

The Nature and Property of the Parable

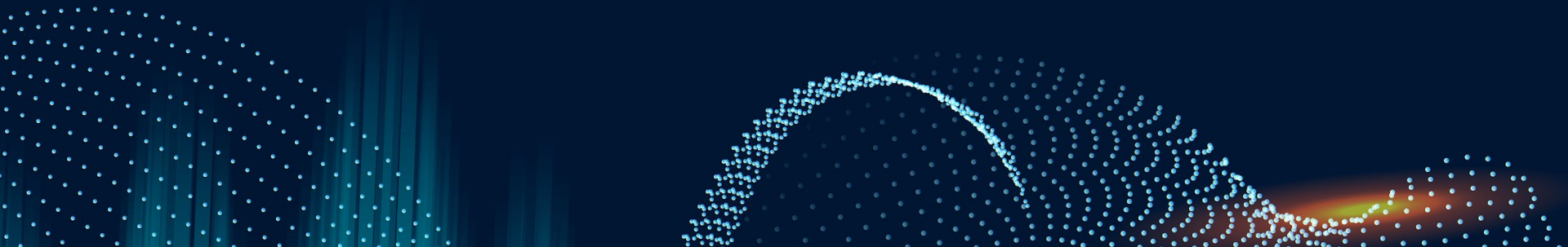
Part 1

Parminder Biant 12-26-2019 France

Presented by Donna Speiginer

For those of you who have been familiar with our studies...

over the past two years, you'll notice that the methodology that we are focusing on is that of [Parable Teaching](#). For those who are not accustomed to understanding how parables work, you might think that it's a very basic or even childish approach. However, what I want us to see is that the use of parables is an extremely powerful technique. The reason why Adventist in general think that it's not useful is because over a hundred years ago our understanding of morality and prophecy as Adventists have become two separate ideas. We would approach them either as [moral or prophetic](#) issues and keeping those two concepts separate, has molded us to have a certain way of thinking as we move forward in our studies..



It's not just our random thoughts that have brought us to this place...

often when you read either the Bible or Spirit of Prophecy, the way parables are discussed or introduced, they've always seemed to have a moralistic perspective. It makes it very difficult for us to get out of this way of thinking. I want to make it clear that the moral understanding of parables is correct and we don't deny this. So, when you see a parable such as a shepherd losing a sheep, (*depending upon the application that you are making of that parable*) it's an indictment or accusation leveled at the shepherd, that they haven't taken much care.



The Parable of the Woman...

with her ten coins is clearly a story of **carelessness**. This woman representing the leadership of the church (*the owner of the house*) loses the coins. It's not the fourth of the coin that gets lost, in fact the coin does not even realize that it's in the house and that it's lost.

We can therefore, have a moral understanding of what that means. **Our focus is not to understand parables on a moral level, it's to understand parables on a prophetic level.** The Spirit of Prophecy teaches that this is a treasure. This is light that has been hidden and this hidden treasure needs to be dug up and understood.



In order to understand morality...

it should be clear to every single one of us that you do not need to be a Christian. Whatever your religious persuasion, even if you're an atheist, **all human beings understand morality**. We all understand how to behave and treat one another. Most of the governments in this world are secular governments and they frame laws to ensure that society works properly. Those laws that they frame are not framed with a religious bias, yet they teach every single one of us how to treat each other, correctly.

The difference between a Christian and other religions is our understanding of the Great Controversy. It's an understanding of how sin entered into the World and how it's going to be dealt with. That's the difference between a Christians worldview and either a secular or another religion's worldview.





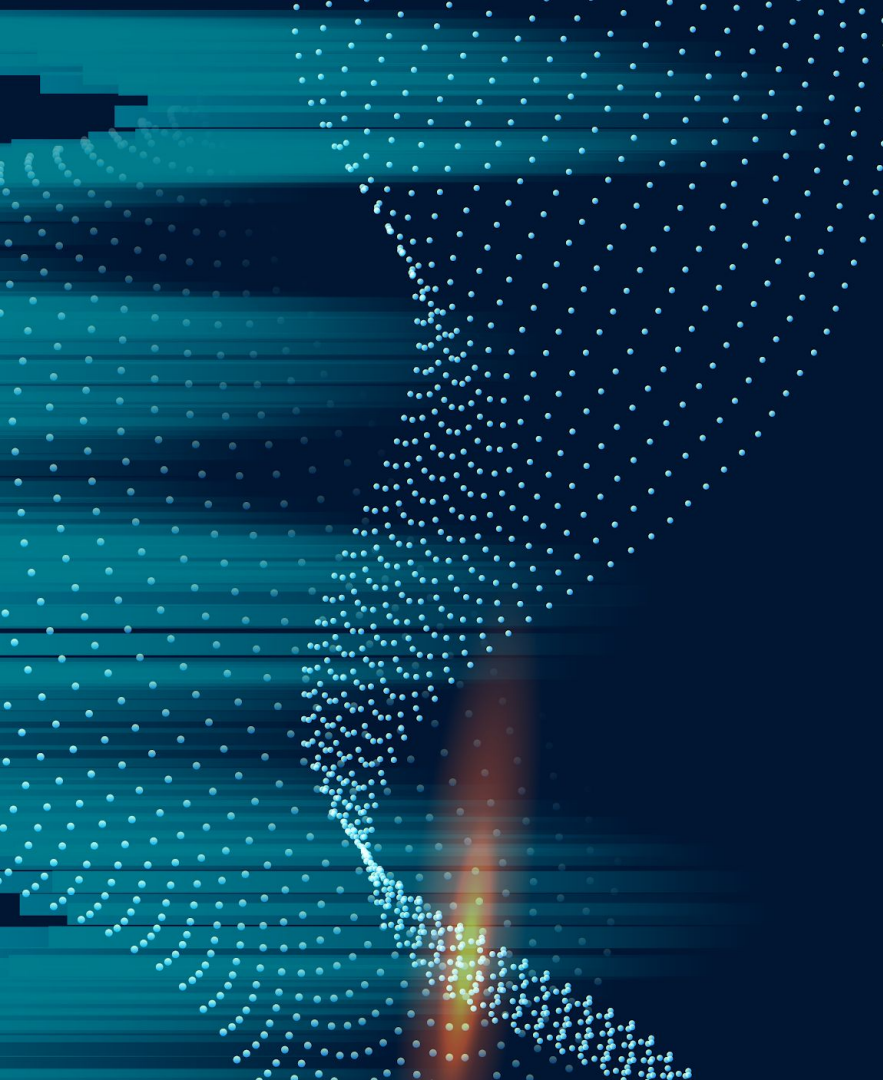
**There's one more component
to being a Christian,**

it's the availability of power from God. The power to deal with our sinful lives, and we have done many studies in this movement on that subject. However, this weekend is a weekend about prophecy. If you want to understand prophecy, you need to be able to understand how to read inspiration, correctly.



If you could turn to the book of Luke 10:25

This part of inspiration is really important. There's a question between a [Lawyer and Christ](#), and sometimes we call these Lawyers, Scribes. Often, our understanding of what a Lawyer or a Scribe is, in the time period of Christ, is very shallow or very wrong. Again, we have done presentations on this subject of who a Scribe or a Lawyer is.



There's a lawyer that's going to ask Jesus a question

The question is, *“how to receive eternal life?”* Jesus responds in a very unusual way. He says, *“your relationship or your understanding with the law, how do you understand or read those words?”*

When Jesus asked this question, he's not asking whether or not the person can read. What he's really asking is, *(with those few words that everyone can read,)* how can this Lawyer understand what they mean?

This issue strikes at the very heart of Christ ministry at his First Advent

And it has troubled many people, before Christ first Advent and since then. So, let's read Luke 10:25,

25 And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

It says in english that he tempted him, there's no negativity in this dialogue. This is not some kind of Satanic temptation that the Lawyer is having with Jesus. He's not trying to deceive or trick him. It's a genuine question. Jesus responds in verse 26,

26 He said unto him, What is written in the law? how readest thou?

This is the key question

“What does the law say and how do you read those words?”

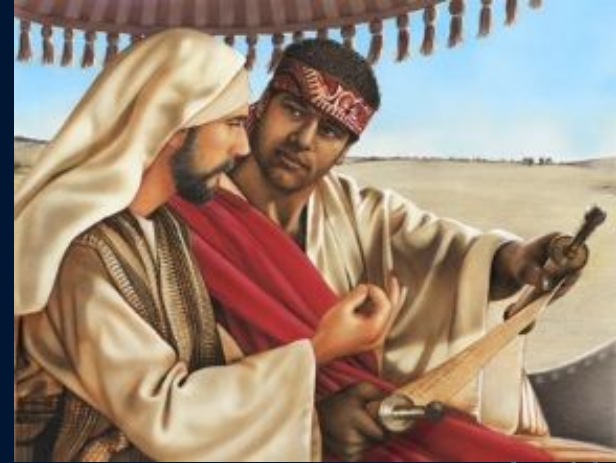
This is a question that's found throughout inspiration. Besides this story, there's another famous story that we are all aware of that's got the identical dynamic, it's the story of *Philip and the Ethiopian Eunuch*. We all know this story. This man's problem is not that he can't read, (*just like the lawyer, he can read*) he can read all these words but the problem is that the Ethiopian does not understand what he is reading in Isaiah.

This is our problem, too. We can read but we don't understand.



We know when we study inspiration...

that all of those stories were written for our admonition or our understanding, to assist us or to help us. When you take the concept that all of the stories from the Scriptures are there to help us, the Bible defines who, **Us is**. It's these people upon whom the **ends of the World have come**, then what we are required to do is to not just take one **perhaps we'll look at Daniel 3...**





There's a beast, and his name is Nebuchadnezzar...

and he creates a statute, a copy, an image, whatever you want to call it. He makes an image of the beast and he tells everyone to bow down to that image. [It's a Worldwide phenomena.](#)

We understand that it's a story connected to the [Sunday Law at the end of the World.](#) However, there are many other stories, some obvious such as Daniel 3 and some not so obvious. All the stories are written for our understanding, [Us, being the people who live at the end of the world.](#)



It's obvious,

that we're supposed to read all of these stories and try to understand what they **mean for us, today**. They all have a moral component but they also have a prophetic component. **They are there to teach us what the end of the World will look like.**

If you take that correct understanding and you begin to apply it, you'll know that the story we're reading here (**Luke 10**) and also about the **Ethiopian Eunuch**, they're all stories that we need to understand at the **end of the World**.



As Adventists,

we understand that the book of Daniel, (*which contains many prophecies*) brings us to the end of the World. In fact, if you were to read Daniel 2, King Nebuchadnezzar has a dream but why is he given this dream? Daniel tells him why, he says you are thinking about what? What was Nebuchadnezzar thinking about? Daniel tells us, **he was thinking about what was going to happen in the Latter Days**. The latter days is in reference to the end of the World. We know that the prophecies of Daniel (*not just Daniel 2 but all of them*) bring us here to the end of the World. Perhaps the most famous one you're aware of is Daniel 11:41. It says at the **Time of the End** (*which is the end of the world*) if you were to read Daniel 2:28, this is the verse that we've been referring to.



28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Nebuchadnezzar is wondering what's going to happen in the last days, it's the purpose of that vision. We just referred to Daniel 11:40 and we know the phrase, "**Time of the End**" is referring to the end of the World because if you went to the very beginning of Chapter 11, Daniel begins to lay out the prophecy of the beginning to the end. This is the continuation of the thought found in Daniel 10.



Let's go to Daniel 10:14

We said in Daniel 2 that God is going to show Nebuchadnezzar about the Last Days. Daniel 11:40 is about the “[Time of the End](#),” and if you go to the beginning of Chapter 11, where the story begins, you'll see this relationship between Daniel 10:15. This is what Gabriel says to Daniel, we'll paraphrase,

“I've been sent to teach you what's going to happen at the end of the World”



The fulfillment of this vision, this story, or this prophecy is not going to be fulfilled for a very long time. This means that the fulfillment is far into the future. We know that it's not just the stories, the visions, the prophecies that we can use from the book of Daniel to help us to understand. It's also **the life of Daniel that has significance for us**. It's not just the dreams and visions he has, it's also his very own life.

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**A CHRONOLOGICAL CHART
 OF THE
 VISIONS OF DANIEL & JOHN.**

BY SYDNEY GARDNER

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THE TEN KINGDOMS

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GOD'S EVERLASTING KINGDOM

In Daniel 1, he is taken captive into Babylon and this is a real life story, a literal story. What do we do with this story? The Bible teaches us that all of these things were written for our understanding. Therefore, we should understand the story of Daniel's life. His captivity into Babylon teaches us something at the end of the World. I'm sure we all understand, even if it's just a basic understanding that these statutes on these two charts which are taken from Daniel 2, is a story about the Kingdoms of Bible Prophecy.

VISIONS OF DANIEL & JOHN
 and their Chronology.
 Published by S. W. BARNES
 and W. H. BARNES
 1843.

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GOD'S EVERLASTING KINGDOM



Depending on how you count, there are four kingdoms. It begins with Babylon at the head and it ends with Rome at the feet. It was taken straight from Daniel 2 but if you went to Revelation 17:5, which is a story about the end of the World, the artwork is shown with a woman riding a beast.

If you look at this woman, on her forehead is written the title, **Mystery Babylon**. This short explanation teaches us that when you look at Daniel 2, it begins at the top of the image or at the beginning with literal Babylon, or Nebuchadnezzar, and it ends with Rome.



However, when you come to the end, in the imagery of the book of Revelation, the end of the World is portrayed by a woman whose name is **Mystery Babylon**. So, we know that Babylon is here at the end of the World, but it's a mystery. The reason that it's so mysterious is because it's not so easy to understand, it's a **Spiritual Phenomena**.

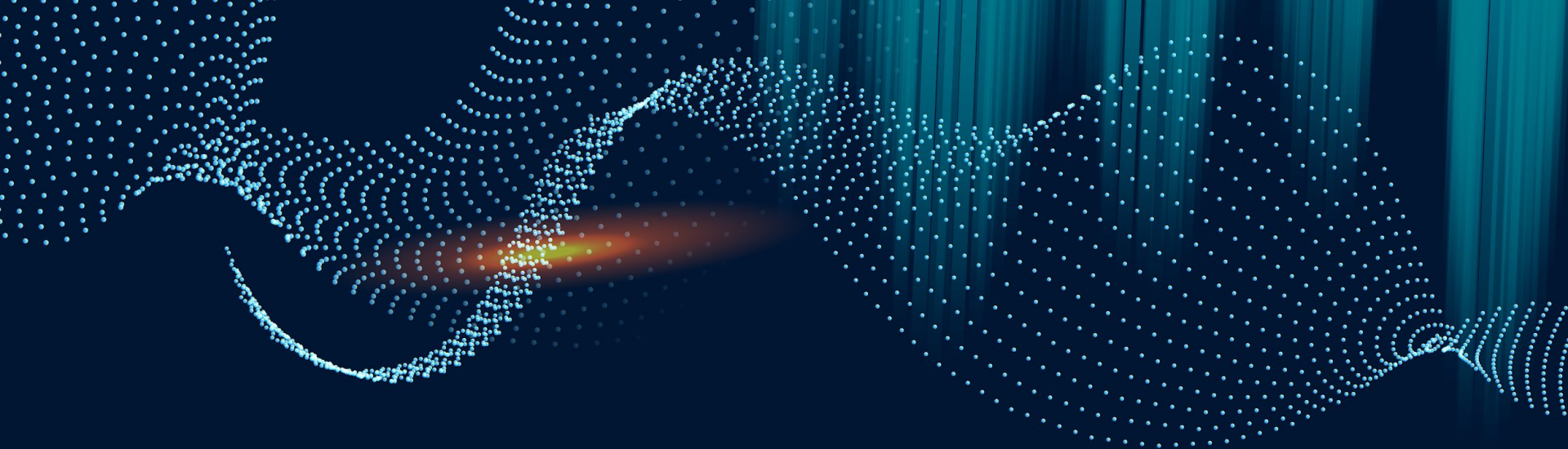
You and I know, who can understand spiritual things? The Bible teaches that spiritual things are spiritually discerned and that means you have to be a spiritual person to understand these spiritual phenomena. The reason it's a mystery is because most people don't understand what it means. They don't understand what it looks like. This is an important principle for us to understand.

We have Mystery Babylon at the end of the World, it begins with Literal Babylon and it ends with Mystery Babylon.

The reason why it's so mysterious is because nobody understands what's going on **except those who are spiritually minded.**

If we go straight from Daniel 2 and go to Revelation 17, we have a story that's a Parable. You go from **Literal or Natural Babylon to Spiritual Babylon** from the beginning to the end. If we understand it this way, then what does the literal story of Daniel become?

The Spiritual Story of Babylon



Therefore, we can take Daniel's Captivity into
Literal Babylon and what do we see?

A Parable



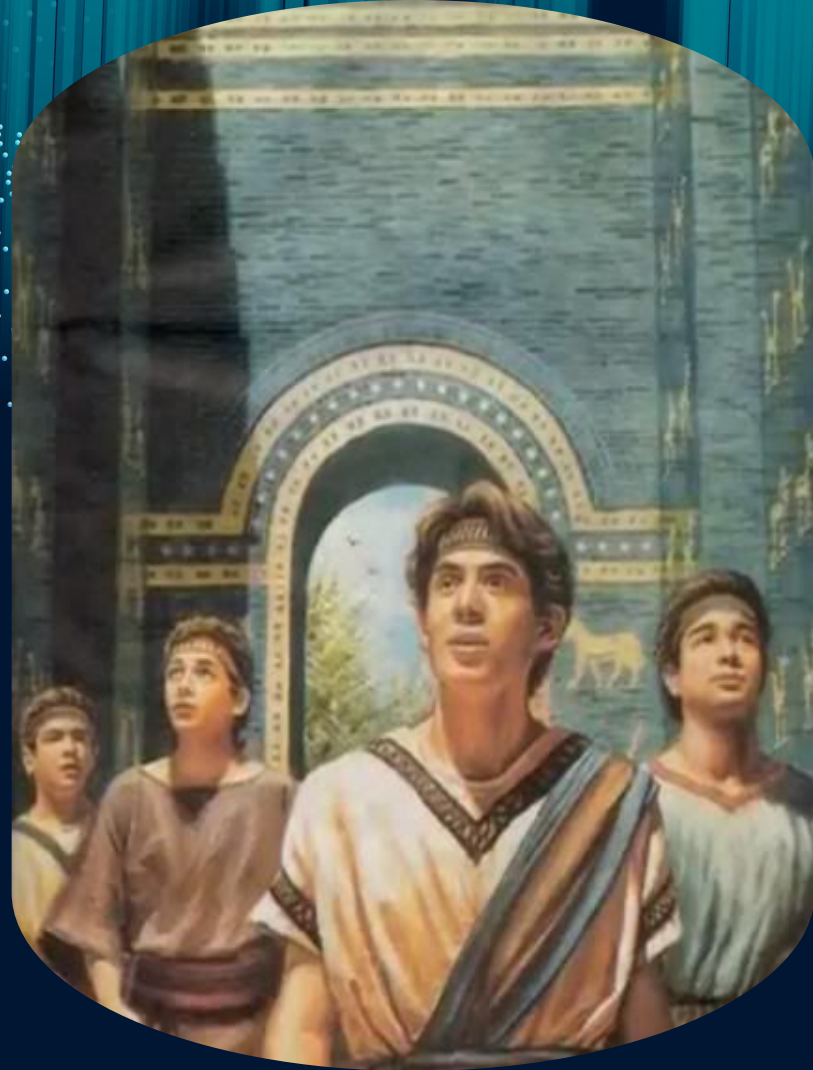
Not his visions, not his dreams **but his very life**. The story about his life in Babylon, the literal story or the natural story, is written for our understanding. It's going to teach us about something at the end of the World. There's going to be some form of captivity into Spiritual Babylon. Therefore, **Daniel becomes a symbol or a representative of God's people at the end of the World**.

Hopefully, we can all see that



Often what we do,

as Adventists is that we're very keen on health reform. So, we take the stories of Daniel 1 and we see his interaction with the King and we see that he and his comrades becomes leading people in the Kingdom. The reason they become so famous is because of their faithfulness before God. How is there faithfulness exhibited?





We all know the answer to that, they refused to eat from the King's table. We understand that story to refer to the Health Reform Message. Ellen White speaks about this subject quite extensively, all of this we know is true.

However, I would like to ask you a question...

Do you really believe that Daniel was literally ten times more clever than everyone else including all of his teachers?

Most Adventists would say of course because the Bible says it. However, let me ask you a question, if you're a teacher or you've taught children will you ask them a question to assess how clever they are?

How can you make that assessment unless you already know the answer

So, I have two children and I set before them a test,

one can answer three questions and the other can answer six. Who's more clever?

The one that answers six questions. How much more clever is this child? From three to six questions answered, what have we just done? We've doubled it.

So, what could we say about this child? He's twice as clever than the other child. How would you know that he's twice as clever? You know all the answers. **You have to be at least as clever as the clever child, don't you?** Otherwise, you wouldn't have known that they got all six answers correct.

Often we don't think about these things...

Nebuchadnezzar is going to test those men. How does he know that they are ten times more clever than their teachers? How does he know that they are answering the questions correctly? What would that teach you?

**That Nebuchadnezzar must be
ten times more clever than the
Teachers**

Because Daniel could give any answer and Nebuchadnezzar wouldn't know if he's correct or not, or would he?

For him to know, it would mean that he's ten times more clever, too. And, what food is Nebuchadnezzar eating?

He's eating from the King's Table.

I'm not attacking a moralistic understanding of that story but it's silly to think that if you become a Vegan you will be ten times more clever than the meat eater, it just doesn't work that way.

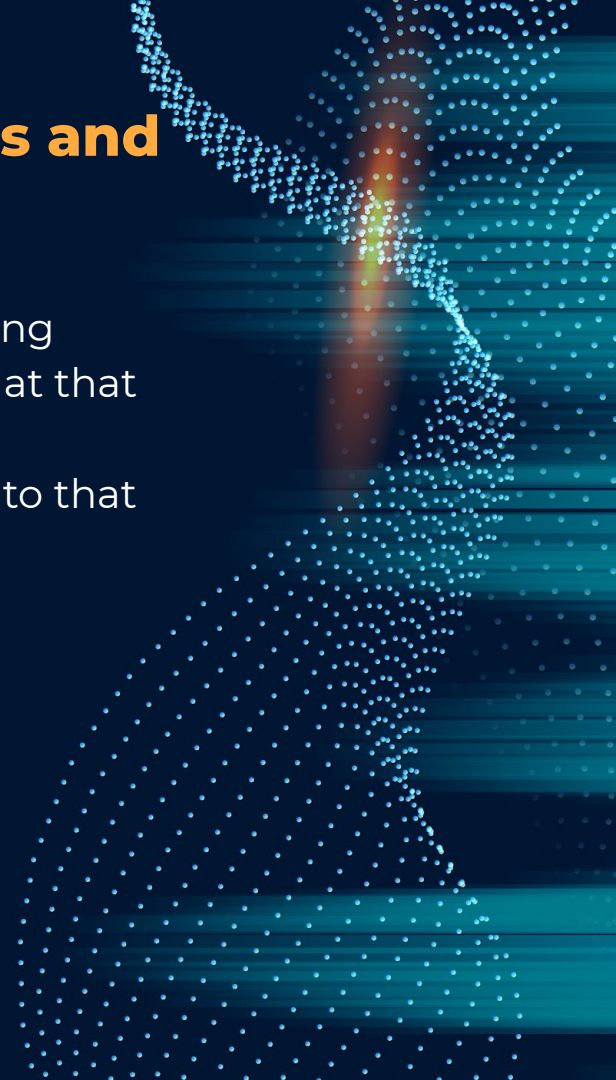


We know that there's a story behind this and there's a point to be made...

I'm not denying at a health level or even at a moral level, being faithful to God is good. However, we need to understand what that story is teaching us at a **prophetic level**. Was Daniel and his Comrades the most clever people in the country, according to that story?

Yes, it says they are ten times more clever.

Let's hold on to that thought. **So, these people, who are symbols of God's people at the end of the World**, hopefully we can all see the connection.



Literal
Babylon =

Spiritual
Babylon

Spiritual Daniel

Literal Daniel

Daniel is God's people so he's going to have superior understanding because he's faithful.

Can we all say Amen to that?



Amen!

When Daniel gets to Babylon he's going to go through an operation

What kind of operation does he go through?

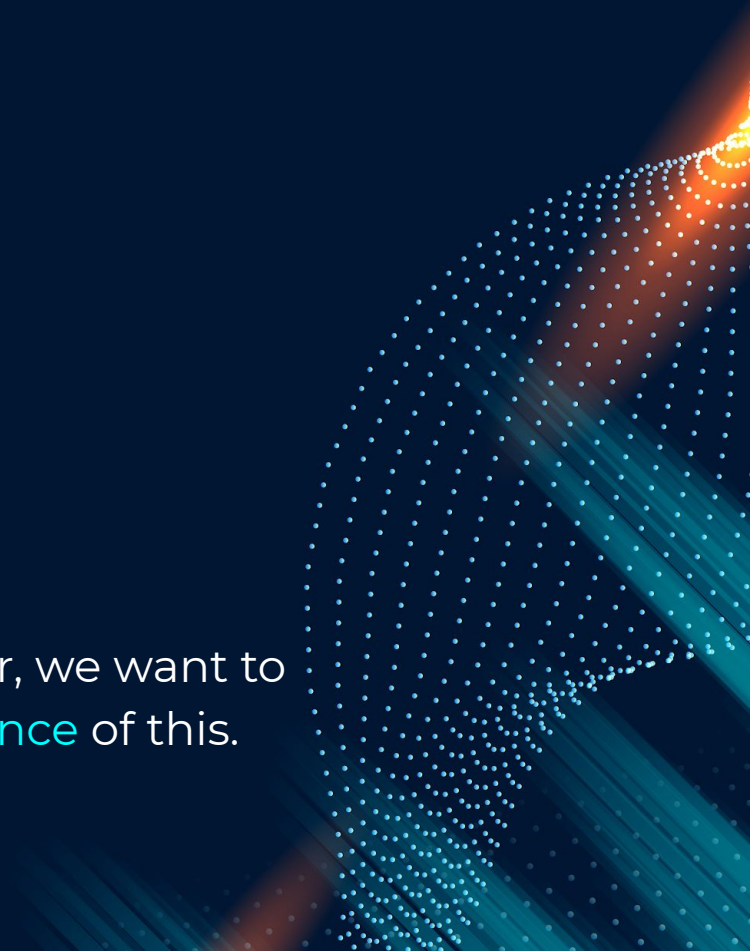
He's turning into a Eunuch.

Do we all understand what that means?

He can no longer have children.

Why do you think this happens?

It's to keep the throne safe, however, we want to understand the **spiritual significance** of this.



A Eunuch is someone who can't have children, it also refers only to a man...

In the Bible it doesn't call women Eunuchs. What are women called?

They're called Virgins.

Virgins are women and Eunuchs are men.

*The **symbol** of a Eunuch is someone
who **can't** have children*

Do we understand about family trees?

You have a Grandfather, a Father, there's you and then you have children. You have four Generations.

If you were a Eunuch, how many children would you have? **None.**

If you're a Eunuch and your last name was Smith, when would your family line end?

With **you** because you're a Eunuch, so you must be the **final** person in that family tree.



We would call it the **Final Generation** within that family

If we take that understanding...

and say that Daniel is a Eunuch, therefore he's a *symbol* of the *Final Generation*. Which means of course, *someone who lives at the end of the World*. Is Daniel clever? *Yes*.

Does he understand everything? *Yes*. But we need to understand this *Prophetically* or *Spiritually*.

*So, we're going to say that **spiritually speaking** he understands all the spiritual things that we need to understand and remember **he's a Eunuch**.*



Can we think of another Eunuch?

I already gave you the answer five minutes ago, it's found in the book of Acts and where is he from? [Ethiopia](#).



So, well proof text

The Eunuch from Daniel and the Eunuch in Acts, are they the same people?

They are both **symbols** of God's people at the **end of the World**. Say amen, if you agree with that or if you believe in line upon line.

This Ethiopian Eunuch is the **Final Generation at the end of the World**, but what's his problem?

How much does he understand? **Nothing**.



So, you have someone who **understands 100%** and then you have someone who **understands 0%**. They are **both symbols of God's people at the end of the World**. I really want us to think about that because this is at the heart of the problem in God's Church today.

You have too many people who are not like Daniel, they are more like the Ethiopian and they don't understand what they read.

This is important because we think that all of us are like Daniel, but in reality, too many of us are like the Treasurer, and **we don't understand what we are reading**.



It's not that he doesn't understand the language, it's that this Eunuch doesn't understand what he's reading

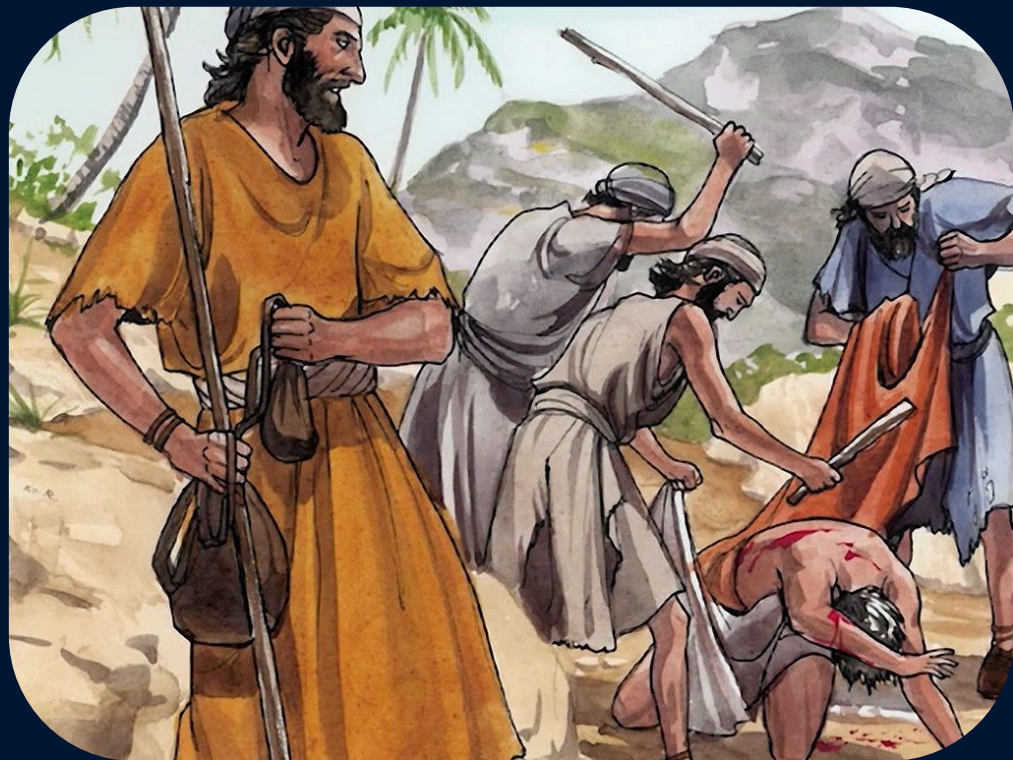
That's what **our problem is today** and this was the problem with the Lawyer in Luke 10. Therefore, Christ tells him a story. The story that he tells was a real life event, it really did happen and we know what that story is about.



Someone is traveling from Jerusalem, he's on a mission and he gets attacked. Who attacks him?

Some robbers attack him.

We can understand this morally as Jesus gives that perspective as well as Ellen White, they both give this moral perspective. We can understand it that way but we can also understand it on a [Prophetic Level](#), which is what we are supposed to do.

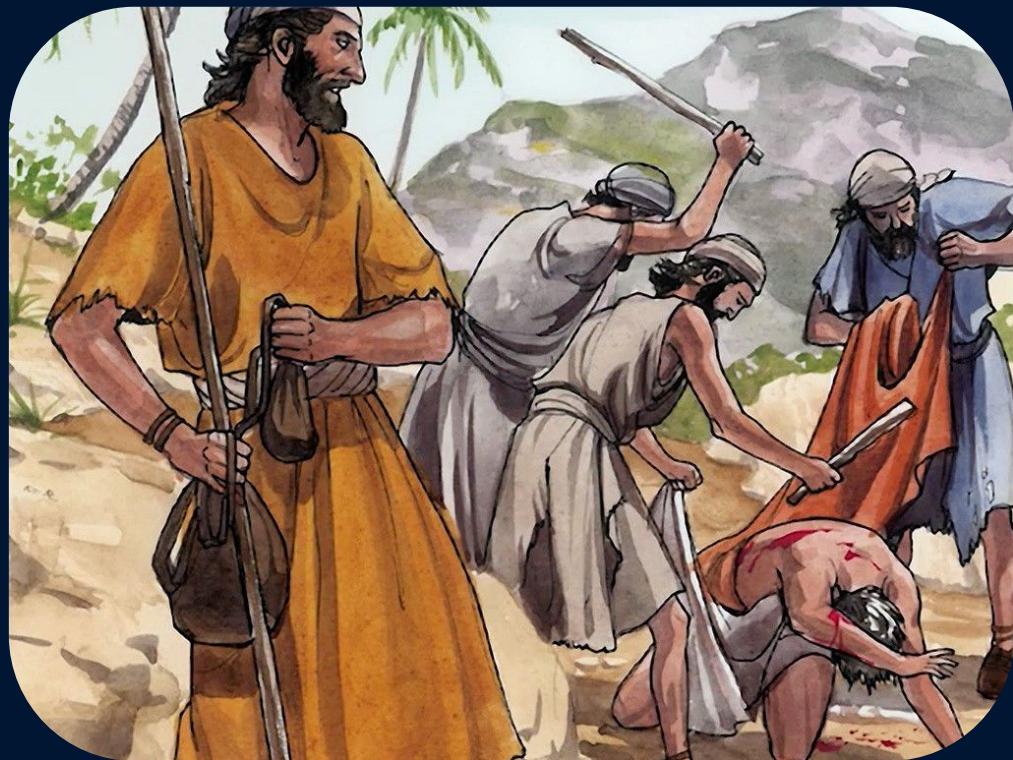


But, too many of us don't do that

If you were to understand this on a prophetic level, then there are these **Robbers**, and this person that's just been robbed, is he a Jew or a Gentile?

He's Jewish, so he's God's people.

We're in Luke 10, and **God's people have been robbed**. If you go to Daniel 11, who is this story about?

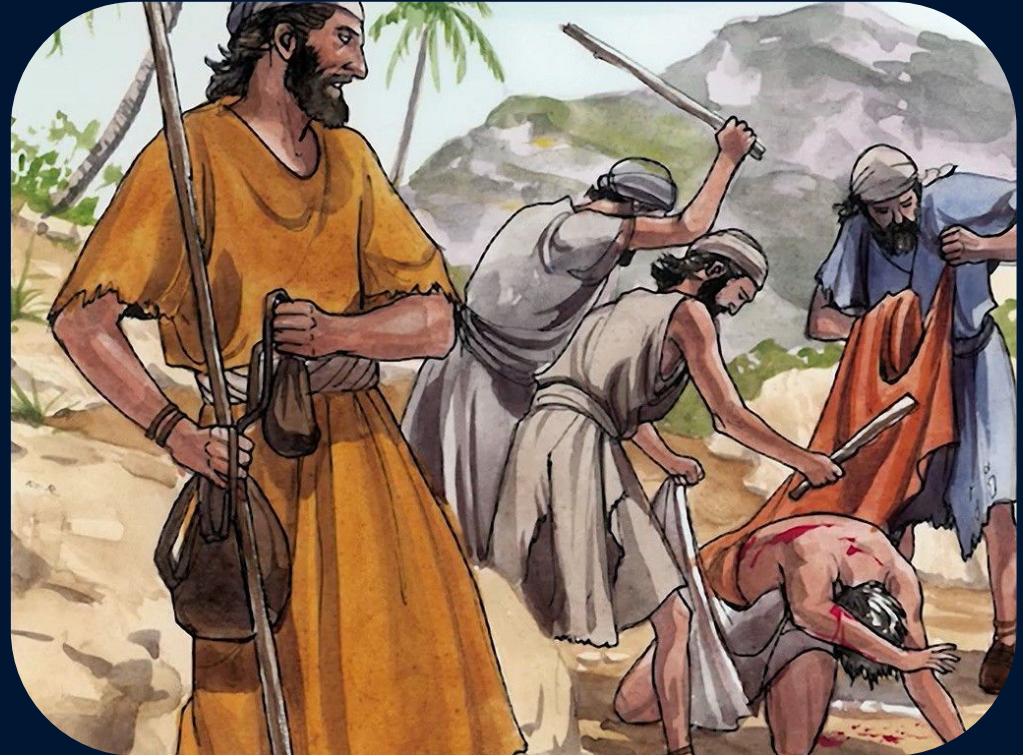


In Luke 10, there are two people or two groups

There are God's people and the Robbers, that's one story. Now, well proof text, and look at another story.

What are we looking for in Daniel 11? People and Robbers, which verse? Verse 14,

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.



It talks about the robbers and the people,

and it says that there's a **Vision**.

These people, which people?

The Robbers, what are they going to do?

Establish the **Vision**, and they will fall.

So, we know that when you have a story about **people who rob God's Children**, it's connected to a **Vision**.



In the verse, it's a definite article, it's the Vision of Daniel 11

What does this teach us? That the story of The Good Samaritan in Luke 10, is a story about what subject?

The Vision, and of what book and what chapter?

Daniel 11, is the Vision and now its being spoken about in Luke 10, through the story of The Good Samaritan.



We know this story well,

there are three men or three groups; [Priests](#), [Levites](#) and [Samaritans](#). What is this story about with these three groups?

It's the [Vision of Daniel 11](#), hopefully we can all see this by now.



Can we see that God's people, the Ethiopian Eunuch, and most of us today, don't understand what we're reading. It's the same problem that the Lawyer has.

All of inspiration is dealing with God's people at the end of the World. In Luke 10:26, this person wants Eternal Life, he's a Lawyer and supposed to understand how to explain inspiration or the Law. He asks Jesus,

“how can I receive Eternal Life?”

Jesus responds,

26, He said unto him,

What is written in the law? how readest thou?

**In other words,
you have the law and
you can read, you tell
me what you think it
means?**

Then he proceeds to tell a story,

27 And he answering said,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

The Lawyer responds and Jesus says, good answer.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

He then tries to justify himself because he asks, “who is my neighbor?”



We all get the story, we can also understand it morally

However, we are not going to address it morally. What we want to see is that it's an issue about how you read inspiration and depending on **how you read determines whether or not you will receive Eternal Life.**

Even if you don't understand it in detail you know that a **Lawyer is an expert in the Law** and he doesn't even know how to read. Just think about that because we all think that we understand how to read. Yet, we are being shown in this story, **that we don't understand how to read.**

What's the issue in the **Literal story?** What is the Lawyer saying?

He asked a question,

*29 But he, willing to justify himself, said unto Jesus, **And who is my neighbour?***



What did he mean by that?

What he's really saying is that he doesn't understand the relationship between God's people and the World. He seems to think that he is superior to the world. That the world can never really teach him anything.

This becomes a significant issue when you take the stories and add them together because what we want to do is go back to the story of Daniel, not his visions but his life.



Daniel is a Eunuch,

which makes him a symbol of the **Final Generation**. He's not ten times more clever than his professors because the person that's accessing him is who? Nebuchadnezzar.

Is Nebuchadnezzar ten times more clever than the professors? No. We need to understand the **symbolic** meaning of this. We are not doing a study on eating, if you eat from the World or you eat from God's table.

Because we should already know according to John 6, who is the true bread?

It's Jesus, we should all know that. **Jesus is the true bread**, so the story of Daniel, when he refuses to eat from the Worlds table and only eats from God's table, **it's a Spiritual story**.



You are free to make a child-like or simplistic literal application if you prefer

Or you can even make a health application, but this story was supposed to be understood with a [spiritual significance](#).

Here's a Eunuch that understands spiritual things. There's another Eunuch, who like the Lawyer, understands nothing about what he's reading.

There are many things that we can glean from these stories but what I want us to see is that one of the things that's challenging us today as God's people or Adventists is that we don't understand Luke 10:29.

[What don't we understand?](#) [What did the Lawyer not understand?](#)



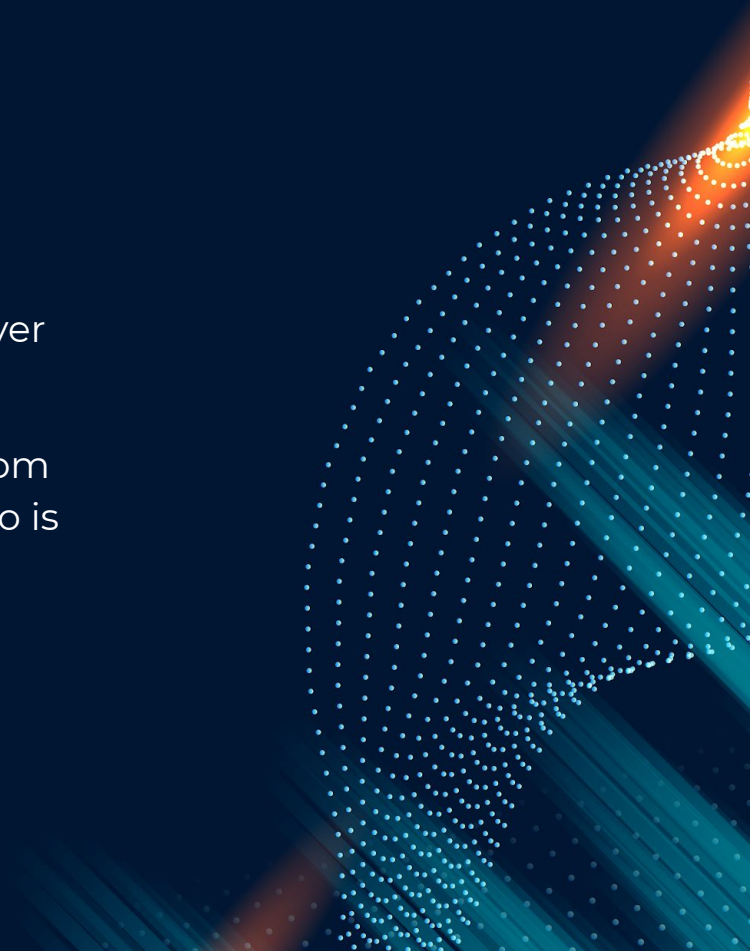
Who is our neighbor ?

We don't understand our relationship to the World. You would think that we should understand that, Daniel understood because he knows what table to eat from.

The Ethiopian Eunuch doesn't understand and this Lawyer certainly doesn't understand. So, Jesus tells him a story.

It's about three people, two from the Church and one from the World. He's going to teach you if you're a Lawyer, who is your neighbor, your true neighbor?

Is it the person from the Church or the person from the World? The biblical story is clear. Remember, we're not dealing with this morally we're dealing with this prophetically.



It's the **World** that helps and assists the injured person and the robbers

Which verse did we go to? **Daniel 11:14**, the **robbers** of their people. It's dealing with the **Vision**. So, when we talk about the **Priest**, the **Levites** and the **Samaritan**, what subject matter is this?

It's the Vision of Daniel 11.

It's a story that repeats and enlarges upon itself as you go from Medo Persia, Greece, Pagan Rome and then to Papal Rome. How many is that?

Four. There are four repeating stories and each one tells you about the end of the World, culminating in verses 40-45 which is the last six verses.

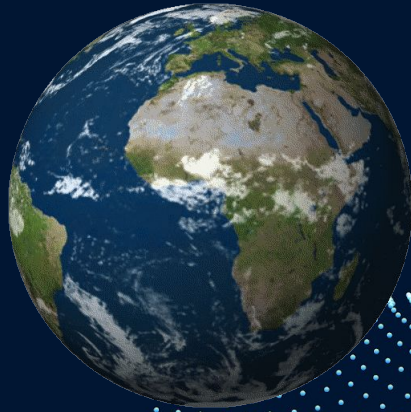


As it says in verse 14,

the establishment or fulfillment of this vision is based upon the **relationship of the robbers and the people.**

You also know that Luke 10, the story of the Good Samaritan, is the story of the **establishment of Daniel 11.** This is a relatively easy way to see how significant it is to understand parables on a prophetic level.

Now, I'd like to put that thought to one side.





I would like to introduce you to another idea

The New Testament can be divided into a number of different ways. I would like to suggest that it can be divided into **two parts**. If you went from Matthew - John, those four books, you will see that they are the story of **God's Church**. From the birth of Christ to his Death and then from his Death to the Commission to go to all the World and give the Gospel.

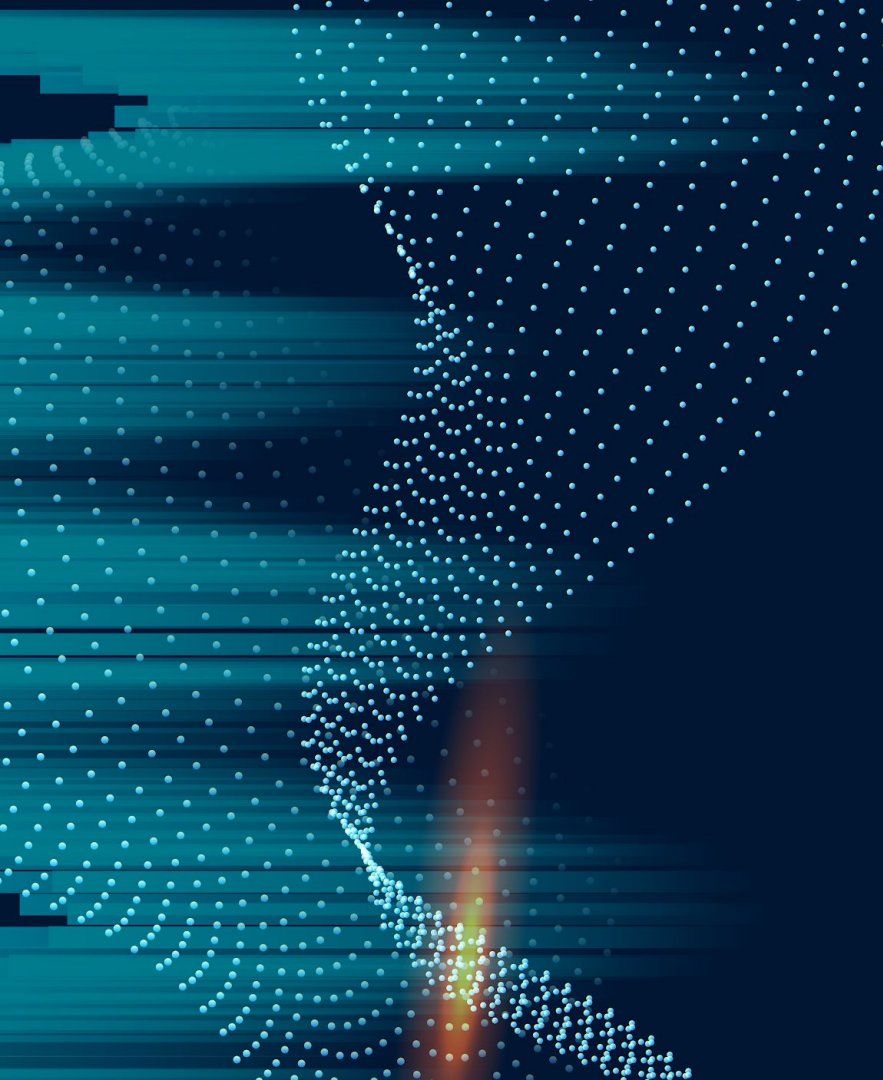


Let's go to Matthew 28,

It says, go to all the world to **teach, preach and baptize**. That's the first major division of the New Testament.

Then you go to the second, let's go to Colossians 1:23,

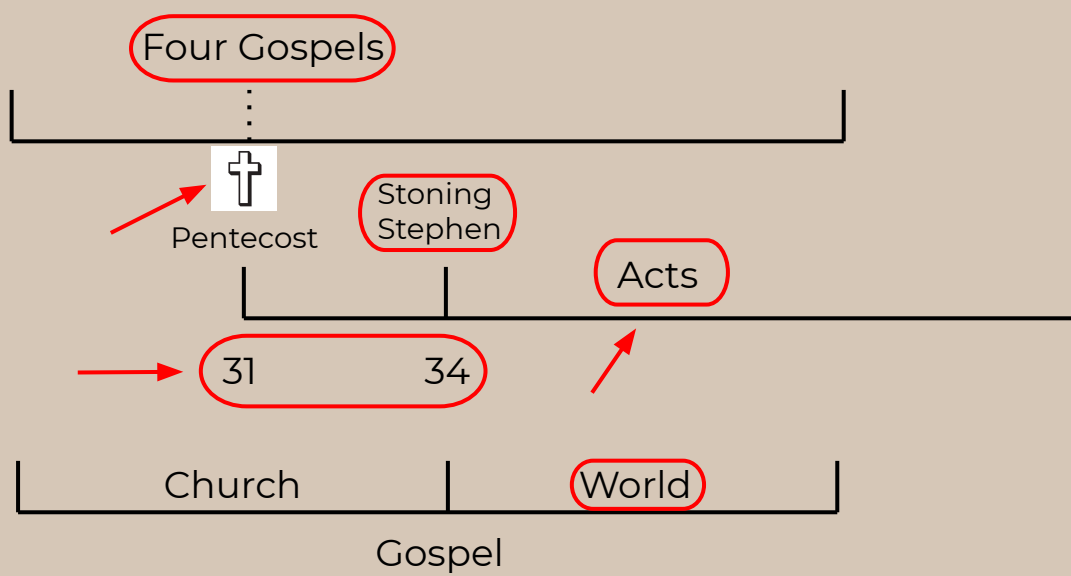
23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;



The point that we want to make...

with this verse is that the Gospel is going to be **given to the World**. It becomes a fulfillment of Matthew 28.

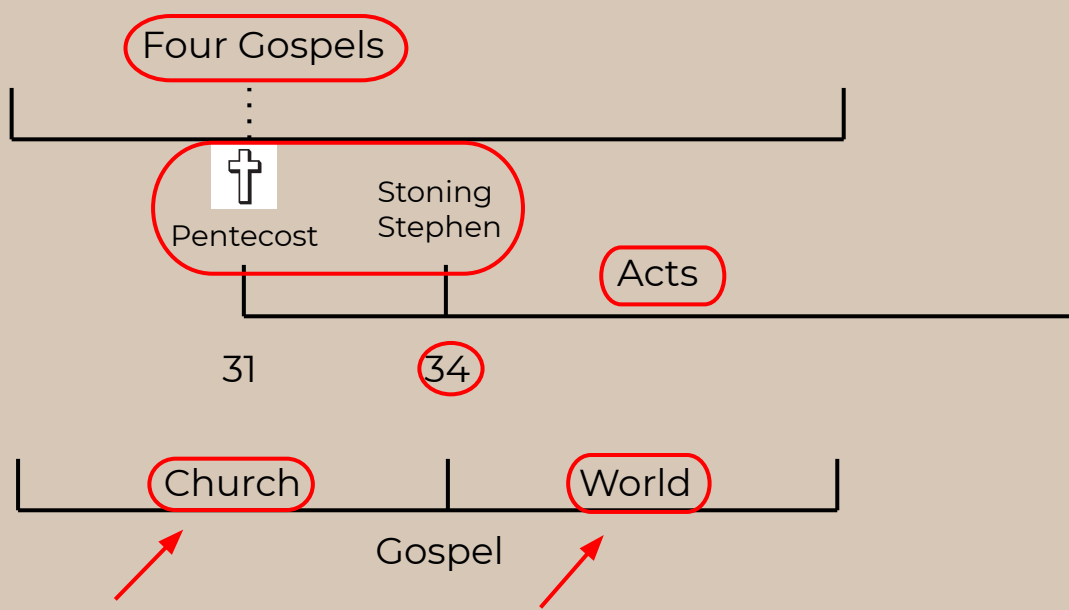
The first few chapters of the book of Acts are dealing with the story of the Church. It gives an introduction of how the Gospel goes from the Church to the World. There are **three progressive issues**.



These are the **four Gospels** and this is the book of **Acts** and there's an overlap. The book of Acts begins in what year? What event has just happened? **The death of Christ, 31 AD.**

It takes you from **31 - 34 AD**, to the **Stoning of Stephen**, it's the first few chapters of the book of **Acts**. The rest of it is how the Gospel goes to all the **World**.

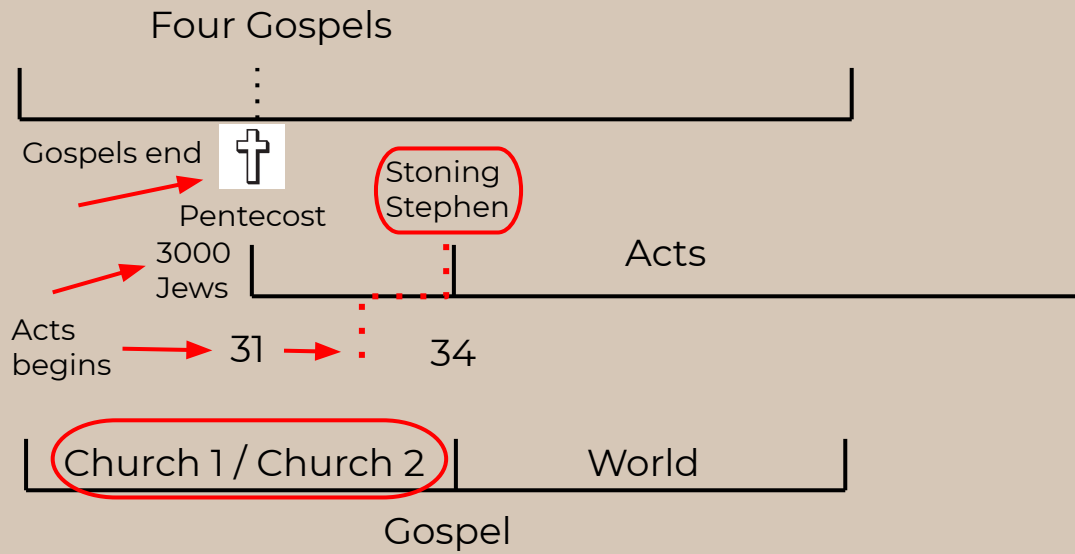
If you look at the structure it's a story about how God is going to interact and deal with his Church. The four Gospels take you to what year? **They all take you to the year 31 AD at The Cross.**



However, there's a Commission to give the **Gospel** to the all the **World**.

In the book of **Acts**, the first few verses take you **from the Cross, then to Pentecost** and then to the **Stoning of Stephen, 34 AD**. Then the Gospel goes to all the World. What I want us to see is that a cursory perspective of the New Testament is a story about the Gospel that **first goes to the Church and then to the World**.

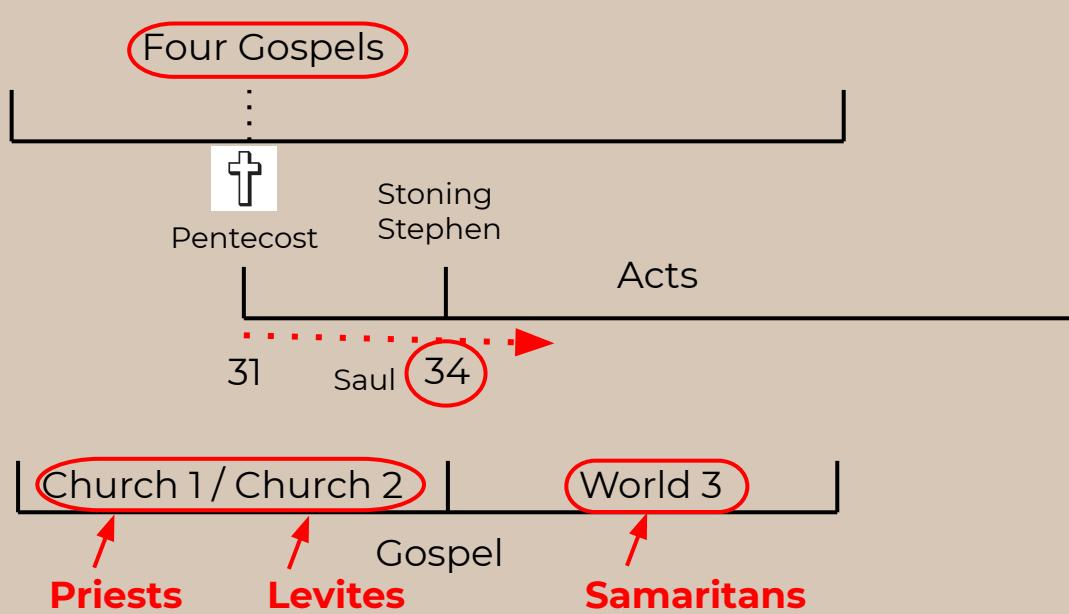
I've got the book of Acts here, with all the epistles of Paul. They're all repeating stories of how the message went to the World. The very structure of the New Testament divides into two portions, the **Church and then the World**.



Where does the **four Gospels** end?

At the Cross. Then the book of Acts begins where the Gospels ends and it brings you to the Stoning of Stephen. You know as well as I do that Pentecost is the conversion of three thousand people. Were they Jews or Gentiles?

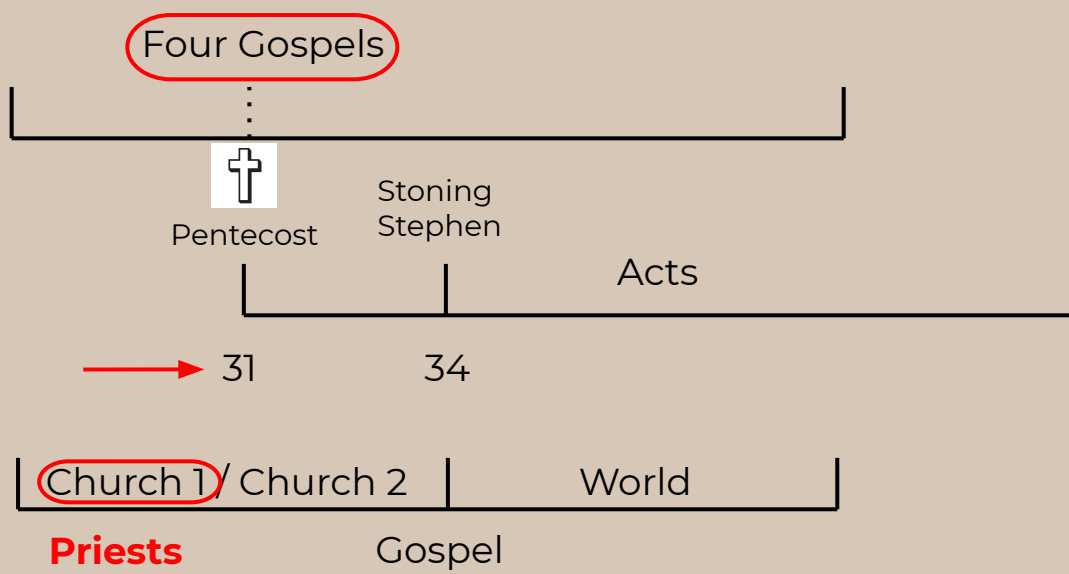
They were Jews. So, we know that the story of the Church as given in the New Testament is in **two parts**. The Disciples, whether it's the Twelve, the Seventy, the Woman that follow Jesus or the 120 people at Pentecost, it's all contained in this history right here.



Then the Gospel is going to be given to the Church in a second stage, from Pentecost forward. This is the story of Saul and his conversion on the road to Damascus in 34 AD. Then he's given a commission to give the Gospel to the World. We can see that the very structure of the New Testament is in three parts, two in the Church and one in the World.

This is a repeating story, it's the same story in Luke 10. In Luke 10, it's called **Priests, Levites and Samaritans**, these three groups. We already saw in Luke 10, what subject is it?

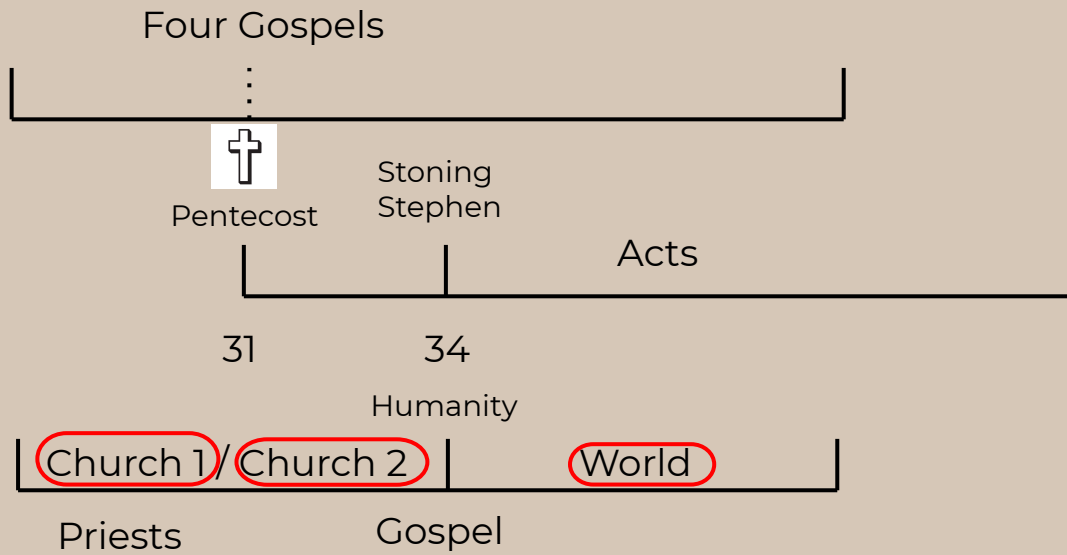
Daniel 11:14, which is the Vision.



As I've just shown, the four Gospels themselves end in what year?

31 AD. This is the story of the Church part one and if you overlay Luke 10, it becomes a story of what group of people? **The Priests.**

The perspective of the four Gospels that we want to understand prophetically is not that Priests should be good people. **All of these four books are a prophetic explanation of how you and I should relate to God on a prophetic level.**



You know that the disciples had a big problem with Christ. What was that problem?

They did not understand what he was teaching them. **This is a story about you.** You don't understand your relationship to God. This has nothing to do with whether you're good or bad.

This is about your role, whether it's in the First Advent, your role of giving the Gospel to humanity or whether it's at the Second Advent, it's the same issue. **Your role is giving the Gospel to humanity** but the problem is that we think we know what we're doing.

However, inspiration teaches us that we don't know what we're doing

The Priests are the worst people out of these three groups. If you go back to the story just on a moral level, *they are the worst*.

Therefore, we should understand it on a prophetic level because they fulfill the same role. We don't understand who we are and what we're supposed to do because we have a problem.

We can read but we don't understand.



Let us pray,

Heavenly Father we give you praise. Lord as we begin to see ourselves in inspiration, may each of us take these thoughts and ideas personally. This time together, today with you, may we spend this time contemplating on these issues. We ask that you would change us, that you would mold us into the image of your son.

This is our prayer in Jesus's name,

Amen.

