

LEVEL OF EQUALITY

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VIDEO #124

1SM 362.4 – *“Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth that he may know more of God and of Jesus Christ whom He has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.”*

The reason this passage was looked at was to see that the Christ that we are to present to the world is not just the Christ that are found in the four Gospels, not the Christ of the first advent only. If we really believe that Christ was tempted in all points just as we are, then when we consider these five relationships (husband/wife, parent/child, siblings, master/slave, and friends), we would struggle to explain how He could have been tempted as a parent when He was not a parent. How would He know the pain and grieve of being a wife? How can we explain that?

We can go to the other 62 books of the Bible. When you come outside of the Gospels, and you go to other stories, particularly the ones in the O.T., and if you can see that those relationship stories are a reflection of our relationship with God, then you can place Christ in each one of those five relationships. He is

revealed in types, shadowed in symbols, and also by the revelations of the prophets. You can also see Him in Daniel and Revelation. These are not the first advent Christ; these are Christ in other images, other positions.

So, if you want to see the mind of God, what do you need to look at? Not just yourself but the mind of other human beings. When you see how human beings react and behave, you can understand God's mind. As a simple example, was Christ a husband? Yes. Of course. By what names do we know this? Ephesus. Laodicea? Sure, because He wants to marry them. That would be in the revelation of the prophets. Who else? Moses? Sure. We can tie him directly to Christ. Paul does that in the book of Hebrews. He compare Moses to Christ. Isaiah does the same thing. We know that Moses was married although we do not know much of their marriage relationship. The Bible doesn't speak much of him being a husband.

One of the stories with which we're quite familiar that talks about a husband is the story of Ruth. What is his name? Boaz. You see this love affair that Boaz has with her, and you know that that is Christ because Paul speaks to that. What does Boaz do? He is a land owner, but he is not the land owner of Naomi's property. He ends up redeeming her heritage, but he is not allowed to do that because there is someone who is closer than he is to Naomi and Ruth. The problem is that person does not want to redeem her because what will happen when they marry and have a child? Who will own the property? The child through the mother's line; not the child through the father's line. So, Boaz will lose that property. The near kinsman doesn't want to do that. Boaz, therefore, becomes the symbol of Christ. Boaz ends up sacrificing himself.

1888 1430.2 – *“It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and He is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.”*

When you take the story of Ruth, you understand that Jesus knows what it means to be a husband. You can put Christ in many different stories. These passages show that the human mind is a reflection or the counterpart of God's mind. We saw that in 1888 1430.2. In the second sentence, it says, *"One person is of more value than the whole world. God created man that every faculty might be the faculty of the divine mind."* God created man so that every part of his being, every emotion, every feeling, every higher power that he has would just be a reflection of God's mind. Our mind is a direct copy of His mind.

When man fell, nothing was taken away, nothing was destroyed, and nothing was created. There was no change in the mind of the human being when they went from sinless to sinful. Not many people realize this. People don't realize that there is very little difference between the sinful mind and the sinless mind. In fact, the only difference between the two is the role that these faculties play. Is passion or lust superior to reason? Is it more powerful than reason? Which should win? What should be the balance? What should be the balance between knowledge and feeling?

The interactions between these two faculties, these two powers of the mind, should be balanced. The problems arise when there is an imbalance between the two faculties, and the mind becomes unbalanced. They don't fulfill their proper role. Nothing is created and nothing is taken away. We don't all of a sudden become passionate, angry, or jealous. All these human emotions were already there. Nothing was added to the human mind, and nothing was taken away. There is no difference between sinless and sinful except for the balance between them.

EGW simplifies the problem. She takes all these emotions and collectively calls them the lower powers. And the world, the science, calls this part of the mind, the limbic system, the old, primitive brain. We describe it as the heart, and the Hebrews described it as kidneys. People describe it all different ways, but we're all talking about the same thing. These are the lower powers. The higher powers are the intellect, reason, and the will. EGW would put all these in the realm of the higher powers. There needs to be a correct balance between the two. The study of the nature of man have discussed this extensively.

In the experience of elder Parminder, most Adventists have an incorrect understanding of the nature of Christ. They have an incorrect understanding of the nature of humans. People struggle to understand what it means when we say that Jesus had a sinful nature, and at the same time, we're required to be sinless. The presentations that were done in the past, 2017, which were reflected in the baptismal vow 12, the summary of the study of the nature of man, and in summary, what the vow teaches is that the sinless nature is all the faculties that you currently have but they are in the correct balance. When Christ came to earth in the first advent, He was a balanced person. And that balance made Him sinless. This balanced experience is what He offers us; to be balanced here on earth.

What we consider impossible, He makes it possible. When it talks about Him being sinful, coming in sinful flesh, it is talking about His physical body. It is possible; He showed us that it's possible, to have a sinless nature, the inner man, while living or occupying a sinful body, a body that is damaged, DNA, genetic mutation, everything that is visible when you look at people. That is what the study of the nature of man was trying to teach. This is what EGW is referring to.

God created humanity so that all of our powers were reflection of His powers. The Lord Jesus Christ is the author of our being, and also the author of our redemption. Everyone who will enter the kingdom of God will develop a character or the mind that is the counterpart of the character or the mind of God. So, when He says that He is the author, it's not just some story that He wrote about the possibility. This authorship are parables. These stories that we read, He is the one who is acting out His part through these stories; both in our creation and in our redemption.

EGW doesn't say creation in the second part but says our being. Our very being, everything that makes us who we are is His, what He wrote. He is the author of what we see. This being that we speak of, is it the redeemed being or the unredeemed being? She says that "He is the author of our being and also the author of our redemption." Elder Parminder suggests that He is the author of what we are in a sinful condition. It's not that He wrote us to be sinful, but rather that there is no difference between being sinful and sinless except the balance. That's all the difference between the various powers, the faculties of the mind.

So, He not only wrote what we are, broken as we are, He also wrote how we can be fixed, how we can be repaired. How does this happen? Through these human relationships that we see, as we see how we're supposed to treat one another. EGW says that everyone who enters into heaven they will develop a character, thoughts and feelings, that is the counterpart. What does counterpart mean in this context? A copy? What kind? Exact. We all develop thoughts and feeling that are duplicate of thoughts and feelings of God. And we need to do that where? Here. She says that everyone who enters into heaven, the kingdom of God, (that's the Second Advent) if you want to enter then, first you have to develop thoughts and feelings that are identical to God's thoughts and feelings.

Question – "Doesn't EGW say that we enter the Kingdom of God at baptism so that we would have growth after we enter?" Answer by elder Parminder – "In this context, the Kingdom of God is heaven. She is not talking about baptism. But often, she does talk about the Kingdom of God being at baptism." None can dwell with God in the holy heaven except those who bear His likeness. No one can go into heaven...what does it mean to bear His likeness? If you look like Him. You see children as they grow up, very often they end up looking like their parents. They bear their likeness. Often it's in their facial features but also in their character. So, you're only allowed into heaven if you look like Him.

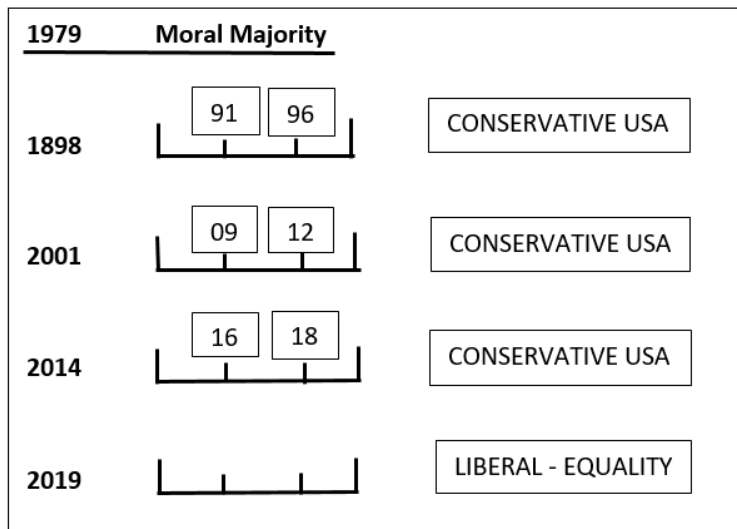
When she says that only if you look like Him who is in control of that when in sentence before, she talks about development? We look like God in two ways – internally and externally. We know that the external body, where do we find that? Which Bible verse? 1Corinthians 15. This is the outward likeness. Who controls that? We have no control over that. He does that change in the twinkling of an eye, and there is no development.

So, the bearing of His likeness in this context is not physical. It's spiritual or the mind; the inner person. None of us can get to heaven until we develop the character that is the duplicate of His character. The character is thoughts and feelings, our minds. It's not our intelligence. It's not our knowledge. It's really about the emotional part of our being. Everyone knows that when you talk to someone, you should be respectful. You shouldn't shout or raise your voice. So, why do you do it? Why do you do what you know is wrong? Why do you eat things that you know is not good for you? Because you feel like it. If you upset

me, I end up speaking rudely to you. It's the emotional response. This is what sinful nature is. My higher power is saying that you know that it is wrong to do this but my lower power is saying, "I don't care. I want to hurt the person. I want them to feel my pain."

This is what it means to bear His likeness. We must develop the mind that does not behave like that. How does that happen? How do you develop this mind? Adventist think if you sit at home, you isolate from the world, you pray a lot, eat a vegan meal, and everything is going to be good. You can develop this. We know that it can't be this way. We have to live in a society amongst the people. We have to be affected by all the things that are going on all around us. Our hearts have to be touched. What happens all around us, impacts us. We're influenced by all the things that are happening all around us to a much greater degree than we think.

When we looked at this part of the board, remember that we've said that we've been consistently failing the test for the last thirty years. We gave three major events - 1989, 2001, and 2016. (On the board, 2014 was written, but he chose to discuss the events of 2016) We don't even know who should be winning the election. Go back to those presentations to see how people in the movement began to change their message and started manipulating Dan 11. He should be far richer. We start changing that to all manner of things because we thought that the democrats were just as bad as the republicans. Why did people think that, because they were wrong?



Where did they get that mentality from? Give a Bible verse. You can see this in the Time of the End magazine. Why did people think that it doesn't matter who wins the election, that Clinton was just as bad as Trump? Democrats were just as bad as the republicans? Bible verse - Revelation 16:13; dragon...beast...and the false prophet. So, in the Time of the End magazine, we say that the focus should be on the two streams of information. The author of that booklet says, "No. I'm the author of the book, and I know what I meant. The focus was on the three fold union." And your response should be, "You're wrong."

GC 343.2 – Paraphrasing, *the prophets did not know and understand completely what they were writing*. We admit that elder Jeff was a prophet but as EGW tells us that even the prophet doesn't fully understand what they are doing. He may have thought that he was doing the three fold union but what he was really doing was the two streams of information.

Who is Trump? False prophet. Clinton is the dragon. Whether it's the dragon or the false prophet, it's all going to lead into the same place. He was unwilling to accept that he was wrong in that thinking. So, we've been wrong all the way from 1989 through 2019. When we start thinking about the development of our character, and we think that we can just stay at home and pray our way through the mess, we need to understand these prophetic waymarks, these histories...what kind of history is it? We'll say inaccurately, the moral history.

We know it's prophetic but these moral issues, we can see that this not only shaped our thinking but it's made us see the world in a wrong way. Also, our relationship that we have with one another, it made us view them in a wrong way. We can go right back to 1979, the moral majority, and we can see the mess that we're in. At every waymark, whose side are we on? The conservative USA all the way through. Earlier, we said 2015. Why?

So, in 2015, when President Obama introduced the same sex marriage law, we saw this as the attack upon the marriage relationship, and we knew that the marriage was one of the institutions that needed to be restored. What did we even think the restoration of marriage looked like? Traditional marriage. The men ruling the women; not church over state but the state over church. Elder Tess showed us that was what model? The king of the south.

The king of the south is not atheistic even if you have a Spirit of Prophecy quote that shows that. It's still not right. You know that Pharaoh was not an atheist. We know that, and that's where the concept of atheistic France comes from; from Pharaoh. We have to be careful how we understand atheism when it is used to define who the king of the south is. We have been wrong on so many levels. Traditional marriage - men keeping their wives in submission - is what Future for America's position was back then and still is now.

Sabbath and marriage, the twin institutions, are the symbols of the four and six, and they're all getting restored to their proper places. Question – “When marriage gets restored, to what does it get restored, to the traditional thing or homosexual thing? By traditional, I don't mean men superior, wife inferior. I mean men/women.” When FFA spoke about the restoration, it wasn't just dealing with the subject of homosexuality. That was part of the issue, but also dealing with the traditional roles that men and women have. At its most basic level, the restoration of the marriage institution is equality.

The subject of homosexuality has to be addressed from a different perspective when we think about marriage and equality. It's not about men and women and those two roles. The subject about homosexuality has to be tackled from a different perspective. We won't find the answers of the rights and wrongs using the model of man and woman. What needs to be understood is the nature of humanity which has not been properly laid out at the moment. The model about how human nature work and operate has not yet been properly presented.

In summary, we read that we need to develop thoughts and feelings which is identical to God's thoughts and feelings. They not only need to be in balance with the higher powers, but those thoughts and feelings need to be correct. Only those who look like God will be allowed to enter into heaven. In the 1860's and the 1880's, how much of our human relationships were completely straightened and sorted out? Some were not even tackled yet. And some that were, they hadn't been fully settled or sorted out or fixed. The two that come to mind are racism and sexism. They were not fully fixed in those histories. The question is, could Christ have returned then? Yes. EGW is clear that He could have.

So, that teaches us an important principle that the bearing of God's likeness, the development of character, is relative to the age in which we live. Perhaps we can

think about it this way - Time and goodness, your behavior, and redemption would be like this. There is another way to express redemption just like we do with sanctification. You're redeemed immediately. We call it justification, and you can't be more justified, but we know that there is a growth. We know that EGW is using the growth model because she says "developed." She is not talking about when you are baptized and justified that you are now redeemed.

There is this redemption process. What waymark is the line that cuts vertically through the middle of the redemption growth? It is not a date. It's the Second Advent. What is the history of the redemption before the Second Advent? Earth. After the Second Advent? Heaven. Most Christians cannot see that. They struggle to understand this. They think that when you get to heaven, everything is sorted; no more development, no more growth. They have a very narrow definition of redemption. Growth continues all the way to heaven. All we need to know is what the date is for the Second Advent. What is it? 1) 1860's, 2) 1890's or 3) the 21st century, just ahead of us.

Let's look at time. Where would these numbers go? Numbers one, two, and three would all come before the Second Advent. What we should see in this simple model is that if Christ would have come back in the sixties, we would have been redeemed on earth to a certain degree, and the rest of the growth would have been carried on in heaven. He didn't come. He would've come thirty years later, so the redemption process continues. Had He come in the 1890's, the rest of the growth process would have continued in heaven. But He didn't come. Then you come to the third attempt. The work of the redemption or restoration happened all here on earth, and the development is exponential.

The growth now is unbelievable compared to what was happening in the other two histories, but it's still not finished. Question – "So, the longer we're here on earth, the more perfect we have to be?" Yes. There will be more growth to take place in heaven. Therefore, the longer we are here on earth, the more perfect we have to be. This growth is not just happening at just the level of individuals. We should not just think in terms of when we're 30, 50, or 80. We should also think of the growth process at a corporate level or at the great controversy level.

So, by the time you get from the very beginning of the sin problem to the 21st century, we should have progressed this far. If you think from the beginning of

the sin controversy until now, we should have achieved redemption this far. This would represent the great controversy here on earth. So, in the history of the 1860's, the issue of slavery needed to be tackled. It did get tackled in some shape or form but not properly. By the time you get to the 1890's, some work has been done, and slavery had been done away with, but segregation is still alive and well. We haven't really begun to deal with women's rights. By the time we get to our history, now you got slavery that has been dealt with, legally. Segregation is against the law, and women have many rights.

So, we're at a state now in the 21st century, legally, most things are already in place. But if you look at how people behave, how they think, how they are in opposition to the laws, how weak some of those laws are, you can see that we still have a long ways to go as a world, as a society. If we were here for another fifty years you would see the development of human thinking, how more refined we would become, but we don't have that luxury. We're in the gathering time. We have all the evidence that Christ is about to return in this small window in the 21st century, and we're required, this movement is required individually, each of us are, to be fully on board with the level of redemption that God expects at this point in earth's history.

He expects each of us to be at this level of goodness, but unfortunately, many men and many women are not at this level of goodness or redemption. We've given this a name. We don't call it goodness but equality. We all need to be at this level of common understanding of what equality looks like. And even though the principle of equality has been the same even before the fall, yet we know that in the 1860's, their definition of equality is substantially lower than ours. To the question, "could God have come then," EGW says that He could have. Elder Parminder's understanding, therefore, is that the finishing touch had to have occurred in heaven.

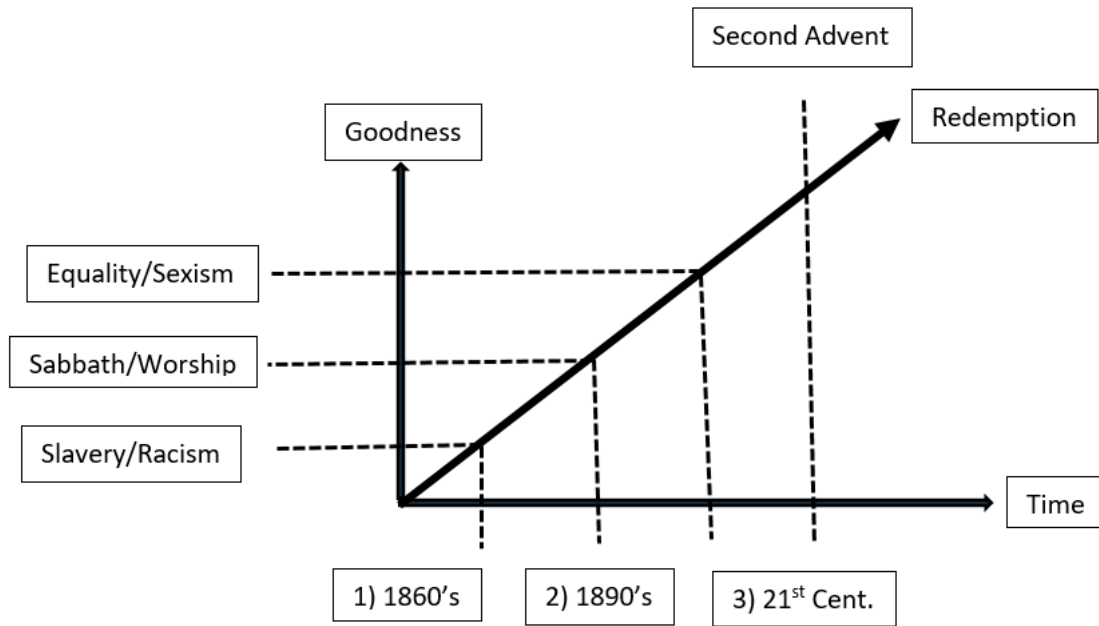
Question – "Is it easier to learn in heaven or on earth?" That question is not so easily answerable. In some ways it is easier, but in some ways it is harder. In some ways, it is easier in heaven but in some ways, it is not as easy. One of the problem is that what we have just read, if you're physically here at the time period of the 21st century. This is where we are today. We should all be here. But, let's say that your level of thinking and behaving is at the thinking and behaving of the 1890's,

you will not go to heaven. If you are living in the 21st century but behaving as an 1890's person, you are forbidden to go to heaven.

So, this is one aspect that we need to understand. The other component to this is that in heaven, we won't have Satan. Satan is an important component to all this mess, both in the thoughts that he gives to us. Remember that this is his kingdom, the kingdoms of this earth. So, all of this (pointing to the morally conservative thinking) is part of Satan's kingdom, molding and shaping our thinking, at an individual scale, family scale, national, international, and global. He has impact on us at all these levels. So, it's not as easy just to say that it will be easier in heaven or harder in heaven. The dynamics are different, and what we have to trust is that God is fair.

The rules that God uses here on earth have to be the same rules that He uses in Heaven, the rules of saving and redeeming. The reason that we struggle with this is that we have all these models, all these verses that say the following – When you leave this earth, controversy is finished, you're save, everything is sorted out, and there is no more sin. However, none of those above statements are antagonistic to the model of goodness, time, and redemption. All those ideas that there is going to be no sin in heaven is against the idea that there will have to be growth in heaven. You should find no comfort in the idea that there won't be any sin in heaven because people seem to think that it will be easy in heaven because you can't fail. However, you're not allowed to fail on earth either.

You can't fail here, and you can't fail there. If you're failing on earth, if you're thinking and behaving, if your mindset is that of the 1890's, and you're failing to get to the mindset and proper behavior of the 21st century before the Second Advent, you won't even get into heaven. You cannot be failing these tests. Moment by moment, discussion by discussion, fight after fight, whatever it is, if you are failing the test, if you watch the news, and your emotions are on the wrong side, or if you're unfeeling, or if your sympathy lie on the wrong direction, you don't even see what the issues are, you keep on having an attraction to the conservative protestant America, you won't even get to heaven. You can't fail here, and you can't fail in heaven.



Comment - When you think that you're safe, that's when you fail. The way we think about heaven, you think that everything is fine, and you think that you can't fail anymore, and from that perspective, it almost seems that heaven is harder.

Prayer - Amen