___	
Sinai			

Deu 2;1:4

Numbers 9 verse 1. So, we didn't go into **Numbers 9**. So, you're going to go to **9:15**. I think I assumed it was going to be the **same event**, but now we're going to prove text it.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

So, **9:15** is that **event** here, So, **9:15** is **Exodus 40:17** or **Exodus 40 verse 2**.



The **tabernacle is reared** up, if you're okay with that. then what **day** is it?

What **days** did we say it was? **Day 1 to 9**

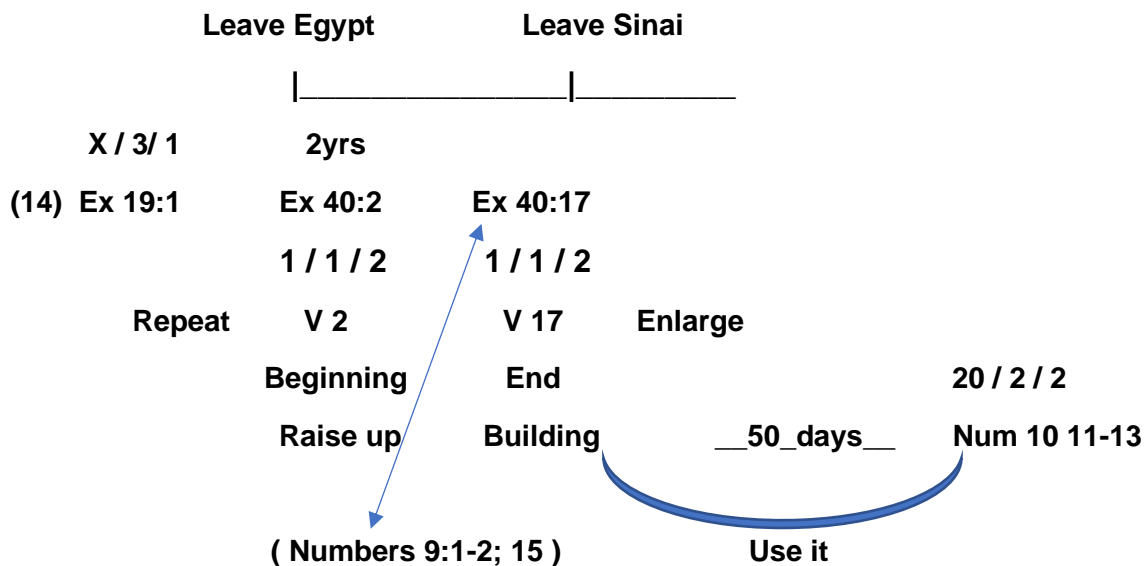
And now what day is it? **Day 1**, isn't it? Can we see that?

If you go to **9:17** has to be **day 1**.

Elder Parminder responding: Yeah, without even reading too much, maybe we're **assuming** that it's all **sequential**, and **17** comes after **verse 1**. But I think if you read it, you would see that it would.

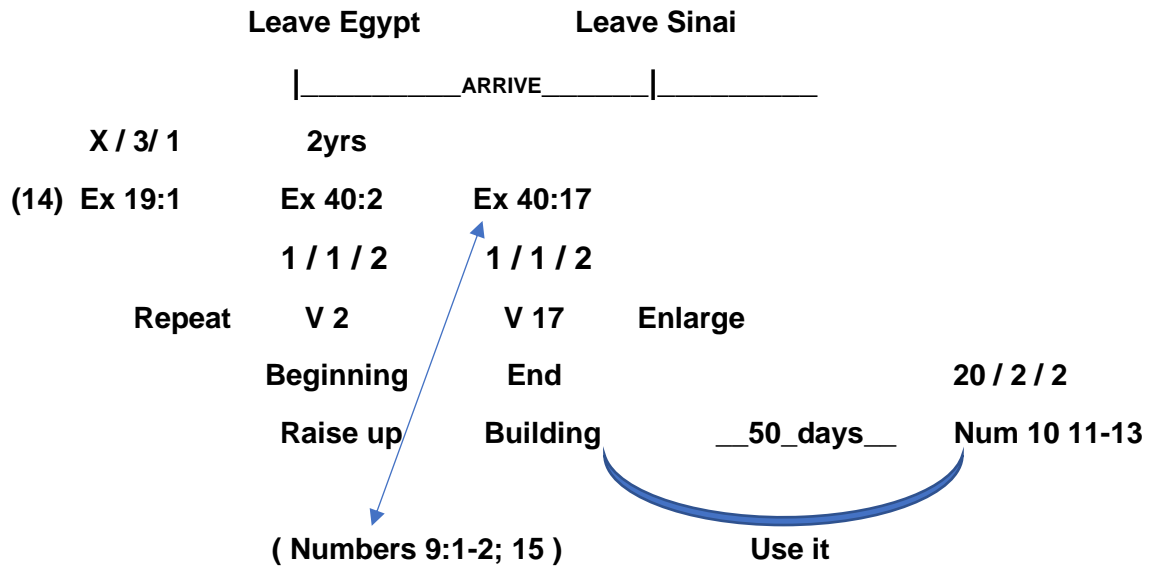
It's this **conversation** that **God's** going to have on **day 1**, and he says, we're going to **rear up the tabernacle** on that **day**. And then in **14 days**, on the **14th day**, that's the **tabernacle** that will be **reared up**. So, this is also on the **same day**.

So, from **Egypt** to **Mount Sinai**, I think my artwork here was not very good. I'm going to say, "**Leave Egypt**", "**to Leave Sinai**" that's what I meant, not arrive.



When they **leave Egypt**, when they **arrived** at **Sinai**, **how long** is that?

If I do leave **Egypt**, and here, **arrived** at **Sinai**; **how long** is that? **1 year**.

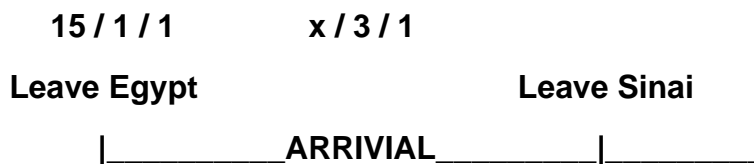


15, for the 1st, this being 1. 15 / 1 / 1



So, if we read this one already, it says they **arrived in the wilderness of Sinai** on the **3rd month**. Do you agree with that?

So, this here (X / 3 / 1) would be, we don't know what day, it's the **3rd month**.

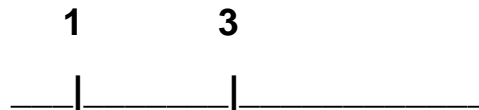


So, it only takes them, say it's the **15th**, **60 days**. Oh, because you're saying it's the **14th**, because **you know** that exactly? So, my brother's saying it's exactly **60 days**. But, it's only **2 months** to get there.

So, it's **2 months** to get there, then they're there for **9 months**. I don't know what they're doing for **9 months**. There's this **9-month gap**; then, what are they doing for that **9 months**?

We do know what they're doing. What are they doing for **9 months**?

So, we've got **15** to the **1st**, **1st** of the **1st**, **1st** month. We'll just do the months. **1st** month and the **3rd** month,



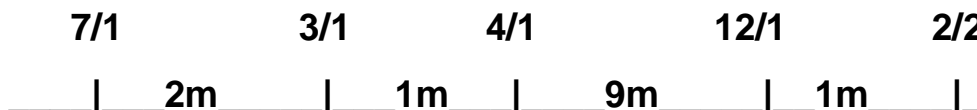
Then he goes **up to the mountain** for a **month**, what **month** are we now in? **The 4th month**, he comes down. And then what do they they do? They **begin to build**. So, if that's the **4th month**, this would be the **12th month**, so, there's **2 months** here, there's **1 month** here, and **how many** months is that? **9 months**



9 months to construct, just basic, these numbers are not accurate.

So, this is the **construction**, then they **rear up the temple** on this date

We've got **1, 2, 3, verses** to show that. And then, **1 month** of actually **having worship**. And then on the **2nd month** of the **2nd year**, they leave.



It's **not exactly 1**, it's not **30 days** of course. So, they're only there for **50 days**. They move from **Sinai** here, they leave **Sinai** on the **20th day** of the **2nd month**, that's when they **leave**, (**20 / 2 / 2**)

And then it says in **Deuteronomy 1 verse 2**, it takes them **11 days** to get to **Kadeshbarnea**, and then that's when **things go wrong**.

So, what we **tend** to do is, we **tend** to do something like this, which is where that **2 years** came from, is, we say **2 years** and **38**, is **40**. Is that how we **normally do it**?

So, if you do that, what you're **basically saying** is, because these **dates** are fixed, is that we're **sort of saying**, that they do about a **year's** worth of **worship** somewhere. But the numbers just **say**, they're doing **50 days**.

So, they **arrive**, they get **the law** in the next **month**, then they **construct the tabernacle**, it takes **three quarters** of a year to **construct**, and then they're going to have **worship** for **50 days**, and then they **leave**.

So, it's quite tight, it's not all sitting around, perhaps like we might think, what are they doing there for **2 years**.

So, it seems that they're there only for how long? **1 year**. The **2nd year** they **leave**, they're there for about **a year**.

The first **2 months** they were **traveling** from to **Egypt to Sinai the Red Sea**, crossing, going to **Rephdim**, they have a **battle**, they're **crying**, and they're **moaning**, all of **that prehistory** before they get to **Sinai** it takes them **2 months** to get there.

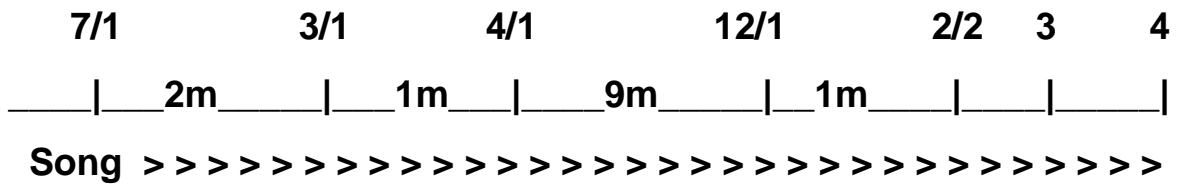
So, maybe it's not **11 days**, maybe they're saying it **should take you 11 days**, but it didn't.

So, the **only reason** we went there is, because here, what did they receive?

So, at the **Red Sea** they **separate** from **Egyptians**, and what do they receive?

What does **Moses** give them?

Deuteronomy is serving what purpose?



What I wanted this to see is, all this history, this **song** here is **Exodus 15**, this is the **Song of Moses**. And that **song** is designed to take them all through. This history it was never made to be **40 years**, but it ends up being **40 years**.

So, that **instruction** if we were to read it, will tell you your **code of conduct** in the **wilderness**, and then, the result **necessity**, a **change in law**. Do we agree with that? There is of **necessity** a **change in law**.

What Bible verse is that? **Hebrew 7**

As you're trying to find the verse, if you don't **change the law**, what are you **not** allowed to do? You're **not** allowed to **enter into Canaan**, you can't **enter into Canaan** unless there is going to be a **change of law**.

What **word** do we want to use, we **don't** want to use **law**, we want to **use**? **No**, that's the time period, we'd only use law, we want to use, **a new song**.

So, there's **a new song**, it has to be **a change in the song**, did we find the verse? **Hebrew 7 verse 12-17 verse 12** says, there has to be of **necessity** a **change in the law**, if you're going to **change** dispensation.

So, we know that there's a huge **argument** in our **movement** today about how **dispensations** work. So, we're being **accused of dispensationalism** by **Future for America**. I don't know if anybody here actually **understand** what they mean by that, they **accuse** us of **following Mr. Darby and Mr. Schofield**, but that's patently **erroneous** of course.

Why is that **erroneous**, why is it **wrong** to **accuse us** of that?

Two points, the most **important point**, why is it **wrong**, we did this in class; why is it **wrong** to accuse us of **dispensationalism**?

Dispensationalism is a **symbol** of that **doctrine**, it's not just **the word dispensation**.

So, let's not get **confused** about **false accusations**, let's keep **true** to what that **symbol means**. Why is it **wrong** to **accuse** us of **dispensationalism** or believe in **Darby's** and **Scofield doctrine**?

The number one premier **argument**, that we have been **falsely accused** of is what?

So, it's a **straightforward** question, but the answer is **not** that **straightforward**. So, that's why we're **struggling** to find the **answer**.

The **number one thing**, if you **believe** in that **doctrine**, regardless of the **details**, let's not get bogged down in the **detail** because the **details** only **reinforce** what we're **teaching**, is this, **before the end**, what **needs** to happen? You **need** to have **people converted**.

So, there **needs** to be **a conversion** before the **end** can **happen**. Are we okay with that?

End is what **symbol**? **Closed of Probation**

So, by the **time** you get the **Close of Probation**, before that, **what** do you have to have? **You must have conversions**.

That's what their **doctrine teaches** at its core **foundational concept**, is that what adversely **Adventism** teaches? Of course, it **does**, that's **why** we do so much **evangelism**.

Because, when **we** go to the **world**, and we **start** saying, **don't work on Saturday**, what do **they** say, oh **we agree** with that, do they? Of course, they **don't**.

The **world's** going to **say**, you **must work** on **Saturday**.

And all the **world** is going to **say**, **thank you**; we're so **poor** we **like** to **work** on **Saturday**. During the **west** you get **overtime money**. So, you like that, **everyone** likes **working on Saturday**, you get **double** money in the **west**. Or in **poorer countries** you **must** work on **Saturday to survive**. So, to **convince** people that it's **wrong**, they **first** must be **converted** on the **issue of Christianity**.

And do we **teach** that, do we **teach** that they're **must** be mass **conversions** before **Sunday Law**, before **Close of Probation**, do we **teach** that in this **movement**? **No**.

In fact, **some** of **us** have got such **strange ideas** that we **think** it's only a **one-track** issue with the **Nethinim's**, only one **doctrinal truth**, and of **course** it's **not**. That's what **Elder Tess** is trying to **teach** in your **presentations**.

We got five days for all to come into unity on this issue. There are **two concepts** that **must** be **dealt** with. First of all, the **testing truth**, the **testing truth** is what? The **Midnight Cry** message, which **says** what? **Treat people properly, equally, everybody, The Golden Rule; it's that simple**.

Now, you can do that **without** being an **Adventist** can't you? For sure you can. You don't **need** to be an **Adventist** to do that. But that's **not** all that they **need to learn**, they **need to learn** some **other** things.

We're **offering them membership** into the most **elite** club, aren't we?

We call it what? **The church triumphant**.

And any **membership** in an **elite club** has **standards**, we have **expectations** of **our members**. You go to a **fancy** restaurant, and they say **dress code**. You **must** come at least in a **sports jacket**, if not **a suit**. You **must** dress **smart**; you **can't** come in shorts or jeans; we all **know** that. Even if we've **never** been to one.

If you went on **holiday** somewhere, and you're **sightseeing** in one of these **Eastern countries**, and you **wanted** to go and **look** at the **architecture** of one of their **temples**, what do they **demand** of you? **Number one thing**, because they **recognize** what **holy ground** is, don't they?

What do **you** have to do? You **must take off** your **shoes**.

And you say, **not** in my **faith** you **don't**, we don't **do** that kind of **stuff**. What **do** they **say**, we'll **accommodate** you?

Do they **do** that? **No**, they said, we **don't care** about your **faith**, it's our **building**, you **follow** our **rules**, or you **don't** come in, we **don't care**.

So, **people** from **the West**, have all these **crazy** thoughts about **rights** and **independence**, say okay, I'll **take** my **shoes** off. And, if you go to a **certain** place, you have to **cover** your **hair**, they have all these **scarves** ready waiting for you. **Cover** your **hair** or you **don't come in**. And we're **desperate** to go and **look** inside.

So, **we've** got to **follow the rules**, that's the **essence** of what **Elder Tess** is **teaching**, that this **whole idea** about **joining** this **movement** is **not** just **secular equality**. They're going to have to **abide** by **all the rules**.

She does **surprise us**, it **should not**.

We did that, I think in our **first and second lessons**, in a **class** you did with me, what did we say? The **Levites** need to **learn everything** that we **do**, because they **need** to be **competent teachers**, from the **testimony** of two a thing is **established**.

So, a **Nethinim** needs to **understand** all of those **symbols** about **Nethinim's**, which means they **need** to **understand everything** we **do**. They can't **understand** that as **secularists**, as **people** of **another religion**. So, **they're** going to have **to change** their **religion**.

So, **when** does that happen, before **Sunday law** or after **Sunday law**?

Adventism teaches, whether they **realize it** or **not**, **before**, and **that** is **dispensationalism**. That's what **Darby** teaches, **before** the **end can come**, you **must** have all this mass **conversion**.

Everyone **must be converted**, and then when your **converted**, then you can **make** your **selection**. We don't **teach that**. We say, because we follow **God's Word**, Revelation 18 verse 4, **Come out of her my people**.

And **who** are the **people**, what **do** they **look** like?

What **do** they **look like**, **do** they **look like us**? They **don't look like us**.

We can say it this way, they look **ugly**, because they **haven't** been **washed and cleansed**. So, when they **come out**, we say, what? Hold on, before you **come**, get **cleaned up** and **then** you can **join**; put your proper **clothing** on.

It **happens** then, **not** before; if it **happened** before, they'd would say, we're **ready**, what are we **waiting** for?

The whole **logic** that **future for America** have got, is **basically** the **same argument** that the **church** has got, which are **not fit** for **purpose**. They're **wrong** reading of **God's Word**.

So, we've got **11 days**, we've **proofed** that, they're there for **1 year**, so this **2** and **38**. It **wasn't** my **purpose** to try and **work that out**, and **do the math**, when it says the **2nd year**, which is actually **1 year**. And then **inclusive reckoning**, all of that, I wasn't trying to do that.

But I think it's **a nice line** that we've **created**.

A classmate is speaking, Elder Parminder responding; So, you're one of the people that said **2 years**, and then you've changed, based upon? **Deuteronomy chapter 2:14**.

And in the space which we came from kadeshbarnea, until we were come over the brook Zered, was 38 years; until all the generation of the men of war were wasted out from among the host,

All I want us to see is, that you **need a song** for this **dispensation**, and you **need another song** for the next one.

So, I'm going to **point out** another **though**. We're in **Deuteronomy 2:14**. What has **God** been **waiting** for?

I'll give you a choice of **four** things: **Children, Women, Men, or H3627**.

God's waiting for: **children, women, men, or H3627**. What's he been waiting for all this time?

Which one of those four; **one, two, three, or four**?

Sister Elisabeth, which one has he been waiting for?

Tell me the number; **one two three or four**?

Number one is **children women men or, H3627**, there are your **four choices**, which number do you want to go for?

You've got **four choices** just choose one. Number **three** or the **last**.

Parminder: No, choose only one, it doesn't matter if you're wrong, just go for one.

Number **three**, anyone else?

Sister Dorcas which number? Not sure.

My sister which number? Not sure, you don't know what the question is.

We're in **chapter 2 verse 14**, saying, God has been waiting a long time, and, what's he been waiting for?

So, I'll give you a choice; he's waiting for **children, women, men, or, H3627**

Which one is he waiting for? **One, two, three, or four**, in that order?
Number **four**

My sister? Not sure.

My sister? Number **two**? Can be waiting for the **women**? Waiting for the **children**?

So, you've been waiting for **children**, number one?

My brother which number? Number **three**.

Which number? **Four**

Number **four**. Number **three**, that's not number **three**, number **three** was **men**.

So, it says in the verse. What's He waiting for, give me the **rule number one** word. We're going to use **rule number one**, what word?

Brother Benjamin, what word? **No**

Sister Schneider? **Not sure**.

Brother Rogers? **Sorry, no**.

Brother Dennis?

Parminder: It got so far, I don't even remember what that question is, just give me the answer, don't worry about questions. Question is, God's been waiting....

I give you **four choices** and people got all **different choices**. I said, now we're going to **explain** why, **three-quarters** of those **choices** are the **wrong** ones, many of us have gotten the **wrong answers**. So, many are going to say **what** was the **wrong answer**, and **why**.

So, now I'm asking, what was God waiting for? Where in 2:14. but before we do that, I'm asking what the key word is, **rule number one**, the most **important** word in our study. 2:14 yes.

Wasted! Wasted means what? **Dead**

What's He been **waiting** for all this time? To kill people. Or for them to be **killed** themselves **through old age**. He's been **waiting** till **everyone dies**.

So, who dies, the **children, the women, the men, or H3627?**

Which number? **One, two, three, or four?** Read the verse it tells you.

Sister Beatrice who's He been waiting for, everyone is dead, **one, two, three, or four?** **Three**, you sure? That's number **four**.

You've got **four choices**, **children, women, men**, and this **one**.

1	2	3	4
Children	Women	Men	H3627

If I told you what that was, I'd give you the answer, I didn't want to do that.

So. what we'll do is, there are too many people that's lost. I'll give the answer, then we'll go back and see how we got the answer.

It says in the verse; what's He been waiting for? The **men of war**.

So, is this a **man of war**? No, he's just a man, **H3627**.

Parminder: What, I got the wrong number, that's why It's not working. I didn't check carefully. Okay, give me the number. **H1397**, is that right? Now we all can get it right. I'm sorry I apologize to everyone. I just looked at the number there and I didn't check what the definition was.

So, the verse says **God** waited for **everyone to die**. "**Die**" is the key **word**, that's what He's been waiting for. And he waited for the **men-of-war** to **die**, which was this one here, **H1397** primary definition is what?

What phrase did we use? We had **two options**, one was **generally**, and one was **properly**. And we **changed** properly into the **most correct**. So,

the **most correct** definition of this is. we'll put **soldier**, it's not a proper definition. We'll put **man-of-war**. So, He's been waited for the **men of war** to **die**.

H1397

"Soldier"

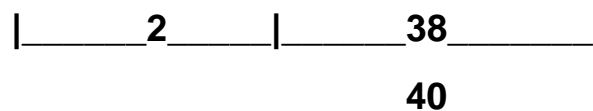
Men of War

When we read it, what do we **normally** say, all **adults**, all **men**, **everyone**, **men**, **women**, **everyone** of that **generational dies**. But what does the verse say? The verse says, "**the men of war**".

So, I'm not saying that the **men of war** and the **men** are different in real life, but just going to point out that it mentions **men of war**. This is Deuteronomy **2:14**, when it says, "**men of war**" it has **men**, one word, and **war**, two separate words, "**men of war**". Wasted means to **come at an end**. So, He's **waited** till all **the warriors die** basically

So, I want us to remember that point in our study as we start thinking about **Deuteronomy 22 verse 5**, and then also the issue of **Deuteronomy 20**. Let's come back to **chapter 20**.

Let's **summarize**; what God has waited for is, by time you get to the **38th** year, all the **people** that were **in rebellion** have all **died**, that's what he's waiting for.



He's waiting for them to be **wasted**, **wasted means dead**. And the people that he's **targeting** is this **fourth** group, the **men of war** not the **children**, not the **women**, not just **men** general, it targets **men of war**.

1	2	3	4
Children	Women	Men	H1397

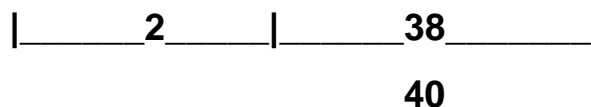
So, I'm just using that as the **symbol**, I'm not **arguing** that you've got **soldiers**, and you've got **farmers**, in the **two separate groups**, and I'm **not** making that **point**.

We've already **discussed** that, that we have a **militia** and essentially everyone is a **man of war**, **especially** when we start **defining** what the **qualifications** of being a **man** is, because there's some **age restrictions**.

At its **simple level** we would say **20** perhaps. You become a **man** when your **20**, when you're **20**, that **means** there's a **war** you become, a **man of war**.

So, back to **chapter 20**.

So, all the people that I confused, I apologize because of that **Hebrew** word (**H3627**). Besides that, does that make sense; what God was waiting for, he is waiting for all of those **warriors to die**, before they could enter into the **Promised Land** according to the **promise**. And only two people survived **Joshua** and **Caleb**, and they **survived** because of their **faithfulness** all the way back here a **Kadishbarnea**.



So, let's see if we can do **Deuteronomy 20 verse 2**, it says, **the priests shall speak**, **verse 5**, it says, **the officers shall speak**. So, we've done the **priest** one, and **now** we're just going to do what the **officer** says, the **officers shall speak** in **verse 5**, and then he's going to **speak** again in **verse 8**, and **once** he's **done** that, **everything's finished** in **verse 8**, **because** by time you get to **verse 9**, it's all **done**, he's **done speaking**.

The word **officer** means what? In **English** what does **Officer** mean?

An **officer** that doesn't do anything, what do we call him?

He's **military** but he has a **rank**, what do we call them?

Officers that **don't do anything**, that don't **get their hands dirty**. We call them **General**; this would be a **General** normally. But let's go back and **see what it really** is, because it's **not a general**.

We're going to use **Strong's** and **Brown Driver Briggs**, they're both half right, we've **discussed** what that **meant**.

So, when **H7860**, we drop down to **verse 8**, is it the **same word**? **Yes**. And **verse 9**. the **same word**. **5,8** and **9** is the **same word**. **7860**. In the phone apps, it's **all the same**.

So, let's go there and see what it says, we'll go to **Brown Driver Briggs** first. **Official officer**, that's all what it says. It's a **masculine noun** or, it can be a **verb**. It can be **something** that someone **does**, a **person** that's some **official** work, that's what he **does**, the **verb**, or, it can be the **person** itself.

An official, **noun**, does official work, **verb**.

Strong's, so it talks about an **active participial**, an **active participial** of an **otherwise unused root**. So, there is a **root word** which is **not** used, and this is an **active participial**. Do not asked me what an **active participial** is.

It does not really matter unless someone is got a good working definition of what an active **participial** is.

So, none of us know **grammar**, we can google it and find out; you get different types of **participial**, passive active, this is an active **participial**, of an unused root. There is a root, no one uses it, they take the active **participial** of that, and this is what you get, and it means what? It means to write.

And then, our **favorite** word, **properly**, so, this is the **proper definition** of the **word**. It is **not** a **general**, it is a what? It is a **scribe**. The **proper definition**, which means the **most**, the **most correct** way to **look** at this **word**, is a **scribe**, that is by **analogy** or **implication**, an **official superintendent**, or a **judge**.

What did the **King James translators** do when they found this word, **7860**? They said, this **Hebrew word**, we will call it what?

The first one we call it **officer**, then we will call it **overseer**. look at what **Strong's** tells you, they **chose** the word **officer**, they **chose** the word **overseer**, and they **chose** the word **ruler**.

We can **see** that they are the three **English** words that **7860** was **translated** into. So, if you go into your **Bibles** and typed in **H7860**, you will find it says here, **25** times. **Sometimes** it would be **ruler**, **sometimes** it would be **overseer**, and **sometimes** it would be **officer**.

That is **not** the definition, the definition is what? The **most proper** way of **saying** it, or the **most correct** way of **saying** it, is a **scribe**. Which by **analogy** your **implication** means, **a magistrate** or a **superintendent**.

What is that, I will give you a **choice** of three, **religion**, **military**, or **state**. Which one of the three? The state is not? It is the government. **Religion government** or **army**, **this is government**.

So, we have the **church and state** perspective, this is **not** a **military perspective**.

So, these people are **leaders**, civic leaders in **the church**, and they are going to make **two** statements. Statement **number 2 verse 8**, the **officers** will tell the **people**, if any man is **fearful and faint-hearted**, **repeat** and **enlarged**, **fearful and faint-hearted**, let him **go** and **return** to his **house**. And he tells you **why** he should go to the **house**, so, he does not **disturb** everyone else.

What did **Moses** tell them, what did the **Priest** tell them? That they should **not be afraid**.

And now he's acknowledging, if you want to **disobey**, if you don't **have faith** in **Moses**, if you don't **have faith** in the **Priest**, then **go home**, we don't have **anything** to do with you.

So, they are **kicking him out**, he is been **isolated**, put to **one side**, and obviously **not good**. This person does **not have faith**, he does **not believe** in **line upon line**, does **not believe** in **Alpha Omega**, **compare, and contrast**, **juxtaposition**. **beginning and end**, **believes** in **none** of that **methodology**.

So, he is **not allowed** to do what? He is **not allowed** to **fight** if he does **not follow** the **rules**. He does not **listen to Moses** and all these **rules**, so he is **not allowed** to **fight**.

Student speaking, Elder Parminder responding:

I think that's what we're **suggesting**, that this person in **verse 8**, he **does not** believe **Moses**, and **Moses** says, **look at the past**, so you have **confidence** in **the future**, and when he **looks**, all he can **see** is what? **The future**.

All he can **see** is **three things**, he can **see** that he is **outnumbered**, he can **see** that he is **not trained**, and he can **see** that their **weaponry is advanced**, more advanced than his. He has a **pitchfork** and they have a **chariot**, and there is **no competition** between the **two**.

So, for him **not** to be **fearful**, he **must trust in Moses**. In order to **trust in Moses**, is not just believe the prophets and you shall prosper, something sort of like, this feel good idea, **Moses** is giving them **methodology** of why you can **trust** in that. So, he **does not trust the methodology**

So, this person's, **Fearful Faint-hearted**. First **John 4:18** says what?

Without looking, first **John 4:18**. No one knows?

Perfect love cast out cast out fear. So, this **person does not** have what?

It says, **because fear has torment, he that feareth is not made perfect in love**. So, this person doesn't have love, where? In their heart. They don't have love in their heart.

What is supposed to go **into our hearts**?

We do not say, the **love** goes **into your heart**, what goes **into your heart**? The **law**. So, they do **not** have the **law in their heart**.

So, if we go back to **trying to understand** what **law** means, what is **law**, it can **mean many** things. One of the things it can mean is what?

Law is, in our study, **song**, they **do not** have **the song**. Which **song** do they **not** have?

Two songs, they **do not** have the **Exodus song**, which was the **Alpha**. And they **do not** have the **Deuteronomy song**, **Exodus 15, Deuteronomy**

32. They **do not** have either **song**, which was the **Omega**. They don't have the **Alpha song** or the **Omega song**, they don't believe in **Alpha and Omega**, you **need both songs** to **know** and have **confidence**.

They **do not** have that **song in their heart**, they have **not memorized it**. They **do not believe it** and they **do not trust in it**. So. that is why, they are **fearful**, that is why, they have been **tormented**.

I want to do **verse 8** first, because **verse 8** is a **single issue**, well **contained**, **easy to deal** with. Its **easy to deal** with because this is the same issue that is going from **verses 1 to 3**, it is all about fear.

You're **fearful**, it means you **don't have** a love for **the truth**, it's not **in your heart**, you're **tormented**, you **don't have** the **law in your heart**, that means you **don't have the song in your heart**, you **need both songs**, the **Alpha song** and the **Omega song**.

So, just like one more point then we will close.

How many **issues**, is the **religion**, or the **church**, dealing with, **how many issues**?

The **church** is **dealing** with **three issues**, name the **three issues**. You do not need to read the verses, just **shout** out the **three issues**.

Just a short word, **number 1**, the **Church**. What is the Church saying?

One **issue**, which is what? **Fear**.

The **church** only **cares about fear**. What does the **officer care about**?

Number 2, verse 8, what does he care about? **Fear**.

Religion does **not care** about **any issue**, except **fear**. The **State**, cares about **two things**, it **cares about fear**, and **one** more. The **one** more, which we will do in our next class is **verses 5 to 7**.

I want us to notice, that **religion does not care** about these **issues**. **Religion only cares** about **one issue**, **fear**. And that **fear** is a statement about what? About what you **care about**, you **care about God**, or you **care about, gold**, or you **care about**, not man, you **care about, yourself**.

You either **care about God** or you **care about yourself**. That is all **Religion cares about**. You are going to be **tested** on **1 issue**, you're going **to serve God**, or you're going **to serve yourself**.

The **State** is going to **deal** with that **issue** as well, **you either serve God** or **you serve yourself**. And he says, if **you serve yourself**, what are we going to do? **Kick you out**, we **do not** want **anything** to do with you if it is **self-service**. This is what the **State** says, and it is going to say **one more thing** as well.

End of presentation

Let us pray. Our Heavenly Father we ask and pray that you would guide and bless us in the meditation and study of your word. Help us to gather these thoughts as you open up your word, not only to give us a surface understanding of what these thoughts and ideas mean, but a deeper understanding, not only that we might get on the right side of the argument, but that we might have a corresponding experience that will change and mold us to be the people that you desire and want us to be. That we could be the church triumphant. We have this privilege, we have this opportunity, in these closing days, weeks and months before our next dispensation. May each of us decide not to falter, not to fail you. There are so many voices outside and inside this movement who want to distract and turn us in to a different past, into the wicked world below. The only comfort and assurance we have is if we meditate and study upon your word, and we are all coming to agreement on what that word teaches. May this be our purpose and may this be our desire. In Jesus name, Amen.