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*The Hidden Truth Of The Jewish Economy Elder Parminder Biant
Australian Camp meeting 20-19-19*

I want this to be like a Sabbath school, so I'm hoping that we can all participate and share our thoughts. And so, what I want to do is recap what we've looked at and maybe extend our thoughts a little bit more.

So, the class is going to be about parables, and how Jesus employs them and how they're used.

We didn't get a chance to look at the parable that we wanted to, which was Matthew chapter 13 verses 24 to 30, which is the parable of the **wheat and tares**, which we're all familiar with that parable. In fact, we're familiar with most of the parables.

In our prayer meeting we looked at a passage from the **Desire of Ages, page 333, paragraph 1**, that's what we read and ended up spending most of our time in. So, we're going to review that. But before we do, I just want to take a small passage from the book **Christ object lessons, chapter 8, page 104**. And the **parable** is the parable of **hidden treasure**, which you're all familiar with this.

So, there's a person who is doing some work and he's in the field, he discovers hidden treasure and he ends up trying to get a hold of that treasure. So, we're not going to read the parable itself, I just wanted to go there as an introductory thought.

So, we'll read from the Bible, and this would be page 103, if we were going to read it from Christ Object Lessons.

So, this is taken from Matthew chapter 13 verse 44. So, you can either read it from your Bibles, Matthew 13 verse 44, or you can read it from Christ Object Lessons page 103. **Either way it's the same one.**

So, the parable itself begins in verse 43.

"Again, the kingdom of heaven is like unto **treasure hid in a field**; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field".

So, I think we're all familiar with this **parable**.

Before we read from Christ Object Lessons, I'll ask the question;

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If he found this hidden treasure in the field, and as he's plowing the field, he finds this hidden treasure, why does he go about selling all that he has, to go and buy the field? Why does he not just take the treasure and run? And where is he going to put the treasure?

If you, were walking somewhere and you found this treasure, you wouldn't just grab hold of it and go and stash it somewhere. Instead of going through all that, there's a thought that there's probably going to be more treasure in the field. Which is why he goes to all this effort.

So, I didn't want to focus on that thought. I just think that's an interesting thought that he expects, to find more. So, having once been fed, he expects to receive more.

So, Ellen White explains in the second paragraph, page 103, what the context of this is.

You know they don't have banks, and the only place that is secure, that you would hide your treasure or save it, would be to bury it in the ground.

And then what ends up happening? if you have ever done this; you put something away, you've hidden it away in a safe storage, and you don't look at it for ages. Then you begin to forget where you put things. (Parminder} Yeah, I've done this, I've done that quite often. You lose things on your computer, you file it away, and you don't know where it is. I've put things away, tools, or even valuable things, and after about a year or so, I think where's that thing, I've lost it.

So, this is what happens in this story. That the person, whoever buried this treasure has lost the visibility of it. They may have passed away, they may have died and not passed the information on. and this person plowing just trips across this gold mine.

So, in paragraph 3 it says, [A man hires land, to cultivate, and as the oxen plow the soil, buried treasure is unearthed, As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home and sells all that he has, in order to purchase the field containing the treasure. He's family and his neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing; and when he has a title to the field, he searches every part of it to find the treasure that he has secured.](#)

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So, even though Ellen White doesn't quite say it, she doesn't elude to the fact that he's going to search the whole field to see if there's anything else hidden there.

I want to go to page 104. This is just an introductory thought. It's about the discussion that we had at our prayer meeting. So, for those of us, who were at our prayer meeting, hopefully we'll see why we want to read this.

So, it starts to bring the subject into focus, page 104, the subtitle; "How Hidden". The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure.

So, that paragraph, what is that teaching us?

So, in the first sentence, the treasure the gospel is to be hidden; Where are they hidden? They are hidden in the Bible, So, all I wanted us to pick up is, they're in the Bible. So, people are reading the Bible and they've got a problem because they can't see these treasures because they're hidden somewhere.

So, everyone's reading the same words, we're all reading the same way, we can all read the English, and we can all understand what those words mean. But just because we can read the words and understand the English grammar etc. You know the story of what it's about. It doesn't mean that we understand the treasures of the gospel, because they're hidden somewhere in these words.

And as you just said a moment ago, they're hidden in plain sight.

And, why are they hidden from us? They're hidden because we don't have the spiritual discernment. Also, because we have preconceived opinions of what we think is right and wrong. Therefore, all we can see is just a reflection, essentially of ourselves. We're blind and we're dead, and she says this; having eyes they do not see, having ears they do not hear.

So, Ellen White's beginning to define that Jesus says it a few times, that famous passage when He says, having eyes you don't see, having ears you don't hear, what that means.

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So, she's going to repeat this thought, three times, the first one; *many have eyes, but they see not, they have ears, but they hear not.*

So, Ellen White is going to explain what this means. So, what she's going to do is give a statement, which she takes straight-out of the Bible. And she's going to tell you these statements, mean this thing.

So, the first thing we want to see is that; *if you have eyes*, you get to a place where your eyes are **shut**. that you **can't see**. So, *you have eyes and you can't see*. And so, you have *ears*, but like that monkey who covers its ears; so, a person is going to block their ears, *having ears they can't hear*.

So, if we're familiar with this technique of repeat and enlarge I want to say that this is a repeat and enlarge.

**EYES THAT CAN'T SEE == EARS THAT CAN'T HEAR
MEAN THE SAME THING**

So, at this level, *an eye and the ear mean the same thing.*

And how does Ellen White define what that means? She's says, *eyes* and *ears*, and then what? Okay so, an eye and the ear equal what? *Intellect*, they have intelligence. So, *an eye and an ear, is a symbol of intelligence.*

So, this person's intelligent, but what are they not able to do? So, if you don't have eyesight and you can't hear properly, what does that mean?

So, I should probably do it this way. You've got eyes and ears and now you have shut your eyes, and you're not listening, you're blocking your ears; what does that equal? Audience says, Stupidity?

So, how does Ellen White describe what it means not to have eyes and not to have ears? Audience says, Spiritual blindness. But what word does she use?

Since they have intelligence or intellect, but what don't they have? So, they have intellect because they've got eyes and ears, but what don't they have? *They don't have discernment.* Can you see that?

**EYES AND EARS === INTELLIGENCE
SHUT EYES, BLOCKING YOUR EARS === NO DISCERNMENT**

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So, to have **eyes** and **ears** means to have **intelligence**. But you're not able to use your eyes, and you're not able to hear anything with your ears. that means you don't have **discernment**.

So, using this **repeating and large** technique, Ellen White is going to tell you what these Bible statements mean.

If we're happy to say the Bible and Spirit prophecy are the inspired Word of God, just to keep them at that level, so, that there's no distinction between them, it's just inspiration. What rule of William Miller is being used here? What rule would we say this is?

There are 14 rules; so, she's using **repeat and enlarge** technique. She's saying an **eye is an ear**, so, she's **repeating**, she's **enlarging** upon it. Because an ear doesn't look like an eye. And then she's going to define what those things means.

So, she's going to say this means this. **EQUAL**

So, I could say instead of "equals", I could say "and".

So, if we go to rule number five, what does rule number five say? **Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, not the Bible.**

sec-tar-i-an /,sek'terēən/

adjective: sectarian

1. denoting or concerning a sect or sects. "ethnic and sectarian differences" (of an action) carried out on the grounds of membership of a sect, denomination, or other group.

"a sectarian attack" rigidly following the doctrines of a sect or other group.

It comes from the word sect, so, what word would we normally use?

We don't like the word sect, there's a bad connotation, So, what word would you say that kind of sounds nice. **Denomination**. So, a certain denomination you know like, Baptists, some of the Adventists, the Methodists; have a certain perspective, a certain explanation or understanding of Scripture. And it's peculiar or unique to their church's understanding of what God is trying to teach. So, that's what a sectarian view is.

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Then the word Creed, what's Creed belief? It's a person's understanding of what God is saying. So, you know if we said, the Father Son and Holy Spirit, it's a biblical statement, then what we would do is explain what that meant. And our explanation would normally be understood to be the Creed. Or our explanation of what the Bible is talking about.

So, rule number 5 is interesting, because if you go to rule number 14, which is the last rule. Rule 5 and rule 14 are very similar, especially the last bit. Which is basically, don't listen to human interpretation of what inspiration means. In rule 14, it's called bigotry, you become a bigot.

And in rule 5, the principles there, **but words it in a slightly different way**, it's a shorter rule, rule 14 is quite long. So, rule 5 and rule 14 have a **similar property or characteristics**, it basically says, trust the Word of God don't trust human beings interpretation of that word. Is that a fair representation?

Expositor let the Bible be its own expositor. What does the word expositor mean? **Expose**. So, **let the Bible expose itself**.

So, if we can change that word expositor to expose, what other word could we use? Could we say **explain**? So, let the Bible or the inspiration **explain** itself. William Miller is going to say Bible exclusively because that's the book that he's working with. And that's so weird because we use the Bible and spirit of prophecy.

So, let the Bible and inspiration explain itself.

So, we've come full circle, and I think that's an easy and useful definition to have; what rule number five is saying.

So, I want to suggest that what Ellen White is doing here, is rule number five. There's a statement, it says you've got an **eye**, and an **ear**, these are **symbols**. And if I ask you what does an **eye** and an ear mean? What is it a **symbol** of? We could all have our own different answers. And how would you know if that answer was correct or no? It depends of what Creed or what sectarian view you have.

But what we want to know is what inspiration defines those things to be, instead of what we think.

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So, she's quite clear that **an eye in the ear means intelligence or intellect**. So, if an **eye on the ear means intelligence**, what does it mean if you're not looking and you're not hearing? **It means that you don't have discernment**.

So, she's giving you a clear definition of what these **symbols** mean. We don't have to guess at it, Ellen White gives it straight to us, and I think it's important to see that. That all the hard work has been done for us, and as I said, this is rule number 5.

So, the problem is, do you have the realization that you're stumbling? Because in real life, if I'm walking if I stumbled, you'd see it and I'd feel it. I would know I had fallen. But in this situation, would you know that you're falling? **No, you don't know you're falling, because you're intelligent**. You have intelligence, but you don't **discern** what the truth really is

And Ellen White says that. If you go to the middle part it says; **Those who are wise in their own estimation, who are puffed up by the teaching or vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived**.

So, **you don't even know that you're fallen, or that you stumbled**.

So, next paragraph. I like the way Ellen White explains this. **A man might pass over the place where treasure has been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So, it was with the Jews**.

If it was with the Jews, who else is it with? **it's the same with us**. If the Jews experienced that we experienced the same thing,

So, we go to the beach or to a forest, or we go for a walk, and we sit down and rest. And just below our feet, someone has hidden some treasure there. And because we don't have the wherewithal to think about our environment, because where so focused on ourselves, we're puffed up with all that vain philosophy and vain teachings we don't perceive what's just beneath our feet they hid it hidden to us.

As a golden treasure, truth had been entrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In **types and symbols the great truth of redemption were veiled**. Yet when Christ came, the Jews did not recognize Him to whom all these **symbols** pointed. They had the Word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid

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from them the **truth** as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them. **But they knew it not.**

Now the reason I came to this passage is, in the second paragraph, last line, it says, "the truth as it is in Jesus". I really like that statement. I don't know if you ever thought about it before, if you take that statement, "the truth as it is in Jesus" Ellen White uses that 708 times in her writings, It's a phrase that she uses over and over again, this concept of 'the truth as it is in Jesus'.

So, there are several components of that, obviously there's the truth, and truth you might think is enough. How do you know if its truthful or it's erroneous? Is it that simple? So, the answer is no, obviously, because she makes it more complicated or she alludes that it's more complicated than that. Because truth in of itself isn't enough.

How do you know if something is true or not? What faculty of the mind do you need to have to know if something is true, in the context that we've just spoken about? **You must have Intellect.** If you're an intelligent person you know what's right and what's wrong, you can work it out it's not that difficult to do, if you have a measure or level of intelligence, depending what the subject is depending what the issue is.

So, when it says, "the truth as it is in Jesus", what is that thought alluding to? **That it's a certain form of intellect,** a certain way of understanding things. So, I want to say it's all to do with this imagery here. That you can have intelligence, you can look at something and say, oh you know that's truth. But it doesn't mean you have discernment of what that truth really is, the import of that truth.

I didn't want to spend much more time in this paragraph, but I wanted us to make the connection; the "**Hidden treasure**". So, we're in Christ Object Lesson 104. What is the treasure? The **treasure** is obviously a **symbol**. What did she say the treasure was? That's right, Jesus himself, truth, the Holy Scriptures, the kingdom of heaven itself.

So, let's go back and have a quick read, because we have several different answers, which all of them are correct.

A man might pass over the place where **treasure** had been concealed. In dire necessity he might sit down to rest at the foot of the tree, not knowing of the riches hidden at its roots. So, that's the riches are these treasures. So, it was with the Jews. As a golden treasure, **truth** had been entrusted to the Hebrew people.

So, the **treasure** is the **truth**. **TREASURE = TRUTH**

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The Jewish economy, bearing the signature of heaven, had been instituted by Christ himself. In **types** and **symbols** the great truths of redemption were **veiled**.

So, what does the word **veil** mean? To **conceal**, to be **hidden**, So, we can read that again, In **types** and **symbols** the great truths of redemption were **hidden**. So, if the great **truths** were **hidden**, where were they hidden? In the hidden in the field? Where are these great truths of redemption hidden? They are hidden in the **types** and the **symbols**.

So, you've got the **types** and the **symbols**, in those symbols, that's where the **truths** are **hidden**. They're hidden in the symbols. So, again Ellen White is clearly telling us that the **treasure** is the **truth**.

So, if you want to understand what the truth is, what do you need to know? **You need to know what the symbols and the types mean.**

So, the types and the symbols point to what? It points to the **truth**, and **redemption**.

TYPES / SYMBOLES = TRUTH / REDEEM

Redeem it's the great truths of redemption. Do we know what the word **redeem** means? It means **to do again**. And, this word **deem**, it's not a word that we're familiar with, I think it's a Latin word, it means to **buy** or to **purchase**. So, **to redeem means to buy something again**. So, the types and the **symbols** point to the **truth** of **redemption**. Or the **truth** of how you **buy** back something, or **purchase** something.

These **types** and **symbols**, can we have a couple of examples; What would the type and a symbol be in the context of what we're talking about, or in the context of the Jewish economy, or even the Christian economy?

What would a **type** and a **symbol** be? A **lamb** or a **lion**.

Where does God want to live? In the hearts of men. but the symbol when it way where was God living not heaven? He was living in the **sanctuary**. So, all of these are **symbols** or **types**. And they're all pointing to one thing, which is the **truth**.

So, if we think about this model.

TREASURE = TRUTH
TYPES / SYMBOLS = TRUTH -- REDEEM -- DO AGAIN -- BUY
LAMB -- LION -- SANCTUARY = TRUTH

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All of these are literal entities. Real-life things that you can touch, that you can see. And they're all pointing to a **truth**. The **truth is something you can't touch, it's a concept, it's an idea.**

So, right here we can see, that you go from the **natural** to the **spiritual**.

So, **the hidden treasure is truth**. And **the truth has been buried in a field**. At a superficial level, we could argue that the field would be what? **The Word of God or the Bible**. But as Ellen White explains it, what is the field really, in the way she's describing? **Is it man's mind?** Ellen White makes it something positive, because when you say man's mind, you're making it sound like you know you've got a problem. Remember, the owner of the field buried that treasure in that field and that was a good thing to do, it wasn't a bad thing. So, it wasn't a bad thing to hide the treasure, you should do that, otherwise you're going to lose it.

So, what is the field? Let's think about this; you've got the treasure and it's hidden in this field. When Ellen White explains. Where are these truths hidden? They're hidden in where? **In the Jewish economy**. In the **types** and the **symbols**, in the Jewish economy.

So, I'll let sister Brody put lion in there, but she can see now that while lion, is a symbol of something, in the context, lion probably wouldn't have been a good example. Because a lion is not part of the Jewish economy. The sacrificial service certainly is. the Passover, all those feasts that they have, everything about their dress code, the way they would eat, all of that symbology, that economy, always pointing to the **truth**. But those **truths** are **hidden** in the Jewish economy.

So, all this Jewish economy, was it meant to be something good or something bad? **It was meant to be something good**. So, when I say it's meant to be, it was something good; What's the problem with it? What happens when you bury stuff after twelve months? You forget where you've put it.

So, the Jewish economy which was designed to be something good. What did it end up becoming? Obviously, something bad. but how does it become bad? Because in building that economy God has **hidden** the **truth**. And after a while what do you forget? You forget the significance of what all this **symbology** is about. It's like you buried it in the field and you've had no idea where the thing is. And so, someone sort of stumbles across it.

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So, all this **symbolology**, the Jews lost sight of everything that it meant, and so then it ends up being a waste of time. In fact, worse than a waste of time. It has a negative experience with God and other human beings.

Do they know how to dress properly, how to eat properly, do they know how to track the cycle of the stars and the sun and the moon, they can keep time; they have a lot of what? They have a lot of **intelligence**. They can work out everything, how to do it all, but what are they not able to do? They're not able to **discern** what? They're not able to **discern** what these **types** and these **parables** or what the **Jewish economy** is all about. And that's the problem that we are facing.

We have all these **symbols**, we have all this Adventist economy, and then we're experts upon it. Of course, we are. We know all the dates, we know all the history of the Millerites and of Christ, and all the other dispensations, we have all this **information**, we have all this **intellect**, but what is our problem? What does it mean? It means we have **lost** the ability to **discern** what all this **information** or what all this **symbolology** means.

So, what I wanted us to see is that we can **understand** how some of the **rules** are being employed here, this is rule number five, it's **repeat** and **enlarge**.

So, the **eye** and the **ear**, there's a **repeating concept** here. it tells you what it means. So, it's not something that we have to guess, inspiration is its own expositor or its own explainer. We see the **relationship** between **intelligence** and **discernment**. It's not enough to be intelligent, there are many clever people on this planet. But they don't have this discernment, they're not able to understand the purpose of everything.

We can **define** what the **treasure** is, it's **truth**. Ellen White says it's the **truth of redemption**, redemption is two words to re - into, deem is to **buy** back something, **again**, which means it was **purchased** once, but it's going to be repurchased.

We gave some examples, we'll go with the **lamb** and the **sanctuary**, because she talks about the Jewish economy. It's a whole system of living, a whole way of life.

So, that way of life was meant to teach us the truth. But in fact, what is that way of life ends up becoming? It ends up becoming a hindrance, to receiving the truth. Instead of making it easier, it ends up becoming harder. So, it's harder for whom to understand what the truth is? In the real context of Jesus and he's talking to people, which group of people is it harder for? It's harder for **the Jews**. Jesus is standing

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there, and Jesus is whom, what's his job function? **Jesus is the Redeemer**. So, if He's the **Redeemer** then therefore **He is the truth**, because it's **the truth of redemption**.

So, Him being right in front of them, He's going to do what? He's going to teach them how to be redeemed or how to be saved, it's through Him. He's going to go to the Jews and what are the Jews going to do? They're going to reject him, they're not going to accept him, why? What's going to stop them, accepting Jesus? Their own preconceived ideas, the Jewish economy, the Jewish economy is going to stop them from understanding who Christ is. And what was the Jewish economy meant to do? It was meant to **reveal** the **Redeemer** throughout all of that history. How would it have revealed the Redeemer? Through the **lamb**, and through the **sanctuary**, through **typology** to the **symbols**. Through the **symbol** you could **discern** the **truth** about the **Redeemer**.

Perhaps the simplest example is, Abraham is going to do what? He's going to sacrifice his son, it's one of the clearest examples of what God wanted his people to understand. We could call that the Jewish economy, if you like. That story which was a story about the economy. Of how you're supposed to operate and function in this world, clearly shows you what the father was going to do to his son, and the price that the son would pay, and what that would mean. So, there's many things we could discuss about that story, about Abraham and his son.

So, we know that the Jewish economy, its purpose was to **teach** them how to be **redeemed**. it was teaching them the truth of that mechanism. But what does it end up becoming? It ends up becoming the biggest obstacle or the biggest hindrance in their ability to understand how Redemption works, or in a way how we would explain who Jesus is.

He's standing there in front of me, he says, **I am the way the truth and the life no man can come unto the father except through me, by me**; you must go through Jesus to do that. And what are they stubbornly going to do? They're going to refuse, they're going to resist going to the Father through Jesus, through the truth. How are they going to get to the Father? **They're going to get to the father in their own thinking, through their intelligence**.

How are they going to get through to the father? (Audience is talking)

Which is? Which is the Jewish economy. Who gave them the Jewish economy? The Father, we'll go with God from their understanding. If the father's given them the

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Jewish economy it was really Christ as you say, and because he gave it to them, they know it's the truth. They know it's the way to salvation. So, they're going to press forward with this, this path to be one with God, through the economy, through **intelligence**.

But all that economy was designed for one sole purpose. It wasn't the end; it was the means to the end. What is the end? **The truth through Redemption**. So, this would be the end **(spiritual)**. What's the means? This is the means **(natural)**. The means to the end, it's a parable, you go from the **natural** to the **spiritual**. The **natural** teach you the **spiritual**.

And what we're the Jews fixated about. **The natural**. They're locked into the **natural**. And they say, we can get to God through the natural. Ellen White doesn't say through the natural, she says through the Jewish economy.

So, if the Jews are locked down in this Jewish economy, in this natural realm that they have no access to God, they can't find access to him, because they've lost the purpose of it. The truth was where? It was right in front of them. and **it was hidden in these types and symbols**. It was **hidden** in the economy itself, and it's so well hidden that they can't see it.

We can look at a subject from two perspectives. We can look at it from a positive and a negative perspective. How was that truth hidden? What caused it to be hidden, because God didn't cause it to be hidden. How did it get hidden? Man's thinking? We'll use two words, through **customs** and **traditions**. Who gave them the traditions? **God gave them the traditions**.

So, you know you can either blame God or you can blame man, **depending on the point that you want to make**. So, when we think about from man's perspective, from a human's perspective, the reason it all gets problematic, is because they get fixated about the **types** and the **symbols**. The Jewish economy becomes the end, it doesn't become the means to an end.

So, let's take God's responsibility.

Why did God ever do it this way? Put yourself in God's place, what would you do if you were Him? You need to **teach** them about the **truth of Redemption**. How would you go about doing it? (Audience talking for a long time)

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So, I will ask a question; go back thousands of years, maybe 6,000 years maybe a little bit more, and we're in heaven, are all those angels good? Yes, they're all good. Are they all spiritual? Yes, they're spiritual.

So, I want to read a spirit of prophecy statement. Spiritual things are, **spiritually discerned**. So, we all know that phrase. So, I'm going to ask the question again, go back 6,000 years, the angels, are they spiritual beings? You all said yes.

So, what do angels need to do? Spiritual things are **spiritually discerned**. What does **discern** mean? To **understand**. So, you've got **intelligence**, how do you **understand** things through **intelligence**, but **discernment** is also **understanding**. So, we've got **understanding** and **understanding** in slightly different ways.

I want us to see that at one level **intelligence** and **discernment** have **similar properties** to them. You can be **intelligent** and not **discernment**. So, you can **understand** and not **discern**. So, you can understand something but not fully understand.

So, let me just finish my point because I'll forget it. 6,000 years the angels are all spiritual beings, what do they need to do? **They need to understand**. What did they need to understand? **The truth**. Who is the truth? We'll just go with **God**. So, they need to **understand** God better. And understanding God, God is this big and angels are this big, and it takes a lot of time and effort to understand God, you know it's a learning curve.

So, they must go through a long time period, and a lot of exercises or education to understand God. So, they need to have a **discernment**. So, they need to understand who God is. (Audience talking for a long time)

So, I want to take that one thought, where you said there are medium. A medium means a vehicle or a mechanism. So, if we agree that angels are **spiritual**, what do they need to do? **They need to understand who God is**. We know that God is spiritual, God is spirit. So, if they were spiritual, how would they **understand** or learn about God? **Spiritual things spiritually discerned**,

So, I'm going to rephrase that in my own way. **Spiritual beings understand things spiritually**. So, if these are spiritual beings, how would they understand God? **Spiritually**, they wouldn't need a **natural** because they're **spiritual** beings.

If they're spiritual beings, how would God teach them? **Spiritual things are spiritually understood**. So, he would **teach** them through spirituality or a **spiritual mechanism**. Did he do that? So, the Angels themselves, they're created, is there a hierarchy? A

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natural, if I can call it a physical hierarchy? **Yes**. So, he's going to teach them something about God through what? **Through a natural or a physical hierarchy**.

So, they're in the midst of all of this conflict and Jesus is over there, and the father is over here, and there's a spare seat, and what's he going to say? Come on up Jesus. Was that physical? Yes, come physically stand here. And what's He going to tell everyone to do? Physically or spiritually? Physically.

So, what is the purpose of that? Moving location. Ellen White's going to move the location because they must do something. What's the purpose of that physical act? They're going to explain the spiritual, using the natural.

So, I want to argue that even though we would think that angels are all spiritual and what we mean by that, if we mean that they're not body, but they look like energy fields or clouds or whatever. Or that they're so perfect, that they're so spiritual, that they're not carnal, because that's often how we think about spiritual and non-spiritual. We think about spiritually as good, carnal is bad.

So, what I want to suggest is this spiritual being, God is spirit, human beings are spirit. We're all spiritual beings, If, we said that we live in our bodies, you know we can receive new bodies. There's this interaction between the natural or the physical and spiritual. That even though these spiritual beings, the only way they can learn about God, is **through the natural**. They're actually going through a test, or an exercise, or what I want to call it; through an economy. We'll call it the Jewish economy; **we'll call it the angelic economy**.

So, God's going to set up an **angelic economy** for what purpose? **To teach them about the truth**. And they have all this economy up there, which was meant to teach them something, And what happens? The **truth gets buried and hidden**. And they lose or forget the purpose of all that structure that God has created for their benefit.

So, learn about him, and he ends up doing what? Helping them or hindering them? **Hindering**, it actually ends up destroying them. There's war in heaven, the whole economy that was designed for good ends up becoming bad. So, when we talk about **spiritual things are spiritually discerned, often we think about good and bad**.

And I want to say, the angels are all good, and they're all spiritual beings. But even they, because they're created beings, have their limitation and how they can understand God, and their limitation is the same ones we have, or what I could say is,

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God is limited, God has limitations. What's His limitation, what's His purpose? **His purpose is to teach people the truth about himself.** But he's limited.

So, he has certain constraints; and one of the constraints is, what does he want to do with the Angels? **He wants them to come up higher, come up closer to him.** And how can He teach them that? **He must teach them through the natural,** it's the only way He can do it. So, this problem that God is facing, is not only a human problem. I want to suggest. if all this is going to cause a mess, how would you do it if you were Him?

So, sister Brodie said, "you just tell him straight, that this is how it is", and he can't. Because if he said this is how it is, people would say, I don't understand, explain what you mean. If I explain some complex concept what would you want me to do? You'd say simplify it. Or what you often ask is, show me an example. And what is an example? A **natural**, or **type**, or **a shadow**, that's an **example** of what it is. (Audience is talking a lot)

And the Jewish economy was designed to help them. And if we could say it this way, the Jewish economy gets hijacked, by Satan. It's going to be used, we could say either against the Jews, or against God. Either way it's going to be used against Him, just like it was in heaven. The whole economy, the angelic economy. **What does Lucifer look** like? What's his title? Angel, Boss, **Lucifer means Light Bearer.**

So, in that economy that He creates, it was designed to teach them about God. It gets hijacked because Lucifer says, I'm so good, I'm equal with God. You know he's going to say he's equal with Jesus. Because he's going to have this fight. But he's saying I'm equal with God.

So, the whole economy is going to get twisted around and used for the wrong purpose. And what I want to suggest out of all of that, is that God does not have a choice. Because he is so separate from us, from everything that he's created. He's so spiritual and anything that he creates he's not spiritual or unspiritual, even though it's created in His image. The only way He can get all his created beings to grow or to get closer to him, has to be through this methodology. Through typology or symbology.

That's why Lucifer is created this way. He's created so beautiful and attractive. Because he's meant to be? **A reflection of God.** He's as close as you can get to God. And anything that God had ever made up to that moment, until he makes us.

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So, he's going to go from an **angelic economy** to a **human economy**. And the purpose of that human economy was to teach whom? **It was to teach the angels how to get closer to God, and to understand the truth about what God was really like.**
(Audience is talking)

I want to suggest that God doesn't have a choice, but to do things in this way, to explain himself through the natural. If we can see that, then we can see why there was such a problem at the first Advent.

God tied his hands, not just when he created human beings, this problem goes way back before that. Even though the angels are spiritual beings they can only understand God, through **types** and **symbols**.

We could say that Lucifer, who is called the Light Bearer would be a **symbol** of God. God is the Light Bearer the ultimate Light Bearer. So, he in being, he becomes a **symbol** just like **Adam was a symbol of God**. And all these **symbols** are there to **teach us about who God is**. But they get wrecked, they get abused, and they become the biggest hindrance.

So, in a time of Christ when all this Jewish economy, now is going to actually stop God's people from learning about him. Who are the people that could learn about God, if the Jews can't? **The Gentiles**, because what do the Gentiles not have? They don't have an economy, they can actually look at things in a more objective way without all the **hindrances**, that these economies have left them.

And the economy has **wrecked** or ruining the Jews, because of **customs** and **traditions**, they've lost focus of all of that. That's why over and over again in the Gospels you see the Gentiles don't have all the baggage, they don't have all the issues. You know the few examples that we have the Samaritan woman, the Phoenicians, the Centurion, these people don't have that baggage or the Good Samaritan,

So, I like that thought about what the **truth** really is, and why the **truth** is so hard for us as Adventists to accept. And if you see the disciples, why they have so much problems, why do the disciples have so many problems? **Because they're Jews**, they have all this baggage to basically get rid of, and they manage. Which should really give us hope. By time you get to Pentecost now they really have shaken off, perhaps not hundred percent, but enough of the Jewish economy to actually understand what the **truth** is, what the **spiritual** is.

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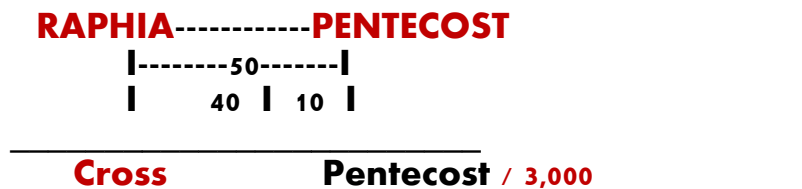
And that's why we as Adventists, we in this movement have struggled so much. What's been so hard for us to get our lives in order, to do our work properly, and even though we think that we've grown a lot, **our training isn't quite finished yet.**

So, if you've watched presentations that have been put out recently, we're now showing clearly that the cross, the waymark of the Cross, in the line of Christ, is where in our history? It's right now. As we as we approach, we have a few weeks to go, November the 9th. Raphia. The close of probation depending on what **symbol** you give to that **waymark** is the **cross**, that's Raphia. The next waymark is Panium.

So, if this is the cross, what would the next major waymark be in the history of the disciples? It would be **Pentecost**. I'm going to put 50 here, it's not exactly 50 days from the cross itself it's 50 days from the first unleavened bread and the Sunday Resurrection Day.

So, you've got the cross then you've got Pentecost. And at Pentecost we know that three thousand people are baptized, all Jews. So, we can see this **pattern** being fulfilled before our eyes, and this is where the disciples really begin to do their work.

There's fifty days, we can split that into two parts, forty and ten. They have ten days in the Upper Room, it's 120 of them. So, we know that our training isn't fully complete, even though we have some level of **understanding**, at the **cross** we know that the disciples are **scattered**, there's a denial of their **truth**, Peter's going to deny the truth. You have the story of John, who's faithful, with Christ's mother, and the other women who are his disciples. There's all that story that's happening in this history, but in this 40 days Christ is going to **teach them the truth**, in a way that really solidifies them. They come together having accepted the truth for ten days, and they're bound as one group of people, before they begin to do this work.



So, even though we think that the movements doing well where we've accepted a number of truths, we know that we really haven't got to completely fully understanding who Christ is and what the truth is. Because it really happens in this history here, **THE CROSS AND PENTECOST** that we have this full understanding of Christ.

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In our prayer meeting we looked at Desire of Ages page 331. So, I just want to read that paragraph, It has been an eventful day in the life of Jesus besides the Sea of Galilee he had spoken his first parables by familiar illustrations again explaining to the people the nature of his kingdom and the manner in which it was to be established. So, when we read from Christ object lessons 104 and we did all of this, we saw that the types and symbols the Jewish economy pointed to the truth of redemption. The truth of Redemption was the treasure that was hidden. Now Ellen White is going to explain the same dynamic. but it's going to use different imagery.

**TYPES / SYMBOLS == TRUTH / REDEMPTION / DO AGAIN / BUY
TREASURE == TRUTH
LAMB LION SANCTARY == TRUTH
NATURAL AND THE SPIRITUAL**

Now it says, By familiar illustrations again explaining to the people the nature of his kingdom and the manner in which it was to be established. So, what's the truth now? It's not the truth of redemption, now that we know how this relationship works, I'm still working backwards What we will do is fill in this blank. And then we want to fill in this blank. This would be the **natural** and the **spiritual**.

----->>>>-----
Natural Spiritual

So, it says by familiar illustrations, so, this is the familiar illustrations. And so now He's talking about the nature of his kingdom, and the manner in which it was established. The **nature** and the **manner**.

So, I'm going to say, when it says the **nature of his kingdom**, I'm going to say the **type**, what kind of a kingdom does it look like? Then it says the **manner** in which it was to be established. And so, we said the word how? How is it established and what type of a kingdom is it?

So, in Christ object lessons it's about the Jewish economy and the truth of redemption. So, that same model is going to be brought to here in Desire of Ages. But this is not the Jewish economy. So, this is not the story when it says by familiar illustrations. This is not a Jewish economy. The Jewish economy is about the feast days etc.

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So, what are the familiar illustrations? **Parables**? Let me give you some examples, a sower, a mustard seed, yeast, fishing, we already spoke about the hidden treasure, a merchantman, the net, a landowner who has servants and tells them what to do and what not to do. So, I'm saying these are not Jewish economy symbols. Jewish economy symbols I understand it to mean, festival, the feast days, that type of thing. the ceremonial law. These are just normal day-to-day things that everybody does whether you're a Jew or a Philistine or a Moabite, it doesn't matter all of them do the same thing,

Everyone knows that when you plant a seed, what you have to do? You have to water it. You don't have to be a Jew to understand that. And everyone looks for the first signs of the chute germination, the chute coming up and how to take care of a plant, you need to dung it, and look after it.

So, the formal illustrations are just the normal day-to-day way of living. So, the normal way of living is going to teach us what? It's going to teach us as Ellen White says the nature of his kingdom, or what type of a kingdom this is. And also, the manner in which it is established, how it is set up.

So, if I were to ask you how does the kingdom of God grow? How did it get from 12 people, to 120 people, to 3000 people? **Through teaching**. I think that's what it is, the way the kingdom grows is, that people who have a misconception of how things work, have to be **taught**, they have to be educated.

So, Jesus he's re-educating his disciples here, or three years. So, there's this re-education process of three years, from 28 to 31 and this time period the disciples understand. But their training hasn't finished, they need to continue their education. And once it's fully completed then they're going to explain to the Jews and then educate them. So. **it really is about teaching and re-education**.

This is going to explain about the parables.

He likened His own work to that of the sower; the development of His kingdom, to the growth of the mustard seed, and the effect of leaven in the measure of meal. The great final separation of the righteous and the wicked, He had pictured in the parables of the wheat and tares and the fishing net. The exceeding preciousness of the truths He had taught had been illustrated by the hidden treasure and the pearl of great price. While in the parable of the householder he taught his disciple how they were to labor as his representatives.

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So, as you read that paragraph, it's easy just to skip over. Which is why I like this passage that we read from Christ object lessons 104. But I want to say in this paragraph there's a lot of **hidden treasure**. And what we can do, we just read that paragraph or just sit at that stump, and right underneath us are all these **gems**, all these **truths**, that if we just stopped a while and had to look under what's beneath our feet we could see **many, many, things**, and we only began to scratch the surface.

Who would have thought that just in this simple paragraph there were so many things that we could see? So many little **gems** or **hidden truths** that are right in there.

Obviously, we don't have time to go through that study again. So, what Ellen White going to do in this paragraph; which is to talk about Jesus's parables. And she's going to break them down into certain segments. **There are five sections that she breaks**, Jesus' teaching down into. We'll just quickly go through them.

He like in his own work that out of the sower, 1.

The development of his kingdom to the growth of the mustard seed in the effect of leaven in the meal of in the measure of meal, 2.

The great final separation of the righteous and the wicked he had pictured in the parables of the wheat and tares, and the fishing net, 3.

The exceeding precious of the truths he taught had been illustrated by the hidden treasure in the pearl of great price, 4.

While in the parable of the householder he taught his disciples how they were to labor for his representatives 5.

Hopefully we can see that she's going to break down Christ's teaching of Matthew 13. the Sermon by the Sea; into five sections or five segments.

So, we've got five sections one, two, three, four, five, and what we did was we gave a title for each one of those five sections. So, perhaps we could just do that quickly: Section 1, I'll read what she says, so you get how to do. It., **He like in his own work to that of the sower**. So, what is the theme of the first section? **Jesus's work**. That's the parable but she said, He had likened what? His work to that of the sower. **So, the sower is the parable, but his work is the theme. or the spiritually.** if we could say that.

So, I just put a **cross as a symbol of Christ**, this is Christ's work. That's what that theme is. Then the second one, **the development of his kingdom to the growth of the mustard seed and the effect of leaven in the measure of mill**. So, the second one is, what? So, **it's the growth of the kingdom.**

[Type here]

So, I'm going to do it backwards, I'm going to say the main theme is **Kingdom**, and it's the **growth**. And we'll do the same here. The main theme is **the work**, but it's the work **of Christ**. Third one, **the great final separation of the righteous and the wicked he had pictured in the parables of the wheat and tares and the fishing net**. So, this one is **separation**, and this is the **final separation**.

The fourth one, **the exceeding preciousness of the truths he taught had been illustrated by the hidden treasure**, So, the next one is **truth**, the last one, **while in the parable of the householder he taught his disciples how they were to labor as his representatives**. So, the last one, **is work**, and it's not Christ. So, **this is human beings**. If we can see it this is all the **spiritual**, like we have here the spiritual.

WORK -- CHRIST
KINGDOM -- GROWTH
SEPERATION -- FINAL SEPERATION
TRUTH
WORK -- HUMAN

So, here what should we expect? **The natural**. We should expect to see the natural. And the natural is given in all these examples, it says He had likened, the word liken means His **code word for parable**, His work to that of the sower. So, the parable here, would be **the parable of the sower**.

Go to the next section, it says **the development of his kingdom** we've got it here, the kingdom and his growth or development, **was like the growth of the mustard seed and the effect of leaving in the measure of meal**. So, we've got the **mustard seed** and **yeast** or **leaven**, so we've got two parables here. We've got 1 and 2

So, the third one, **the great point of separations righteous in the wicked he had pictured in the parables of the wheat and tares and the fishing net**. So, you've got **wheat** and **tares** and **the net**. So, there is two here.

So, the fourth one, **the exceeding preciousness of the truth he taught has been illustrated by the hidden treasure and the pearl of great price**. So, we've got **hidden treasure** and **the pearl**. And there's two parables here. So, if we can see a bit of a pattern here. Without looking how many parables would we expect to see here? So, we've got, 1, 1, 2, 2, 1. So, we'd expect to see one. And if you read the paragraph, you'll see that it is one. He says **while in the parable of the householder he taught his disciples how they were to labor as representatives**. So, **this is the parable of the householder**.

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1 Sower > Work / Christ
2 Seed / Year > Kingdom / Growth
2 Wheat / Tears > Separation / Final Separation
2 Hidden treasure / Pearl > Truth
1 Householder > Work / Human

So, as soon as you see this structure, now you can do some interesting things with this. The first thing we can see is that there's this **pattern** here. What would you call this kind of **structure**? We call this a **chiasm**. A **chiasm is a mirror**. So, often instead of using it as a mirror, I would see it as a **balance**.

So, if the is A, B, C, D, E, this would be C, this would be A. So, A, B and A, D, and E.



So, you get this balance and He's fixing this vocal point of the hitch point, and this middle one here, the separation of the wheat and tares. Once you can begin to see this structure there's many things that you can do with this.

So, I don't want to go into this study, its already in public domain.

But if you were to go to Matthew chapter 5, it's a story of Belshazzar's feast. And as he's reveling in that feast, what does everybody see they see? They see a man's handwriting upon the wall. So. the story of a hand comes into that story, and if you enter into Daniel chapter 2. you see that there's a **symbol** of a mountain, and a statue. And out of that mountain comes a stone. And that stone is carved out of a mountain comes a stone, it says cut out. And I want to suggest, the symbol of cut out, that we use a symbol of quarried. You have the stone quarried out of a mountain, and it says in that chapter that it's without hands.

So, in chapter 5 you see a person's **hand**, and in chapter 2 it says you see **no hand**.

If you were to do the study on Daniel chapter 2, what you would see is that there is a **hand**, that quarry's that stone cut out of the mountain. But what you would have to do is you would have to do a study to see where it says **without hand**, what that phrase **without hand** means. You can do a study of that in the Bible. And I don't know if anybody's done that before, but the phrase **without hands**, what does that mean? It means without human **devisings**.

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So, if I said, **no hand, equals human**. If we were to **compare** and **contrast** a **human**, what would we **compare** and **contrast** a human with? **With God**. So, a human and God we could say they're opposites, the **natural** and the **spiritual** being.

So, I'm going to put human devising. So, if he's **human devising**, this would be what? **God's devising**. So, if human devising means **no hand**, what does God's **devising** mean? It would mean **hand**. So, I'm saying that in Daniel chapter 2 when it says **no hand**, it **means it's not human devising**. Because God's going to be doing this work, which means that there is a hand that does that work, there is a hand that cuts out these stones from that mountain.

NO HANDS ←-----→ **HANDS**
HUMAN DEVSING ←-----→ **GOD'S HAND**

So, **this hand in Daniel 2 is the same hand in Daniel 5**. This is not a comprehensive study on the hand of God, the Bible talks about the right hand of God in several places. But the reason why I think it become significant. which we briefly discussed in the prayer meeting, is that when you have a hand, how many digits do you have? **You have five digits**. And how many points do we have here? **We have five**.

And sister Tess began to make a connection between these five points and the five digits on a hand. And the reason why that becomes a significant is, if you've seen presentations that have been done, what is the hand of God symbolized as, in recent studies that have been done? So, if I were to do it this way, here's this hand of God, so I've done a picture of this hand, what would go on this side? What's being taught that the hand of God looks like? **The waymarks**.

So, it's being portrayed as a line of history, or **a line upon line**, or a **reformed line**. So, the hand of God is being identified as a reformed line. And as brother John said, it's a **reformed line, with five waymarks**. So, **these five digits would be five waymarks**. And the reason that becomes significant, is when we spoke about all these parables before, and as brother Brendan was mentioning; Oh look! there's a lot of agricultural modeling in all of this.

HAND OF GOD == WAYMARKS == LINE OF HISTORY REFORM LINE

In fact, I think if you went through all of these five examples, not every single parable but most of them, **are all to do with agriculture**. So, you have agriculture, agriculture,

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agriculture, agriculture. And the household was telling the people, the workers what to do and what are they working on. Not construction workers the farmhands.

So, you see agriculture run all the way through this. So, all of this is to do with agriculture, these five points, there are some that are not. Obviously, the **yeast** is not and **the net** is not and **the Pearl** is not. So, these three have got **two different stories**.

So, again you see a lot of structure in this, its **agriculture** and **agriculture**. And you see agriculture in all these 3. But you also have another story that runs parallel with them.

So, what I wanted us to see is that when you talk about this **hand** which has **five digits**, you can see in Daniel 2, Daniel 5, it's another **symbol** for a reform line with five waymarks. And the reason why this becomes important is because these **five waymarks has a symbology**, or a theme that's attached to it. And what's that theme? **Agriculture**, just like all of this is. So, that's why we can make the connection. All these five points are about agriculture. **The symbol of the hand is agriculture**. So, you have all of this about agriculture.

And if you were to look at that, this line with five waymarks. You have four time periods. In those four time periods line up with the **agricultural** cycle. I know we've all seen this before. The **plowing**, the **former rain**, the **latter rain**, and **harvest**.

And we're running out of time so we're going to we're going to finish now. But what I'm saying is, the suggestion that was made at a prayer meeting is, that **you can take these five themes, and you can line them up with these five waymarks**. So, here this would be what? We'll go with the spiritual. So, this would be **the work of Christ**, and this would be how the **kingdom grows**. And you can line all of this up into a **reform line**.

So, we'll take the line of the priests, what waymark is this one? So, this is Panium right here. And what happens at Panium? We gone through all of this training and what do the disciples end up doing? **They end up going to work**. And you can run this story different ways, when you when you take a reformed line there are different truths, because we can also argue that they begin to do a work here at raffia after 30 years of training.

But we know that we begin to do a work according to the reformed line of Christ here at Pentecost, when the 3,000 people are brought into the church. It goes from the priests to the Levites, the 3,000 become a symbol of the Levite. So, you can see

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that all this statement that's just embedded here in Desire of Ages, par. 333 can begin to line up with this story here. This is the work that we must do. And you can see that if this is the Omega, this would be the Alpha, that Christ here begins to do a work for his people.

And I guess I'm going to leave it for you to develop this study for yourselves if you have the inclination to do it. To see how these other three issues can be brought into these three waymarks. And how it all fits in quite neatly. This is raffia and raffia is all about the **truth** and what kind of **truth** are we dealing with? Are we dealing with this truth or this truth, it's this one? As Ellen White said it, it's not the truth but it's **the truth as it is in Jesus**.

So, when we start talking about this truth here, it's not just truth in an intellectual way but it's truth as she would say **as it is in Jesus**, or this is **the truth of discernment**. It's the truth where we begin to fully get to grips with, we'll say, **the Jewish economy**.

Up to this history here, were the disciples having a problem with the Jewish economy? Yes, they were. Jesus says I'm about to die and every Jew in good and regular standing knows what? That the Messiah does not die. He's a king they know he's not going to die. Whatever he means he's either confused or there's some kind of misunderstanding. It's here that they begin to understand **the truth as it is in Jesus**.

So, you can see at Papius, there's the work that begins. Here, we need to get to grips and to understand **the truth as it is in Jesus**. We begin to have a clear **discernment of what truth is really about**. Which is interesting because at the moment we're talking about certain truths, what truth are we talking about, we're fixated about them at the moment? **The two streams of information**. And they're dealing with what subjects? **Gender, racism, and conspiracy theories**. It's all truth.

And I'm saying, **we're just getting to grips with the intellectual level**, we'll go through the mechanics, we'll treat men and women equally. But it really is a mechanical process for many of us, it's not to give that disservice.

You're in a conversation and you're about to say something, you bite your lip, you shouldn't say it, you know it's inappropriate, now that we know better. You may have done that, or you may have heard people do that. So, we know we're supposed to talk properly now, we're in an enlightened age since last year.

We all understand the truth for our times, you know what we're being tested on. And I've argued very recently, and people have misunderstood what I've said.

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If you go to Revelation 13, **The mark of the beast** whatever that means, however you understand it, where do you get the mark of the beast? In your **hand** and your **forehead**. You get it on your **right hand** because the **right hand** is the hand of power. I think this is correct what I'm going to say, what I'm going to ask you; What does it mean in your forehead? **The forehead is where were able to think**. What does that mean in your forehead? It means you made a choice, or you believe it. That's how we normally understand it. You know you have an intellectual assent to it; you say I really believe this thing.

What does this mean **in your hand**? It means **forced**. So, you're going to keep Sunday. not because you believe in it, but because you've been forced to. That's the **right hand**. You're going to give power; **you're going to go through the motions** even if you don't believe it.

So, when you talk about the Mark of the Beast what's the opposite of that? The seed of God. So, you've got the **seal** and you got the **mark**. Where's the **mark**? In the **hand**, and in the **forehead**. So, if the **mark** is there, where would the **seal** be? It must be the same. I'm saying **it must be in the same place**. What does that mean if it's in the **hand**? **It means it's forced upon**. You don't believe it, but you're going to go through the motions. If you can make that connection, I'm saying you can do this through parable teaches **you compare and contrast two different issues which have the same characteristics**, you know good and bad. That means you're going to be forced into a certain behavior.

And people have argued, well if you're **forced** or **you're just going through the motions of doing something**, that's not the true nature of salvation. So, it's wrong to just do something, we'll say, to treat women equally, don't really believe it, that's what you think that we should, but I'm just going to do it, because that's what's expected.

Audience speaking) Exactly, the letter law. If that's what the law is, I'm going to comply. I don't like it, but I'll just do it. And people say, well if that's the way you're going to operate it's not genuine and therefore you're going to fail the test. And I'm arguing that you're not going to fail the test.

If you want to get a **mark** of the beast, how would you get it? You don't have to believe in it, you just have to do it. So, I'm saying the opposite of that it must operate in the same way. And the problem is as Adventists we have not been willing to do that. Because what our argument would be, is when it comes to the Seal of God it

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only works this way. Only in your forehead you can't do this, which means **going through the motions**. And come out happy at the end of it. And I'm saying you can.

So, an example that's come up in presentations is what subjects? Women wearing trousers. And I've had discussions, and have publicly stated, because sisters will say, I don't believe in it. And are you telling me if I just wear the trousers it's all going to be ok. And I've said yes. And here's my proof for it. **Just wear the trousers don't agree with it and it's all ok you have passed the test**. And people find that an untenable situation.

What dispensation are we in? We're in the dispensation before this waymark here. before Raphia. So, in this dispensation, I'm saying it's ok to do that, but here when we're going to mark the truth here in raffia. What's happening here in this time period about the truth, what kind of truth is this? **The truth as it is in Jesus**. Which is the discernment, which is the truth coming into the heart. There's many, many, passages which he connects **the truth as it is in Jesus**, and what it means.

When the Bible says, **having eyes they do not see, having ears they do not hear**, what's the third one that they connect? The **third one is a heart**. Straight out of Isaiah chapter 6, having eyes they do not see having ears they do not hear, mean **hearts**. I think it says, they do not **discern**, or they do not **understand**. Or it says that they have **hearts** that are waxen gross, which means they've got fatty deposits on them. So, all these have a similar concept.

So, if you have a shut eye it doesn't hear you have a heart that is closed to the truth. And where's the law meant to be? It's meant to be in your heart.

So, you can see that this issue of the sermon is really about the subject of having the truth coming to your heart. So, in this period here, all the truths that we're dealing with now on an intellectual basis, will have to be dealt with at a heart level. And that's what we're expecting to see in this period, before we can begin to do a work. You can get all of these little gems and many, many, more just by taking a passage breaking it down, and observing things, that straight reading you wouldn't see.

So, you know you could sit down on a tree stump, open Desire of Ages and just read it, you'd have a nice devotional experience. And the deep truths that are there just below the surface hidden, and you'll never see them, and they should actually intent on looking.

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Let's pray, Heavenly father we thank you for your goodness, we want to ask and pray that you would be with us and bless us as we meditate and study upon your word. We ask Lord that you would guide and direct us. We know that your word is an endless stream of truth, and we didn't even finish a surface review of these waymarks, of this structure. Let alone having a deep experience a deep thought process on each one of these things and what they mean to us. Help us look to be encouraged in this one small example as you show us. That there are many things still to be learned and uncovered. We know Lord that if you can guide your people when we come together to open your word, that you can guide and direct us in these truths, because we've experienced it even this week. We know that as time rolls on not only in mortality but in immortality, that you will continue to guide and direct us. This is our hope and our expectation. In Jesus name, Amen