

Ten Commandments

4 6



Portugal #100 Summary

We learn to love God by relationships with human beings.
The greatest commandment equals to serve or worship God.

1

We'll look at the definition of morality.
Morality =

- Right and wrong
- Connected to relationships with human beings or God

Prophecy is the same but with the issue of timing with it.

This takes us to know how to frame the ten commandments. We have the two tables, The first table is our relationship to God and the second table is our relationship to humans. It's our moral guide in two parts.

The Ten Commandments are about doing right or wrong in relationship with human beings or with God. **So the difference between prophecy and morality is the issue of timing**

- Prophecy is out of our control
 - Morality is within our control, we decide to be good or bad, it's our choice
- Choice is not in our hands with prophecy. It has to have the property of scalability. To get from morality to prophecy it has to have properties related to it
- Time
 - Scale = fractal

- You
- Movement
- Church
- World

It must be able to apply to everyone on this planet.



Scale equals fractal. Fractal more accurately portrays the idea of repeating patterns.

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God has two choices

1. Give everyone their own unique test or collect all the Christians in church and everyone else to do a group test
 - Church
 - World

Or maybe do 200 tests, one per country or He could do two tests, one for men and one for women.

That would be individualized testing, the first choice.

Instead of individual testing God could have a second choice:

2. He could choose to do the same test for everyone. But there are issues with this: not everyone actually believes in God, many don't even recognize that He exists.
 - There are those that worship themselves and we call them atheists
 - And those that worship idols

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In designing a test what is God's biggest obstacle?



What issues does he face if He wants to design a single test?

Anything having to do with God cannot be the test because people don't even believe in Him, they don't believe he exists. Though many are familiar with the Bible they don't believe in Him.

So the conclusion is that that would be a really bad test.

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As a Seventh-Day Adventist what is the problem with this, why is it a problem?

The work of The Seventh-Day Adventist is to teach people to obey God and to keep the Sabbath. Many don't even believe in God. For them to be tested on the Sabbath they first need to become Christians, bible-believing Christians that can accurately read. Then they become Seventh-Day Adventist before they can be tested. So first you would have a harvest, bring them into the church, then you would teach them and that is out of sequence. Because the harvest is to come out of Babylon.

So we're going to tell people to come out of Babylon and where are they going to go? To God's house. We tell them to come out of their place and come into our place and now they're settled. Then what do we say to them? Then we would test them on the issue of the Sabbath. To come into our house first you have to keep the Sabbath. So the logic of it is all wrong. You cannot take an 1888 model and put it up to the world.

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The proper definition of prophecy we saw is a moral issue that affects everybody. **And we call that a special historical event.** From all of that to the issue of 2 commandments and the confirmation that the great test, which is a prophetic test, a moral issue, controlled by time is not the Sabbath. It becomes an issue that is connected with human beings.

So we're looking at it as a parable and another word for parable is??

The problem with the first four commandments is this is something you cannot see, you can't see God.

We go to Daniel 2 and we see a statue and a mountain. The statue is the counterfeit.

Adventists teach that the mountain is heaven. They teach that the statue is Earth. The problem is geography. The movement straightens that out and we say the statue is located on the Earth. And the mountain is located on Earth. So we say we have the world and we have the church. Both living on this planet.

And the story begins in heaven in Revelation 12 where there was war in heaven. And then Satan is cast down to the Earth and he turns from a dragon into a statue. And the church also gets cast down to earth as well. So now it all comes down to earth and so there is war on Earth. Now we have a **proxy war, another word for parable is proxy.**

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We'll start with Ephesians 6:5 which is about **servants obeying their masters**

Then we have Matthew 7:12 which is the **Golden rule**

Matthew 22: 36-40 are **the two commandments**
Along with Mark 12 30 + 31.

Exodus 20: 1 - 11 and 12 - 17. 12 - 17 are the last six commandments

Deuteronomy 6:4 - 5 the four commandments equal **the first commandment**

Leviticus 19:18 shows the six commandments or **the second commandment**

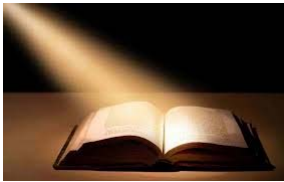
We went to Exodus and 1 to 11 is the first four commandments. Then we went to Deuteronomy and Leviticus and we saw that it was repeated.

So Deuteronomy is Exodus 20:1-11. And Leviticus is Exodus 20:12-17.



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Next we have 1 John 4:20 - 21 says that you're a liar if you claim to love God and hate your brother. **You must love what you see.**

John 13:34 - 35 is **a new commandment**

Luke 6:37 - 38 Judge not and ye shall not be judged: and do unto others as you would have them do unto you. Do to others or don't do to others.

Romans 2:10 - 16 particularly 14 + 15 -- even **gentiles** can love their neighbors without knowing the law. They can love their neighbor naturally. They **keep these first 6 commandments naturally.**

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So we'll do a quick review of Ephesians 6:5 - the slave master and he's talking about slavery and where it came from. Slavery comes from God and it was corrupted by man. And then now it shows that we are servants and that we are to obey **but the word is really slave**. Who do we obey?

So in our relationship with our fellow humans we see that it was a model about our relationship with God. This led us to the five relationships that we experience in life. The servant/master relationship that we have here on Earth is the corrupted version of what God intended. **And the slave master relationship is only one of five.**

So we have

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

So this one verse led us to all human relationships. And all of it is a proxy of our relationship with God. **We said it was a parable.**

Ephesians

6:1 Children, obey your parents in the Lord: for this is right.
 6:2 Honour thy father and mother; which is the first commandment with promise;
 6:3 That it may be well with thee, and thou mayest live long on the earth.
 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
 6:5 Servants, be obedient to them that are [your] masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

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So Matthew 7:12 is the Golden rule which is do unto others as you would have them do unto you. Love your neighbor as you love yourself. Treat others the way you want them to treat you.

And we went to Matthew 22:36 - 40 which says **the first commandment is to love God**. And **the second commandment is to love your neighbor**. Just after the triumphal entry and the second temple cleansing and then this and then comes Matthew 23, the great public rebuke, the purpose of Matthew 23. One group is the leadership. The second group is the people or the laity. Christ has never publicly attacked them and told them to make a choice until now. He says that your temple is destroyed in verse 38. Your temple is destroyed. This leads to chapter 24 and the disciples are shocked. They say the temple can't be destroyed because it's too strong and God would not do that.

Matthew 22:38 This is the first and great commandment.

We connected Mark 12 with Matthew 22. And specifically Matthew 22:38 and Mark 12:30. The version of Mark is just the first commandment and the Matthew version is the great commandment. **Why is it the great commandment in Matthew?**

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment.

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Matthew 22:38 = Mark 12:30b

In Matthew it is split, 37 is 30 part a. And 38 is 30 part b. The difference is in Matthew **it says great**, because it's our relationship to God. Ephesians 6:5 the slavemaster that leads to all our relationships with man is just a proxy or a parable, an example of the original. The purpose of our existence is not to have babies, not to have children, not to have friends, not to serve people or to be served. **The purpose of our creation is to serve God, to have a relationship with him.** It's not just to serve him, it's not just a worship him. It's to understand his creative power, to be his friend. **All of these human relationships which is the second commandment are all there to understand the great.**

.Servant/Master
.Marriage
.Siblings
.Parent/child
.Friend

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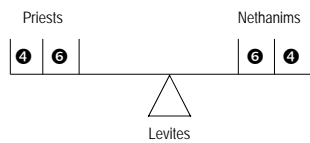
Exodus 20 1 - 11 which is the four commandments. Why we looking at Exodus? In Matthew 22, the two commandments we're wanting to see what he's talking about. So we go to Exodus and the ten commandments gets changed into 2 commandments. The Exodus one, which is all correct, can be further developed and explained in Deuteronomy and Leviticus. Because in these passages he's referring to the two commandments of Matthew 22, he's quoting from Deuteronomy and Leviticus.

Now we go to 1st John 4 20 + 21. And we see the emphasis on the four and what do we become? What are we if we focus on the four, when we love someone that we cannot see? Verse 20 says that were a liar, we claim to be disciples but it's all lies. And that is our condition, we claim to really love God and we don't really love him. What is our evidence for our banner that says that we love him? **4 commandments but primarily the Sabbath.** And we can also expand that to talk about reforms.

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John 13:34 and 35 teaches us of a new commandment. So if we have something new we had to have something old. We can look at the thing in a new way or we have a new understanding or a new focus which is something that is new. What we saw is a chiasm, a chiastic structure.



First the priest and last the
nethinims.
The test is now different, it's not
the Sabbath anymore.
It's something else.

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Luke 6:37 + 38. We have do to others or don't do to others. We went here and saw the parable Matthew 18:23-25 of the servant. Two people, one forgiven for something big and one not being forgiven for something small.

We can look at Matthew 26:6 *knowing Jesus was in Bethany in the house of Simon the leper there came unto him a woman having an alabaster box a very precious ointment and poured it on his head.*

And what is Simon's sin? He's the one who led Mary into sin, she's an impure woman and he has the audacity to say she's worse than me. He's an older man and she's a younger woman and he seduced her and destroyed her whole life. Now she's forgiven and he says how can Jesus allow this wicked woman near him, how many men has she been with?.... *me, and I'm really nice.* He's the one that had the most sin, she hasn't done anything wrong because she was led into this lifestyle by him. **This is a story about sexism in its ugliest form.**

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And so we're in Matthew 18:23-25 and we see a big servant and a little servant. Simon is the big servant. And the little servant is Mary *using line upon line compare and contrast*. And the thing that we need to get from Luke, 6 it's not just about reciprocation, because the way we're supposed to treat people is based upon what model? It's not based on how you would want them to treat you, we would call that bartering, just as an exchange. That's not the standard. So we can forget all the other passages and now **this is a much higher standard. And what is this standard?** Now it's how Christ has loved us, not how they would have loved us, but **how Christ would love us is are we to love**. This takes it in order of magnitude much higher. How many of us would survive if we had the Golden rule here with God? None of us. God behaves with us differently than we behave with him. We focus upon Matthew 7:12 on the golden rule or Matthew 22 and the two commandments, but it's Luke 6 that is the real story. We looked at Matthew 26:6 and this is Simon. In Matthew 18 it's the servant who steals. What we need to see is the way God operates is not the way that we operate. You can't just do the Golden rule, it doesn't work that way. Because **this is the great commandment in Matthew 22.**



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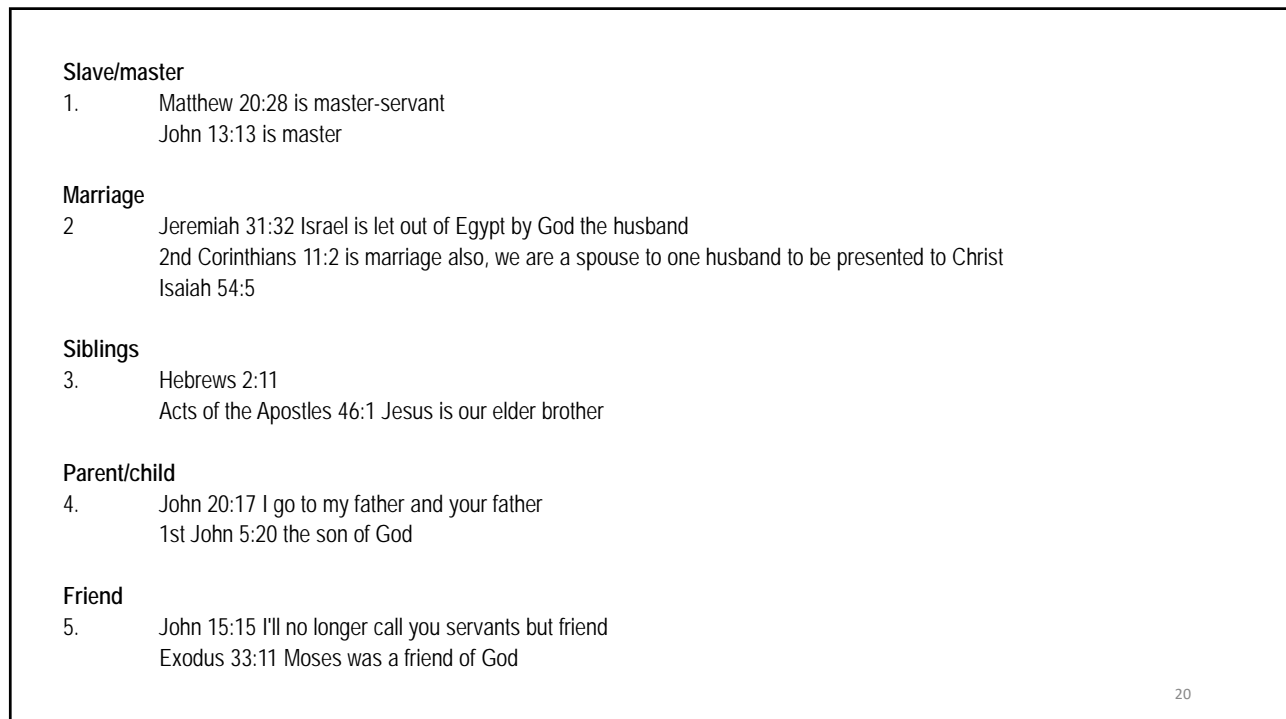
Now we come to Romans 2:10-16 and we see that the gentiles keep the last six commandments naturally. The last six commandments come natural to the gentiles to keep them. And are all the gentiles in the world good? No they are not. **These good gentiles are nethanims**. There's an elect group which we call the nethanims and they are the ones that keep the commandments naturally, not the other ones. The Holy Spirit is working upon them and all the gentiles know this, all the Christians know this but they don't put it into practice. What's the difference between a nethanim and what we'll call a worldly person or gentile? One is in some way listening or having a relationship with the Holy Spirit. If one of these people has the law naturally in their heart and then a second one does, what do we know? On the testimony of two everyone does. They all have it in their heart, everyone in the world has it in their heart. The problem is they're not all keeping them and that's what makes them a nethanim. It has to be the Holy Spirit that is doing that.

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John 6:46 says no one has seen the father except me

6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

John 14:9 they ask to see Jesus to see the father and Jesus says if you've seen me you've seen the father

14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Show us the Father?

When the priests go to the Levites, when they see us they will see Christ

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John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Show us the Father?

John 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

1st John 1:2 (For the life was manifested, and we have seen [it], and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) :3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

1st John 4:14 And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.

All these verses from John all teach the same principle: that only Jesus has seen the Father and only He can testify of Him

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The principle of these five relationships are important and they are teaching us that these different relationships here on Earth **teach us of our relationship with God**

- 1. Slave/master
- 2. Marriage
- 3. Siblings
- 4. Parent/child
- 5. Friend



All this is God

Substitute or proxy

The methodology we're using in going from the human to the divine, from the literal to the spiritual is compare and contrast. Compare and contrast is a form of parable. And we also looked at another word for parable which is proxy.

Proxy means substitute. And these are all substitutes.

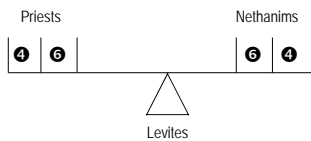
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Hopefully we all understand what this is teaching us.
Our focus is on John 13:34 and 35 a new commandment.

	Ephesians 6:5 -	Servants/Master	→	.Servant/Master
	Matthew 7:12 -	Golden Rule		.Marriage
	Matthew 22:36-40 -	2 Commandments		.Siblings
	Mark 12:30-31			.Parent/child
	Exodus 20:1-11 -	4 Commandments		.Friend
20:1-11	Exodus 20:12-17 -	6 Commandments		
	Deuteronomy 6:4-5 -	4 Commandments		
		1st Commandment		
20:12-17	Leviticus 19:18 -	6 Commandments		
		2nd Commandment		
	1 John 4:20-21 -	Must love what you see		
	John 13:34-35 -	A New Commandment	→ Chiasm:	
	Luke 6:37-38 -	Do to others		
	Matthew 18:23-25/Matthew 26:6	(Simon and Mary)		
	Roman 2:10-16 -	Gentiles keep 6 Commandments naturally		

- .Servant/Master
- .Marriage
- .Siblings
- .Parent/child
- .Friend



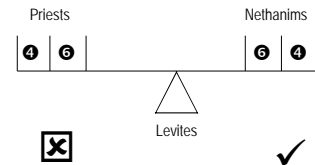
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We see that if there is a new commandment then there must be an old commandment. We have been putting the emphasis on the old commandment. In doing so we have put our focus on the first four commandments and our relationship with God. And we have neglected or not looked at the last six commandments.

We have realized that the great test is equality, how we treat other people. There is such a strong emphasis on this and this strong emphasis has come from the world. We're seeing that the world practices this. However crudely they do it, they have the point. They didn't need God to work that out and they didn't need the six commandments to work that out. Because the gentiles keep the 6 commandments naturally, even though they've never read them.

We saw them doing this and we were fascinated, we were impressed. We look at them and compared them to us. They're winning and we're failing. They are beating us, they're passing the test and we're failing the test. They have inspired us: *if they can do it, we can do it*. So we have to have a complete shift, a complete change.



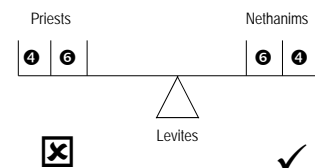
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Where have we been looking if we're keeping the first four? We've had our eyes looking upward to heaven and the world told us to look on Earth, completely opposite to what we thought. We've become so focused in doing this that some of us have decided to abandon God because it's not the great test. The world is teaching us.

What we can see is because we have the 4 and the 6, seeing that this is a chiasm in which we did not know, but not only must the world keep the 6 they must also be meant to keep the 4.

Now we can go back into two former histories to analyze them and learn from them.



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1860s. 6 4

The great test is slavery, the six commandments, second great commandment of love thy neighbor as thyself.

The 1850 chart has one purpose, the Sabbath. The conclusion of the story is all on the 1850 chart. It's all about the Sabbath. And it's written in 1850 in preparation for the 1860s. **What are we doing teaching something that's not the great test?** So the 1850 chart is teaching number 4. Most of this movement was focused on the chart and all we can see is number 4 and we didn't look at the 6. It's the doctrine of the Sabbath for the 4 and the Sabbath was a great issue in the 1860s. 1844, 1845, 1846, Rachel Oakes, Joseph Bates, Ellen White, all about Sabbath.

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1890s 6 4

Then we go to the 1890s and what is the great test? The number 6. And what do we think it's all about? We think it's about the Sabbath or the Third Angels message. They were asking is **justification by faith** the Third Angels message. Is that the Third Angels message? Ellen White says it is in verity, is it the Sabbath issue and she says yes. **So the 1860s it was slavery and here in the 1890s it's about protecting the rights of the minorities.**

Several have written to me inquiring if the message of justification by faith is the Third Angels message. And I have answered it is the Third Angels message in verity.
Review and Herald April 1, 1890.

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So the great test is questioning the Declaration of Independence statement, does everybody have rights? If you have a right, who gives you the right? The Creator, you just have it. If we want to be technical did the creator give it to us? Even He can't give it to us. God didn't give us these rights. If He gave them to us He could take them away and He can't do that. Not even He has that power to take them or give them. If He tried to take it away what would we become? We'd be like a blob of jelly, we would just melt into dust. For us to be human we can't be given this thing because no one gave it to God. What makes him God is that He has these rights. And these rights are the inalienable rights, the ones that can't be challenged, you can't prove it, there just there. The pursuit of life, liberty which is freedom and the pursuit of happiness or property. So it's three things that we have a right to and we can see that this is a definition of God, life, freedom and the pursuit of happiness or property if that's what makes you happy. The more property you get the happier you are. And that's the test in the 1890s.

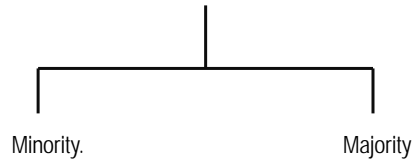
1860s. 6 4
 1890s. 6 4

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So we have minority and we have the majority. The majority says we want a law for the whole country, because you have to have a law for the whole country and it's for the benefit of the majority. If you don't like the law, we, the majority, will do you a favor, we will give you a special gift and you don't have to follow that rule. You just have to prove to us, and we'll make it an easy test, that you don't want to follow our law. So it's called an exclusion right.

1860s. 6 4
 1890s. 6 4



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So the issue is they all want to keep Sunday. The minority say we don't want to keep Sunday, we want to do what we want. We want to rest every day or no days. They are saying we can do what we want and that's the problem. Because a majority is going to say Sunday and a minority is going to say we can do what we want. What would happen if the majority suddenly became the minority and the minority suddenly became the majority? It would destroy the law. So what would the majority do when they start seeing their law destroyed? They would stop it and they would take away their exclusion otherwise there'd be no point in even doing the law. So the majority make this law, because it's a religious law, what are they saying? They're saying the exclusion can only apply basically to people of faith. Or you have to have a good reason, you can't just do what you want. And that was the issue in the 1890s.

	1860s.	6	4
	1890s.	6	4

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Now the United States, it's Seventh-Day Adventist and they're the ones doing this. They say you Protestants or Catholics, we'll do an exclusion right for you and you can keep Sunday. Jones said that if it was that way it would still be wrong. We know this won't work because we have evidence for this. They want to make the United States a Christian country. It's like they want to take the United States and follow the equivalent of Sharia law, Islamic law. They're not asking for Sharia law, they're asking for Christian law and where does it lead? It leads to a theocracy. The model that you have for any theocracy is the exclusion rights disappear really quickly.

	1860s.	6	4
	1890s.	6	4

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This was all done because they were Christians. When you get enough people who are not Christians, they'll say, we don't want to rest on Sunday. We want to start making money or doing our own thing. And there is an exclusion clause where we can do that. As time goes on, more and more people would want to get the exclusion right, as it becomes more and more secularized. What would end up happening is the minority would end up becoming the majority. And this Christian majority would lose the strength or the purpose of their law. You got to get a lot of minority groups. Then the minority becomes the majority and this would all get destroyed. If that law had been done, where are we today? The law is virtually null and void. It's on the books but it can't be enforced because there's too many minorities that want to follow the exclusion law. Even though they offer this, Jones and the others, they know this is only a temporary solution. That's why the Declaration of Independence was written, because you have a right. The privilege can't be a gift that someone gives you. If they say I will give you liberty, they become your boss or your king or your dictator. If they're going to offer you something today, what are they going to do tomorrow? They'll take it away. Therefore you cannot allow them to give you anything. It's the same dynamic as the Protest of the Princes in 1529. That's what they wanted to do. The majority said that everything is good, it will give you the minority exclusion rights. What did they know? You give us the right today even if you keep your word, tomorrow you'll take that away from us. In matters of conscience or inalienable rights you cannot hand that over to anybody.

During the Reformation, the Protestants struggled with the same thing before. When you look at the movement of Munzer and the fanaticism which was going on, this is to some extent resembling what we're facing in this movement.

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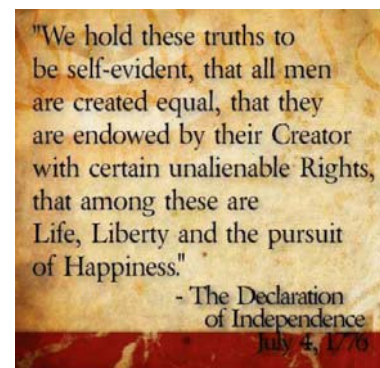
So there's three rights, life, liberty and the third one the pursuit of happiness or property. The Declaration has the pursuit of happiness but the original was the pursuit of property.

Why did Jefferson change "property" to the "pursuit of happiness"?

"The pursuit of happiness" is the most famous phrase in the Declaration of Independence. Conventional history and popular wisdom attribute the phrase to the genius of Thomas Jefferson when in an imaginative leap, he replaced the third term of John Locke's trinity, "life, liberty, and property." It was a felicitous, even thrilling, substitution. Yet the true history and philosophical meaning of the famous phrase are apparently unknown.

In an article entitled "The Pursuit of Happiness," posted at the Huffington Post July 4, 2007, Daniel Brook summed up what most of us learned in school: "The eighteenth-century British political philosopher John Locke wrote that governments are instituted to secure people's rights to 'life, liberty, and property.' And in 1776, Thomas Jefferson begged to differ. When he penned the Declaration of Independence, ratified on the Fourth of July, he edited out Locke's right to 'property' and substituted his own more broad-minded, distinctly American concept: the right to 'the pursuit of happiness.'"

<https://historynewsnetwork.org/article/46460>



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There's a story in the Old Testament in 1st Kings about this. Someone has some property rights, 1st Kings chapter 21. It's Naboth's vineyard. Ahab wants to make a deal with Naboth, his neighbor that he can't refuse and he would be silly to refuse it. It's not that they both didn't like money. The first thing that Joshua is going to do when he gets to Canaan, after he's cleared the land is to divide the land and everybody gets portion, everybody gets land. They are forbidden to sell it **because it's inalienable right**. He has to do that. He's not giving them a favor, **this is their right as a human being to own property**. Anything short of that is wrong.

People have a problem with renting because it feels wrong. People are loaning you the use of their property. Somewhere in the back of our nature it feels wrong. The reason why it feels wrong because it's all right to pursue happiness which is ownership.

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart until **he was fully controlled by the spirit of selfishness**. He could brook no refusal of his wishes; the things he desired he felt should by right be his. {PK 204.2}

This dominant trait in Ahab, which influenced so disastrously the fortunes of the kingdom under his successors, is revealed in an incident which took place while Elijah was still a prophet in Israel. Hard by the palace of the king was a vineyard belonging to Naboth, a Jezreelite. Ahab set his heart on possessing this vineyard, and **he proposed to buy it or else to give in exchange for it another piece of land**. "Give me thy vineyard," he said to Naboth, "that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." {PK 204.3}

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. "The Lord forbid it me," he said to Ahab, "that I should give the inheritance of my fathers unto thee." According to the Levitical code **no land could be transferred permanently by sale or exchange; every one of the children of Israel must "keep himself to the inheritance of the tribe of his fathers."** Numbers 36:7. {PK 205.1}

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So we've looked at all of these verses we've seen about the relationship of the great test and the Sabbath. In our history there must be Sabbath keeping, it has to be there **but it is not the great test**. **The great test is number 6 and we are calling that equality**. We have the six commandments, equality: nationalism, sexism, homophobia. So the nethanims have to keep Sabbath therefore we have to.

.Servant/Master
.Marriage
.Siblings
.Parent/child
.Friend

We want to look at something else that we can see from our studies and that we are all ok with parables

36

36

6

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

4


All this is God

All this is number 6. God is number four.

6 is the new commandment and 4 is the old commandment.

Now that we've done that and going through all these verses that that continue to define our relationships slave master, marriage etc and we've laid out something here, a huge issue it's plagued in Adventism since its inception, since its beginning. And it's a problem that continues to be an issue in this movement.

Old



New

37

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The great controversy is over worship. The controversy has always been over Jesus. The issue is the Godhead....

...if the holy spirit is a person and if Jesus is a created being...Why do people think that Jesus is a created being?

He's called the Son, the only one that was born of the Father. *It's number four in our relationships parent-child.*

This issue is a misunderstanding of parable teaching. The whole Godhead controversy is so obviously a mistake and it can be easily explained by parables. Parables explain everything.

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

Jesus
The Godhead
Son
Only One

We got fixated on the relationship of number four. Why didn't we focus on number two?

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6

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

4 All this is God

Jesus
The Godhead
Son
Only One

Number two is marriage and how do we put that onto the Godhead model, which is number 4? It's not parent-child, it's marriage and the Father is a man and the Son is a man and how do we fit number two, marriage on that? We're not willing to take this seriously. We just take one that we like, parent-child. We teach crazy things that Jesus is really the Father's son. Every relationship must fit so if every relationship has to fit then they are married now. Is Jesus the Father's slave? And we can see where this goes. We're only willing to take these ideas as far as we feel comfortable.

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6

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

4 All this is God

Jesus
The Godhead
Son
Only One
Father Jesus

When all of this language was developed they believed homosexual relationships were wrong so they never applied it to 2 men. But they don't mind doing a parent-child. The whole problem with the Godhead model that most people hold on to is that they're not willing to see the forceful nature of a parable. And they're not willing to accept that when a prophet has to speak about Heaven, how will they explain it, how would we explain Heaven? *Through a parable.*

We cannot explain the Godhead in spiritual language (4). It has to be done in natural language (6).

For whatever reason, God decided, He didn't make it a man and a woman, He made it a Father and a Son.

40

40

6

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

**4 All this is God**

It's that the Godhead is a Father and Son and that is what people are not willing to see. Not only is Heaven going to be portrayed here on Earth, **when you speak about Heaven it has to be spoken about in natural language (6). You can't speak about it in spiritual language (4)** because who are we speaking to? **Us**, and we can't understand spiritual things. It can't be done in that manner, **it has to be done in a natural or literal language (6).**

This relationship that they have, it's not unique. **It's every single one of the natural.**

Jesus
The Godhead
Son
Only One
Father Jesus

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Marriage between a man and a woman is a reflection or a shadow of the relationship between these two beings, the Father and the Son. If we want to understand how they get along with one another or how they relate, the best way to explain it is that they're married. They're brother and sister. There's a parent and a child. They're friends. And one serves the other. There's nothing unique about that. It's all explained in our human relationships. People that have a hang up on the Godhead doctrine are not willing to take the other four relationships to the Godhead relationship. They have built-in prejudices. They're not prepared to make one brother and one sister. The reason that they're not prepared to do that is that's not the words that we use. It's just a really basic misunderstanding of how to read inspiration.

42

42

6

1. Slave/master
2. Marriage
3. Siblings
4. Parent/child
5. Friend



4 All this is God

If a person was willing to go through these studies they would be able to accept everything until they get to the punch line that hurts them. When it affects their pet theory, they're special favorite theory. They're fixated on the natural language of the Father and Son and they've turned it into the spiritual reality. It could never be that, you could never describe the relationship of those two beings in spiritual terms. For whatever reason God decided to choose number 4, parent-child.

43

43

Pop
Quiz!



44

44

What is the difference between prophecy and morality?

the issue of timing

- Prophecy is out of our control
- Morality is within our control, we decide to be good or bad, it's our choice

45

45

What two choices does God have?

1. Give everyone their own unique test or collect all the Christians in church and everyone else to do a group test

That would be individualized testing, the first choice.

Instead of individual testing God could have a second choice:

2. He could choose to do the same test for everyone.

46

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What issues does He face if He wants to design a single test?

Anything having to do with God cannot be the test because people don't even believe in Him, they don't believe he exists.

47

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As a Seventh-Day Adventist why is it a problem?

The work of The Seventh-Day Adventist is to teach people to obey God and to keep the Sabbath. First you would have a harvest, bring them into the church, then you would teach them and that is out of sequence. Because the harvest is to come out of Babylon.

48

48

So we're looking at it as a parable and
another word for parable is??

Proxy

49

49

If we live on earth we have to be tested on?

earthly things not heavenly things

50

50

What are the five relationships humans have?

1. Servant/Master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

51

51

How do gentiles or nethanims keep the first 6 commandments?

They keep these first 6 commandments naturally.

52

52

What is the purpose of our creation?

To serve God, to have a relationship with him.
To understand his creative power, to be his friend.

What is the purpose of our human relationships?

Our human relationships which are the second commandment
are all there to understand the great – to teach us our
relationship with God.

53

53

These are a proxy or substitute to what?

1. Servant/Master
2. Marriage
3. Siblings
4. Parent/child
5. Friend

A proxy to God

54

54

What does John 13:34 and 35 tell us?

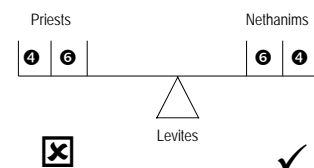
There is a 'new' Commandment
We see that if there is a new Commandment then there must be an old
Commandment.

55

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Where have we been looking if we're keeping the first four?

We've had our eyes looking upward to heaven and the world told us to look on Earth, completely opposite to what we thought. We've become so focused in doing this that some of us have decided to abandon God because it's not the great test.



56

56

What are the two former histories we can now go back and learn from?

1860s & 1890s

What were the issues in the 1860s & 1890s

In the 1860s it was slavery and in the 1890s it's about protecting the rights of the minorities.

57

57

What was the original writing of the Declaration of Independence?

Life, liberty and the pursuit of happiness

Happiness = property
The right to own property

58

58

We thought the great test was Sabbath.....
What is the great test?

Equality

Where do we find this?

In the 6 Commandments, our relationship to humans

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