

THE NATURE OF MAN

Parminder Biant

Zimbabwe camp-meeting

“To the Very Letter - 2017”

NOTES

Parminder Biant

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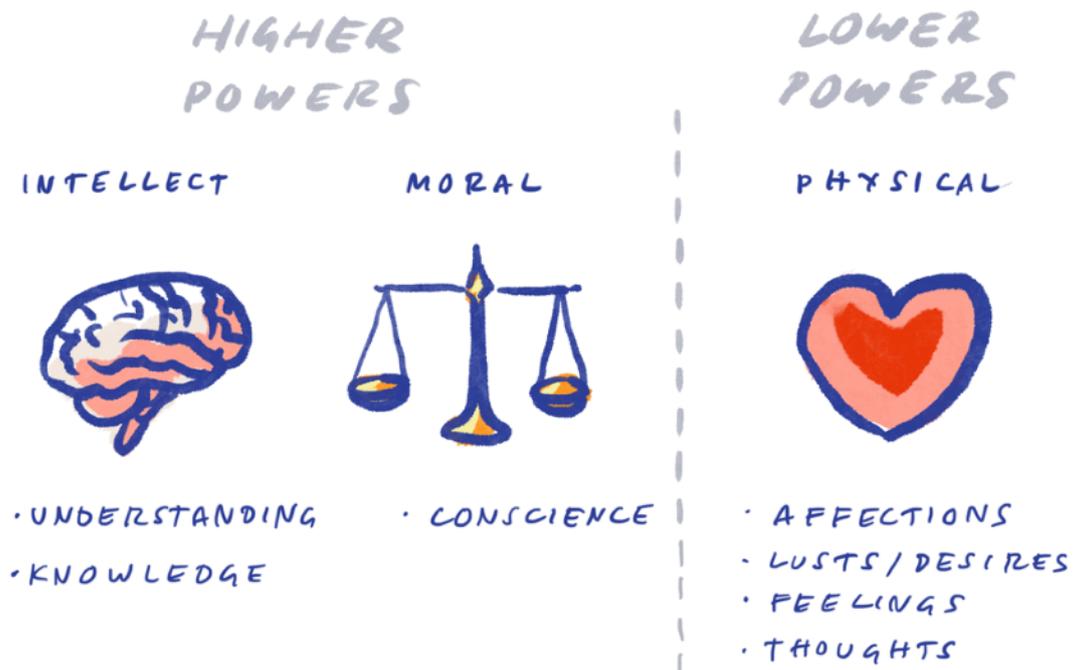
The Nature of Man

01. Thoughts from the Mount of Blessing

No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." **The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers.** To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly-kindness, and godliness; the discharge of our duty to ourselves, to our neighbors and to God. RH January 10, 1882, par. 1

The 3 elements of the human nature

1. physical
2. intellectual
3. moral



The Beatitudes

“He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.”—Matthew 5:2, 3.

As something strange and new, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi. They see in it nothing to flatter their pride or to feed their ambitious hopes. But there is about this new Teacher a power that holds them spellbound. The sweetness of divine love flows from His very presence as the fragrance from a flower. His words fall like “rain upon the mown grass: as showers that water the earth.” Psalm 72:6. All feel instinctively that here is One who reads the secrets of the soul, yet who comes near to them with tender compassion. Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which humanity in all ages so needs to learn. MB 6.1

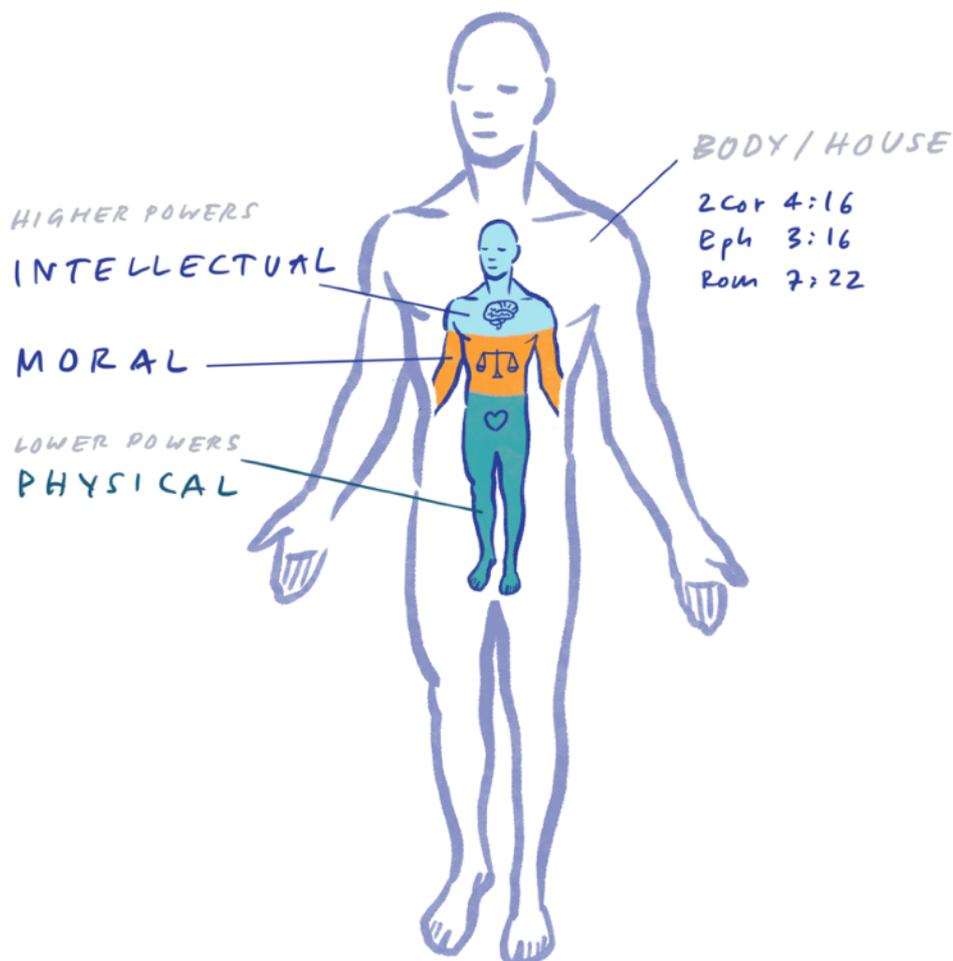
- Usually we think it a good condition to be in: poor in spirit
- But EGW explains it to be a bad condition; they are lost
- The Beatitudes is a message to a people in a lost condition
- “As something strange and new, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi”
 - Jesus’ teaching is contrary to what the church teaches
 - Our message is in opposition to the message of the conference church
 - It is something strange and new
- “They see in it nothing to flatter their pride or to feed their ambitious hopes.”
 - Adventists are in captivity to the “Romans”
 - The Jews had the notion that God somehow would free them from the Romans and will make them masters of the world
 - Adventists have a very similar idea - pride and ambitious hopes
- “But there is about this new Teacher a power that holds them spellbound.”
 - The people don’t understand what Jesus is actually saying
 - It is totally different what they have ever heard before
 - Yet they are spellbound; they are attracted to his teaching
 - There is a supernatural power connected to his words
- “The sweetness of divine love flows from His very presence as the fragrance from a flower. His words fall like “rain upon the mown grass: as showers that water the earth.” Psalm 72:6.”
 - The moisture of the plant is protected by the structure of the plant
 - When you cut grass it loses moisture
 - It has been attacked by the church

- God portrays in this Psalm this situation of help in an emergency: the grass is dying from thirst
 - His words are like rain to dying grass
 - “Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which humanity in all ages so needs to learn.”
 - The Holy Spirit works through these words
 - It will produce two classes of people
1. This message is in opposition to the message from the conference church
 2. The words don't flatter our pride
 3. The words are from the Holy Spirit - to a church that is dying from thirst

In the days of Christ the religious leaders of the people felt that they were rich in spiritual treasure. The prayer of the Pharisee, “God, I thank Thee, that I am not as the rest of men” (Luke 18:11, R.V.), expressed the feeling of his class and, to a great degree, of the whole nation. But in the throng that surrounded Jesus there were some who had a sense of their spiritual poverty. When in the miraculous draft of fishes the divine power of Christ was revealed, Peter fell at the Saviour's feet, exclaiming, “Depart from me; for I am a sinful man, O Lord” (Luke 5:8); so in the multitude gathered upon the mount there were souls who, in the presence of His purity, felt that they were “wretched, and miserable, and poor, and blind, and naked” (Revelation 3:17); and they longed for “the grace of God that bringeth salvation” (Titus 2:11). In these souls, Christ's words of greeting awakened hope; they saw that their lives were under the benediction of God. MB 6.2

- “In the days of Christ the religious leaders of the people felt that they were rich in spiritual treasure.”
 - EGW use the concept of Rev 3
 - The church is in a laodicean condition
- The seven churches represent a) the history of God's church from the Apostles till the end, b) the history of the Jewish church
 - Ephesus is Moses - beginning of the Jewish church
 - The SDA church teaches that it will persist until the end
 - Laodicea is the church in the days of Jesus, Ephesus is the NT church
 - Laodicea and Ephesus exist at the same time - 2 churches
- “The prayer of the Pharisee, “God, I thank Thee, that I am not as the rest of men” (Luke 18:11, R.V.), expressed the feeling of his class and, to a great degree, of the whole nation.”

- Nobody really says that he is so much better than the rest of the world
- What is EGW referring to?
- Lucifer was willing to worship the father but not the son; he couldn't understand why this being was superior to him
- Corah, Datam, Abiram didn't have a problem with Moses, but with Aaron and his sister; their argument was that they are on the same level and equal with Aaron.
- Today there is a difference of the church and God's appointed messengers. But the church wants to bring them down on their level, saying that everybody is a sinner.
- "But in the throng that surrounded Jesus there were some who had a sense of their spiritual poverty."
 - Mat 5:2,3
 - The difference is that that one group has a sense of its spiritual poverty



02. Increase of Knowledge

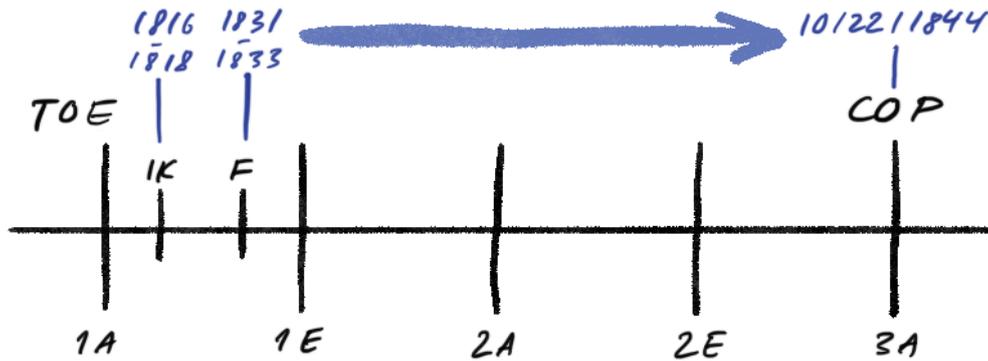
- We have an emphasis on the 9/11 way-mark
- But what is really the most important way-mark?

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. GC 343.1

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. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name. GC 343.2

- “directs His servants on earth in the great movements for the carrying forward of the work of salvation”
 - God is selecting men in these movements
- “Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy”
 - They are instruments in teaching how to overcome sin and showing them mercy
- “to each is granted a measure of light”
 - For their dispensation
- “But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time”
 - Redemption = purchase back
 - plan of redemption = plan of salvation
- “Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name”
 - Our generation has the task to fully comprehend
- The IOK is the most important way-mark

- What is the relationship to the way-mark of the formalization?
- In 1818 Miller came to the “solid conclusion” that Christ would come “within 25 years”
- 1831–33 the message is carried to the world, but nothing essentially had changed since 1818



- 1818 is the conclusion of the message
 - Then a period of 25 y follow
- Midnight is also the conclusion/the COP
 - After MN we place “25 y” until the MC
 - We call this period the “Binding-Off”
 - Therefore 1818–1844 is nothing else than the Binding-Off of the message

Things that Ezra 7:9 teaches us

- Ezra 7:9 gave us a broader understanding of line-upon-line and made us understand how to apply symbols
- We understood that we can use dates as symbols
- We further understood that we can use periods as symbols
- After that we understood that we also can use Bible verses, chapter numbers, verse numbers to see light and truth

The sin-problem

- Deut 18:18 = 1818

DEUT 18:18–22 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

- A prophet was raised in 1818
- Miller began to speak 1818–1831
- This passage is quoted in the NT:

ACTS 3:19–24 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

- You will be destroyed if you don't listen to the true prophet
- If you are not prepared to accept the IK of God's prophet you are actually saying that you are not willing to transfer your sins to Christ for him to bear them
 - You will be destroyed
 - Everything after the IK is just embellishment/clarification/more details of the message given in the beginning of the reform-line
- The sin-problem is so deeply routed in us that it needs an extraordinary work, a miraculous work, to get the sin-problem out of us
- We actually don't believe the truth that is presented to us
- There is a lot of information that we need to understand - therefor the "25" years
- The gospel message -that Christ can buy you back and redeem from sin- is a prophetic gospel

- What is a prophetic gospel?
- What is sin?
- What is the difference between the moral and the prophetic gospel?

MORAL	PROPHECY
- 10 commandments	- 10 commandments
- ...	

- Example: the commandments
- What's wrong with adultery? Almost no animal is bound to only one partner? It works well for animals.
- When do you want to marry Christ?
 - In the future
 - This is prophecy
 - Marriage = prophecy

Is the sabbath moral?

- Not a moral issue, since it is about the relation between God and man
- But Jesus corrects: almost every sabbath he "broke" the sabbath; he works
- He is doing good to other people
- He shows it to be a moral commandment
- Rev 14:9-11 (the mark of the beast issue)
 - A future issue
 - The sabbath is a prophetic test
- Based upon these two statements we can see that the 10 commandments are as much prophetic as they are moral
 - Every single commandment is prophetic

MORAL	PROPHECY
- 10 commandments	- 10 commandments
- Obey 100%	- Obey 100%
- Without questions	- Without questions

- An army is in unity, has discipline, is 100% obedient
- Example: the 2520
 - is all about dates
 - We have to accept and believe it
 - Even if it's not on the chart, EGW doesn't speak about it etc.
 - We have to obey 100%

- A soldier is not allowed to ask questions

ROM 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

- No difference between Jew and gentile

ROM 3:22–23 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God;

- All have sinned
- All are sinners and lost
- God's people are not Christians

Is 1:18 Come now, and let us reason together, saith the Lord:

though your sins be as scarlet, they shall be as white as snow;

though they be red like crimson, they shall be as wool.

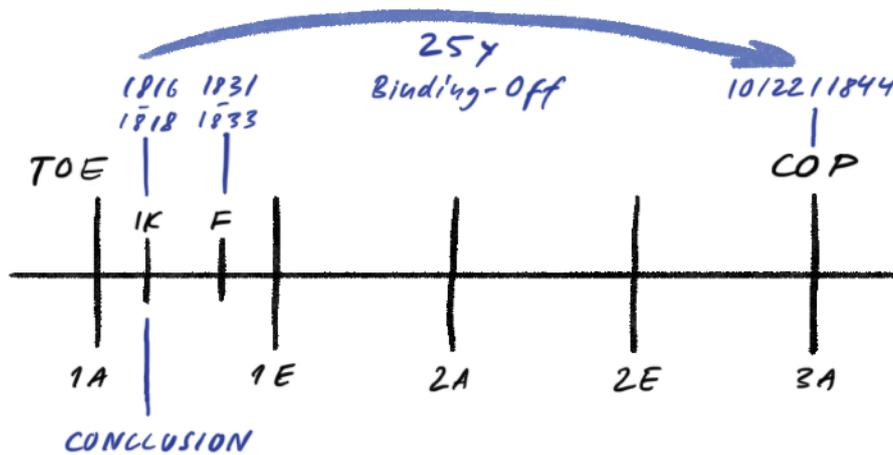
- This is how God deals with sinners
- “Let’s reason” = dialogue, make questions
- God's people can ask questions because God treats them as gentiles
- If you claim to be part of this movement, you aren't allowed to make any questions
 - You are required to obey the reform line without any questions
 - The only people who can ask “why” are those who are lost - whether Adventist or world
 - The only difference between them is the sequence: first speak to STA, the world
- What is the difference between moral and prophetic?
 - The only difference is events
 - With a moral gospel it is hard to judge someone, with a prophetic gospel it is straight forward
 - This is why we have a prophetic gospel
 - Adventists teach this (unofficially) since 1843 - shut door

03. The New Covenant - I

Repetition

As something **strange and new**, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi. They see in it nothing to flatter their pride or to feed their ambitious hopes. But there is about this new Teacher a power that holds them **spellbound**. The sweetness of divine love flows from His very presence as the fragrance from a flower. His words fall like “rain upon the mown grass: **as showers that water the earth.**” Psalm 72:6. All feel instinctively that here is One who reads the secrets of the soul, yet who comes near to them with tender compassion. Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which humanity in all ages so needs to learn. MB 6.1

- The most important way-mark: IK
 - Deut 18:18, Moses = Christ
- 1818 Miller came to the conclusion of his studies = binding-off
- We saw that moral and prophetic require the same things



- God treats Adventists like gentiles and lets them make questions
 - Their garments are dirty
 - But as soon as you join God’s army, you have to obey without questioning
- Moral and prophetic gospel have the same characteristics except of the events in prophecy
- The whole purpose of the reform-movement is to buy His people back

HEB 8:6–13 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

- “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”
 - What are “those days”?
 - Heb 7 discusses Melchisedec
 - Legally Christ was not allowed to be a priest
 - Paul asserts that the law has changed
 - What does it mean that Melchisedec didn’t have father, mother, children?
 - It means he became a priest not because of his ancestors, but because of his own walk with God
 - Christ was in the same condition. He was not priest by conventional rules
 - In our movement, the “Priests” lay hands upon other without “ancestry”
 - There was a law-change in 9/11
 - We are after the order of Melchisedec
 - We have to stand in our own righteousness

HEY 8:1–2 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

- Comparison between earthly and heavenly sanctuary
- Paul is speaking about his own history, about a better, new covenant
 - The old wasn't very good, the present much better

HEB 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

- What are "those days"?
 - What line comes before the present tense line of Paul/the line of Christ?
 - The 70 weeks/490 years of Dan 9
 - Dan 9 announces that the people receive 7 years to put away sin
 - By AD 34 they hadn't put away their sin
 - After that the Lord turns to the gentiles

DAN 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

HEB 8:6–13 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Jeremiah 31

- Where is Jeremiah?
- His ministry begins in the time of Josiah and ends in the history of Zedekiah
- It is a little later than Habakkuk
 - The prophecies of Jeremiah begin to be fulfilled



JER 31:27–28 Behold, the days come, saith the Lord,
that I will sow the house of Israel and the house of Judah
with the seed of man, and with the seed of beast.

And it shall come to pass, that like as I have watched over them,
to pluck up, and to break down, and to throw down,
and to destroy, and to afflict;
so will I watch over them, to build, and to plant, saith the Lord.

- In the future there will be two sacks with seeds of man, and seeds of beast
 - Destruction and restoration

JER 31:29–30 In those days they shall say no more,
The fathers have eaten a sour grape,
and the children's teeth are set on edge.
But every one shall die for his own iniquity:
every man that eateth the sour grape,
his teeth shall be set on edge.

- Good days are coming
- 30: The children don't partake of their father's sins

JER 31:31–32 Behold, the days come, saith the Lord,
that I will make a new covenant
with the house of Israel, and with the house of Judah:
Not according to the covenant that I made with their fathers
in the day that I took them by the hand
to bring them out of the land of Egypt;
which my covenant they brake,
although I was an husband unto them, saith the Lord:

- 31: Hebrews 8
- These days are the days from v.27
- 32: covenant at Sinai (earthly temple)
 - There is also a heavenly covenant (temple)

04. The New Covenant - II

Repetition

- The IK is the most important way-mark
- After the conclusion of the message it only took 25 y to the return of Christ

He had devoted two years to the study of the Bible, when, in **1818**, he reached the solemn conviction that in about **twenty-five years** Christ would appear for the redemption of His people. ... GC 329.2

- There is nothing new after 1818
- 1833 Miller begins to speak

Change of thoughts:

- Heb 8:10 new covenant
- After 70 weeks God enters into a covenant with His people. There would be an end of sins
- Dan 9:24
- This happened in the last/the seventieth week
- If the people accept the covenant, God will make an end of sin; if they reject, they will be eternally lost
- Heb 8 is taken from Jer 31
- Heb 8:9
- A 2-step structure (not necessarily the same way-mark)

HEB 8:10	70 w	COVENANT
ISA 31:31-33	70 y	COVENANT
"	1260 y	COVENANT

- Deut 18:18 = 1818
- Jer 31:31-33 = 1831-1833
- The message of the F = message of IK
 - But it has a different tone to it: 1818 is about judgment, 1831 is about mercy, a "comforting message"
 - God's word is a double-edged sword

Those Days

Deuteronomy 29

DEUT 29:1 These are the words of the covenant, which the Lord commanded Moses to make with the children [the children will not be judged according to their fathers] of Israel in the land of Moab [on the borders to Canaan], beside [in addition] the covenant which he made with them in Horeb [Sinai, covenant with the fathers].

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, **unto this day**. [Isaiah, Matthew, etc.]

- Deut 29 is at the end of the 40 years
- v.4 “unto this day” - the history before today
 - They can’t see, nor hear
 - God takes responsibility that they can’t: “the Lord hath not given you ...”

MAT 24:19 And woe unto them that are with child, and to them that give suck in those days!

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

- The 25 years are the conclusion of the 1260
 - 538–1773

MAT 24:29 Immediately after the tribulation [1773] of those days shall the sun be darkened [1780], and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken [1833]:

- Mark 13:14–20 is essentially the same
- The 1260 are called “those days” as well

DEUT 29:4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, **unto this day**. [Isaiah, Matthew, etc.]

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

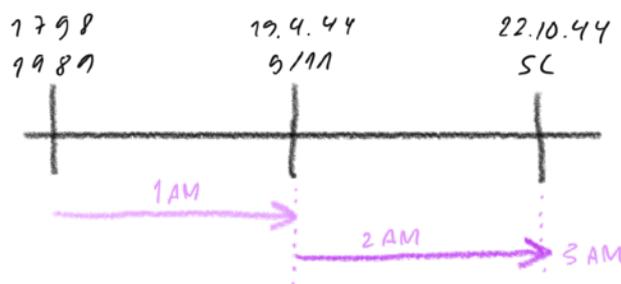
12 That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

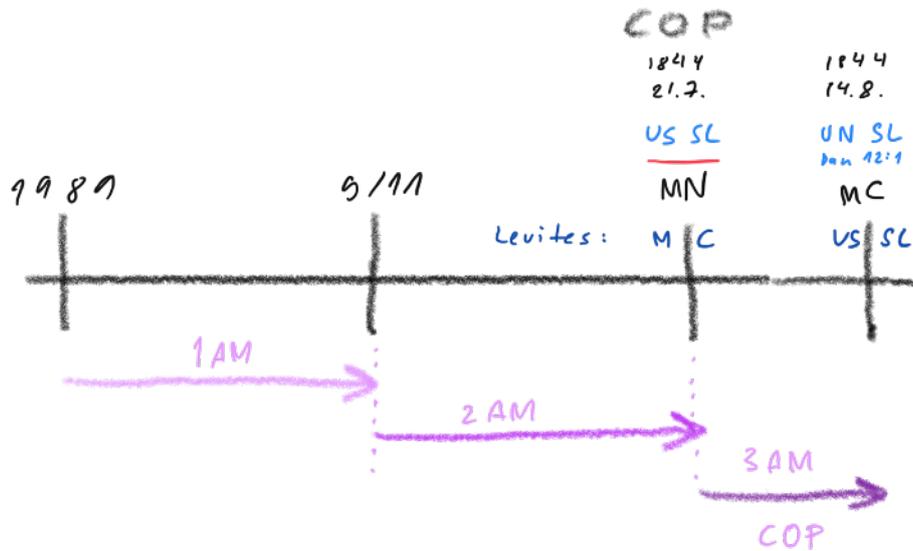
- The new covenant is the same covenant as the covenant with Abraham, Isaac, and Jacob

HEB 8:10	70 y	COVENANT
ICA 31:31-32	70 y	COVENANT
"	1260 y	COVENANT
DEU 29	40 y	COVENANT
		COVENANT

- It is before the destruction of Jericho, before the COP
- Verses that have one of these models are to be carefully studies:
 1. Marriage
 2. construction
 3. Agriculture
- We used to teach:
 - 1AM is a period
 - 2AM is a period
 - 3AM is a point



- But after understanding Ezr 7:9 we made a mayor change:
 - The 3AM is a period of time
 - The 3AM is the COP
 - But what point exactly? The beginning or the end of the period?
 - Through Mat 25 we understood the relationship between the beginning and the end of the period: At midnight there was a cry made
 - Through Ezr 7:9 we understood that between MN and MC there is a period of time: 21.07.-14./15.08.
 - We changed from Dan 12:1 to the SL because we mark the beginning and not the end
 - Now we teach the COP for Adventism is MC - not SL
 - Because now we mark the beginning of the third step for the Levites: MC-US SL
- We made that point in order to show that the Lord enters into covenant before the COP; this point it varies between each group



- 3 decrees: Cyrus, Darius, Artaxerxes
 - The temple is complete under the 2nd decree
 - Temple = sanctuary = church (triumphant)
 - Complete before the COP
- Once you're in covenant, the Lord begins to test you
 - Before you're a heathen, you're not in the army

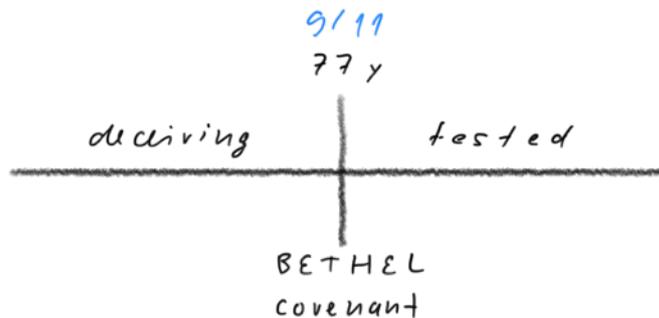
Examples of Test before Covenant

Kadesh-Barnea

- 40 years after Horeb (He had gone into covenant a little bit before that), the Lord went into covenant with His people at Kadesh-Barnea
 - But until then they are tested 10 times
 - First test: Red Sea crossing (very few passed that test, even if they crossed the sea)
 - God goes into covenant only with 2 men: Kaleb, Joshua

Jacob

- Jacob runs away to Laban
 - Laban lives in Haran (Mesopotamia)
 - Jacob came out of Canaan and went to Haran
 - Abraham came out of Haran and went to Canaan
 - Chiasm
- Before Haran Jacob stops in Bethel; he is 77
 - (With 84 he gets married)
 - In Bethel he enters into a covenant with the Lord
 - Bethel is 9/11
 - Doubling = arrival of 2AM
 - Angels are descending (Rev 18) and ascending (Rev 7)
 - Bethel = house of God; the church triumphant begins to be constructed (on one level) at 9/11
 - Bethel = gate of heaven; gate = church
 - Etc.
- Jacob is a deceiver before Bethel; afterwards he is deceived multiple times
 - He is tested



Marriage

- Marriage means becoming “one flesh”
 - Rev 10, Ez 2, Der 15 describes becoming “one flesh”
 - Eating of the book
 - Book = divinity. Eating the book it becomes part of you - you become one flesh
- Once that happens the testing process begins
 - Who tests us?
 - Parents sometimes say to their children: “you test my patience”
 - Who tests the patience of the saints at 9/11?
 - The tares who joined the movement at 9/11 (Mat 13)
 - They bring tests and trial upon us
 - God can see if we behave properly in a testing condition
 - The tares test and refine our character
- When tares begin to leave the truth will burst out
 - It isn't restrained and restricted anymore
 - A flood of light came in 2014¹
 - Some tares had left

Summary

- Entering in a new covenant happens after a period of wandering in the wilderness/persecution/punishment = period of darkness
- The reform-line is a message of judgment and hope, it is to redeem His people
- It is a strange and new message that no rabbi/pastor is going to teach; see MB 6.1
- The message captivates, holds spellbound
- You enter into covenant at the beginning; there you start to be tested
- The means to test His people are the tares
- They help the movement to grow strong and develop a character
- The tares also retard truth
- This stops once the tares begin to leave
- The 3rd step is a period in time (not a point, as we taught before)
- We now mark the beginning of the period: MN, MC, COP/SL

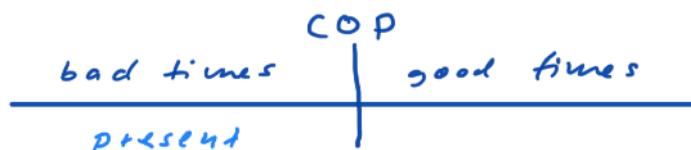
¹ Update from the perspective post-2019: A flood of light came in 2019 - again some tares had left the movement

05. The Nature of Man - I

The mechanics of redemption

When you are all ready, having overcome your sins, having put away all your iniquity from you, you are in a condition to receive the finishing touch of immortality. Many are waiting and expecting that a more favorable opportunity than the present time [which will never come] will come when they can put away sin more easily than now; and when it will not require so great humility and sacrifice on their part, and they will not have to make the effort they are required to make at the present time to perfect holiness in the fear of God. I fear that while they are thus waiting for the better time, their probation may close and they be found in their sins. For the sentence is to go forth: "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." This may be spoken in Heaven in your case, and the work for you will have been done, and you lost, eternally lost. RH April 12, 1870, par. 5

- "When you are all ready" = when you have overcome sin
- "the finishing touch of immortality" = the third step in the gospel:
 1. Justification
 2. Sanctification
 3. Glorification
- We see this here on earth
- The new body comes in the last moments before leaving earth
- But there is more to "the finishing touch of immortality":
 - The experience of JTT - the finishing touches of immortality
 - They don't relate only to our physical body
 - EGW describes it as the removal of earthliness
 - It has to do with issues of the mind
- "their probation may close and they be found in their sins" - must refer to a corporate COP/midnight
- While people are waiting for a better time, the COP will come



- Instead of “better or good time” we speak about the time of the LR
 - We pray about the LR
 - We expect the time of the LR to sort out everything
- But the “better time” is today, today is “the day of salvation”
- Perfection of christian character has to occur under the FR ... and the LR is part of this

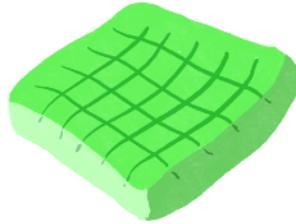
[15:30]

No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, “Train up a child in the way he should go, and when he is old, he will not depart from it.” **The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers.** To perform this work aright, parents and teachers must themselves understand “the way the child should go.” This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly-kindness, and godliness; the discharge of our duty to ourselves, to our neighbors and to God. RH January 10, 1882, par. 1

- Three-fold nature of man:
 1. Physical
 2. Mental
 3. Moral

It is **the house in which we live** that we need to preserve, that it may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to His service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold of the matter with that decided energy which they should. They have not practiced intelligently that which they have received in knowledge. And they do not realize that unless it is practiced, the body will decay. KC 45.4

- Our body is “the house in which we live”
- Our body is not us
- Our body is like a shell
- We are like jelly poured into a form with a mesh. The mesh holds everything together. The mesh is the body
- Or it is like water (us) in a sponge (body)
- We will not take any of this body to heaven



- The atoms that we think that compose us, is not us; this was an issue in EGWs time. People were discussing how it would technically work to get the elements of a dead body together when someone is resurrected.

The lower passions have their seat in the body and work through it. The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness. Manuscript 1, 1888. AH 127.2

- “The members of the body are to become the instruments “ - members of the body = fingers, arms, legs etc. They are instruments/tools that someone (ourselves) is using
- “The lower passions have their seat in the body and work through it” - they work through the physical body. They are intimately connected to it

The Lower Passions

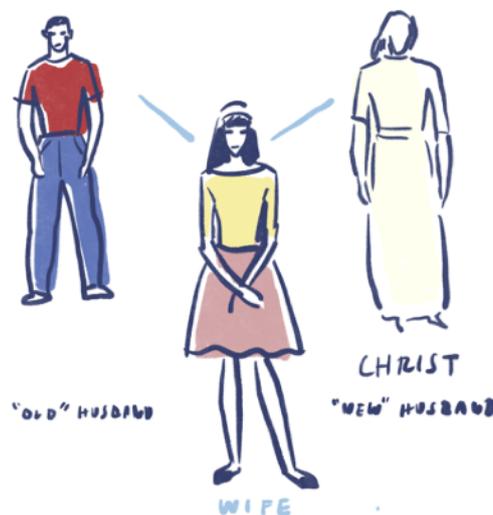
- The lower passions are part of the “physical”. They are good and all created by God
- But as we have manipulated them, we see them in a negative context
- The lower passions:
 - Lust
 - Appetite
 - Anger
 - Jealousy
- “The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature” - there is a close connection between the lower passions and the physical. Even on a chemical level it begins to affect the lower passions/powers
- “The flesh of itself cannot act contrary to the will of God” - if we are hungry and eat between meals, e.g., it is not the hunger that disobeyed God

Lower and higher powers

- “All animal propensities are to be subjected to the higher powers of the soul” - a propensity is a leaning or a bent
- EGW speaks about lower passions, flesh, carnal lust, lower corrupt nature, animal propensities as the same thing
 - They are all required to be there by God
 - It is not wrong “to be like an animal”
 - But “all animal propensities are to be subjected to the higher powers of the soul”; soul = human being, in this context
- The mental and moral spheres are the higher powers
- The lower have to be in subjection to the higher powers

Old and New Covenant

- “The love of God must reign supreme; Christ must occupy an undivided throne” - Christ wants to reign over the lower and the higher powers
- Christ will not share the throne, because he is not allowed to - it is against the law
 - See Rom 7 (two man can't marry one woman)
 - The only legal way to remarry is when the old husband dies
 - Then the woman is released from the law, but under grace



- The reality is that of all Christians Christ is only ruling the higher powers
- In the old covenant, Christ has control of the higher but not the lower powers
- In the new covenant, Christ has control of the higher and the lower powers

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the Land of Promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls and to take God's professed people upon their weakest points. **Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions**, Satan is determined to destroy with his temptations—to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. ... AH 327.1

- Inference: there is a group who has brought their lower passions into subjection of the higher passions

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. CG 382.1

- “flesh food has a tendency to animalize the nature” - the lower powers can be affected by what you eat - the body impacts the lower powers
- Bad chemicals affect the lower powers
- “to rob men and women of that love and sympathy” - these sit in the physical, they are part of the lower powers

06. The Nature of Man - II

Repetition

- Threefold nature of man
- Man is spiritual, essentially not physical
- Distorting the physical affects the spiritual
- Ourselves are divided in lower and higher powers
- The lower powers (lust, anger etc.) have their seat in the physical
 - The physical is not the material body
- The lower powers must submit to the higher
- Jesus won't divide the throne of our body with someone else
- The physical body can impact the body
 - To such a degree that the lower powers control the higher powers
- The throne is controlled by our heart
 - If the old heart doesn't die, Christ can't rule over it
- "the flesh [not physical] of itself cannot act contrary to the will of God" - the lower passions can't do what they would like to
 - They have no ability to act contrary to God's will
 - How do they take control of the higher powers?
- The higher powers are divided in 2 sections:
 - Mental (H1) = ability to gather, retrieve and understand information, like a library
 - Moral (H2)

The Will

Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. **The will is the governing power in the nature of man**, the power of decision, or choice. Every human being possessed of reason has power to choose the right. ... Ed 289.1

- The will is the most misunderstood part of the human being
 - The will = choice, decision
- We get used to excuse the actions of our will being the fault of someone else
 - "it just happened", "I couldn't help", "It wasn't my fault", "the words just came out of my mouth"
- The will makes the decisions and controls everything

... **Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, "Choose you this day whom ye will serve."** Joshua 24:15. Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness. Ed 289.1

- The sealing is a settling into the truth intellectually (mental) and spiritually (physical)
- Our will is independent from God; we have free choice
- There is no problem with our will
- The problem is with the lower powers forcing the will to do what it wants
- We can stop eating pork in our own strength. We don't need God for that
 - There are millions in the world who don't worship God and don't eat pork
- We can stop committing adultery in our own strength
- According to this model you can do all things with your own will

Everything Depends on Its Right Action—**The tempted one needs to understand the true force of the will. This is the governing power in the nature of man**—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him.—*The Ministry of Healing*, 176 (1905). 2MCP² 685.2

- "They do not yield the will to God" - instead of going to the lower powers, they go to mental/the library (part of the higher powers)
- "They do not choose to serve Him" - they choose to serve the lower powers; not that they want to "serve Him", but they are bullied into submission

The Spring of All Actions—Your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. 2MCP 685.3

- "Your will is the spring of all your actions" - the beginning

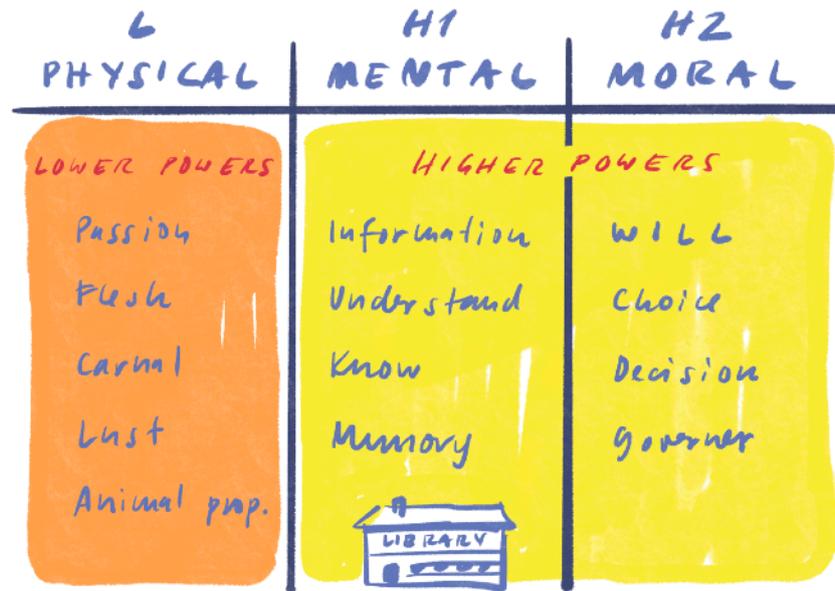
Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and

² "A good compilation"

controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. **What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise.** You cannot change your heart, you cannot of yourself give to God its affections; but **you can choose to serve Him. You can give Him your will;** He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. SC 47.1

- “You are weak in moral power, in slavery to doubt” - doubt = unbelief
 - You are in slavery to doubt, you don’t believe that the will is the governing power
 - You rather believe that the lower powers are the governing power
- It is all deception and trickery
- It is all the fault of the parents, your pastors, (in our movement:) the teachers
 - “Every child should understand the true force of the will”
 - The person is in ignorance, most of us are in ignorance about our own situation
- “How am I to make the surrender of myself to God?”
- “Your promises and resolutions are like ropes of sand”
 - In a rope of sand nothing remains in the hand but a few grains
 - Like: “I will get up early”, “I will eat healthy”, etc.
 - It’s not that we can’t do it, but we’ve been deceived by our slave-master Mr. Doubt
- “You cannot control your thoughts, your impulses, your affections”
- “The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you” - the condition of someone in an old-covenant-relationship
 - Tares, false prophets, foolish virgins
 - Vile, wicked
- “But you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice” - if you understand this, your life can be transformed
 - You can live a perfectly nice life, you can be transformed
 - But it is not salvation, you are not saved





- “The power of choice God has given to men; it is theirs to exercise” - the will is already given to us. It is part of our nature
- Some of us go to a prophecy school where they fill up the “library” with information
 - But many don’t act upon the information
 - They are in slavery to doubt = we make excuses for our behavior
 - If we understand this, we can confront ourselves and realize that we did something wrong because we chose to do so
- “You cannot change your heart” - the lower powers
- “But you can choose to serve Him. You can give Him your will” - you can sort out the will
- Therefore most Adventist are unhappy - they choose to serve God, but they don’t like it; their hearts are not changed
 - We choose to serve God whom we don’t like
 - We don’t like God because we can’t change our heart
 - We can choose to obey him, but we can’t choose to love him
- “He will then work in you to will and to do according to His good pleasure.” - his good pleasure is all the information in the mental realm
- Our part is to do right in our own strength
- To do good is the old covenant (Gal 4:21 ...)
 - This is the condition of the church
 - Paul calls them: a) the concision, b) dogs
 - Other names for people in this condition: Vile, wicked, tare, etc.
- Love to do good is the new covenant

07. The Nature of Man - III

The threefold nature of man:

1. Heart - Lower powers
2. Mind - Higher powers 1
3. Will - Higher powers 2

Dogs

PHIL 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 **Beware of dogs**, beware of evil workers, beware of the **concision**.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

- Paul speaks about Jews who become Christians
- But they are judaizers: they want everybody go back to the jewish tradition (circumcision)
- The Jews called the gentiles dogs
- Paul uses the same logic to identify those who are in opposition to God's will
 - If you are not under the new covenant, you are outside - a dog
 - If you are under the new covenant, you are inside - a child of God

Is 56:10 His watchmen *are* blind: they are all ignorant, they *are* all **dumb dogs**, they cannot bark; sleeping, lying down, loving to slumber

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

- Same concept, two groups, like in Phil.

2PET 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world [Adventism] through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, **The dog is turned to his own vomit again**; and the sow that was washed to her wallowing in the mire.

- “they are again entangled therein, and overcome” - back to their old ways
- "The dog is turned to his own vomit again" - the vomit is the conduct and behavior of Adventism
- They want to keep the law in their own strength
- In Paul's context: the new Christian Jews want to re-introduce circumcision

Vomit

REV 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

- There are 2 covenants (old and new) and 2 conditions (saved and lost)
 - Hot = saved
 - Lukewarm = a condition in-between doesn't exist in the Scriptures
 - Cold = Lost - Adventists
 - Pretending to be hot, Adventists end up looking “lukewarm”
 - Therefor they are considered to be gentiles and called “dogs”

Love to Obey

Even if we have the ability to obey, the things the world is offering seem to be more attractive - being it food, clothes, movies etc. For this reason we may end up doing the right thing but in reality we don't like it - because we can't change our hearts

But the Lord gives us the ability to **love to obey**.

We need to make an effort and He will follow through. People are waiting and waiting for God giving them motivation and power to stop doing things. It is a subtle form of blaming God for all our problems.

We need to understand to stop doing that. We also need to understand that it is in our own ability to live a life in agreement with the 10 commandments. But it won't be a life of pleasure. That is the problem.

This is easy to see with teenagers: they need to be forced to live as God requires. Therefor many can't wait to leave home.

God doesn't want us to live that way. He wants us to love to obey.

Repentance

- Re = turn back
- Pent = think
- Repentance = I think I'm going to go back, I'm going to return
 - Return to the old paths

ACTS 5:31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

2TIM 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

- God gives us repentance

Penitence

Whom Christ pardons, **He first makes penitent**, and it is the office of the Holy Spirit to **convince of sin**. ... MB 7.2

- The first two steps Christ does: pardon, penitent
- The third, the Holy Spirit (HS) does: convince
- The order is reverse because the Lord wants us to understand that first of all he wants to pardon us; he wants to bring us to this climax and then He tells us how we get there.
- Penitent is not exactly the same as repentance, but its close

JOHN 16:8 And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment.

- The work of the HS is to convict you of sin

Conscience

- One of the high powers
- It is part of our nature
- What is conscience?
 - Internal, self-awareness or judgment of what is right and wrong built into us
 - Or: The faulty, power or principle within us which decides on the lawfulness or unlawfulness of something

- It is a self awareness. You don't need anybody else to know that
- Paul says that the gentiles keep the law, albeit not the Jewish law. They are "a law unto themselves". They know by instinct what is right and wrong.
- Nobody needs God to know that
- Why then do we need the HS to convince us of sin?
- The conscience is to convict the human being of being wrong; being wrong is sin

1TIM 4:1,2 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron;

- Our conscience has been seared (burned) and no longer functioning as it should
- How does God know what is right or wrong? He must have a conscience
- The HS needs to come and assist us

A Prophetic Issue

- We are speaking about a prophetic sins and prophetic repentance
 - Speaking about food, dress, etc. only serves us as a parable
- The separation in our movement is about a prophetic message - what we believe, understand and teach
- Without the prophetic gospel we have no idea to sought out what is right or wrong
- The prophetic gospel has the power to change the human being
- **The change is simple intellectually: Love the truth**
 - **If you love the truth everything gets sorted out**
- The issue of Adventism is not moral: in the 126 years from 1863–1989 everybody knew you can't eat pork, live in adultery etc.
- Our conscience was not seared in a sense of moral purity but prophetic truth
 - Truth four generations by the sins of our fathers the prophetic truths got so damaged that today Adventism doesn't have the ability to see what is right or wrong
 - Their consciences have been destroyed
 - The fathers have been eating sour grapes ...
- This is why we need the HS to convict us; then repentance and pardon come

Heart and Mind

DEUT 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

- 40 years unable to hear and see

All the while Jesus was at Jerusalem during the feast He was shadowed by spies. Day after day new schemes to silence Him were tried. The priests and rulers were watching to entrap Him. They were planning to stop Him by violence. But this was not all. They wanted to humble this Galilean rabbi before the people. DA 455.1

On the first day of His presence at the feast, the rulers had come to Him, demanding by what authority He taught. They wished to divert attention from Him to the question of His right to teach, and thus to their own importance and authority. DA 455.2

“My teaching is not Mine,” said Jesus, “but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. **The perception and appreciation of truth, He said, depends less upon the mind than upon the heart.** Truth must be received into the soul; it claims the homage of the **will**. If truth could be submitted to the reason [mind] alone, pride [heart] would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and **its reception depends upon the renunciation of every sin that the Spirit of God reveals.** Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a **conscientious** surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God's will. **They were not seeking to know the truth,** but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. DA 455.3

- Caviler = I understand what you're saying, but I deliberately want to twist your words so that the truth cannot be brought to the forefront. The same as mocker.
- "The perception and appreciation of truth, He said, depends less upon the mind than upon the heart" - **Vital to the salvation of your soul!**
- "These will be able to distinguish between him who speaks for God, and him who speaks merely from himself" - able to distinguish between wheat and tares
- The truth has to go through your mind and then into the heart

08. Triumphant Today - I

DEUT 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

- Two covenants, one in Moab and one in Horeb:

DEUT 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

- Heb 8, Jer 31, Gal 4:21ff: the old covenant on Horeb typified by bondage
- Do you have eyes under the old covenant?

ROM 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that **the law hath dominion over a man** as long as he liveth? ² For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. ³ So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

- Paul speaks to people who know the law

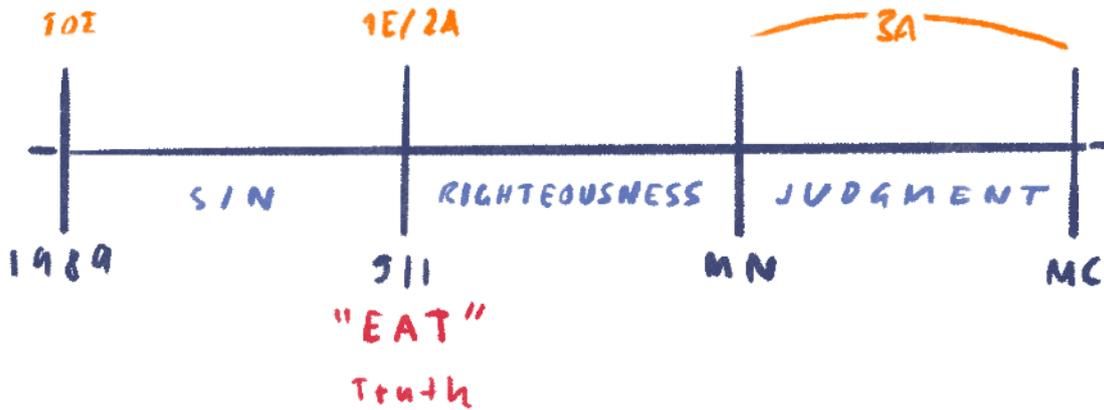
ROM 3:19 Now we know that what things soever the law saith, it saith to them who are **under the law**: that every mouth may be stopped, and all the world may become guilty before God.

Free of sin in 3 steps

- 1) Recognize sin
- 2) Penitence
- 3) Pardoned - free of sin, start of a new life

The 3 AM

- 1) Sin
- 2) Righteousness
- 3) Judgment



1AM empowered

(A side issue)

REV 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

- The gospel message is worldwide
- It comes down in 1798
- Revelation 10 marks the 1A coming in 1840 (one foot on the land, one on the sea) - 42 years later
- Rev 14 is from the perspective of God's people giving a message to the world
- Rev 10 is a repetition and enlargement of Rev 14
- We approach Rev 10 verse, saying: first to the church, than to the world
 - The 1AM is for the church/Sardis

To William Miller and his colaborers it was given to preach the warning in America [local]. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands [worldwide]. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come." GC 368.1

- First local (USA), then worldwide
- So we can proof that Rev 10 is the 1AM

Eating the Truth

- Who is eating the truth? The Priests, wise and foolish

- Another symbol: the outpouring of the rain
 - It falls upon the field - both, wheat and tears grow through it
 - If you received the truth it changed you into a righteous person
- Can you hold this truth and not be righteous?

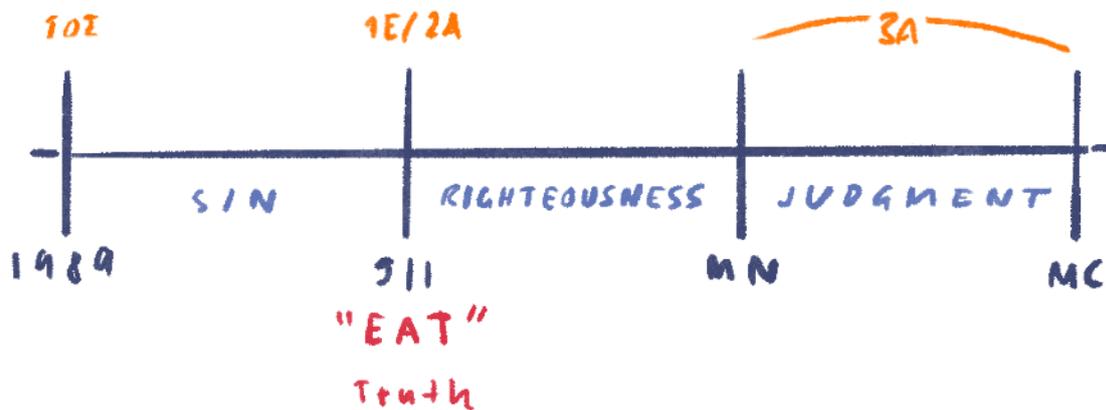
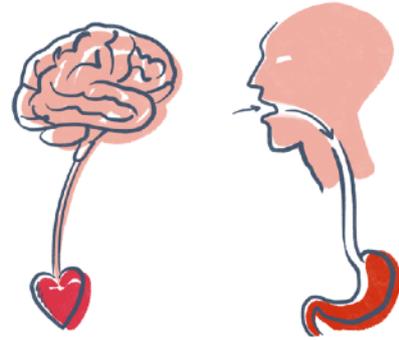
ROM 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness

- A certain class of people “hold the truth in unrighteousness”

“My teaching is not Mine,” said Jesus, “but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God's will. They were not seeking to know the truth, but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. DA 455.3

- “My teaching is not Mine,” said Jesus, “but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.”
- Sometimes we seem to be confused what is the right message
 - All you would do is set your will on God's side
 - God's will is to redeem His people
 - You can see God's will in the events of history, how this movement has been raised up from nothing
- “The perception and appreciation of truth, He said, depends less upon the mind than upon the heart” - the heart need to be connected to the mind

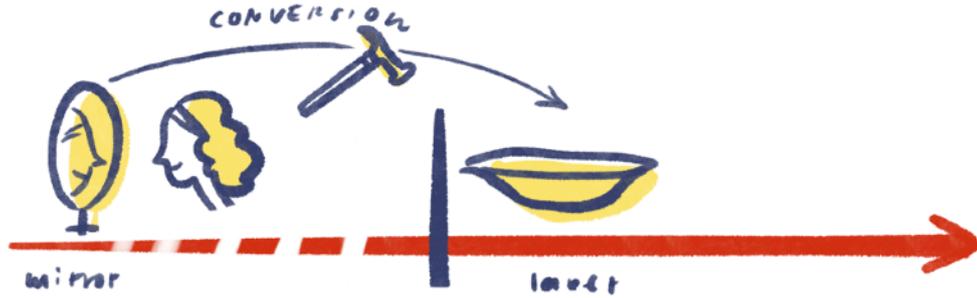
- Another illustration is food coming into your body through the mouth, entering the digestive system and finally becoming part of your nature
- For a transformation of character truth needs to enter your heart
 - But it can't without first entering into your mind
- The people in Rom 7 hold the truth in their minds: Pharisees, salvation by works, old covenant
- "If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals." - truth that remains in the mind grows into a wheat
- If the truth goes into the heart it can be hold in righteousness
- This is the new covenant



- The sin-problem is resolved (dealt with) at 9/11
- Baptism is at 9/11 - after that a new life begins
- Everything must be finished at that stage
- What is the period between 9/11 and MN for?

An Illustration: the Woman and the Mirror

- A woman has a polished mirror of bronze. The mirror reflects her self-love and becomes an image of vanity/jealousy
- But the woman converts and donates the mirror for a good cause
- It is formed by a hammer into a laver for the sacred service
- For the rest of his life the laver is set apart for a holy use: it is righteous
- The righteousness doesn't increase, it remains
- Daniel uses 2 different words, that are both translated into vision
- The word *march* actually means looking glass, which is a mirror



Another Illustration: Marriage

- Marriage is at 9/11. At this point the couple is one flesh
- Why is there a period of righteousness after both “became one flesh”? They can’t become more “one flesh”!

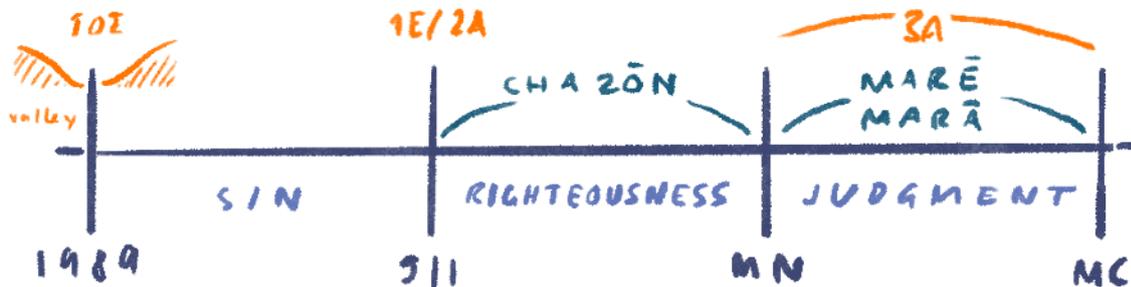
Affection may be as clear as crystal and beautiful **in its purity, yet it may be shallow** because it has not been tested and tried. Make Christ first and last and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the **test of trial**. ... 7T 46.1

- Context of marriage
- Pure love is not enough, it has to become deep
- Test and trial will make the love deeper; it deepens affection and love
- Marriage only grows better
 - If this isn’t our personal experience, then we need to turn to the line, turn back to Christ.
 - He will perform a miracle

Affection may be as clear as crystal and beautiful in its purity, yet it may be shallow because it has not been tested and tried. **Make Christ first and last and best in everything**. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. **And as your love for Him increases, your love for each other will grow deeper and stronger**. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.” 2 Corinthians 3:18. 7T 46.1

- A glass is a mirror

09. Triumphant Today - II



Marriage starts shallow and needs to deepen through trials and tests. If you are married you don't become more married after a while.

Marriages can get better by dealing with the tests and trials, and passing them. The marriage becomes deeper.

Likewise sanctification is a state of being, not a process. Often sanctification is confused with getting better, or -worse- doing less sin. That cannot be correct. You cannot be more sanctified like you cannot be more married. But marriage and affections can deepen and strengthen the ties between the couple. By habit, by doing things habitually connections and ties are strengthened; but you don't need a new brain. As you pass tests and trials in a marriage those ties are strengthened.

(If there are problems in a marriage, focus on the things that unite you, that you both like. Don't focus on what's separating. Then work through the challenges and trials. Don't worry about your spouse becoming better tomorrow, but focus on your own soul's salvation.

The purpose of the trial is to deepen the relationship.)

Ezekiel 8 (side study)

- The 6 man can be divided in 2 groups: 1 man selects, 5 man reap
- Both jobs are the work of the third angel
- The third angel are God'd people
- One angel is in linen
 - Rev 19:8 linen = righteousness of the saints

2 Corinthians

2COR 3:1-2 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? ² Ye are our epistle written in our hearts, known and read of all men:

3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

- 2Cor 3:1 - Paul doesn't need a certificate or reference. He knows Christ, he stands in his own righteousness
- You know Paul by beholding him
- He is the apostle of the gentiles set by God directly
- If you see Paul, you see Christ because he is His ambassador
- 2Cor 3:2 - God's will for the movement: "my proof are all the people that follow me. Their lives testify that this message is the true message."
- Paul's argument: in order to see if his message is true, one only has to go to Corinth and look at the movement. The message has the ability to change lives.

2COR 3:7–8 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious?

- "the ministration of death, written *and* engraven in stones" - the old covenant, law written on stone, not in the heart but in the mind
- "spirit" - new covenant; even more glorious
 - The old one was glorious, too. Moses was shining when he descended from the mount with the commandments

2COR 3:9–11 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

- "ministration of condemnation" - the law written on stone which will condemn you
 - "ministration of righteousness" - the ministration of the Holy Spirit
 - "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" - even if they had glory, it is not glorious in comparison with the new covenant
- SC 47.1 As a minimum we should live perfect life in our own strength, treating each other with courtesy and respect; by exercising our will to do good
 - It would be glorious
- But the glory of the new covenant excels this glory. The Lord wants our work and behavior on the heart-level where our nature changes.

- “which is done away” - Paul writes in present tense. The old covenant has been done away in the present. The temple is already on its way of being constructed.

2COR 3:12 Seeing then that we have such hope, we use great plainness of speech: ¹³ And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: ¹⁴ But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. ¹⁵ But even unto this day, when Moses is read, the veil is upon their heart. ¹⁶ Nevertheless when it [the heart] shall turn to the Lord, the veil shall be taken away. ¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

- Paul is “tricky”, since after saying he uses “plainness of speech”, he speaks in a parable: the veil of Moses
- Moses becomes a symbol of the OT. There is a veil between us and the OT; we don’t understand what it means
 - Adventists don’t understand the OT. For this reason they can’t accept that the history repeats
 - They have a veil of blindness
- “which *veil* is done away in Christ” - you can understand what it is. It is nothing more than all the stories that deal with the end of the world; or Dan 11:40–45; or all books meet and end in the Revelation
- “the veil is upon their heart” - now we have a veil over the heart
- How do you turn your heart to the Lord? - exercising your will



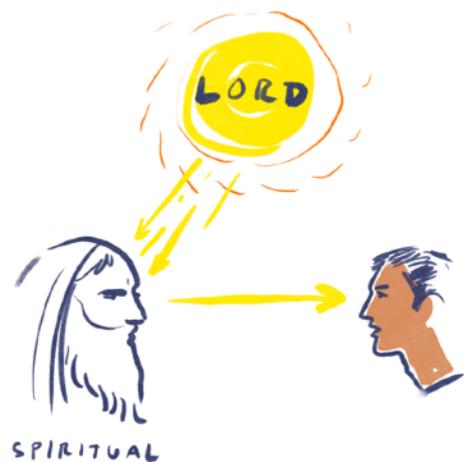
JOHN 7:17 If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.

- If this happens, the truth doesn’t remain in the mind but goes to the heart and bears fruit
- What prevents the heart to turn to the Lord? Pride
Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. ... DA 455.3

- EGW also says: we are “willingly ignorant”
- Most people that were approached by this message (when approached the right way and with enough time) but turn away, were willingly ignorant
- Since we are in a prophetic (and not moral) reform line, we are controlled by external events
 - We are controlled by God’s timing
- “there is liberty” - freedom

2COR 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

- “But we all” - all are included, there is no elite, all can experience this
 - We = us, who are looking at the spirit of Moses through a veil
 - v.8 “How shall not the ministration of the spirit be rather glorious”
 - Spirit = gospel
- The Lord shines His glory on the gospel
 - The gospel reflects the glory on you (Moses, who beholds the glory of the law)
 - You absorb the rays of glory; 1989, IK, 9/11, 2520, Ezr 7 etc.
 - While the glory (the gospel message, the truth) hits you, you become changed into His glory
 - = the living testimony, the church triumphant
 - “we ... are changed into the same image from glory to glory”



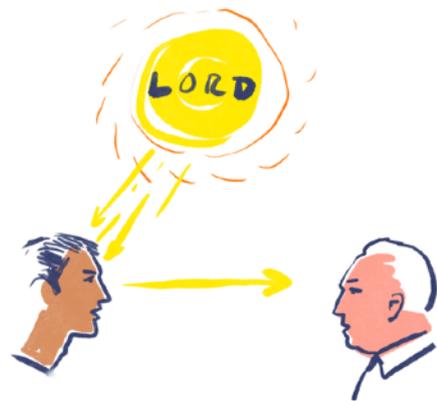
PHIL. 2:5 Let this mind be in you, which was also in Christ Jesus:

- We will have the same mind as Jesus
 - Our will and choice will become exactly the same as Jesus’
- “from glory to glory” = test by test
- How will this change happen?
 - Whatever the Lord is giving us is reflecting from the spiritual gospel, the new covenant
 - spiritual gospel = the lines
 - If you look at the lines long and hard enough, it has the power to change you

- The *marā* vision = when you experience the *marē*
 - Both visions happen between MN and MC
 - But we have said that this whole experience of changing happens from 9/11 onwards
 - The *chazōn* vision (9/11–MN) is the one who is changing you
- 2Cor 3:18 translated in plain English:

2COR 3:18 But we all, with uncovered faces are mirroring the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

- We are the mirror
- Adventism looks at you and sees the Lord's glory
- This process begins 9/11
- Once “married” you begin to reflect His glory
- People should be able to look at you and see that you are different
- Paul says that the people should look at the evidence to know who he was
- 2Cor 3:18 clearly teaches that the glory is from 9/11



It is the Holy Spirit, the Comforter, which Jesus said He would send into the world, that changes our character into the image of Christ; and when this is accomplished, **we reflect, as in a mirror, the glory of the Lord.** That is, the character of the one who thus beholds Christ is so like His, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of His character. Thus we grow up into Christ, and unconsciously reflect His image. 6BC 1097.5

- EGW mostly speaks in a moral framework
- We are required to turn her texts into a prophetic framework
- We are the mirror
- “and when this is accomplished” - for sure at MN it's accomplished
- But it's done since 9/11, because it says “from glory to glory”
- Step after step, test after test, we become changed
- We're required to reflect His character before MN
 - But it's not only a reflection, but it becomes ours
 - The garment become our and we are required to keep them clean

- “Thus we grow up into Christ, and unconsciously reflect His image” - this work is happening unconsciously but the effects can be seen. Nobody would say he is like Jesus
- The visual test is the second
- People should be attracted to you because you bring healing to them

Enoch kept the Lord ever before him, and the Inspired Word says that he “walked with God.” He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities of goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of Him with whom he was so intimately connected. **Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings.** He was constantly inquiring, Is this the way of the Lord? His was a constant growth, and he had fellowship with the Father and the Son. **This is genuine sanctification** (*The Review and Herald*, April 28, 1891). 6BC 1097.7

- When do we “walk with God”? - 9/11–MN, husband and wife, together, one flesh
 - We today do things separately
 - Satan invented that husbands and wives have to leave their home daily
 - God wants them to be together, His intention was that they should be seen together, cherish each other's company
- “He reflected Christ's character, exhibiting the same qualities of goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love” - that was in his mortal body; 9/11–MN
 - We should live, breath and eat this prophetic message

Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. **By beholding we become changed**, morally assimilated to the One who is perfect in character. **By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him.** The image of Christ is cherished, and it captivates the whole being (Manuscript 148, 1897). 6BC 1098.1

- “By beholding we become changed” - What are we required to behold? The lines, the *chazōn*-vision.
 - These lines have power to change you
- “By receiving His imputed righteousness” - in Adventism there is a misunderstanding what imputed righteousness is

- Imputed means to have something that is not yours
- “Transforming” - change of state = conversion, transformation of the Holy Spirit

Summary

- The church triumphant is already here
- The next door neighbours can see it
- If the church triumphant doesn't look like you think, the problem is with your eyesight
- Sanctification is a state of being, like being married. It is something that gets better; “from glory to glory”
- The 3rd angel does the work of selecting and binding
- 2Cor 3:18 - by looking at the lines -which are a reflection of God'd glory- you become changed
- The lines are the *chazōn*-vision, followed by the *marē* and *marā* vision
 - The *marē* vision is as much at 9/11 as it is at midnight
- You become the mirror, you reflect the glory of the Lord, you become the message, you are a living testimony