

Understanding Daniel 2 Through Parable Teachings – Parminder Biant – 4-11-19

We've begun looking at the concept of dispensationalism. We're looking up the word itself dispensation and what it means. We had a brief review of a number of Spirit prophecy quotes that deal with the word itself dispensation. Then we looked at five spirit of prophecy quotes that connected the word *dispensation* with the word *age* and how those words could be used interchangeably one with another.

Dispensation

AA 81.4, 230.2 1Cor 9:17
PH 1146.1 Mph 1:10
6MR 324.1 Col 1:25
10MR 156.2-3
20MR 150.2
21MR 98.8

Dispensation= Age

GC 324.3
PP 330.2
RH Jan 4, 1881.6
RH Mar 2, 1886. 4,12
RH Jan 18. 1906.5

Age

GC 343.1-2

And then, we looked at great controversy page 343 paragraphs 1 and 2. Particularly paragraph one where the word age is used, and it's used in a specific context of repeating histories. Not just a singular model of the Old Testament to the New but it says, let's read the paragraph:

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement that's ever occurred has this repeating theme.

So, it's not just the Old and the New. it's any Reformation that you can think of. So, if you go to the Old Testament you know that there are many stories about reformatory movements that occurred: Gideon, Josiah, Hezekiah, Esther. We could go on and on. All of those stories are all experiences where God's church goes through a Reformation which she says is a *religious movement*.

So, she's going to expand it just from the Old and the New to. Every single time you see some Reformation it's a religious movement. And as you review each one, they have striking similarities. So, that's the point that we want to pick up here and what we've seen is the word *age to age* is used in the phrase. And I want to substitute the word *age to age* with from **dispensation to dispensation.**

Now, I don't believe that's a stretch, it's following clearly defined rules that Adventists would use you go from one text or one passage you connect it to another and therefore you can go to the usage where it has the second word and substitute for

the original word that you started off with. It's a mathematical principle, we all familiar with it.

We saw that we could do that especially when we came to this passage here. (Parminder points to the board)

Where it speaks about the gospel dispensation in two parts: its introduction and what she would call *this age*, or the present time period. I want us to see it, as the Alpha and Omega if you can see it that way. She speaks about the present tense when she's speaking to the people. I think the passage is around the late 1800s into the early 1900s. It might be 1899, 1902. It's in that time period where they're supposed to be doing the work, and the way they want to prosecute the work of evangelism or the giving of the gospel to the world is in the same way that Solomon did it. In this bad worldly way.

We can't do it unless we have lots of resources, lots of money. There's a fear that they don't have the capacity or the capability for doing this work because they don't have the resources. But she says the gospel started off in this poor weak fashion with very few resources which she compares to the work of Christ and the work of Solomon. And that's how she says that work will be finished, and they shouldn't fear for doing the work because it's not done in the way that they would expect it to be done.

All I wanted to pick up from that passage was not that point but the point that in the gospel dispensation she says that there's an *age* and this word *age* can be substituted for dispensation. So, within the gospel dispensation there are various dispensations. And Then, we saw it from **Great Controversy 343** paragraph 1 where she uses the word *age to age* can be considered **dispensation to dispensation**. So, the idea of dispensation is not just big time periods, it can be broken down into smaller time periods.

We saw that the reason why this becomes significant is because the people who are going to be managing these religious movements that are being led by God.

Paragraph two.

No truth is more clearly taught in the Bible than that God by His Holy Spirit, especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.

So, these great movements are going to carry the work of salvation forward. It's done by human agents at the direction of the Holy Spirit and at the behest of God.

God
|_Holy Spirit
|_
God—Humans
Original—Proxy
(Substitute)

In Heaven Earth

So, all I just did was took God which is the beginning, and took humans as the end and saw that God was leading human beings. God is the original and human beings his substitutes. We sometimes call them ambassadors. So, I've chosen to use the word "proxy" because it's the word that has come up in our vocabulary. I think it's been here for some time but perhaps people haven't really understood what proxy means when we talk about proxy wars. So, I put the word substitute. it's a substitute war.

We could think of it in the context that this is in heaven and this here is on earth.

A **proxy war** is an armed conflict between two states or non-state actors which act on the instigation or on behalf of other parties that are not directly involved in the hostilities. Wiki.

If you were to go to Revelation chapter 12 and we were to read that you would know that it was war in heaven. Satan that great red dragon is cast out and with him a third of the stars are cast down also and when they're cast out where do they go? They come here on earth.

So, you have this warfare in heaven and the warfare gets moved from heaven down to earth. The great controversy is now occurring here on earth. So, hopefully we can see that.

I just want to make an observation. it's not **germane** to what we're dealing with. One of the biggest misconceptions people have, Adventists, in studying Bible prophecy when you go to the books of Daniel or Revelation the place that everyone is going to begin their journey is here in Daniel chapter 2. That's where everybody begins their journey in their prophetic studies by trying to understand what Daniel 2 is teaching. And one of the biggest mistakes people make is towards the end of the chapter how this statue is going to be dealt with. How it's going to be destroyed. And because Adventists, by and large, do not study correctly what they do is,

they take a very narrow perspective of parables. So, the first problem is they take a very narrow perspective and they say parables are only this big, not this big.

Parable

That's the first problem that Adventists generally do. And the second problem that they have, is that they limit parables. So, I'll just say 1/10 (just a random number).

They only take the concept of parables and they take a very narrow definition of what parables are. There's much more to parables that most Adventists are willing to accept. So that's the first problem. It's the quantitative issue of it, how big parables are. how much of it can it be dealing with.

And the second one is they believe that parables only deal with morality.

That's the confines of parables. And the reason that they think that is because most of the time, most of the parables, if not all of them, that are given in the New Testament are invariably given a moralistic level about good behaviour. And people are unwilling to see that there's a prophetic side to those same stories.

So, the story of the Good Samaritan, you have someone who's injured, you have people who are going to ignore this person, you're going to behave in a bad way, they're more interested in their job than they are in the person, who they're supposed to be serving. Then, you're going to get this third person who's going to go and help this injured individual.

So, it's all about morality. How do we treat people? So, they are unwilling to take a parable such as that and turn it into a prophetic story.

I'm hoping that we, in this movement, don't fall into that trap even though we may not be skilled in the usage of parables. Hopefully we could see the following: there's a man that's injured. So, if this was the story of the Good Samaritan you have an injured man and the first person that comes across this person is the priest, the second person who comes across this person is the Levite,

And as soon as you do that you know where these stories headed. Don't you? Because we've been taught this over and over again. Now, priests, Levites and Nethinims. But in the story, it's not a Nethinim that comes across this person it's a Samaritan.

So, it's really easy to see once someone begins to show you the dynamics of how parables work, that you can turn a parable that's given from with a moralistic perspective and see that it has encoded within its prophecy.

The way I explain this, is that you really don't need the Bible to understand morality. Everybody can understand morality. You can get a children's nursery rhyme, a children's fable story, a fairy tale story and all of those stories invariably have a moral lesson to them. So, if you think of that young woman who ventures into someone's home and it's the home of a bear, and there are three bowls of porridge there and she's going to go for one of them. All of that when you start thinking about has moral undertones to it.

So, you can learn morality with almost any story you know. All of what Walt Disney are going to teach us, most movies, all of them really, about morality. How we deal with one another. We all used to watch, if you came from the world, soaps. All of those are dealing with how you interact with your neighbours, how you treat your children or your spouse. All moral stories. That's why we're so fixated and interested in them. So, you don't need the Bible to teach you morality.

I would argue that you don't need the Bible to teach you that it's wrong to steal. In fact, that's one of the primary arguments that atheists use against people of religion, people of faith. That they don't need religion to teach them that it's wrong to steal. Everybody can work it out. You know the golden rule is not some exclusive principle that Christians own. Everybody understands that. Do to others as you would have them do unto you. It's easy to understand how that works. Many religions teach those same principles. You can read them in many of their religious books. You can read it in atheistic books. As I said that all children's stories have these moral lessons, so you don't need the Bible to teach morality. Everybody can understand that.

So, you know that the Bible and Ellen white speaks about hidden treasure. In fact, there's a parable about hidden treasure that Christ even speaks about. And what I would suggest is when you take a parable such as the Good Samaritan and you turn it into a prophetic subject, what you're actually doing is finding the **hidden treasure**.

So, I'm **saying hidden treasure is understanding inspiration at a prophetic level**. And when you can grasp that concept, what you can see is that the whole of inspiration is nothing more than a prophetic story. Every single page, every single passage, every single verse. It's all a prophetic story to teach us something and for most people it's hidden to them. In fact, he's hidden it, to too many Christians. It shouldn't be, because that's why we're supposed to study the Bible to dig out and understand these hidden treasures buried just below the surface. Some are buried deep below, and it takes a lot of effort painstaking effort to dig out these truths. So, when we talk about digging up truth or hidden treasure, Ellen White speaks a lot about this, I want to suggest that it's not morality. There's not some deeper level of morality that a Christian can take ownership of because they read this book compared to someone of another faith or someone of no faith.

And it's this confusion that we have that for many people becomes you know some unanswerable questions like the following: I know my next-door neighbour who's an atheist and they're just as good, if not better, than the people that I met with in my Church. You may have given that argument if you haven't, I'm sure you've all heard the argument. And it becomes unanswerable that you actually begin to see that worldly people, we call Gentiles, are good, not only as good as us, but in some cases better than us. And if they're better than us what are we doing teaching them? because we've got nothing to teach them. In fact, you've probably heard arguments that we could learn lessons from them. They could teach us a thing or two about how to behave.

So, everyone can understand you don't need the scriptures to do that. Some people find that an offensive statement to make. I'm not sure why because it's so clear to see. In fact, if you're relatively new to Adventism and you still have these kind of thoughts and ideas fresh in your mind, you'll say something along this line: I've met so many people who say this,

that I know, it's fairly common that you came into the church and you say, I came into church because I thought this was a better place, that these people were nicer. And they'll say something like, I came into **this!** I've heard it so many times, I think I may have even expressed it a few times. But it's a common complaint that, in many ways, Adventists are worse, they misbehave in ways that the world doesn't behave like.

So, I want to say that hidden treasure is a prophetic understanding of inspiration period. That's what I think that definition of hidden treasure is, because it's hidden from the general public. People are walking up and down fields all the time but they're not finding those treasures because they don't care to look. And the person who looks who finds this treasure is someone who is studying and investigating the Scriptures. And as I said already, I want to repeat the same because I think it's an important point to understand is that **the digging of inspiration does not make you more righteous you don't have a deeper understanding of what stealing is compared to your neighbour.** Everyone can work out what stealing is. Whether it's stealing a pencil, stealing time or put in your full eight hours at work in but only work in at half the effort that you should have been working out. All of those are stealing. Everyone can work that out. It doesn't take Christianity to teach you that.

So, hidden treasure is studying prophecy. So, I just gave a simple example the story of the Good Samaritan. The way it's portrayed in the Gospels as though it's a moral story of how to treat people better. The way Ellen White is going to comment on this parable, not only in Christ Object Lessons, but in other places it's all in a moralistic level. She's not going to tell you that at the end of the world they're going to be three groups of people who are going to help a broken church who's been abandoned and robbed by these wicked people. And who robbed that wicked man? Who are the robbers of God's people? Rome! It's when you get into the prophetic understanding of these things at a prophetic level, that you realize it's not difficult to make the connections, to work out the symbology. Just go to Daniel chapter 11, you see who the robbers or the breakers of God's people are. And it's Rome. Go to this story (the good Samaritan), the people who are going to rob this person are Rome. People are going to fix the problem and these three people. But in the story the priests and Levites aren't going to do their job and it's the Samaritan that's going to do that. You've heard this story before if you've watched previous presentations but it's well worth going over it again. and I'm only going over this in a really casual fashion because we all know the answers.

What he is going to do when he meets this man besides putting him on his donkey. And you know we don't even talk about what the symbology of a donkey is when we do this study. There are many thoughts that we could bring up. But before he does that, he heals him with oil and wine. And then this man is naked so what does he do? He takes his garments and puts them on to this person and what is a garment or clothing a symbol of? You, we all know that Revelation chapter 19 verses 7 and 8, the symbol of clothing. Or you could go to Revelation chapter 3 verse 14 and onward, *poor blind, and naked.* We know if you want to go to nakedness you go all the way to the story of Genesis chapter 3 nakedness is losing your clothing. If you go right back to the story that clothing was light which is a symbol of righteousness. Whether you go to the book of Genesis or you go to the book of Revelation. So, when this person puts his clothing upon this damaged person, this is a story about healing someone with right behaviour or righteousness. The righteousness that the world can teach this damaged broken person who's that damaged broken person. It's God's church. This person was a Jew that had been hurt and wounded. The story clearly teaches that, and Ellen White speaks about that. This is Adventism that's been broken and destroyed. The Priests won't fix it. The Levites won't fix it. They've all on their private agendas. It takes the world's righteousness to sort out this problem.

So, you can see parables not only a moral level, it's easy. We're required to see them on a prophetic level and because we are not educated to do that we refuse, Adventist generally refuse, to accept this movement's message. And the reason they do that primarily is because they won't accept two things:

- that parables are a lot bigger than this very narrow idea and this very narrow idea where I've got 1/10. What I mean by that is natural and spiritual. That's what Adventists understand parables to be purely and simply. It's the natural teaches the spiritual. A sheep and a human being, a shepherd and Christ really that simplistic. A coin depending on what model you want to bring it to be would be a human being or it would be a truth or a doctrine. That's the only way Adventists normally understand parables. But that's a very limited understanding of parable teaching. It becomes a lot bigger subject. that's one problem.

- and the other problem people have is that they're only going to look at these things at a moral level. They have a great difficulty in understanding things at a prophetic level.

Those are the problems that people face when they're confronted with this message. And if you can persuade someone on these two issues to think about parables on a broader level and to see them at a prophetic level you've won the argument basically. The rest of it is really easy to see because once you can do that you can begin to see that if it's more than just natural and spiritual.

Another way to understand a parable, that has already been discussed by Sister Tess, is compare and contrast.

When we start thinking about compare and contrast the technical word that most people are used to is juxtapositioning.

So, when you compare and contrast, you can compare and contrast two natural objects or ideas. A goat and a sheep. A goat and the sheep are easy to do. Now is a goat and the Sheep a natural or the spiritual phenomena it's not. It's natural to natural and most people are not going to be willing to see that that would be a parable or a form of parable because they're so educated to understand it only at this level. So, you could go from spiritual to spiritual. You could do that.

You could go, if we were to use the term king of the north not in its literal form but it's spiritual form who would for the king of the north be? So, we'll put Jesus. I could have said God. So, if it's Jesus who would we compare Jesus? To Satan. Both of them are warring or competing for the title of king of the north. It's spiritual to spiritual.

KN KN
 KN = Jesus / Satan

We can compare the differences; we can contrast them to see what's similar and what's different between them.

This is not the only way to understand parables besides natural to spiritual. But it's an important one. When you start comparing them. The reason why this becomes so important for us to understand is because it allows you to find hidden information. And this is where people become, begin to become a bit jittering a bit nervous. Because they see this as adding or taking away from God's Word.

So, if this is chapter 1 verse 1 and I've got some each one of these is words. So, these are the words of chapter 1 verse 1.

Is that everything that's contained in inspiration in this context? Most people would say yes. They would say that all of this is 100 percent.

Most Adventists would say that. And the terminology that they would use would be and thus saith the Lord. That word said and means you said something, you said what you meant, and you meant what you said. If you wanted to add something else what would you do? You would say more. wouldn't you? If you wanted to add something you'd say more so if I said actually this is only 50%.

You would ask yourself the question where's the other 50%? Now, you're telling us or telling you, I'm telling you God has only given us half the information which sounds dangerous. This is the problem that we're confronted with when we start dealing with parable teaching or when we start just looking at inspiration. It is not the only problem that we're going to deal with but it's one of the big problems.

There are two big problems that we have to deal with. One of them I'm going to call it, is the fact that there's missing information in inspiration. There's this verse and it's not going to give you all the information that you need. Is it going to give you a hundred percent of the information? The answer is yes. It will give you 100 percent of information. But if you start looking for more information will it give you everything that you need to know? No. So it's also going to give you 50% of the information.

So that's the first stumbling block that people are going to have issues with, that this verse can give you everything that you need to know. If you're a baby, if you're immature you're a beginner all you need to know is there. When you start looking for more details it won't all be there. and we've been so educated to follow a particular methodology. What methodology is that? When you've only got half the information in a verse. what would you do? You proof-text which means for most Adventists you go to another verse. So, they're going to go to another verse.

This is chapter 10 verse 10 from another book. And these are all the words in that. And this is going to be the missing 50%.

So, you get this one and this one. You add them together, you get 100% of the information. This is how we normally study which is all good, it's all correct. But it's very simplistic, it's overly simplistic. And as you begin to study more you begin to realize that if this is all you have this think that you're not going to be able to find. You can find simple things that are just under the surface. Simple prophetic concepts and ideas. But more difficult ones, more complex ones you won't be able to do it this way. You need a different mechanism a different way of understanding. And I'm going to say that this methodology which we just call proof-texting is another way of saying parables. Because we've just said that parables are compare and contrast.

So we're going to compare these two verses put them together, join them. So, it's a form of parables but it's not the only way parables work.

Parables work on a different level as well. A level that most people are not comfortable with. And the way parables can be understood in this more complex way is that there's **50% of the information here but the other 50% isn't going to be found in another verse the other 50% is found in the verse itself**. But not with the words. What you have to do is look at this whole problem in a different way. And we'll explain that using Daniel chapter 2.

So, let's just review two big problems. To review this one first. Two problems here.

- First of all, we have a very narrow understanding of parables. It's not just natural and spiritual. it's a lot more. So, if I just did this natural and spiritual and I did compare and contrast it's not the only two ways to understand.

There are many more than that. But I'm just giving this simplistic overview. There's, I'm showing these two ways to understand parables and if you just stick with this one, you're going to be very limited in your understanding. That's number one.

- The second problem is Adventists only look at parables to teach us moral lessons. We won't look at balls to teach us prophetic lessons. And if you want to understand scripture at a deeper level, it's not understanding what stealing means or what adultery means at deeper level. So, to argue that adultery is looking at a man and lusting after him

that's a deeper understanding of adultery. I'm saying that's not a deeper understanding of adultery because that's how most people are going to understand it. Touching the man if you're already married, touching the man is bad sin. But just looking on the person is sin that's how people think a deeper understanding of the Scriptures is all about. So deeper moral understanding I tell you I don't think that's a correct, a deeper understanding of inspiration is. To look at inspiration in a completely different way in a non moralistic way in a prophetic way. Does that mean we're going to separate prophecy and morality? No, it doesn't. There's been huge discussions and they're still ongoing in our movement about whether we have prophetic tests or moral tests, prophetic sins or moral sins. There's a lot of confusion in all of these issues. The discussion between morality and prophecy is not so distinct as many people want to make. But I'm not dealing with that issue now. The only point I want us to see is that hidden treasure is looking at inspiration at a prophetic level. Simple story, the story of the Good Samaritan. Treat people nicely, don't think your job is more important than the person. We should be people focused not project focused if I can say it that way. Since I wrote priests and Levites everyone in this room knew where this was going ahead. It was going to head priests Levites Nethinims. We can substitute Samaritans and Nethinims really easily because we know who a Samaritan is. We discussed this last Sabbath. Who is a Samaritan? Is he someone who's under the kingdom of Satan or someone who's in the kingdom of heaven? Kingdom of heaven because a Samaritan, or we're going to call him, we will use the framework of the end of the world if we went to Revelation 18 verse 4 people who come out of the world are called God's people come out of her - Satan's Kingdom, Babylon- my people says he's my people God he's speaking to it's God's people which makes them a relative of priests and Levites.

Because they're all God's people at some level. And we know the history of the Samaritans easy to work that out. A Samaritan is basically a relative of the Jews they have their heritage all the way back from the country and the city of Samaria. We discussed this last Sabbath. So, we can see that we could put Samaritan or Nethinims. it's the same story. And once you do that, it's easy to see that this is a prophetic story.

So, we've dealt with that then we come to a verse.

These are all the words in that verse. it's a hundred percent of the verse. Are there any words missing? Of course, because if there were words missing why would they be missing? there wouldn't be a proper verse. So, God has given us everything that we need all inspiration is profitable. So, this verse is profitable for us which means it must contain a hundred percent of the blessing or the information that he wants to give to us. So, it's a hundred percent correct. Everything is there.

But the more we look we can't find everything that we want so we say there's only fifty percent there. Then, we're going to go to a different verse. The different verse is going to give the missing 50% which will help us out. I am going to give an example of that. We study on Sabbath. So, this tells you this verse says Sabbath is sunset to sunset. Is that a hundred percent correct? 100% percent of all the information you need? Of course, it is. But does that tell you everything about Sabbath? No. It only told you fifty percent about Sabbath. There's another verse that says Sabbath, you're not allowed to work. So, this one is sunset which is a hundred percent of all the information about sunset. But this one gives you only 50 percent on the subject. This one is about work.

So, when you add these together which you will do a study on the Sabbath, you say you can't work from sunset to sunset? Yes. So, it's we're all familiar with how this works. This way of studying people call it proof texting. I want to call it parable teaching because you're going to compare and contrast these two passages which is what parables are. So, that's one issue or one perspective of parable teaching.

There's another one. This only gives you 50% of the information and there's no other verse that's going to give you the other 50% that's missing. You need to dig out some information then. You can't find it anywhere. So, how do you go about doing

that to understand the missing information? You need to understand about structures. Not just about words. So, structure becomes an important issue.

So, what we saw here was laid out or drawn out in a structure from RH January 18, 1906.

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth!

The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus, God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age.

Thus, God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendour, but on the power of faith and obedience. {RH January 18, 1906, par. 5}

What I did was I took that passage and I did a diagram. You know the official way that you would do if you're doing grammar. But I did lay it out in a structure, and I laid it out in the sequence that it's written. He said *Solomon, Christ, the introduction of the gospel, this age*. If you remember it's in that chronological order. That's how she wrote it. So, she could've written it in any way she wanted to. She could have done Christ then Solomon because Christ is our example. That's perhaps the way we would have done. She could have done the introduction to *this age*. So, there's many ways she could have done it but if you see it's actually in chronological order. Solomon comes first, this age comes last. And here you have Christ and the introduction of the gospel which really is the same time period. So, it's done in chronological order. But when you do this in this chronological order you see some nice structure or pattern. It starts with someone who's bad and he's going to give the gospel. He's going to give the gospel because what does he do at the beginning of his reign? The Bible says he makes affinity with? you know, Egypt. Egypt is a symbol of the world. So, he's going to make an alliance. He's going to have interaction with Egypt. In fact, he wants to take over Egypt. How does it take over Egypt? What's his way of doing it? He marries Pharaoh's daughter. So, marrying Pharaoh's daughter means he's going to take control essentially of Egypt. He's going to start bartering with them, start negotiating with them, start doing business deals with them. So, he wants to take control and in fact he takes control of many of the countries through commerce. So, this is a story of evangelism. It's the gospel that's being given. We know that Christ is the story of a gospel and these are also the story of the gospel. So, this too is the gospel. I put in parenthesis because often we speak about the gospel as been a New Testament phenomenon not an Old Testament phenomenon.

What I want to point out is that there's a structure here. When you see the structure, you can pick up missing information. that's what I wanted us to see. So, if you remember the word that I gave for this was a chiasm.

If that seems too complicated to you, I want to use a substitute word which is a mirror. And I'm not sure what you call them here, I call it a balance.

If you go to children's parks in the UK, they call it a seesaw. I don't know what you call it here. you call it a seesaw, same thing. And all that looks like is basically that:

It's used to beam with a fulcrum or pivot point, and you can balance it out. So, this could be a scale or a seesaw. It's a mirror because what's on this side is the same as this side or a chiasm. In other studies you've probably seen that what I do

is that : you get a piece of paper you make a mark on one end you fold it in half crease there squash it and you open it up and whatever you paint on this side will get mirrored over to this side.

You all learned that in kindergarten, primary school. it's a mathematical principle that we all should become familiar with. it's either called chiasm or mirroring or reflection. That's what they normally call it in primary maths a balanced or a seesaw.

So, this is a structure that I want us to see and we want to have balance. We want it to be balanced or equal on either side. So, if you were going to do that and we were just left with this. So, we've got our Bible verse this was one and in this verse he gave us three pieces of information okay. The piece of information it would have said Solomon was bad, Christ was good, the gospel started off good but today I wonder what it's going to look like. It doesn't give that information, it just says Solomon was bad, Christ was good the gospel started off good and now we need to give the gospel. And the question we would ask ourselves is when the gospel was going to be given today, are we going to have problems or is it all going to go smoothly? and the Bible verse will not tell you and you can't go to another Bible verse because it doesn't deal with. There's no other Bible verse that's going to say that the Gospel is going to be given badly. So how do you know where it's going to look like at the end? How do you know what will it be here?

Because there are no words in the passage to help you along? The only way you know is through a structure or a pattern. So, this here becomes a symbol of a structure or a pattern.

So, here it's bad and good and if we're going to balance this out this would be good and here, we don't know what to expect.

Because there are no words to teach us what would the answer be. It's obvious isn't it? yeah, it's going to be bad.

So, when we start dealing with inspiration, a story, a verse may not contain all the information that we need. It may only contain half of what we need there are various ways to get the other half of the information. The way we've been trained and taught is you go to another verse and it will tell you the rest of the missing information. But another way to do that is actually to use this idea of structure and that becomes an important tool to understand how to decode the Bible. You can do this at a verse level, a chapter level, or a book level. It scales up and it scales down and we spoke about that I think about that on Sabbath.

One of the key points that you need to understand is the concept of scalability. if you want to have a true message it has to be scalable and scalable on three levels: the individual, the church and the world. If it's a true message, a true principle, a true idea, it has to be scalable all the way from the individual to the whole of the world and back down again from the individual to the church to the world. If you can't scale this issue up it's not a valid principle or test when we come to a prophetic issue a prophetic subject.

Okay so, once we deal with that I did all of that because I wanted to make a point about parables when you approach Daniel ,I think I can say with a fair degree of confidence, I think it's better I'd be a hundred percent correct on this, that you would never have seen there or have heard a presentation on Daniel - to approach the subject as though it was a parable. You would have seen it approached as a parable like this.

You would have seen this very narrow our understanding of what parable is because you'd say this head of gold is the kingdom of Babylon that's a parable natural to spiritual. One thing that people don't often make a point on is because this is

an introductory study to prophecy God is going to make it easy. And how many symbols does he give you? Two symbols. He gives you the material gold and it gives you the body part head. So, you can understand this is Babylon. So, it gives you two symbols, two natural things to understand one spiritual phenomena. And often we don't make a distinction between the two. why he would choose these two: the body part and the material? And what those two symbols would teach us about Babylon? because often, we just say it's Babylon, head of gold and we just move on. We don't actually consider that Babylon is the head and what a head would symbolize. And Babylon is gold and what gold will symbolize. We're given two pieces of information for each of these kingdoms, but we are not going to look at that.

What I wanted us to see is because it came up as a point of discussion. Here's our balance and on this side, we have a statue if you have a statue on one side, you're going to have to balance this statue with something else. What you're going to balance it with on the other side? There's no other statue brought to view in the passage.

So, I'm going to call this a kingdom. So, if you're going to get a kingdom on this side. What would you have to have on this side? You have to have a kingdom.

So, you're going to balance this out. You've got Kingdom and a kingdom. So, what you're going to do is you're going to look at the imagery of what's going on here. And this kingdom is the kingdom of Satan we know that and what we're going to do is, we have to start comparing and contrasting which throws people out sometimes.

So, this is the kingdom of Satan and this would be the kingdom of God.

They're both the same Kingdom by the way. Because just go over here.

KN KN
KN = Jesus / Satan

Satan is the king of the north. Christ or God is the kingdom of the north. So, they're both the same. We've just chosen a different symbol to say this is Satan and God. So, you'd have to find a symbol of God's kingdom. The symbol of God's kingdom in this story is that mountain.

So, you've got a mountain and you've got a statue. Both symbols of kingdoms one is the kingdom of God and one is the kingdom of Satan. So, this is where Adventists begin to struggle. Where is this kingdom located? The kingdom of Satan is on earth, Yes, it wasn't trick question. So, this one is on earth.

Now the passage does not tell you where this kingdom is located, it's missing information. It tells you it's there, but it doesn't tell you where the kingdom is located.

So, we know where this one is located. How do we know? Because if you go to the verse Daniel says to Nebuchadnezzar what thou art this head of gold.

*2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou [art] this head of gold.***

So, a head is one the leader. So, the leader or the premier person, the premier kingdom of this statue is located here on earth. So, we know it's an earthly Kingdom. if the head is on earth, he's not going to start directing things are in heaven. They can't have control over. So, if he's on earth everything beneath him that he's controlling which is Persia, Greece Rome

in these two phases, Babylon is controlling all of that, dictating that because it's the head, all of that must be on earth. The whole system must be on earth if you're ok with that.

We also know that because if you turn to Daniel 2 it actually tells you. How would you know it's on earth? the first one it's Nebuchadnezzar, it is easy. But on earth? You go to v.39.

2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, **which shall bear rule over all the earth.**

I just told you it's on the earth. So, if this is on the earth we want to ask where this mountain is located because it doesn't tell you where those kingdoms are. Daniel tells Nebuchadnezzar he sees this mountain. Every Adventists that you're ever going to meet especially all the evangelists, all these people who do Prophecy seminars on Revelation or Daniel seminars. The ones who claim to be all experts on it and I don't say that in a derogatory way. They're all going to tell you that this mountain is in heaven. The reason they're going to tell you is in heaven, without any proof for that, is that a stone comes out of that. This stone that comes out of this mountain is going to destroy the statue and everyone knows the statue is so powerful. A couple of church-going Adventists could never destroy this statue so the obvious argument is, it must be Christ. And if you have a Study Bible like I do, you'll have a picture like this and there is writing the Study Bible it's Christ's Second Advent. This is the stone that comes out of the mountain. And the reason why people are going to be forced to make this conclusion is because of a completely wrong methodology all based upon assumption. All based upon the assumption that we know what the destruction of this kingdom looks like.

In our movement. What would we call that what type of a conflict? I want to call it war. What kind of a war do we call that? Adventist normally would say hot war. If you go to any pictures, any series, they'll all give you this idea of some kind of hot war, some destruction of empires and kingdoms. So, there's this hot war which is going around and literally destroying things. Because we have this inbuilt into our psyche, we know that the destruction of these kingdoms by Christ has to be something that's hot, physical destruction, death, carnage. And the only people that could never do that are not a couple of seventh-day Adventists with their Bibles in their hands and they're going to be able to achieve that. And so, it has to be Christ. And if it's Christ that kind of a stone the mountain has to be heaven. And for good measure, we'll throw in a couple of Bible verses to show that there's the mountain in heaven which you can do.

But if you're going to use parable teaching what it is plain to see, if you want to really balance this out properly, it's that if this is on earth this is also on earth.

And it's our inability to use parable teaching that forces us to make wrong conclusions in our prophetic studies. And it all begins here in Daniel 2. Because when you start making mistake, here in Daniel 2, and not understanding what this mountain is you are doomed from Daniel 3 onward all the way to Revelation. Everything that you're going to see is all going to be wrong. The way you understand what's happening and it's worse than just the book of Revelation because all the New Testament is going to be misunderstood.

If you don't think that so if you believe in repeat and enlarge Ellen White will tell you over and over again that we're making the same mistakes as the Jewish nation did. What would the Jewish nation be expecting? A hot war. And what does Christ continually tell them? the kingdom of heaven is in you! it cannot be seen. The same issues are revolved around this discussion here. That we're looking for external things in a way that are going to be fulfilled.

So, parable teaching becomes paramount if we're going to correctly understand all the things that we're dealing with.

When we come to dispensationalism, when we start dealing with every one of our prophetic issues the subjects that we're dealing with :1989 9/11 2014 2019. And unless you assure how parables work, unless you're going to use them in their proper sphere of influence in their entirety, you will somewhere along the line trip up and make mistakes.

If I can summarize. The problem with the churches is that they take a very narrow perspective of what parables are. Then, they're only going to understand them at a moral level. They are the two mistakes. Then we start thinking about Bible verses. At one level it contains all the information that you want but there are things that are missing. So, Adventists believe the only place that you can find information is in another Bible verse and they call it a *Thus saith the Lord* or proof texting. We don't want to really talk about the church, we talk about our own movement or the people who have left this movement.

Now those people who have left the movement are fixated upon the principle or the idea that if God didn't say it then, you can't believe it.

And they're going to take that idea that concept when it comes to the issue of equality. So if I were to just use that word equality, where does that word come from? The root word of equality is equal. Same word equal. Equality comes from equal and another synonym for equal would be, if we're going to use one of the words up here, balance. It has to be balance. So, if I draw a woman on this side what would I draw on this side? Draw a man. So, the whole idea about equality that's been driven through in the Midnight Cry message, it's all based upon the idea of parable teaching, upon chiasm, mirrors balances. So, when people start suggesting that what we're doing now, treating men and women as equals and we have no basis of that to do that because we know we don't we no longer have a thus saith the Lord. What they've done is destroyed the whole principle not this principle here not this little narrow eye there but the whole principle of parable teachings.

Pic 1/10

They want to take a very narrow and focused definition of parable which is really about natural and spiritual. They don't take it in its complete context because when you start doing that and comparing and contrasting you have to start looking at structures. You cannot just look at what people say is a Thus saith the Lord. You can't find the missing 50% of the information with just the words. That's why fundamentally, there's now a huge split in this movement. The **sinners in Zion that left**, those people who have left over the simple issue, that they're unwilling to accept and see parable teachings parable teaching in its entirety in its proper concept. And I've just given an example on a very simple level how parables should work when you compare and contrast. If you get Daniel 2 wrong, you're going to get everything else wrong.

Once you start doing this by the way, what comes out of this mountain? so I'm just going to use the word cut out with the phrase "cut out". If I cut something out on this what do I have to do here? you have to cut something out here.

And this is why this methodology is not only so powerful but critical for us to understand because if you look at the passage it's not easy to see, that there's anything cut out of that statue. You just can't see it in the passage. But like the parable teaches, we're supposed to dig for hidden treasure. It's there to be seen but it's not going to be found in the words of the passage. Hopefully, we can see that. We expect it to be there, even though we can't see it. So, what you expect to see it then your task is to go searching for it .and once you start searching then it all fits into place. All I would need to do and I think you would agree with this even if you didn't have to do this. This head is Babylon.

If you went to revelation 17 verse 5, there's a woman who's riding a seven-headed beast. Here (on the chart) the Millerite's call it papal Rome. That's fine. What's on her forehead? Revelation 17 verse 5: Mystery Babylon the mother of harlots. So, that's talking about the Papal Church here at the feet. So, what is the Bible called the feet? Babylon.

So, all of this statue from head to foot is Babylon in some shape or form. It starts with literal Babylon goes to Mystery Babylon. So, the whole statue is a symbol of Babylon from the beginning to the end. You can again prove that in a number of different ways.

In Revelation 18 verse 4 we already read that right down here, remember, Revelation 18 verse 4. We didn't read from the Bible book, but we just quoted it. It says come out of her. Whose her? Babylon. So, come out of Babylon my people. So, what do we see in Babylon? God's people. So, if you take that concept and bring it back to Daniel 2 - if this is a picture or a model of Babylon would you expect to see within that system that should come out? God's people. So, we're expecting to see someone come out of Babylon. So, we have the model there already just taken from the book of Revelation. but I'm saying you should be able to see it in Daniel chapter 2 and you can see it in Daniel chapter 2 if you're willing to look through the symbology correctly.

So, this is why it becomes so important to understand parable teaching. This should be a simple exercise that we should be able to engage our church with. But we've now come to a place that people who used to be in our own movement, in our

own message, no longer believe (I'm not saying they don't believe this particular model I don't know what they believe anymore) but they don't believe in the methodology behind this.

Point one. They don't see that there might be 50% of the information in the words and 50% not in other words but in the structure.

And what I mean by structure, I mean the pattern. You've got a kingdom and a kingdom and this kingdoms on earth this kingdom must also be on earth. They're both proxies. So we'd have to work out what the kingdom on earth is. It is easy to know what the kingdom on earth is. This is God's church here on earth.

If it was so good you wouldn't need to cut things out of it. there must be a problem with this church or system here. Is there a problem with Babylon? Of course, there is a problem with Babylon. Is there a problem with God's church here on the earth ? Of course, there is it's Laodicean. So, a problem with the Laodicean church and something is going to cut these people out of the church system. And it's going to be something that cuts these people out of Babylon.

I say here but I'll develop this thought later on. What cuts the people out of Babylon? There's a message. It says, "come out of her my people". Why were we not telling the people to come out before? Why we only tell them to come out now? I've given you the answer. Because our statement doesn't say come out of her my people he says come out now! You come out now! If I use the word now, what's now connected to? what concept, what principle, what idea? TIME! Because you're going to say now!

What is the now? Time. We call it the Sunday law, the Sunday law issue.

I'm not discussing about Sunday law but what I want us to see it's connected to time.

So, the thing that cuts out those people is the subject of time.

If time cuts out these people, what's going to cut out this people? It's a subject of time. That's why the magazine that was first produced this movement was called the Time of The End. All connected with time. What cuts out these people is the subject of time.

Because there's a problem with the Laodicean church. The Laodicean church don't only have one problem. It's not that they're not nice, which is what we keep talking on about. Because if you say they're not nice, what ditch have we fallen into? the moral ditch. We are back in that moral ditch that Laodicean people are not nice people. Who are the nice people on this planet? it's all everyone else, all these worldly people. They're nice and Adventists are bad people. That's not what the Laodicean condition is. Laodicean condition is the subject of time. If I can say it that way, it's the rejection of time. We will try to develop that thought later on.

And I want to make one more point. We made two points here about parable teaching:

- it's the nature of parables not moral but prophetic point one.

- the second point is it's the scope of parables it's not just natural and spiritual I've just bought compare and contrast or juxtapositioning it's many more than that, but I just want us to see that parables extend beyond natural and spiritual. There's two points about that.
- The other one we spoke about, is there's this verse which is a *Thus saith the Lord*.

God has spoken and when he speaks, does he give you a hundred percent of all the information? Of course, he does. It's 100 percent there. There's nothing missing. But when you start digging deeper, when you want to understand and learn more then you need to find extra information. Two places to look: you go to another verse. easily done. However, increasingly, particularly when we start dealing with end time prophecy, if it was that simple everyone could have found it already. The reason why people have not found this information is because there are no words that locates what's missing. The way to locate what's missing is to use parables or structures. So, I had to compare and contrast what's another form of parable? I'm going to call it patterns.

So, we've got natural and spiritual, compare and contrast, patterns or balance, mirror, chiasm. So, they are also a form of parable teaching because you're going to compare and contrast. And the reason why this is so powerful is because in this model (Christ/Solomon)

If you have three pieces of information, you can work out what the fourth one is because you know what the structure will teach you. You can find hidden information when there are no words. I gave an example of that. The foundational issue why people get all of Prophecy wrong is Daniel 2 and it all comes down to this statue here and the mountain. They're both kingdoms. kingdom of Satan/kingdom of God. Kingdom of the king of the north/ the kingdom of the King of the north. this one is on earth. We know it's on earth because Nebuchadnezzar is the king that's on the earth. We read from verse 39 *the third Kingdom will rule over the whole earth*. This is an earthly Kingdom therefore, that Mountain must be an earthly Kingdom. It does not say it in the verse. You're guessing to make it the kingdom of heaven. It's pure guesswork, pure speculation. It is reading the verses and coming up with a conclusion based upon a speculative idea. And the speculative idea is what does it mean to destroy the statue? what would it look like? We assume it would look like this: option A. But it may not do. Once you're confirmed or you're in your belief that its model A is that's what the destruction looks like then you're forced to say it takes a supernatural being to do that kind of destructive work which would be Christ. And therefore, if Christ isn't cut at the mountain that means that mountain must be in heaven. it's not based upon any principle or idea it's based upon a speculative thought. Adventists should be intellectually honest enough to admit that. If they were right, they could run with it but they should admit it's not based upon any principle or idea or mainly methodology.

I would offer a methodology which is based upon the inspired Word of God. It's a principle methodology that's been proven to be correct over and over again. Christ used it; Christ gave it to us. Ellen White used it; she gave it to us. It's parable teaching. When you do that, you can prove, beyond a shadow of a doubt, that this mountain is here on earth which then, means it's the church here on earth. And once you do that everything in this chapter falls into place. It all works properly, seamlessly. And once you get Daniel 2 correct, you get everything else correct.

And the reason why Satan would not have us understand this, is because he does not want us to see that out of Adventism God is going to cut out a movement, a message that's based upon one subject: time. That's why people struggle with this.

Second point in closing. When you have these verses not only do you need parables to understand the missing information. Then, what you need to do is read contextually. When you read contextually, the word that comes up over and over again is application. How do we apply these verses? Because all of these verses were written for us upon whom the ends of the world have come. But what does it mean for us? Does it mean the same thing that it meant to the original author? and we already have enough examples of that question and its answer to say no! Upon the testimony of two a thing is established. If you can find two testimonies that what it meant to the original author, it doesn't mean to someone who comes afterwards, if you can see that more than twice and you can see that over and over again, you know that the end which we would call the application does not look like the original. It doesn't look like it, it never will look like it, it is always going to look differently. Which is why GC 343 Ellen White is forced to use the phrase, (which is a phrase that we don't use. We say the reform line are identical or they're all the same) she says they have a *striking similarity* because she needs to be technically accurate that the end might be similar to the beginning but it's not the same and it never ever has been the same and it never will be. There will always be differences between the beginning and the end. And we are not willing to accept that because we don't know how to read verses properly. We don't understand what a Thus saith the Lord means.

Parable teaching - we need to understand the scope and the nature. When it comes to a verse there's pieces of information that are missing. The only way you'll find that is through a structure or a pattern which is another way or another expression for parable teaching. Plus, when you look at a passage and we're going to take that passage and make it our own, we have to make an application. Now when you do that morally it's easy and this is why people struggle when they come to a Thus Saith the Lord. Stealing in the Old Testament. What is it in the New Testament? It's stealing. What is it in *this age, our age, at the end of the world?* it's stealing, Stealing is always stealing. It never changed if you steal a pen then and you still have pen now, it's always the same, there is no change.

So, when we start talking about a *thus saith the Lord* and people say we have to give a thus saith the Lord. You know what they are saying in code word that they are moralists. When they say it's a Thus saith the Lord and we can't go ahead and change anything, there's no change these people are taking inspiration at a moralistic level, and we're supposed to be teaching that we have prophetic tests.

So, if someone does that, you know that they've come off the path and fall into the wicked world below. And that's what has happened in this last shaking. It's been happening every single shaking we've had. But it's much more prominent now. It's much more prominent than it has ever been because the people who are arguing and fighting, if I can say it this way, are the most competent skilled warriors in this fight. We're meant to be fighting the world but we're actually fighting ourselves, if I can say it that way. Those people who are arguing about a thus saith the Lord are approaching inspiration at a moral level. Because what they want to do, they want to say that whatever this word means 2,000 years ago, a hundred years ago, it means the same thing today. And at a moral level it always will. At a prophetic level it never will. It will never mean the same thing. And we know that because when you go to the writings of Paul, every time he uses an Old Testament passage, he always twists it. People don't like the word manipulation because it has a bad connotation to it, but he would twist or manipulate those Old Testament passages to suit himself. He is Ephesus, himself is God's movement. He's going to take those Old Testament passages and he's going to manipulate and twist them to meet the needs of the present dispensation which is the New Testament Church of Ephesus. Not only do we follow suit, we are forced to do the same thing.

So, when we start talking about a Thus saith the Lord and people say we've stopped using Thus saith the Lord and we're now making things up. They are actually attacking two issues.

- They're attacking parable teaching which is structural issues. Because you don't get all the information from a Thus saith the Lord.
- and the second point is the end will always look different to the beginning. And that's the subject of application. When you make an application, it will never look like the original and that's a hundred percent of the time when you look at things that are prophetic level.

So, if you're going to look things morally, it'll always be the same. But if you're going to look at things prophetically, there will never be the same. It becomes deceptive because they will say we don't believe in morality; we believe in prophecy. But if you're going to go from prophecy to morality, what you will observe that they're doing, is not taking the word at a moral level because going to take this idea of a Thus saith the Lord and they want to have a literal reading of the word. So, you can go

from morality to literalism. So, you're going to get a literal reading of the word and the opposite of literal is spiritual or a spiritual reading of the word.

The way I phrased it, the context that I wanted, is that you can see it prophetically and morally or you can say the same thing by saying you can see it spiritually or literally.

If people are reading things literally, you know that by definition they're doing things wrong. They're applying things at a moralistic level and if you do that you are no longer digging for hidden treasure. If you look at anything at a moral level. who the experts are looking at things morally? According to this parable who are the experts on morality? it's right here. The world! the world are the experts are looking at morality. If you look at things morally where are you headed? you're headed into the world! This is what Paul argues all over the New Testament.

The problem with the people who have left this movement is that they have fallen into the wicked world below because they're going to start looking at things as a thus saith the Lord level, literal level, moralistic level which is the only place anyone in the world can do that.