

*Australian Prophecy School - This Is The Way Walk Ye In It - Elder Parminder Biant*

*10-12-2019*

So, today's study that I want to share with you will act kind of as a pre-amble or preparation for the camp meeting studies. It's a basic study that I want to go through. And **it's about the methodology that we are using in the movement**. Not only today but what we used since the inception from 1989. **It's all about methodology**.

Now I'm not sure of how many of you are familiar with this message. With the ideas and the concepts that we have. I'm hoping that most of you are.

But if you're not if your new to this message then I think the terms that I'm going to be talking about won't be strange to you; the words the ideas.

But the extent to which we will apply these concepts may be concerning to some of you.

We're going to look at some Bible passages this morning. But I really want to take this study from the book Christ Object Lessons. That's going to be where we take most of our thoughts from. But as I said, we will also study some verses from the Scriptures.

So, what I want to do this morning is to talk about **the subject of parables**. Now, I know that all of us understand what a parable is. **To some degree to some extent the word parable isn't strange to us**.

Now, I'm sure you all know that the Bible is divided into two parts, the Old and the New Testament. What some people may not be so familiar with is that the Old Testament was written in Hebrew and then New Testament in Greek. **And when we read an English translation a lot of that information is hidden from us**. And it's not obvious to see, that there are two languages that the Bible was written in.

So, when you go from the Old to the New testament, even though the words themselves in the English may be the same words, they have slightly different nuances. **They mean slightly different things** from the Old to the New. **They have different properties or characteristics**.

Both languages are interesting.

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If I were to say the Greek language is a very precise language, I think that would be a fair representation. It's a much more useful language to interrogate. Especially when we go from the English, **and we try to understand what some of these words mean.**

So, we're going to begin our study here, to try to understand what this word **parable** means. So, before we go to Christ object lesson, if you turn into your Bibles, we can go to any new testament passage, but what will do is will go to **the first mention, of the word parable,** in the new testament.

So, if you go to the book of Matthew **this is the first time, you're going to see the word parable used in the new testament.** The word itself is **found 66 times** in the Bible; in a couple of verses it's mentioned twice. But it's first usage is found in the book of Matthew.

So, if we turn there, I'm going to Matthew chapter 13. For most of us this is a familiar passage. You've all heard of Matthew chapter 5, the Sermon on the Mount, I'm sure you all know that. Some call it the Beatitudes. So, there's a Sermon on the Mount, but there is also what the Bible calls the Sermon by the Sea.

So, there was a sermon on the mountain and there was a sermon on the seaside by the sea. And chapter 13 of the book of Matthew is this sermon that's by the sea. **It's the first time Jesus really begins to speak in parables** to the people, to the masses. He has spoken a couple of parables before this. But this is the first major time that we're going to see him **using parable teaching.**

When we think about parables, I think that most of us would perhaps be thinking about a shepherd taking care of his sheep. The shepherd has 100 sheep one of them is lost and he leaves the 99, goes looking for the one sheep. And when he finds that sheep, he rejoices.

It's a familiar parable that we our all aware of.

And if I were to ask any of us, I'm sure we'd all be able to give an answer of what all those symbols represent. You have a wayward lamb who goes and does its own thing and gets lost. And can't find its way back to the flock. You have a shepherd who is looking after these sheep, and somehow or another he loses the little lamb. And when he realizes the mistake that he's made, he goes searching for the lamb because the man cannot recover itself.

So, if we were to have the discussion on what that parable means, I'm sure all of us would have an opinion.

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We could look at this parable in a lot of details, Ellen White comments on this parable. There are many Christian commentators who look at this parable.

So, if I were to ask you what does that lamb represents. That lamb that carelessly left the flock, left the care of the shepherd, and went away.

What I want us to think about, if you're already thinking, or you thought you knew the answer, is **to think that there's not just one answer to that question.**

So, if we were to put the lamb to one idea, if I were to ask you who was that shepherd that went looking for that lamb, who was that shepherd? I'm guessing most of you would say it was Jesus. Is that correct most people would say that it was Jesus? So, we were to say that this shepherd.

I'll put a symbol of a cross for Christ. Most people would say that Shepherd is Christ.

**† == CHRIST**

Which is a fair enough response. It's a correct response, a correct answer.

But what if I were to ask you, Does Jesus ever live to make intercession for us? To take care of us. Does he ever slumber or sleep? No. Is he always attentive? Yes. Would He get distracted doing a project and not look after us? No.

So, if that's the case and we look at this story, how is it that this shepherd allows one of his sheep, and it's only a lamb remember, a shepherd understands how lambs behave, how they operate, that they're inattentive, they easily make mistakes, they can get themselves into trouble. So, they need a lot of help.

How is it that this shepherd allows his one sheep, this lamb to run away and do his own thing? Why is he not paying attention? And if you ever thought about that...

If we're going to say that this shepherd is Christ, how would Christ let one of his lambs run away and not pay attention?

So, as soon as you start thinking about it that way, maybe you begin to question in your mind, maybe this isn't Christ. Maybe this shepherd is someone who sat back, and had a little sleep during the afternoon, and one of his sheep escaped, and he wasn't paying attention. He wakes up and realizes he's only got 99.

So, he wasn't paying attention.

So, the question is, is that an accurate representation of this parable. Could we learn something about the parable from that perspective. And I would suggest, yes.

So, this shepherd can be a symbol or representation of Christ. But it can also be a symbol representation of a human. Maybe you and I, maybe for a parent.


**== CHRIST**  
**== HUMAM / YOU AND ME**

And you've lost track of your child or, or you're a leader in the church, and you haven't paid attention to one of the members of your church or one of the people in the congregation.

So, all I want to show us is that very often when we think about parables, we only think that there's one version of one way of one understanding, how to interpret what a parable means.

So, we know that the shepherd is **a symbol of Christ**. But we could also see that that shepherd could be **a symbol of us**. Someone in the leadership position, whether you're a parent or you have a role in the church that requires you to keep a watch care of the people.

So, we have the shepherd and we have a sheep. So, this sheep who is this sheep a symbol of? The way I've just given this story, the way most people understand this story, is that this **sheep is a person, we'll say you**.

**SHEEP == HUMAN/US**

That's how most people understand what this story is. **Christ and you**. And I've given an alternative version **a human being**, someone in a **leadership position**.

So, more often than not we take this story that this sheep that ran away is **us**.

We carelessly lost track of who and what we were, and we wandered away.

So, if that's the case these hundred sheep that were all together, what were they a symbol of? Because if this was Christ, and you are part of a flock then you were under the watch care, under the security of Christ. So, what would that flock of sheep represent? Most people would say it represents the church. Because that story would seem to fit, your part of the church. And somehow or another you lose your way and you wander off, and Christ or this leader is going to come and find you.

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But I want to give is an alternative story of what this sheep or this clan would represent. Now not literally because we know that number hundred is not a literal number. It's just a representation of a group of people or a group.

What if this sheep wasn't a representation of you, but was a symbol of a representation of the earth?

~~✖~~ == **BUT THE EARTH**

If you ever thought about that, that Christ was managing, had supervision, responsibility for a hundred planets. All with beings on those planets, and one of them got lost. And when one of those planets were lost to the shepherd, and what did he do? He came down to earth and rescued this planet.

And we know how the great controversy works. The earth is going to be restored and not only will it be restored; it will also be the residence of Christ the father and all the redeemed.

So, this was just a small exercise to help us to see, **that when we think of parables, the story of the versions, that you've heard which is correct.**

There's a group of people who are in the church, Christ who's the shepherd, the overseer of the church, one of those members in the church through their own neglect wandered away into the world. And Christ being the good person that he is, didn't say, well they're in the church, if they wanted to leave it's their problem if they're lost. No, he went and made a special effort to rescue this person, **you.**

We could argue that it's not the church it's the whole world that is a symbol of those hundred sheep. And we were lost. And Christ came and rescued us and brought us into the church. We could argue that this shepherd isn't even Christ it's a human being someone who has a position of responsibility, perhaps a parent, an elder in the church. We could argue that that this sheep isn't even a human being. It's this whole planet that has been lost and gone way word.

Go back to the story of Genesis and how Adam and Eve chose to listen and serve Satan rather than Christ, for no good reason. And God could have left us to our own devices, left humanity to its own devices, left the whole planet to wallow in sin. But he didn't he came and rescued us.

So, when we look at any parable, what I want to suggest is that **there are multiple ways to understand these stories.**

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It's not just a single version, one story, one explanation that fits. These parables that were giving in inspiration.

Ellen White has written much commentary, much on parables. As a matter of fact, there's a whole book dedicated to it, which is Christ object Lessons. If you think about the name; Christ is going to give some lessons to us. It's called object lesson. It's another way of saying **Christ's parable teaching**.

He wants to explain to us how things operate. The relationship between God and humans, between humans and humans, between angels and humans. It's all about relationships. That's what parables are there to teach us, how we're supposed to understand our relationships with the world in which we live.

And the way these stories were created, the way they were written they can be understood in a multi-faceted way There's not only one version. And people struggle with that. Because if you see Ellen White's explanation of many of these parables, she gives a version of, a perspective, and because she's a prophet and we, hopefully all of us, have an immense amount of confidence in her works. When she says this parable means this, what we can tend to think is that it's the only version that there is. The only explanation of this parable.

But what **I want us to see that that is not case**. Her perspective of what this parable means. These parables mean, it's not the only perspective of what they can teach us. We can do our own investigation, our own study, to try to understand what these parables mean.

People sometimes find that a dangerous endeavor. Some people might go as far as to say, well if you come up with a different answer than the Spirit of Prophecy, does that mean you don't agree with the Spirit of Prophecy? Of course, not. It doesn't mean that at all.

Does it mean that the Spirit of Prophecy was wrong in its explanation of what these things mean? The obvious answer is, no. The Spirit of Prophecy is not wrong.

The question is if we come, we, me, you, a group of people, come to gather to look up a parable and explain it in a different way than the conventional understanding. By conventional I mean the Spirit of Prophecy version, does that mean we are throwing away the Spirit of Prophecy? No. Does that mean what we're teaching is wrong. And I want to say, no it's not.

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If we as a group of people, if we as individuals, are not willing to expand and stretch our understanding of how to read parables, we're going to be confined to a very limited understanding of the Great Controversy of the world in which we live.

If all we're going to do is take Ellen White's version of these parables, not only if we're only willing to take her explanation of parables, but if we're only willing to understand parables in a very narrow and limited fashion.

So, I want to speak about that as we go through our study. And I'll explained what I mean by that.

So, I want to begin by saying or think of a loose definition, it's my definition. And I think it's accurate of what a parable is. Its purpose, the reason why we even talk about parables.

So, at its most basic and fundamental level, I want to say a parable teaches us not about the natural world. The purpose of a parable is not to show us what the natural world is like. We don't need a parable to do that. Because all the snow how the natural world operates.

The purpose of a parable is in fact, it teaches how the spiritual world works.

This is the purpose of a parable, to show you or to teach us how the spiritual realm operates, how it functions, what it looks like, how it feels.

Now, even though we're all spirituals beings, and I think that's an accurate representation of who we are, we were created in the image of God, both spiritually and physically we're told. but essentially, we're spiritual beings that are encased or housed in a physical body.

And if you're happy with that kind of concept, just a simple observation I think will show you that...if I were to ask you who you were, and I were to say is this arm is this your arm, all of you would say, yes this arm is mine. If you look at your arm, but if that arm got chopped off in an accident and it lay there on the table who would you be? You wouldn't certainly be the arm. You would still be the same person, with the same thoughts, same feelings, same emotions, same perspective, separate or disconnected to your arm.

And if you took that example further and further you could chop off many parts of your body. Science now allows us to do that. You know medically where able to keep people alive even though they might lose many body parts, or they might become dis-functional.

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And quickly you realize that actually we, if we would define who we were, we'd see that were actually spiritual beings who live in this physical body. I appreciate that we have a connection between the spiritual and the physical. Which is often not easy to explain or to understand.

If I were to offer you two following Bible verses, as a person thinketh, so is he. When the Bible says so is the person, what does that mean, it says as he thinks so is he. I want to suggest what that means, if we were to put it into plain English. A person behaves in the same way that they think. Thinking you can't see, you can't touch, it's a spiritual non-physical phenomenon. Something that happens inside your brain.

But as you think you act out your thoughts.

So, that verse itself is the person thinketh, so they behave. So, "are they" is by definition, a parable?

If you all know what a person thinks, this spiritual, non-physical thought, how do you know how a person thinks? You see and feel and experience it how? Through the physical.

Some people perhaps most of us are tricky. We lie, we cheat, we pretend to be something that we're not. The Bible speaks about people like that as being hypocrites or actors.

Now, you can fool some of the people all the time, and all the people some of the time, but you can't fool all of the people all of the time.

Somewhere in your experience the real you, the real spiritual thoughts come out. You can't hide behind this façade for very long. You know how it is.

None of you know me very well, but if I were to visit you and stay at your house even for 24 hours, certainly by a week, you'd get to know me well, and I would get to know you. And very soon it would be hard to pretend. It's not easy to keep up this pretense the closer you get to somebody.

The Bible speaks about when someone, when two people get married, what happens to them? They become one flesh. What does one flesh mean? It means you know intimately what? This part of the person (NATURAL) you know how they think, how they operate, what's on the inside, because you can see all on the outside.

So, at its most basic level a parable is required or is a tool to understand the spiritual by seeing the natural.



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So, I've just given the explanation. I used the Bible verse to that. I explained it at the level of a human being. But most of us, the way we would look at the parable I've just given here is to say, we want to know how heaven operates. How does Heaven work? And how would we know how heaven works?

**We know how heaven works by seeing how nature works.**

I'll give an example. The way the Godhead in its most simplistic or basic fashion is explained is the Father and the Son.

Now without getting into a complex doctrinal discussion on the relationship of the Godhead, I think most of us realize that there was not a real dad and that there was not a real son. It doesn't work that way because there wasn't a mother somewhere.

But however, their relationship connects to each other, it's going to be explained in terms that we can understand. In terms we're familiar with. Because all of us are familiar with a parent and a child; the Father and the Son.

So, the relationship of the Godhead is given in physical or natural terms, so that we can have some ability to understand how heaven operates.

In heaven the angels are not all equal, hopefully we all have an appreciation of that. We have different types of angels; seraphim's, cherubim's, we have the Archangel's. Arc meaning the leader angels or the head angels. And we have the covering cherubs.

So, we know that there's a hierarchy in heaven. And the way we can understand or get to feel how that operates is to see here on earth.

We have hierarchical relationships; we understand that the Father and the Son are Kings. They sit on thrones in heaven. All of that is explained in natural terms.

So, if you want to understand how heaven operates, the only way to do that is to see how it operate in nature, in the example that I gave.

**CROSS == CHRIST**

**== HUMAN / YOU AND ME**

**SHEEP == HUMAN / US**

**NOT HUMAN – BUT THE EARTH**

**SPIRITUAL → NATURAL**

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If you carelessly through your own foolish behavior, or we could say deliberately, maliciously, wandered away out of the protection of the shepherd; what would you expect the shepherd to do? Would you expect him to say tough luck, it's your fault you got lost, you didn't need to. Is that what we would expect.

How do we think Christ would respond to us? The way we know how Christ would respond is through this story. Because we know that a shepherd wouldn't behave that way to one of its flock. It would go and make an effort to rescue it, even peril to the shepherds own life.

And what that story is doing is showing us how heaven operates, how it really works. In response to how the natural world operates. So, this is a classic understanding or explanation of how parables operate; what they mean.

So, let me summarize what we've said.

The purpose of parables is to understand the spiritual, and the way you understand the spiritual, is through the natural. In fact, it's the only way to do that. The only way you can understand the spiritual realm is through the natural realm. Or we could call it the symbolic and the literal. So will put that down as well.

### **LITURAL → SYMBOLIC**

So, we've got literal things and we've got symbolic things.

We've made two points so far. The purpose of parables is purely to understand the spiritual. Whether it's heaven, whether it's understanding another human being. And the only way you could do that is through the natural or the physical realm. That's why we need parables.

The second thing that we learned is that, anyone given parable, the way it's constructed, the way it's written, it could be understood at different levels. And if we can appreciate that, what we can do is when we go into inspiration, we can see that we could study parables for ourselves. And have an understanding which may not be the same understanding that you get in the Spirit of Prophecy.

And that's not to say that the Spirit of prophecy explanation is incorrect, but it shows us that we can understand it in different ways.

You're all familiar with the parable of the women; She lives in a house, and how many coins does she have? 10 coins. And she loses one of those coins. So, if I were to ask you, what does the coin represent? We might have a different answer. So, if any

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of you wants to shout out what they think a coin represents (Parminder waits and then says) You must have some idea.

So, my brother says, you. So, if that represents you, who does the woman represent? Some people are going to say the church. (Audience) You say the mother? Like a literal mother? Okay, so a person.

So, if this is the church, and this is you, what does your house represent? Okay, but the home is literal. It needs to represent something.

So, what I want us to see is that there are various ways to understand this parable.

**WOMEN == CHURCH / YOU**

**COIN == YOU**

**HOUSE == CHURCH**

One suggestion that I would offer, is that this house is actually the church. And this woman, is someone who's in the church who has responsibility for 10 coins. And who in the church has responsibility for things? A leader.

So, there's this leader who loses one of these coins, and coins can't run away, so the full responsibility of losing the coin is upon this person's shoulder.

In this story it wasn't the shepherd who lost the sheep, the sheep ran away of its own volition. But in this story, you don't have that luxury, the woman lost the coin. So, already you can see that there are various ways to understand this parable.

**CROSS == CHRIST**

**== HUMAN / YOU AND ME**

**SHEEP == HUMAN / US**

**NOT HUMAN – BUT THE EARTH**

**SPIRITUAL → NATURAL**

The coin, does it know it's lost? No, it has no consciousness. So, does that have a factor into this story? We could argue, Yes.

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So, if the coin doesn't have any consciousness that it's lost, could it be a symbol of a human being? Do the human beings know that they're lost? Most people are going to say, yes.

But then we could go to a Bible passage, we could go to Revelation chapter 3, beginning verse 14, what story is that about? The story of Laodicea. Does a Laodicean person realize that they're lost? They don't. They think they're in a good place.

So, this could be a symbol of a Laodicean person. Because the Laodicean thinks that they're hot, but they're not hot. And if hot means life, what's the opposite of life? Death. So, they think they're alive but there dead really. In real life they're dead.

So, this could be a symbol of a person who doesn't realize that they're lost, and where is this person? In the house, which is the church.

But the coin is an inanimate object, it doesn't think.

It could also be a doctrine, a belief system. So, in the church, a leader has lost one of the key doctrines of the church, or of the gospel.

So, this is another example of where we can take a parable and understand it **in a different way**.

And I want us to become familiar, and more than familiar, to become confident that **it's a reality that parables can and should be understood in different ways**.

**So, the purpose of a parable is to understand and the spiritual. You you can only understand the spiritual through the natural.**

Parables can be understood in different ways. **One story can have different versions.**

So, I want to ask you a question, Christ, is Christ a natural or physical being, or a spiritual being? So, my brothers going to say both. And I'm going to say that He's a spiritual being. He was in heaven spiritual, a spiritual person. And why did he have to come down to earth? Why did he have to become natural or physical? So, we know the answer now. He had to come to earth to be a natural physical person so that we could understand what? **The spiritual.**

So, we can understand who Christ really is, how he thinks, how he behaves, how he operates. He is forced to come down to earth and to be a physical person.

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And when you begin to realize that, it begins to open up a vast horizon of truth, that would really change and reshape the way we think, about how salvation works. And the great sacrifice that Christ had to make.

Now you know, if I can express it in a simple fashion; Christ leaves heaven, the spiritual being, comes down to earth and does what? He takes on our nature. However, you understand that, not getting into the complexes of what that actually means.

So, Christ the spiritual being comes down to earth and takes the natural being, takes a physical body. He becomes like us. We explained already that he Has to do that so that we can understand the spiritual.

Now if you were to go to the book of Genesis and we would read that Adam knew his wife, what does that word "knew his wife" mean? It doesn't mean he got to know her well does it. What does that word he "knew his wife" mean? It means that they had intimacy and they became one flesh. Would we agree with that? Yeah that's what that word knew.

So, if we want to know the spiritual, and we're going to explain the spiritual through the natural, so here's Christ the spiritual being, he's going to come in human form, so that we might what? We might know is His spiritual nature.

What does that teach you about what we must become?

How do we know about Christ's spiritual nature?

Is it some forensic technical study that we're going to do, that were going to read about Christ here on earth?

So, on earth, Christ was a nice person physically; so therefore, that would teach us that his spiritual characteristic, is that he's a nice person, so, we all know that.

Is that what it means to understand the parable of Christ. The answer us. No.

The Bible teaches clearly that He took human flesh. This spiritual person in order that we, who are physical might be able to do what? That we might be partakers of His nature. When we partake of His nature, what's nature are we partaking of? This one or this one. The **spiritual**.

**NATURAL == SPIRITUAL**

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So, this concept of parable teaching is fundamental to our understanding of how the gospel works. It's not just some theoretical study that we might do, about houses and coin, about shepherd and sheep. And we could get all the right answer. And we say oh we understand how to interpret and how to read the Bible. It goes beyond that.

The reason why parables become so important to us, is that they're the vehicle or they're the mechanism. Or what we would call the methodology behind being saved and it's not just a theoretical technical study or conversation that we can have. It's an experience that we must enter.

So, we must experience what a parable is. Or what we might call, a living parable. We must become, living parables.

What does Paul call his disciples, if I can use it, he calls them my children. He doesn't say, you're living parables, what does he say? You're living **epistles** or **letters**. He says, you're living **book**.

So, he goes to a city, he gets these Gentiles who were all natural. He trains them to become what? **Spiritual**.

And then what you need to do is, you need to go out and be this **letter** or an **epistle** and go teach everybody.

Now, we understand that. We understand that the Bible, is just wood pulp and ink. It doesn't really mean anything. It only has value when? When does the Bible have value? When we live it.

When you go to Jeremiah chapter 31 or Hebrews chapter 8, and the Bible speaks about, there's going to come a time when I will put the law within your heart. Now most of us, I don't mean particularly in this room. But most Christians, like the Jews would take the word of God, and we don't do what the Jews literally do, put it on our arm and wrap it around our forearm, and carry it around. Or stick it on our foreheads. We don't do that do we.

We don't phylacteries like the Jews did. But we do similar things. We wear chains with a cross or we have a picture in our house Jesus or the 10 Commandments. We like these charts up on our walls. So, we do very similar things.

We have all these rules and regulations, or the word of God all around us. We surround ourselves with these words, and that not a bad thing. It's a tool, it's a

mechanism, it's a steppingstone, but that's not the purpose of inspiration. We all know that.

**It's so that we might be changed into the likeness of Christ.**

So, there's three things that we've learned. Parables teaches about the spiritual realm. And the only way you can learn that is by looking at the natural. Parables can be understood in different ways. Christ himself was a parable.

This spiritual being, God, had to take natural form so that we could understand Him. And not only that, not only that we look at him and we say that's nice. The Bible says, by beholding we become changed, into the very likeness of Christ.

So, if we're going to be changed into His very likeness by looking at him, what does that looking mean? He doesn't just mean reading or studying His life. It's just like when two people become one flesh. And Adam knows his wife he doesn't get to know her, they become one. One in experience, one in a relationship that it's so intimate they become inseparable.

So, the purpose of a parable is not just to understand who Christ is.

The spiritual being by looking at the physical person, it's not just that. It's so that we can experience, what it means to have humanity and divinity combined. If you can understand that, then you can understand why Christ, if I can say it this way, is forced to remain in human form throughout eternity.

We know that when he went to heaven, he retains his humanity, his human form, and he will retain that throughout eternity. He's forced to do that, so that he can be one with us. If He didn't do that, what would the problem be when you get to heaven?

Let me try to explain how I would see this.

Do we all agree that we need to stop doing sin? Yes.

That we should be perfect? Sure, without defining exactly what that means.

So, if I were to say, without sin or perfection would mean graduation, you've finally arrived. Do we think that we have fully completely arrived? We're going to be the ultimate human beings when we get to heaven. No, I don't think we do really.

We're still on a learning curve. We still have a lot more to learn about ourselves, about how we behave, how we treat one another, and that's just talking about us, who are going to be a part of the 144,000.

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What about people three or four years ago, who had some very strange ideas. You know really strange ideas. What learning curve will they have to go through when they get to heaven?

So, if Christ took off humanity when he got to heaven, what would the problem be for us? No learning.

The learning would stop as soon as we get to heaven because we'd wouldn't know. How do we become more spiritual, because we're not going to become more physical, we're already fully physical?

Our aim in life is to become more spiritual.

So, how would we learn to be more spiritual. We couldn't do that because we go to the Godhead, we'd go to the father and son, who was spiritual, and we'd say teach us. And they wouldn't be able to teach us.

They wouldn't be able to show us how to develop further, why? Because they're only spiritual.

And the only way to explain what a spiritual experience is is, to show us through the physical.

I don't understand the science behind that but it's a fact. The only way we're going to understand God completely as we walk through eternity, is by understanding Christ through His physical nature.

He took on our nature so that we could partake of his nature and that will never cease. So, I want us to see that,

If you want to understand the spiritual which we all do, we all want to be spiritual beings. And we could say spiritual beings mean good people. With the only way to experience that or explained that is through the natural.

Parables can be understood in different ways.

We've spoken about Christ, **Christ himself was a parable**. And therefore, in agreement with Paul's instruction. What are we to be? **Parables**.

And the big problem that we face, and if we face this, all the people around us face, is that we're not good parables. Because what happens as soon as you open your mouth and you talk to your neighbor, or your church brethren, what comes out?



Does this out? No, it's something bad that comes out. The way you behave the look in your face the way you use your hands all this is not a proper representation of this.

## **NATURAL == SPIRITUAL**

## **LITURAL == SYMBOLIC**

And I guess that's the difference between Christ when he came down on earth and us. And what our aim is, what God's aim is for the natural and the spiritual to become one. So that we truly would be living epistles, not dead letters. That's the purpose of parables. Now parables are still a lot larger than this example that I've given.

We're in Matthew chapter 13 where in verse 3. This is the first time the word parable is going to be used in the New Testament. **And he spake many things onto them in parables** saying behold a so were went forth to sow.

We can learn many things if we're observant, if we're careful readers. So, the first thing I want us to see is or to observe, is that there are rules and a methodology behind studying.

So, the first thing I want us to see or to realize, if we want to understand about human beings, how we operate, how we think, where would you go? Where would be your first port of call? Would it be some random person in the 16<sup>th</sup> century? No.

If you really want to understand how people operate, how they are constructed, how they are put to gather, where would you go? You'd go to the book of Genesis; you go to the beginning. The first-person Adam. God created Adam, man and women in his image.

So, if we want you to understand human beings, you'd go to the beginning, the first mention or the first description of human beings. And that's a really important role that all of us use. If you want to understand a journey you go from A to B, from the beginning to the end.

So, if you're on a journey, what do you need to know about that journey? Where you began and where you're head to. And often, in fact always, you're somewhere in the middle.

So, if you want to understand the path that you're going down, two things you need to know. Is first of all know the path that you're taking, and the second thing is the beginning and the end.

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So, I want to rephrase that in the following way. I want to use the idea of first mention. Where are human beings first mentioned? My brother says in the book of Genesis. Adam and Eve, that's the first place that they're mentioned. Then we could say, where's the last place that they're mentioned? Now when we think about the last place that they're mentioned, that would be an interesting discussion. Because we could have different explanations of that.

We could say, well if the first place they're mentioned is in Genesis then the last place would be Revelation. The final work of God here on earth as he finishes up the great controversy. So, we could go from Genesis to Revelation.

Now Revelation is the last book in the New Testament, and it's the last book in the Bible.

There are 66 books in the Bible. How many in the Old Testament? 39. And in the New? 27. So, we went to book number 27 in the Old Testament what book would you get to? If you're not good at math or you don't have an index in your Bible you can have a guess.

### **66 BOOKS 39, 27, DANIEL 27 REVELATION**

Go to the book of Daniel. So, Revelation is book number 27 and Daniel is book 27. So, that's just a little trick. That's the right way to explain it. There are much better ways to see this.

But the book of Daniel and the book of Revelation Ellen White tells us quite explicitly that they're essentially the same book. They deal with the same subject. And if you want to understand the book of Revelation you really need to read the book of Daniel and vice versa.

So, I want to say the book of Daniel and the book of Revelation are the same book.

So, we're going to talk about human beings as an example. They're beginning the book of Revelation that would be your start, and you'd end in the revelation with that. Where else could you end if you can end in revelation? What other book could you end in? Daniel. So, we could put Revelation or Daniel, if you're okay with that.

So, all I want to see is, we can explain the beginning and the end in different ways.

So, I want to explain in another way now. When we start thinking about the beginning and the end.

So, in the book of Genesis this was the first person, and I'm going to call it Adam. It's the first man, Adam and Eve a man. So, if this was the first Adam where would we go to talk about the last Adam? We've said we can go to the book of Revelation; we can also go to the book of Daniel. What other, book could we go to to talk about the last Adam? To book of Matthew.

Let's go to the book of 1st Corinthians chapter 15, all I want us to see is that what we're really doing is talking about parables. And we can see that we can come up with different answers. Different ways of explaining the same story. We've already got two books from the beginning to the end. Now we've come to a third book. 1st Corinthians chapter 15, is a really nice chapter. If you get a chance, try and read the whole chapter in its context.

It's a really nice story and there's many truths that we can get from this chapter. But we're just going to go to verse 45. Just for this study. Now before we read chapter 15, the whole point of this chapter, I don't know if you have subheadings in your Bibles, if you do, if you went to the beginning of chapter 15, and if anybody's got one here in their Bible, what's the purpose of this chapter? It's the resurrection of the dead. Different Bibles explain it different in many ways. It says that Dr. of the resurrection. Or some people's versions will call it the the resurrection of the dead. So, chapter 15 is about the resurrection.

We're in verse 45. And so, it is written the first man Adam was made a living soul, the last Adam was made a quickening Spirit.

So, I'm not going to ask who the two Adams are, but we can see we've got a first and the last, hopefully we can see that. We've got the first Adam, we've got the last Adam, can we all see that. It's the first Adam and then it says that last Adam. So, we have a first and a last.

What I want us to see before we discuss who those Adams are, I'm sure we all know who they are, is when he talks about the first Adam, it says the first Adam was made a living soul. And then the last Adam was made a quickening Spirit.

So, we've got living soul, I'm going to write that here.

## **LIVING SOUL**

## **QUICKENING SPIRIT**

I'm going to make a bit of a jump now. For those of us who are familiar with some of the rules or some of the techniques that we use in studying God's word this will be

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familiar to you. Even though you may not have seen it in this verse. But that technique or the that said well be familiar to you.

For others it may not be so familiar. But I think you'll be able to see it when I explain it to you.

If I were to say Revelation 8:13, no need to turn there. It talks about woe, woe, woe, three woes. I don't know what you're understanding of those are.

Here on these charts it talks about the woes, it says the first woe and then the second woe, and then it says the second woe is past. And it gets a bit fuzzy, and he says the third woe. So, you've got woe, woe, woe, you've got three woes. This is taken from Revelation chapter 18 and chapter 9.

So, if I were to say woe, woe, woe, or if I was to say Revelation 14 verse 8, Babylon is fallen. You can say the next bit, it's fallen. That would be a repeat. So, everybody knows what repeats when you say that same thing twice.

Why would the Bible repeat things? Different people have come up with different answers. We know that God does it waste his breath by repeating things here. There's a reason for it.

I will suggest that there's a symbol or a purpose behind repeating. But I'm not talking about repeating per se. Now repeating is obvious. You say the same thing, fallen, fallen, woe, woe. You don't learn much.

Now if I were to say a word or a verb or an action, and then I were to say that same thing in a different using different words I repeated myself. But if I explain something, for instance, I said the person ran. We all know what running is. Then I said that person moved swiftly, or the person moved with me what I've done is I repeated myself. But I said it in a different way. So, I expressed the same thought in a different way.

So, if you want to know what run is, I said the person ran away, and then I said, that person moved very, very quickly. What type of running is that? Was that a jog or was that a sprint, when I said he moved very, very, quickly. Okay it's a sprint.

So, I given some description of what running looks like in that context. So, I've repeated what I've said; run, move quickly, but now I've enlarged upon it or I've explained in a more specific way what the running looked like.

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So. This is a concept that we employ, or we observe in our study of inspiration a lot. It's the concept of **repeat and enlarge**. Which **means you say the same thing**, but you say it **in a different way**.

Hopefully we know that we can get that. So, I'm just going to put it up here. I'm going to put repeat and enlarge, if you're okay with that.

Is everybody here familiar with William Miller's rules? Yes. Or at least we've all heard of them. There are fourteen rules, I can't remember the rules. There's a lot of them and they're quite detailed. But there's two rules that I like. And if you heard that presentation that I've done on this subject you'll know what my two numbers are.

Rule number one and rule number five.

The reason why I like them and why I think their significance, is if we were to go to the churches, what are the two churches that are significant and important to us as God's people today.

So, let me before you answer it, ask the same question in a different way.

So, I gone from William Miller's rules, there's 14 rules. I'm saying, I like rule number 1 and rule number 5

And we know that there are seven churches, and 14 rules, there's a connection there. But if I like rule 1 and rule 5, what churches would I like? Church 1 and 5. The church of Ephesus, is what history? The history of the early church or the history of Christ. The story of Christ. And the fifth church is what history? Sardis, which is the Millerite history.

So, the two dispensations that we focus the most on, the story of Christ and the story of the Millerites have a connection between the first and the fifth church. Which have a connection to the first and the fifth rule. Maybe a bit crazy but I like that.

And the reason why I like the fifth rule, let me give a paraphrase of what the fifth rule is.

I've got the Bible here, if I had another book, here's my other book. This is the dictionary, not in a real-life. So, if I want to explain what a word in the Bible means, how would I explain what the word means? More often not we go to a dictionary, and if the word said brethren, I wonder what brethren means. I go to a dictionary it tells me what brethren means, it means brother or a fellow human being or something like that, or a church member.

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So, we have the Bible and we have a dictionary, and that's all good. We have lots of dictionaries. Most famous dictionary that we all use probably is Strong's Lexicon because that's just a good dictionary. Dictionaries are good, but rule number five says try to avoid using dictionaries. It doesn't say it in that way. It says something like this, let the Bible be its own expositor. And the concept of expositor means explainer.

So, let the Bible explain itself. That's what rule number five is. You could say, don't use a dictionary to explain a Bible word. What should you use? Use the Bible to explain a Bible word. That seems common sense at one level. But it's quite difficult to do. And often we're not very familiar with doing it.

Although, Adventists would say the same thing, rule number five, which is don't use a dictionary, let the Bible explain itself. The way we would use that concept we would say proof text. The one Bible verse explain another Bible verse. So, if you heard of the concept of proof texting, that's rule number five.

That becomes important, especially when you start looking at what the Millerites were doing and how rule number five becomes significant for them. I want to say rule number five is this rule here, **repeat and enlarge**.

So, what you're going to do is have a verse or a word in the Bible, and you're going to repeat that. Which means proof texting. and you're going to enlarge upon it, which means you're going to explain what the original concept or the idea means.

So, number five, William Miller says that the Bible will be its own explainer, its own expositor, try to avoid dictionaries. There's nothing wrong with dictionaries that's not the purpose of this discussion. You understand it most Adventists do, by the concept of proof texting I want to use this idea of **repeat and enlarge**. Which means **you say the same thing**. But don't say fallen and fallen, you say run and moved very quickly. **You say the same thing, you say it in a different way with different words**.

Here is rule number five, this is rule number five we're going to employ it now. If it's rule number five, what does rule number five it means? You've repeated something.

**LIVE SOUL**

**QUICKEN SPIRIT**

**And explain it in a different way. Which means the Bible will explain itself.**

So, if I were to ask you, what does the word "live" mean? It says Adam was a living soul. What does the word "live" mean?

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So, we're going to repeat the term, a life and the life, but the second time we're not going to use the same word otherwise you all will just be living, living. **We're going to use a different word to explain the same concept.** So, were going to use the word quickening. And the word quickening, if you look in its definition, means to be alive.

So. this is an example of William Miller's rule number five, it's **repeating and enlarge.** and you can see it in usage here.

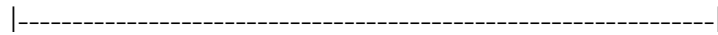
**LIVE SOUL QUICKENING SPIRIT**



That is a simple, almost trivial example. But I think it's useful to see simple examples. So, we can see that this technique, this methodology, is used throughout the Scriptures.

So. we've connected these two. If you've connected these two, what do you think you're going to do with the word "soul"? We're going to connect the word "soul" with the word "spirit".

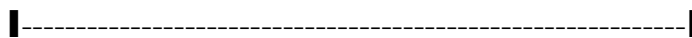
**LIVE SOUL QUICKENING SPIRIT**



Now in the Bible it's not one size fits all. Soul, when you become a living soul what do you become? A living person. It's not Spirit. You become a living person. So I'm going to call this the natural.

**SOUL**

**SPIRIT**



**NATURAL**

**SRIRITUAL**

Adam, the original Adam was the first natural person. This last Adam he was, what? He was spiritual. So, what you got here, you're going from the natural to the spiritual. Which is the definition that we have for parable.

So, who's that first Adam? We know it's literal, literally Adam. Who's the last Adam? We know it's Christ. If you went to the context of the chapter, we could prove that.

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But we won't do that, it is Christ. So, you got Adam and Christ, and what is Christ? He's a spiritual being. What was Adam? He was a physical being.

So, if you want to understand Christ, who do you need to look to, you need to look to Adam.

So, when it says to look to Christ, What Christ do you need to look to? Do you need to look to this spirit being? I'll do it in the shape of a cloud. Is that the Christ that you need to look to? No, that would not help you what it.

The Christ that you need to look to, this spiritual person, how does he look? He looks like this. He looks like a physical being. And I want to do a shape of a heart in this heart that he has is glorious and beautiful. He becomes a quickening Spirit. And this model is the same as this model when you go back and see how Adam was created.

And it was created identical to this last Adam.

## **NATURAL**

## **SPIRITUAL**

### **ADAM**

### **CHRIST**

Paul is a very interesting and capable writer. The more you **read** what he writes, the more you **meditate** upon his **words**, what you see is he uses these **concepts of repeat and enlarge**, Miller's fifth rule, **parable teaching**, the **beginning and the end**. He uses these **techniques over and over again**. And he wraps them up in this convoluted and complex fashion. And it's an interesting and profitable exercise to try to **unpick** them **layer upon layer upon layer**. And to see how he wraps all these things up in a really simple phrase. I mean this is a simple verse itself, but the way he **constructs** it is profound and its educational.

So, what we've done is we've done, is we've gone from the beginning to the end. And we've seen that **we can explain it three different** ways. The whole explanation is wrapped up in the whole model of **parable teaching**.

So, this is another example of how we can look at parables. And see that they're all encompassing, we looked at parables to to understand the spiritual, you need to know the natural. You can understand parables in different ways, the same parable can be seen differently. It's a person, it's a doctrine, it's Christ, it's the human being, it's the whole of this planet, it's an individual.

Then we look at the concept of first usage or first mention. **The first time the word parable is mentioned is in Matthew 13**. It becomes important when you start using



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this parable or any word. And we see the same concept being brought to view when we think about the first Adam and the last Adam.

So, if we were going to go to a verse where we said the first time that the word parable is used, in the New Testament, what else could we do? What else should we do? The first time the word is used in the Old Testament. So, then we can go to the Old Testament and see the first time it's used in the Old Testament. **Which in fact would be the first time that it's used in the whole of the Bible.**

**Not only is it interesting it's profoundly important to understand this rule of first mention.**

We know it must be important because if you want to understand what kind of a human being you are, what your destiny was, where you came from. What would you do? **You'd go to the first Adam and then you go to the last Adam.** This is where you began your journey isn't it, as a human being with this first Adam. And where would you and your journey? By looking and pointing to the last Adam.

Let me put that on a line. Here's the journey, where did we start? With the first Adam. Where will we end? With the last Adam.

**FIRST ADAM**

**LAST ADAM**

|-----|

And we're Adam ourselves now, a human being. Where are we? We're here **on our journey**

|-----**JOURNEY**-----|

and if you want to get to the right place, you need to know where you came from and where you're going. And you need to understand both. And what have we learned? What did the first Adam look like? He was a natural person that was spiritually inside. And what was the last person? He was a spiritual person that that had a physical body. So, these people are the same. The beginning and the end.

Now often we employ the Greek alphabet because we like doing fancy things. And instead of saying A to Z in the English, what do we say? And I say we, because we like during crazy things. It's not even just us. Even Christ speaks about himself in this way.

So, often we think about this idea of the Alpha and the Omega, the beginning and the end. And what does that have taught us? What we've seen so far? What's the difference between the first Adam and the last Adam? The Alpha and the Omega with the difference between them? No difference. They are the same.

So, if they're the same and you begin your journey here, and you end your journey here, you begin and you end where? At the same place. You begin with this human being that was created perfect, beautiful inside, because he was created in the image of his maker. And where do you end your journey? At the same place.

How do you begin and end your journey at the same place? What would that look like, because often we draw straight lines. It's a circle. You end up going around in a circle. So, if you ever thought what I keep on doing is going around in circles, not getting anywhere it's actually not that bad. Because that's what you're supposed to do.

And that becomes interesting, especially when you go to the book of Ezekiel. Because in the book of Ezekiel, you know that when Ezekiel has his vision of this, I don't know how to describe it, this great machine or vehicle or chariot, it all wheels within wheels. You know almost like you have the Angels turning these cogs around, it all looks like this complicated mess, but it all makes sense. And those wheels, we would teach, we would defend, that those wheels are these repeating stories that occur over and over again. And they occur over and over again because they're actually these lines of history that we need to journey along from the beginning to the end.

And you end your journey where you started your journey. And it's all contingent on the **concept or the idea of parable teaching**. Now I spoke about **the first mention**, we're in Matthew chapter 13 verse three. And what I want us to see is that Jesus speaks of them in parables. And it's **the first-time parables are mentioned in the New Testament**. And what's the story about? It's about a sower who went forth to sow.

And all I want to pick up there is, that the first-time parables are mentioned, what's it connected to? What's the subject? It's connected to **the subject of agriculture**.

And **the subject of agriculture** or the or the storyline of **agriculture becomes important for us to understand**. You see it used throughout Scripture to explain heavenly or spiritual things. And it becomes so important this concept of agriculture. When we think about the everlasting gospel, if I were to talk to you about the everlasting

gospel, where would you go? Which book would you go to? You would go to the book of Revelation. You go to chapter 14; you go to verses 6 and 7.

There was Angel flying in the next of heaven have been what? The everlasting gospel. And this Angel, Revelation verse 6 and 7 is connected to a second Angel, verse 8, connected to a third Angel, verse 9. She had these three angels given these messages which is the everlasting gospel.

And after these three angels have done their work, if you read through the rest of the chapter. Revelation 14, all about the everlasting gospel. I'll just show you on this chart here. So here they are, the first, second and third Angels messages, this is Revelation 14. After those three angels are done, the storyline has been given. Then the rest of the verse, depending on how you go, you pick up from around verse 13. I would suggest from verse 13 the story changes and you see other angels.

But what I want us to see when it talks about those other angels. Just from the pictorial work it's a bit hard to see the back, but you'll see that there's Christ. And there's another angel, there are two beings from heaven. And both of them have got a sickle in their hands. And a sickle is an instrument of harvest.

One is going to do a good harvest and one is going to do a bad harvest. If I can say it that way.

So, the everlasting gospel is intertwined with the whole concept of agriculture. It's found right there in revelation chapter 14. You can't separate the everlasting gospel from the model of agriculture. It's important for us to understand how agriculture works, and what it means to us, the symbology of it. And you can see that right here, when you talk about parables. The first parable that are given are connected are connected to the agricultural model.

Now what's interesting in Matthew 13 is, that this agricultural model is going to be given in different ways. It's not just one parable about the agricultural model, it's given different ways. And perhaps the most famous of all of those parables begins in Matthew 20, Matthew 13 verse 24 to 30. And that's the parable of the wheats and the tares.

Two groups the wheat and the tares. And that's directly connected to this subject here. The wheat and the tares, two groups are going to be harvested.

Why is that important? Because if you go to Matthew 13, and we were to look at this parable, first you've got the parable, versus 24 to 30. And then later, Christ is going

to explain this. If you go to first 36, everyone's left. They've gone back to someone's house and the disciples are going to say this, [then Jesus sent the multitude away and went into the house and his disciples came unto him saying, declare unto us the parable of the tares of the field.](#) Can you explain what this parable means? And the first thing Jesus is going to say, verse 37. [He answered and said unto them he that sows the good seed is the son of man, the field is the world.](#)

So, straightaway he's going to tell, this is a story about what? The world, the planet Earth. So, the parable of Matthew 13, the wheat and the tares are a story about the whole of the world. That's Christ explanation of what this parable means. Christ himself is going to explain this.

Now, what we could do is we could go to the Spirit of Prophecy and we can ask Ellen White, what she thinks this parable is about. And I want to suggest, in fact not suggest, that we're going to read it. Is that when she looks at this parable, she's going to [explain it in a different way](#). She's not going to say that this field, that the wheat and tares are growing is a symbol of the world. This is taken from Christ Object Lessons page 70 paragraph 2.

The field Christ said, is the world. Matthew 13:38 we read that.

Quoting; that we must understand this field as signifying the church of Christ in the world. So, Christ says, the field is the earth. The Spirit of Prophecy says, it's the church. We've got two different answers to the same parable. I want us to see that that becomes significant. Christ tells you that this is a story about the earth. And Ellen White says no, she says we, then you need to discuss who the "we" are. We must understand this as signifying the church that's in the world not the world.

We don't have time to discuss this, one way to think about it, is she correcting Christ, is she telling you that what Christ meant was, when he said the world, he didn't mean the world, he met the church. But it just said world, that she's now going to correct him nearly 2000 years after those words were penned.

Does she mean that, or does she mean that Christ meant the world? But I want us to understand it to mean something different.

I would argue the latter. That Christ wants to make one point and Ellen White wants to make another point. If that's the case, which point is the correct one? Christ or the church. And someone said, both. So, if it's both we wouldn't know is who the we who is she speaking to when she says, "we". So, if we were to assume, we don't have time to study this, that she's talking to us, Seventh-day Adventists.

So, if you're Seventh-day Adventists and you want to read Matthew 13, verses 24 to 30. When you read the field, what are you supposed to be thinking? World or church? Must be the church. So, is the church what church? What church is she speaking about? When she says that church that's in the world. She will explain what that means there's only ever been one church. It goes do seven dispensations.

Ephesus, Laodicea, but there's only one church. And if it's one church going through all these experiences, when she says "we", she's talking to the audience that is alive then. Which church is she referring to? Which dispensation? Seventh Day Adventist church which is the church of Laodicea. So, what is she wanting us to understand? That sometime in the experience of Laodicea there's going to be a harvest.

And there's going to be two groups, wheat and tares that are growing together in the Seventh-day Adventists church, which need to be separated. That's all good and well but is that what Christ wanted us to understand? No. Christ wanted us to understand something different. He wanted us to understand that on planet Earth, there are two groups. There are two groups on planet Earth and that's a completely different dynamic. Just like the coin is, you, or the doctrine. This shepherd is a human being, or Christ, there are completely different dynamics going on.

So, if we can begin to open up or own understanding of how parables operates. What we can begin to do is understand what God wants us to learn here at the end of the world. He has a specific message for us. And if we're going to limit ourselves to a specific definition or explanation of what parables mean, like one size fits all. We're going to be limited in our understanding.

I've giving you a number of examples how that works.

So, I want to summarize what we've learned today. The purpose of parables is only to understand the spiritual. But you can't understand the spiritual realm or the spiritual kingdom. To understand it you have to go to the literal or the natural. That's what parables are designed to do. Parables can be understood in different ways. Christ explains it to be the planet Earth. Ellen White says, no, we need to understand it as being the church. We giving you the story of who the shepherd is, who the sheep is, given an explanation of who the woman is, who the coin is.

Then we spoke about parables and where they are mentioned. The first time the word parable is mentioned in the New Testament is Matthew 13 verse 3. The first time it's mentioned in the Old Testament, I didn't give you the verse, it's numbers 23 verse 7, and that becomes significant.

And at the camp meeting we've we're going to continue this discussion and explain why that becomes so significant to us. Numbers, chapter 23 verse 7.

For those of you who are not familiar with what numbers 23 is about the backdrop that story. This is the story of Balaam; we've all heard of Balaam the profit from the East. This is Balaam's story when he's going to curse Israel.

The first time you hear the word parable, in the Old Testament in fact in the Bible is way Balaam use is it to try to curse God's people. And that becomes a significant reference point for us to understand. We looked at the first usage of the word parable in the New Testament. When it's used in the New Testament it's connected to the subject of agriculture. Agriculture is connected to the everlasting gospel, in Revelation chapter 14.

So, we know that parables are connected to agriculture, agriculture is connected to the everlasting gospel. Therefore, parables my definition are connected to the everlasting gospel. We showed that a different way.

Christ had to come here to earth to explain what a spiritual being is. He had to take on human form. Not that we could understand the spiritual through looking at this physical person, but that we could know him means experience. So, we have to experience spirituality. Because He experienced s natural or a physical nature.

So, we swapped with Him. We give to Him or He takes upon Himself our physical nature. And what does He offer us? His spiritual nature. Its all about parable teaching. Then we looked at the rule of first mention. The rule of first mention is important.

The rule of first mention deals about when you look at a subject. It's the first time ever discussed.

I introduced a subject by talking about Adam, a human being. The first time a human being is mentioned is in the book of Genesis. The last time human beings are mentioned in the book of Revelation. But Revelation and Danial are the same book, so you could go to Revelation or Daniel. We also found in 1<sup>st</sup> Corinthians chapter 15, it talks about the first human being and the last human being. The first Adam and the last Adam. And it talks about them in different ways.

He was a living physical person and He was a living spiritual person. And what we see hear is the usage of William Miller's rules. The ones I like are rule number 1 and rule number 5. Which correspond to the 1<sup>st</sup> and 5<sup>th</sup> church.

Rule number 5 says, try to avoid dictionaries. Let the Bible define itself. Adventist call that proof texting. I call it repeat and enlarge. Let the Bible repeat a concept or an idea. And when it repeats it, it will say it in a different way.

So, living becomes quickening. Then the same concept is repeated but it's explained in a different way. This rule number 5, repeat and enlarge. When you can connect it that way then you can connect a soul and the Spirit. And what you see is that there is a natural and the spiritual. Which is the very definition of parable teaching.

There's a lot more in that verse that we could package. Because it talks about a quickening Spirit. And that concept of the last Adam being a quickening Spirit is not only that he was a spirit that was a lie. It's that he has the ability to give you, life. That either of him being a quickening spirit means that he gives you the ability to have life.

How does he do that? How does he offer his life to you? We know he does that through the cross, He died for us. But it's this exchange which is all connected to this idea parable teaching. He takes something from us, and he gives something to us. There's this exchange and if there is this exchange, Christ and us, become the same thing. Which means we become one flesh. We become indistinguishable from Christ. Because if you look at Christ, what would you see? A human being because it looks special, no, it looks like a normal human being. But on the inside, He's pure and clean and good.

And what's his ideal for us? The same thing. We are human beings and we are going to be given a new heart where the law can be written upon that. So, we can take this idea about the first Adam and the last Adam, and we've now put it upon a line. We call it Alpha and Omega, the beginning and the end. We're not at the beginning of our journey and we're certainly not at the end. We're somewhere in the middle.

So, if you want to reach your journey's end you need to be on the path. If you're on the path you need to know where you began. We began our story with the first Adam and were going to end with the last Adam. And in the middle, we're in a bit of a mess as we all know.

The first Adam and the last Adam look the same because this Adam was created in the image of God. So, if you begin your journey at the same point it becomes a circular argument, and in fact you never go anywhere.

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This is the story of Ezekiel and the vision that he had in the imagery of wheels within wheels. This is these repeating patterns that the Bible speaks about over and over again.

The churches that we can focus on in our studies are the church of Ephesus, member 1 in the church of Sardis number 5. Rule 1 and rule 5, they become important rules for us to understand in a really clear way.

So, this was just a brief introduction to parable teaching. For those of us who are familiar with these things I hope it was a pleasant refresher. For those of us who are not so familiar with these things, I hope it serves as a gentle introduction to the methodology, that each of us needs to become familiar with, in order to understand, not only end time prophecy. But also, to understand their own experience, the relationship that God wants to have with us. And how it's achieved. How the story of Christ comes from heaven to earth, is the story of how we come from Earth and get to heaven. Its all through this theory, this concept of parable teaching.



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