



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #1 – Types of Bible Prophecy

Introduction

Basic types of Bible Prophecy:

- **Apocalyptic**: Only **one** fulfillment (Daniel and Revelation)

*“Dual, or twofold, fulfillments may be present in some biblical predictions where contextual scriptural indications make this clear and when the details of the specifications are met in each instance. On the other hand, **apocalyptic prophecy**, as found in the books of **Daniel and Revelation**, has but one fulfillment for each symbol”* (Gerhard Hasel, 70 Weeks, Leviticus, Nature of Prophecy, p. 322)

- **Classical** (for example, Isaiah 14 and the fall of Babylon prophecies in Isaiah 40-45; Jeremiah 50 and 51; very limited symbolic language is used)

*“A dual fulfillment may be recognized only if Scripture demands an **initial** and partial fulfillment and **later** Scripture clearly indicates a **final and complete** fulfillment.”* (Gerhard Hasel, 70 Weeks, Leviticus, Nature of Prophecy, p. 289)

- **Typological** (the sanctuary, the feasts, Matthew 24, Elijah, the transfiguration and various stories from Genesis and Daniel)

Let’s take the example of Matthew 24:

In **Matthew 24:1-3** Jesus spoke to the disciples about the destruction of Jerusalem and its temple which led the disciples to ask Jesus **two questions**:

Question #1: “Tell us: When will these things be?”

Question #2: “And what will be the sign of Your coming, and of the end of the age?”

This first question deals with the destruction of Jerusalem and its temple. The second question relates with events that will transpire toward the end of history as we know it.

As Ellen White clearly and correctly indicates Jesus did not respond to the two questions separately but rather **blended** or mingled the explanation of two great events, the destruction of Jerusalem and the end of the world. Thus the prophecy of Matthew 24 fits in the category of prophecies that have a **dual fulfillment** rather than in the class of apocalyptic prophecy. Matthew 24 is to be studied on the principle of **type and antitype** and not on the basis of decoding symbols. This fact is clearly proved by Ellen White's use of terminology (see below) to the effect that the destruction of Jerusalem **foreshadowed**, **prefigured**, was a **symbol**, was a **faint shadow** and **typified** end time events. Notice Ellen White's clear and repeated confirmation that Matthew 24 fits within the dual fulfillment or type/antitype category:

*"The prophecy which He uttered **was twofold in its meaning**; while **foreshadowing** the destruction of Jerusalem, it **prefigured** also the terrors of the last great day."* GC, p. 25

*"From the fall of Jerusalem the thoughts of Jesus passed to a **wider** judgment. In the destruction of the impenitent city He saw **a symbol** of the final destruction to come upon the world."* DA, p. 743

*"Jesus did not answer His disciples by **taking up separately** the destruction of Jerusalem and the great day of His coming. He **mingled** the description of these **two events**. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He **blended** the description of the **two** great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached **beyond that event** to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This **entire discourse** was given, **not for the disciples only**, but for those who should live in the **last scenes** of this earth's history" DA, p. 628*

*"Christ saw in Jerusalem **a symbol** of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God" GC, p. 22*

*"Jesus, looking down to the last generation, saw the world involved in a deception **similar** to that which caused the destruction of Jerusalem. The great sin of **the Jews** was their rejection of Christ [the embodiment of the law]; the great sin **of the Christian world** would be their rejection of the law of God, the foundation of His government in heaven and earth" GC, p. 22*

*"The Savior's prophecy concerning the visitation of judgments upon Jerusalem is to have **another fulfillment**, of which that terrible desolation was but a **faint shadow**. In the fate of the*

chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law." GC, p. 36

"The whole of the twenty-fourth chapter of Matthew is a prophecy concerning the events to precede this event, and the destruction of Jerusalem is used to typify the last great destruction of the world by fire." LDE, p. 18

"While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days." Testimonies for the Church, volume 5, p. 753

"The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed." Thoughts from the Mount of Blessing, pp. 120, 12

"The warnings that Christ gave to Jerusalem were not to end with them. The judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day, when before Him shall be gathered all nations. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Testimonies to Ministers, p. 232

Principle #1: Never open the Bible without prayer (the most important principle of all).

The Holy Spirit imparted the message of Scripture to the various writers (2 Peter 1:19-21; 2 Timothy 3:15-17). Therefore we must pray that the same Spirit who inspired the prophetic writings will explain their meaning to us today. And we must come to prophecy with the willingness to practice what we learn (see John 7:17).

Ellen White has emphasized the vital importance of prayer in the study of Scripture:

"Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given." Christian Education, p. 59

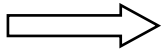
"The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the [1] importance of those things easy to be understood, or [2] prevent us from wresting truths difficult of comprehension." Counsels on Sabbath School Work, p. 38

Principle #2: Ask questions of the text you are studying, and then seek for answers.

Before we begin to interpret a biblical text or passage we must first read it carefully several times in as many Bible versions as possible and ask it questions. When Jesus was twelve years

old, the religious leaders were more amazed with His questions than His answers (Luke 2:46, 47).

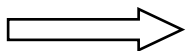
We must have an active, clear, inquisitive and perceptive mind that asks questions of the text and then seeks for answers. The study of Bible prophecy is like detective work; clues must be sought, questions must be asked and answers sought.



Note: At this point on the video Pastor Bohr jumps to the handout “God’s Great Week” starting on page 41 under the heading “The Spirit of Prophecy” on page 47, and then he comes back to the following examples listed below.

Examples:

- Why is a direct command to keep the first Sabbath of human history absent in the creation story?
- Why isn’t there any mention of an evening and morning of the seventh day in the creation story?
- Why was it so urgent to name a successor for Judas before the outpouring of the Holy Spirit on the Day of Pentecost?
- Why and how can the harlot of Revelation 17 be seated on the beast, the waters and the mountains at the same time?
- What is the Christ centered reason for Sabbath observance in Exodus 16?
- What is the central point of the story of the rich man and Lazarus? (the key is found in Luke 16:30, 31)
- How do we relate the various references to the ‘time, times and dividing of time’, ‘forty-two months’ and ‘1260 days’ in Revelation 12 and 13? Are they all indicative of the same time period? If they are, why are they expressed in three different ways in two different chapters?



On the video, this is the end of the first class session.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #1 - God's Great Week

Introduction

For several years as I studied the story of creation in Genesis, there were two things that perplexed and puzzled me. First, I wondered why there is no direct command of God for Adam and Eve to keep the Sabbath, and second, I wondered why each of the first six days had an evening and a morning except the seventh day.

God the Subject of Creation

Over thirty times in Genesis 1 we find God described as the central protagonist of the creation story. God is the subject or focus of the story. Repeatedly we find expressions such as: ‘God **created**’, ‘God **said**’, ‘God **saw**’, ‘God **called**’, ‘God **made**’, ‘God **set them**’, ‘God **blessed**.’ The creation story is all about God.

The First Six Days

In summary, the first six days of the creation story are all about God. He was the one who worked six days. Man did none of the work!

Genesis 1:31: God did all the work the first six days:

“Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.”

Because God made everything the first six days, the earth and everything that is in it belongs to Him:

Psalm 24:1, 2: *“The earth is the Lord's, and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters.”*

The Seventh Day

But the seventh day of creation week is also all about God. Strangely, nowhere are we told in the Genesis story that God commanded man to rest on the seventh day. Rather, we are explicitly told that it was God who rested on the seventh day from His work.

Genesis 2:2, 3: Eight times we are told in these verses that God did all the work the first six days and twice we are informed that He was the one who rested on the seventh day. Nowhere are we told that man rested on the seventh day:

"And on the seventh day God ended His work which He had done, and He rested [Shabbat] on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested [shabbat] from all His work which God had created and made."

This lack of a direct command from God for man to keep the Sabbath in Genesis has led non-Adventists and apostate Adventists like Dale Ratzlaff to state that the Sabbath was not given to man at creation, that is, the Sabbath is not a creation institution.

Because God rested on the Seventh day, it belongs to Him because He established it. This is the reason He calls it 'My holy day.'

The Meaning of the Word Shabbat

Now we must examine the meaning of the word 'rest' which appears twice in Genesis 2:2, 3. It is vitally important to understand that the Hebrew word *Shabbat* is not descriptive of the manner of God's rest, how he rested on the seventh day, or the quality of His rest. Rather the word *Shabbat* simply means that God ceased His work of creating. In other words, the seventh day He quit creating or ceased from His creative works. He created no more.

Interestingly, we use the word 'rest' in a similar way today. When the district attorney finishes presenting his case he says: 'The prosecution rests.' In other words, the district attorney has finished presenting his case and has no more to say. He has ceased. This is the primary meaning of the word *Shabbat*. Let's notice a couple of examples from the Old Testament where this word is used:

Nehemiah 6:3: When Nehemiah's enemies attempted to entice him to come down from rebuilding the wall of Jerusalem, he sent messengers to them:

"So I sent messengers to them, saying, "I am doing a great work, so that I cannot come down. Why should the work cease [shabbat] while I leave it and go down to you?"

Psalms 46:8, 9 describes the time when wars will cease on planet earth:

"Come, behold the works of the LORD, Who has made desolations in the earth. He makes wars cease [shabbat] to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariot in the fire."

Thus the word *shabbat* does not describe the manner, the how or the quality of God's rest on the seventh day but only that on the seventh day He ceased from creating—that is, on the seventh day He created no more.

Kenneth Vine clearly explained the meaning of the word *Shabbat* as it is used in Genesis 2:2, 3:

"The writer of Genesis 2:3 is not stressing rest from work but rather God's ceasing from His creative work since it was complete." Vine's Expository Dictionary of Biblical Words

God's Week

It is vital to understand that the first week of this earth's history is what I call God's week. He worked six days and He rested on the seventh. There is no reference to man working six or resting on the seventh. God created a week of time.

How God Rested

But the question still persists: How did God rest on the seventh day? What did He do on the seventh day when he ceased from creating?

The word *Shabbat* will not help us answer this question because it simply tells us that on the seventh day God created no more. In other words, the word *Shabbat* tell us what God did not do but it does not explain what He did!

Do we have any hints elsewhere in Scripture that explain the manner or quality of God's rest on the seventh day? Before we search for clues that will answer this question we must underline that God did not rest on the seventh day because He was physically exhausted. The Bible makes it clear that God does not get tired:

Not Physically Tired

Isaiah 40:28:

"Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary."

God was Refreshed

Now let's look for clues on how God rested on the Seventh day. Let's begin with Exodus 31:17.

Exodus 31:17:

"It [the Sabbath] is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested [shabbat] and was refreshed [naphash]."

Here we are introduced to a **new word** that describes God's rest on the seventh day. First we are told as in Genesis that God **ceased** [*Shabbat*] his work of creating on the seventh day. But we are then told that He was **refreshed** [*naphash*]. What is the **meaning** of the word *naphash*?

Lexicographers tell us that the word means 'to take a **breath**' or 'to refresh oneself'. The word is used in only three other places in the Old Testament. Let's notice Exodus 23:12:

Exodus 23:12:

*"Six days you shall do your work, and on the seventh day you shall rest [Shabbat], that your ox and your donkey may rest [nuach], and the son of your female servant and the stranger may be **refreshed** [naphash]."*

In Joshua 11:14 the word *naphash* is translated 'breathed' and in 2 Samuel 16:14 it is translated 'refreshed.' It must be underlined once again that God did not need to be **refreshed** or to take a breather because **He was tired**. God's refreshment must have been of a **different type**.

The Word *Nuach*

Moses wrote the book of **Genesis** and he tells us in Genesis 2:2, 3 that God did **three things** with regard to the Sabbath at creation:

- He **rested** on it
- He **blessed** it
- He **sanctified** it or set it apart as holy

But Moses also wrote the book of **Exodus** where we find the fourth commandment where we are told that God did the **same three things** with regard to the Sabbath as He did at creation:

Exodus 20:11:

*"For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and **rested** [nuach] the seventh day. Therefore the LORD **blessed** the Sabbath day and **hallowed** it."*

- He **rested** on it
- He **blessed** it
- He **sanctified** it

It will be noticed that there is one significant **difference** between the account in Genesis and the one in Exodus. The word for 'rest' in Exodus is **not the same** as in Genesis. In Genesis Moses used the word *Shabbat* and in Exodus he used the word *nuach*.

The question that begs to be asked is this: Why would Moses **change the word** in Exodus? The answer is not difficult to find. In Genesis Moses wanted to emphasize that **God ceased** His work of creating on the seventh day while in Exodus he wanted to underline **how He rested** on the seventh day while He ceased.

The word **nuach** describes the **quality** of rest after work. It appears some **65 times** in the Old Testament and is used in conjunction with the concepts of **peace, tranquility, stillness, quietness,**

repose, and rejoicing after much **activity** has taken place. It is used to describe the resting of the **ark** on Mt. Ararat **after** the turmoil of the flood (Genesis 8:4), the resting of **birds after** flight (II Samuel 21:10), the resting of **insects after** flight (Exodus 10:14), the resting of **feet after** walking (Joshua 3:13), the resting of **Israel after** being in bondage to their enemies (Joshua 23:1).

1 Chronicles 22:9: Notice the connotation of **rest, peace and quietness** in this text that describes Solomon:

*“Behold, a son shall be born to you, who shall be a man of **rest** [nuach]; and I will give him **rest** [nuach] from all his enemies all around. His name shall be Solomon, for I will give **peace** and **quietness** to Israel in his days.”*

But the word *nuach* also carries with it the connotation of **gladness and feasting**. In the days of **Esther**, the entire nation of Israel had been condemned to death but at the critical moment they were delivered. In order to commemorate this joyous event, the **feast of Purim** was established. Notice how *Purim* was observed:

Esther 9:17, 18: Israel **rested** and had a day of **feasting** and **gladness**.

*“This was on the thirteenth day of the month of Adar. And on the fourteenth day of the month they **rested** [nuach] and made it a day of **feasting and gladness**. 18 But the Jews who were at Shushan assembled together on the thirteenth day, as well as on the fourteenth; and on the fifteenth of the month they **rested** [nuach], and made it a day of **feasting and gladness**”.*

Proverbs 29:17 describes the importance of **disciplining** our children. Notice the **synonymous parallelism** between the first line and the second where rest is equated with **delight**. It can hardly be a coincidence that in **Isaiah 58:13** the Sabbath is also called a ‘delight.’

*“Correct your son and he will give you **rest** [nuach]; yes, he will give **delight** to your soul.”*

The word *nuach* denotes a **delightful rest** after toil or turmoil with **joy, gladness and feasting**! At creation we are told that the earth was without form and void and covered with darkness. But God worked to **bring order out of chaos** and **fullness out of emptiness**. After the completion of the work God rested in joyful contemplation of His magnificent work:

Ellen White explains God’s rest after his toil.

*“God looked with **satisfaction** upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, **not as one weary**, but as **well pleased** with the fruits of His wisdom and goodness and the manifestations of His glory.” PP, p. 47*

All Heaven Celebrated

Job 38:7: But God did not celebrate **alone**. **All heaven** celebrated with Him:

“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. 5 Who determined its measurements? Surely you know! Or who stretched the line upon it? 6 To what

were its foundations fastened? Or who laid its cornerstone, 7 when the morning stars [the angels] sang together, and all the sons of God [the inhabitants of the sinless worlds] shouted for joy?"

"The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. 'God saw everything that He had made, and, behold, it was very good;' and He rested in the joy of His completed work." Gen. 1:31. DA, p. 281

"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Gen. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7." DA, p. 769

When was the Sabbath Sanctified and Blessed?

For many years I believed that as the first Sabbath began, God had blessed and sanctified it and commanded Adam and Eve to keep it holy. But as I have read the Bible and the Spirit of Prophecy more carefully it has become clear to me that God did not bless and sanctify the Sabbath until it ended.

I have read dozens of books and articles and have listened to a plethora of sermons on the Sabbath but only in two sources have I found what I am going to share with you now. Those two sources are the Bible and in the writings of Ellen White. Let's begin with the Biblical testimony:

Genesis 2:3: God rested on the Sabbath and then He sanctified it:

"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." [See the cause and effect use of the word "because" in Genesis 2:23.]

Exodus 20:11: God rested on the Sabbath and then He sanctified it:

"For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it." (See the cause and effect use of the word "therefore" in Genesis 2:24).

Genesis 11:9 employs both the words "because" and "therefore":

"Therefore its name is called Babel, because there the LORD confused the language of all the earth..."

What makes something holy? Notice **Exodus 3:5**:

"Then He said, 'Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.'"

God is present in the seventh day because he rested every hour, minute and second. God did not declare the seventh day holy but rather made it holy by His rest. You see, the seventh day could

not be holy until **God was present in it** and God was present in it **because He rested** upon it. It was the presence of God in the time of the seventh day that made it holy. Every second that God rested made that second holy. When He had rested every second, then the entire day was holy.

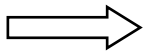
The Spirit of Prophecy

Ellen White repeatedly underlines that God made the Sabbath holy **after** he had rested on it:

*“**After** resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man.” PP, p. 47*

*“**Because** He **had** rested upon the Sabbath, "God blessed the seventh day, and sanctified it,"--set it apart to a holy use. **He gave it to Adam** [notice that God did not give it to Adam until after the day ended] as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love.” DA, p. 281*

*“The Lord's day mentioned by John was the Sabbath, the day on which Jehovah rested after the great work of creation, and which He blessed and sanctified **because He had rested upon it.**” My Life Today, p. 259*



Note: At this point on the video, Pastor Bohr returns to page 40, third bullet point.

*“God blessed and sanctified the seventh day, **because** He rested upon it from all His wondrous work of creation.”*

*“The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in **commemoration of the Creator's rest.**” PP, p. 111 [you cannot commemorate something that has not already taken place]*

*“Hallowed **by the Creator's rest** and blessing, the Sabbath was kept by Adam in his innocence in holy Eden [notice that Adam kept the Sabbath after it had been hallowed and blessed and this happened when the seventh day had ended].” GC, p. 453*

*“Instead of keeping God's own rest-day, which he sanctified **after** he had rested upon it, and **set it apart for man** to observe and reverence, they [Protestants] honor a Papal institution.” Review and Herald, September 16, 1862*

The Second Sabbath

- It was **God who kept** the **first** Sabbath
- Adam and Eve could not keep the first Sabbath holy until it had been **made holy by God's rest**
- Adam and Eve could not follow God's **example** unless He **first set the example**
- “God made man in His own image and then **gave him an example** of observing the seventh day, which He sanctified and made holy.” *Lift Him Up*, p. 38

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker." PP, p. 47

Like a parent teaching its little child, God did **not tell Adam and Eve** to keep the Sabbath holy until he had **showed them** how to keep it:

- The **fourth commandment** applies to Adam and Eve beginning with the **second Sabbath** of human history. The commandment clearly commands man to work six and rest on the seventh. Only after Adam and Eve had worked six did God command them to observe the seventh!

God gave the Week to Adam

Mark 2:27: God could not **give man** the week and the Sabbath **until He had made them:**

"And he said to them, The Sabbath was made for man, and not man for the Sabbath."

"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man." PP, p. 111

"Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it,"--set it apart to a holy use. He gave it to Adam as a day of rest." The Desire of Ages, p. 281

"God blessed and sanctified the seventh day, because He rested upon it from all His wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor [but man had not labored before that first Sabbath] on that day, as He Himself rested after His six days' work of creation." Testimonies for the Church, volume 4, p. 247

"The Lord himself had worked six days, then rested on the seventh, setting thereby a permanent pattern for the benefit of mankind." Henry Morris, Biblical Creationism, p. 62

How does Man Relate to that First Sabbath?

Genesis 1:26-28, 31: Adam and Eve **were alive** that first Sabbath and **must have observed** God rest:

"Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." ²⁷ So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the

fish of the sea, over the birds of the air, and over every living thing that moves on the earth." ³¹ Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day."

Exodus 20:8-11: Man was to follow God's example of working six and resting the seventh so man must have contemplated how God rested:

"Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it."

Function of the Sabbath

"God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator." PP, p. 48

Why no Evening and Morning?

Remember that the first week is God's week. He worked six and He rested on the seventh. The seventh day had no evening or morning for God because He did not begin a new cycle of work on the day after the Sabbath ended. That is, God ceased on the seventh day and is still ceasing from his creative works.

Put another way, when God ceased on the seventh day, he continued ceasing because he did not begin a new cycle of work on the next day. On the other hand, the next day was the first day of work for man so the seventh day did have an evening and a morning for man. Where do we find this in the Bible?

Genesis 1:31-2:1:

"Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth, and all the host of them, were finished."

Hebrews 4:3, NIV, last part:

"And yet his work has been finished [perfect tense in Greek] since the creation of the world."

Ellen G. White on God's Ceasing

"As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world' (Hebrews 4:3) But His energy is still exerted in upholding the objects of His creation." PP, p. 115

"Although the Lord has ceased His work in creating, He is constantly employed in upholding and using as His servants the things which He has made [Nehemiah 9:6; Colossians 1:17]. Said Christ, "My Father worketh hitherto, and I work" (MS 4, 1882). 6BC 1062

"As regards this earth, Scripture declares the work of creation to have been completed. "The works were finished from the foundation of the world." Hebrews 4:3. But the power of God is still exercised in upholding the objects of His creation." Education pp. 130, 131

God has been resting from creative works since creation week. The seventh day never ended for God because He is still ceasing from His creative works.

John 5:17-18: The works mentioned here are works of redemption and restoration. He had healed the legs of a paralytic:

"But Jesus answered them, "My Father has been working until now, and I have been working.""

No evening and morning for us?

But the seventh day does have an evening and a morning for us:

- The seventh day did have a beginning and an end because God set the day apart when it ended. How could God set the Sabbath apart from the other days if the Sabbath never ended?
- **Leviticus 23:32** explicitly commanded Israel to celebrate the Sabbath from evening to evening. This means that the Sabbath did have an evening (see also **Mark 1:32**).
- The sun rises and sets on the seventh day just like every other day. The day does have an evening and morning which is determined by the rising and the setting of the sun:
- "When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun." Testimonies to Ministers, p. 135
- A numeral adjective is used of the seventh day just like the first six days.
- We could never obey the fourth commandment if the seventh day had never ended for us.
- At the end of the seventh day God worked no more but the very next day man began the cycle of work. This shows that the seventh day had no evening and morning for God but it did have for man.

In the Bible the Sabbath is consistently called ‘the Sabbath of the Lord’ (Exodus 20:8, 9). God calls it “My holy day (Isaiah 58:13, 14).” The Sabbath is first and foremost God’s day because he created it and made it holy by His rest upon it. We can never enter God’s rest on any other day because He did not rest any other day. To refer to the Sabbath as the Sabbath of the Jews is an insult to the great Creator. The Sabbath does not belong to the Jews because they did not create it or make it holy by their rest!

Isaiah 58:13, 14:

“If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 Then you shall delight yourself in the LORD; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the LORD has spoken.”

Sunday can never be the Sabbath because God did not make it holy by His rest. In order to make Sunday holy Jesus would have had to rest upon it!

Satan Hates the Sabbath

Satan’s has hated the Sabbath since the beginning:

- Before the captivity Satan led Israel to trample upon it.
- After the captivity Satan led Israel to idolize it.
- Satan led the early church to abandon the Sabbath for fear of being identified with the Jews.
- During the dark ages Satan led the papacy to change the Sabbath.
- At the end Satan will persecute those who keep it.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #2

Study The Historical Context

Principle #3: Remember to study the historical and cultural background, the grammar, the syntax, and the vocabulary of the passage under consideration.

Prayer can never take the place of in-depth, careful and exhaustive (and at times exhausting!) investigation of the text. We must do a basic study of the text or passage. Here are some principles to remember:

1. Peter stated that Paul wrote some things that are hard to understand which the unlearned twist to their own destruction (2 Peter 3:15-17). This must mean that Bible study is not always easy. Profound Bible study requires time and effort. It is not enough to read the Bible—we must search it (see John 5:39). There is a great danger of being hasty and superficial in our Bible study because we have not carefully examined and correlated all the evidence. Bible study is like detective work, looking for clues here and there. Our study must be meticulous and exhaustive.
2. You should always pray for the guidance of the Holy Spirit in your study. The Holy Spirit inspired the Bible and for this reason only He can explain what it means. You may need to pray several times as you struggle with the text.
3. Try and discover what the text means before you try to determine what it means to you. The Bible text has an objective, inherent meaning independently of what you think. The danger of Bible study groups where people ask: ‘What does this text mean to you?’ is that we will put our own spin on the text instead of allowing the text to speak for itself. As a result we end up with many opinions about the text but not necessarily with the meaning that the writer intended. Sad to say, in many Bible study groups, what the people are doing is ‘pooling their ignorance’! The apostle Peter assures us that no

prophecy is of any 'private interpretation' (2 Peter 1:20). In short, beware of determining what a Bible text means to you until you are sure what the text really means!! We are to extract from the Bible what it means rather than putting into the Bible what we think it means or what we want it to say.

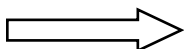
4. Carefully examine the context (what comes before and after the passage you are studying). Many times the context contains the key that unlocks the meaning of the passage that you are struggling with.
5. When you read your Bible, mark the key words and write your own notes and comments in the margins. Saturate your mind with the Bible by reading it over and over again. In this way, when you are studying a passage, many other related Bible passages will come to mind and help you understand the specific passage you are considering.
6. If you are not able to read the original languages, read the passage in as many Bible versions as possible. It is highly unlikely (though once in a while it does happen) that all the Bible versions are wrong in their translation. Be very careful with paraphrases and amplified versions. These are not really versions but rather interpretations.
7. Do a careful study of the meaning of key words in the passage. You can do this by using a Bible Concordance such as Strong's. Frequently the same words are used in other passages of the Bible. A careful study of these words in other passages of the Bible will help you understand them much better than if you just stayed within the passage that you are considering.
8. Look at the marginal references for any parallel passages to the one that you are studying. These are sometimes priceless.
9. Study the grammar and syntax of the passage (verb tenses and word order). You don't need to know the original languages to do this. There are many resources in English which can help you in this regard. Good Greek/English and Hebrew/English Lexicons are invaluable.
10. Learn to ask questions of the passage that you are studying. A good detective is a good questioner. Some of you might be too young to remember Lieutenant Colombo. He asked and asked until the guilty party self-incriminated himself. What does the passage say? What does the passage not say? Why does it say things in the way that it does? Who wrote the passage? To whom did he write it? What special circumstances and needs led him to write it? From where was it written? When was it written? Learn to reflect on what you are reading. It is like looking in a mirror. You look into the mirror

and suddenly the mirror starts looking at you. In other words, the mirror talks back to you. We should study the Bible and then the Bible will study us.

11. After you have done all your personal research, study what Ellen White wrote about the Biblical passage you are considering. Read the Seventh-day Adventist Bible Commentary and other Christian commentaries as well. Even after you have intensely studied the passage you might have missed some important information which others have seen.
12. When you have finished your research, put all the pieces of information together, reach your conclusions and see how the passage can help your spiritual life by enhancing it, protecting it, enriching it and correcting it. You must now be willing to obey what you have learned. The purpose of Bible study is not to increase our intellectual knowledge. The final goal of all Bible study is obedience!

Examples:

- Importance of the historical background (to whom was Paul writing, where and why): Philippians 3:3-11 in the light of Paul's conversion story.
- Importance of verb tenses: Revelation 11:1, 2 (the timing of the 42 months).
- Importance of cases: The Greek language has four basic cases: Nominative, accusative, genitive and dative. The case of the noun is extremely important. For example, the Greek word *akouo* in the genitive case means to hear without the understanding but with the accusative it means to hear with the understanding; compare Acts 9:7 with 22:9). Taking this into account will help us explain a seeming contradiction between these two verses.
- Importance of the structure of the passage: The Seventy Week prophecy.
- Importance of the meaning of words: Parousia and son of perdition (II Thessalonians 2:1, 9); 'temple of God' (2 Thessalonians 2:3, 4; I Corinthians 3:26, 17; Ephesians 2:20-22; II Corinthians 6:16-18); 'Son of Perdition' (John 17:12).
- Importance of understanding the immediate context: Matthew 24:1-3.
- Importance of comprehending the broader context: Matthew 24:37-39 (Genesis 7:22, 23).
- Importance of the definite article: II Thessalonians 2:11 ('the lie').



Here pastor Bohr goes to principle #4 which is on page 65.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #2 Continued

The Letter and the Spirit

A Special Work for the Jews

“In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Savior of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day.” Acts of the Apostles, p. 381

Our study today will be based on II Corinthians chapter 3 but first we must gain a little Old Testament background:

The Experience of Moses

Exodus 19:3-6: God’s desire for a marriage covenant:

“And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: 4 ‘You have seen what I did to the Egyptians and how I bore you on eagles’ wings and brought you to Myself. 5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”

Exodus 19:7, 8: Israel's response to God's proposal:

*"So Moses came and called for the elders of the people, and **laid before them all these words which the Lord commanded him.** 8 Then all the people answered together and said, 'All that the Lord has spoken **we will do.**' So **Moses brought back** the words of the people to the Lord."*

Exodus 24:3, 7: We will do what the Lord says. They thought it would be a piece of cake:

*"So Moses came and told the people all the words of the Lord and all the judgments. And all the people **answered with one voice** and said: "All the words which the Lord has said **we will do.**" 4 And Moses wrote all the words of the Lord. . . Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the Lord has said **we will do, and be obedient.**"*

Romans 8:7, 8: The carnal heart cannot submit to the law of God so we must have a new heart given by the Holy Spirit and then we must feed that heart good food so that we don't get blocked spiritual arteries!

*"Because the carnal mind is enmity against God; for it is **not subject to the law of God**, nor indeed can be."*

Jeremiah 31:31, 32: Many years later Jeremiah explained that Israel was not converted at Mt. Sinai:

*"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, **My covenant which they broke**, though I was a **husband to them**, says the Lord."*

Exodus 20:1-17: The Ten Commandments are the obligations of the marriage covenant.

Exodus 25-31: Sanctuary and the ceremonial stipulations that presented in type the plan of salvation.

Exodus 32: The sin of Israel shows that their heart had not been changed--their heart was still in Egypt.

Exodus 33:18, 19: After Moses received the tables of the law and the sanctuary service as he was in communion with the glory of the Lord and the glory rubbed off:

*"And he said, 'Please, **show me Your glory.**' 19 Then He said, 'I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.'"*

Exodus 34:29-30: Glory on the face of Moses:

*"Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the **skin of his face shone while he talked with Him.**"*

"By this brightness God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was pre-figured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor." PP, p. 330

Exodus 34:31-35: The people beg Moses to put a veil over his face and hide the glory on the face of Moses. They wanted Moses but they did not want see the glory on the face of Moses.

Ex 34:30-35: Israel asks Moses to veil his face:

"So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. Afterward all the children of Israel came near and he gave them as commandments all that the Lord had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face. But whenever Moses went in before the Lord to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again [this shows that the light faded until he had communion with the Lord in the Mount again], until he went in to speak with Him."

With the passing of time, the glory on the face of Moses grew dim and disappeared. In other word, this glory was provisional or temporary.

The writings of Moses are represented by the moon. The moon by itself has no light and thus the writings of Moses without Christ had no light. But when the sun shines on the moon then the moon lights up. When Jesus is seen at the center of the writings of Moses then his writings light up.

But when the sun rises, the moon and its light are eclipsed. So, when Jesus comes in person He is the personification of what the Old Testament pointed to. He is the sun. He is the law in person which is a reflection of his character. He is the ceremonial law in person. He is the fulfillment in person.

Hebrews: The Old Testament system was **good** but the New Testament fulfillment is better. The contrast is not between bad and good but rather between good and better.

Better than angels, better than Moses, better than Abraham, better hope, better covenant, better promises, better sanctuary, better sacrifices, better blood, better country, better resurrection.

Shadow and substance: The sun shines on a **tree** and the tree projects a **shadow**. The shadow gives you an idea of a tree but the image is **indistinct**. When you look at the tree that projected the shadow you see **distinctly** what you saw in the shadow. Jesus showed Israel a shadow of the reality that He would perform. In other words, the reality was presented in shadow form. When the **sun meets the shadow overhead**, the shadow disappears.

Colossians 2:16, 17:

*"So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a **shadow** of things to come, but the **substance** is of Christ."*

Hebrews 10:1:

*"For the law, having a **shadow** of the good things to come, and not the **very image** of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."*

*"It was **seeing the object** of that which was to be done away, **seeing Christ** as revealed in the law that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a **ministration of death**. **Without Christ**, the transgressor was left under its curse, with no hope of pardon. The ministration **had of itself no glory**, but the promised Savior, revealed in the types and shadows of the ceremonial law, made the **moral law glorious**." Selected Messages, volume 1, p. 237*

*"There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Savior; in the New Testament we have the gospel of a Savior revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Savior prefigured by the typical offerings has come. The **dim glory of the Jewish age** has been succeeded by the **brighter, clearer glory** of the Christian age." Signs of the Times, July 29, 1886*

John 5:39-40; 45-47:

*"You search the Scriptures, for in them **you think** you have eternal life; and these are they which **testify of Me**. 40 But you are not willing to come **to Me** that you may have life. Do not think that I shall accuse you to the Father; there is one who accuses you — Moses, in whom you trust. 46 For if you believed Moses, you would believe **Me**; for he wrote about **Me**. But if you do not believe his writings, how will you believe **My** words?"*

The two disciples on the road to **Emmaus**:

Luke 24:21:

*"But **we were hoping** that it was He who was going to **redeem** Israel. Indeed, besides all this, today is the third day since these things happened."*

Luke 24:25-27:

*"Then He said to them, "O foolish ones, and **slow of heart** to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and **all the Prophets**, He expounded to them in all the **Scriptures the things concerning Himself.**"*

Luke 24:30-32:

*"Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. ³¹ Then **their eyes were opened and they knew Him**; and He vanished from their sight. ³² And they said to one another, "Did not our **heart burn within us** while He talked with us on the road, and while He **opened the Scriptures to us?**"*

Luke 24:44-47:

*"Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." ⁴⁵ And He **opened their understanding, that they might comprehend the Scriptures.** ⁴⁶ Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem."*

"Our Savior, in His life and death, fulfilled all the prophecies pointing to Himself, and was the substance of all the types and shadows signified. He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a veil, was to them as the veil which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man." 1SM, p. 231

"The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth." 1SM, p. 237

Acts 7: Stephen presents the **history of Israel** explaining how it all centers on Jesus and the **skin of his face shone** like that of an angel.

He reviewed the **history of Israel** from a **Christ-centered** perspective (verses 2-50):

*"He showed a thorough knowledge of the Jewish economy and the **spiritual interpretation** of it now **made manifest through Christ.** . . . **He connected Jesus Christ with all the Jewish history.**"*

Ellen White tells us that when Stephen reached the part about the **building of Solomon's temple** he could tell that the **tumult was increasing** among the people and that he would **not**

be able to finish his sermon. Therefore he abruptly **ended it** before its conclusion. Notice what particularly incensed the religious leaders:

*"When he **connected Christ with the prophecies** and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen this act was a signal that his voice would soon be silenced forever. He saw the resistance that met his words and knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it." AA, p. 100*

Would the veil be **removed by Christ** or would the **hardness of their uncircumcised hearts** keep the veil over the Old Testament?

He utters a severe indictment of the Sanhedrin and shows that the Old Testament **pointed to Jesus** (verses 51-53). Notice that they had **uncircumcised hearts and ears**:

*"You **stiff-necked and uncircumcised in heart and ears**! You always resist the Holy Spirit; as your fathers did, so do you. ⁵² Which of the prophets did your fathers not persecute? And they killed those who **foretold the coming of the Just One**, of whom you now have become the betrayers and murderers, ⁵³ who have received the law by the direction of angels and have not kept it."*

The reaction shows that they are **not converted**. They are staunch **believers in Moses** but they don't want **anything to do with Jesus** (Verses 54-57). They want the **Old Testament without Jesus**:

"When they heard these things they were cut to the heart, and they gnashed at him with their teeth. ⁵⁵ But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, ⁵⁶ and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" ⁵⁷ Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; ⁵⁸ and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul."

Acts 6:15: Notice that the face of Stephen was like the **face of an angel** Why? Because he had **communion with Jesus** and behold him (verses 55-56) In fact Ellen White tells us that the "signet of God [was] upon his face." AA, p. 101

*"As Stephen stood before his judges, the **light of the glory of God** rested upon his countenance." EW, p. 198*

*"And all who sat in the council, looking steadfastly at him, saw his face as the **face of an angel**."*

Saul of Tarsus: Philippians 3:3-11: The **change** that took place when He found **Jesus in the Old Testament**:

*"For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh; 4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: ⁵ **circumcised** the eighth day, of the **stock of Israel**, of the **tribe of Benjamin**, a **Hebrew of the Hebrews**; concerning the **law**, a **Pharisee**;*

⁶ concerning **zeal, persecuting the church**; concerning the righteousness which is in the **law, blameless**. ⁷ But what things were gain to me, these I have counted loss **for Christ**. ⁸ Yet indeed I also count **all things loss for the excellence** of the knowledge of Christ Jesus my Lord, for whom I have suffered the **loss of all things**, and count them as **rubbish, that I may gain Christ** ⁹ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; ¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.”

Does this have anything to say to the **feast keepers**?

II Corinthians 3:12-18; 4:3, 4:

“Therefore, since we have such hope, we use great boldness of speech—¹³ unlike Moses, who put a veil over his face so that the children of Israel could **not look steadily** at the **end [telos: “goal”] of what was passing away**. ¹⁴ But their **minds were blinded**. For until this day the **same veil remains** unlifted in the reading of the **Old Testament**, because the veil is **taken away in Christ**. ¹⁵ But even to this day, when **Moses is read**, a veil lies on their heart. ¹⁶ Nevertheless when one **turns** [epistrepho: Luke 22:32; Acts 3:19] to the Lord, the **veil is taken away**. ¹⁷ Now the Lord is the Spirit; and where the Spirit of the Lord is, there is **liberty [you are not forced to obey but you obey willingly. You obey not as a slave but rather as a son]**. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are **being transformed** into the same image from glory to glory, just as by the Spirit of the Lord.”

End of the sermon and **call**:

Ezekiel 36: New heart is an **instantaneous work**. God does not put in **pacemakers** or do **angioplasty** of change **valves** or do **bypasses**. God only does heart **transplants**. He does not change our old heart but promises to give us a **new one**:

“I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”

Jeremiah 31: Write **law in the heart**. The **law does not change** but rather the **place** where the law is written. God will not write His **wonderful law in an old heart**. He will only write His law on a new heart. This is the **work of a lifetime**. We are being changed from glory to glory is what the apostle Paul has to say:

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— ³² not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord. ³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My

people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more."

Psalm 40:6-8:

"Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. ⁷ Then I said, "Behold, I come; in the scroll of the book it is written of me. ⁸ I delight to do Your will, O my God, and Your law is within my heart."

No good to have the **law on a monument** but rather in the heart. It does no good to **legislate the law**. The churches have **fumbled the ball** by preaching in Washington instead of doing **missionary work** from house to house and from **the pulpit**.

The moral law is not only a written code but actually reveals a person who is altogether lovely, perfect and kind, it reveals the character of God—everything that is beautiful.

The ceremonial law shows the same person bearing the penalty for sin in spite of being altogether lovely.

In the New Testament the one who is altogether lovely comes in person and reveals the glory of the law in human flesh (John 1:14, 18). He was the law exhibited in a person.

In spite of the fact that He lived the law and revealed its beauty in person, he bore the penalty of that law by dying on the cross.

This shows that sin is a horrendous monster—it nailed the one who is altogether lovely to the cross.

This reveals how wonderful Jesus is and how much he loves us.

Love awakens love and we want the law written on our hearts, that is, the character of Jesus in our lives so that His glory can shine through us.

The only value in the moral and ceremonial law is centered in a person. Both reveal His character. The Jews did not see Jesus in either and therefore they were dead in their sins because neither the written moral code or the ceremonial code could save them without their fulfillment in Jesus. Both of these had glory only in Jesus.

Hebrews contrasts the old with the new. The ceremonial law was fulfilled in Jesus is the central argument but the argument is also that God wants to write his moral law on our minds and hearts. The laws do not change but only the place where they are written.

Formal adherence to the letter of the law written on tables of stone kills because God can only accept a heart service. The Jews only attempted to conform to the letter of the law and it killed them (Romans 7:9-12). When Paul saw that the law is more than a list of rules, it killed him (7:14). He saw that it reaches to the heart, that it nailed Jesus to the cross. Sin then became profound and terrible and he saw that Jesus bore the penalty for the broken law and love was awakened and he wanted to have the law written on the heart.

Principle #4: The Bible is its own interpreter

Sola Scriptura: The Bible is an organic whole and a spiritual unity and as such it is its own interpreter. The Holy Spirit has placed within the Bible itself everything that we need in order to correctly interpret every verse of the Bible. One text in one part of the Bible will explain other texts in other parts of the Bible. The Holy Spirit supervised the composition of Scripture and placed within it everything that is needed to explain every single part.

We must beware of dissecting Scripture like liberal scholars who use the historical critical method. This method is a method of doubt. Nothing in Scripture is accepted at face value. This method does not allow one part of the Bible to explain other parts. The unity of Scripture is denied.

For example, its advocates believe that the Pentateuch (the five books of Moses) was written by four different authors, none of which was Moses. They also dissect the New Testament trying to determine what is reliable and what is not (for example, they see a contradiction between the account of the death of Judas in the Gospels and the book of Acts).

Conservative evangelical scholars who expound Bible prophecy are also guilty of dissecting Scripture. Dispensationalists radically dichotomize the Old and New Testaments affirming that God has two mutually separable plans for literal Israel and the Christian church.

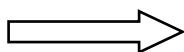
Ellen White wrote:

"When a man feels so very wise that he dares to dissect God's Word, his wisdom is, with God, counted foolishness." Selected Messages, volume 1, p. 42

*"Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, 'This I will reject, and this will I receive,' but we want to have implicit faith in the Bible **as a whole and as it is.**"* Seventh-day Adventist Bible Commentary, volume 7, p. 919

We must learn to use a good Bible concordance and the marginal references to find connections between one part of Scripture and another. For example:

- Revelation 6:17: "Who shall be able to stand?" (Joel 2:11; Psalm 24:3-6; Psalm 15; Isaiah 33:12-16)



Study continues in Class Session #3



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #2 Continued

How to Study the Bible: Absent from the Body and Present with the Lord

Principles to keep in mind

First, Peter stated that Paul wrote some things that are hard to understand which the unlearned twist to their own destruction (2 Peter 3:15-17). This must mean that Bible study is not necessarily easy. Profound Bible study requires time and effort. It is not enough to read the Bible—we must search it (see John 5:39). There is a great danger of being hasty and superficial in our Bible study because we have not carefully examined and correlated all the evidence. Bible study is like detective work, looking for clues here and there. Our study must be meticulous and exhaustive.

Second, you should always pray for the guidance of the Holy Spirit in our study. The Holy Spirit inspired the Bible and for this reason only He can explain what it means. You may need to pray several times as you struggle with the text.

Third, try and discover what the text means before you try to determine what it means to you. The Bible text has an objective, inherent meaning independently of what you think. The danger of Bible study groups where people ask: ‘What does this text mean to you?’ is that we will put our own spin on the text instead of allowing the text to speak for itself. As a result we end up with many opinions about the text but not necessarily with the meaning that the writer intended. Sad to say, in many Bible study groups, what the people are doing is ‘pooling their ignorance’! The apostle Peter assures us that no prophecy is of any ‘private interpretation’ (2 Peter 1:20). In short, beware of determining what a Bible text means to you until you are sure what the text really means!! We are to extract from the Bible what it means rather than putting into the Bible what we think it means or what we want it to say.

Fourth, carefully examine the context (what comes before and after the passage you are studying). Many times the context contains the key that unlocks the meaning of the passage that you are struggling with.

Fifth, when you read your Bible, **mark the key words** and write your own **notes and comments** in the margins. Saturate your mind with the Bible by reading it **over and over again**. In this way, when you are studying a passage, many other related Bible passages will come to mind and help you understand the specific passage you are considering.

Sixth, if you are not able to read the original languages, read the passage in as many **Bible versions** as possible. It is highly unlikely (though once in a while it does happen) that all the Bible versions are wrong in their translation. Be very careful with **paraphrases and amplified versions**. These are not really versions but rather interpretations.

Seventh, do a careful study of the meaning of **key words** in the passage. You can do this by using a Bible Concordance such as **Strong's**. Frequently the same words are used in **other passages** of the Bible. A careful study of these words in other passages of the Bible will help you understand them much better than if you just stayed within the passage that you are considering.

Eighth, look at the **marginal references** for any parallel passages to the one that you are studying. These are sometimes priceless.

Ninth, study the **grammar and syntax** of the passage (verb tenses and word order). You don't need to know the original languages to do this. There are many resources in English which can help you in this regard. Good **Greek/English and Hebrew/English** Lexicons are invaluable.

Tenth, learn to **ask questions** of the passage that you are studying. A good detective is a **good questioner**. Some of you might be too young to remember Lieutenant Colombo. He asked and asked until the guilty party self-incriminated himself. What does the passage **say**? What does the passage **not say**? Why does it say things in the way that it does? **Who wrote** the passage? **To whom** did he write it? What **special circumstances** and needs led him to write it? **From where** was it written? **When** was it written? Learn to **reflect** on what you are reading. It is like looking in a mirror. You look into the mirror and suddenly the mirror starts looking at you. In other words, the mirror talks back to you. We should study the Bible and then the Bible will study us.

Eleventh, after you have done all your research, study what **Ellen White** said about the biblical passage. Read the **Seventh-day Adventist Bible Commentary** and other Christian **commentaries** as well. Even after you have intensely studied the passage you might have missed some important information which others have seen.

Twelfth, when you have finished your research, put all the information together, reach your conclusions and see how the passage **can help your spiritual life** by enhancing it, protecting it, enriching it and correcting it. You must now be willing **to obey** what you have learned. The purpose of Bible study is not to increase our intellectual knowledge. The final goal of all Bible study is obedience!

Read 2 Corinthians 5:1-10 and then attempt to answer the following questions

Look at the immediate context (4:16-18). What is the apostle Paul contrasting in these verses? (There are at least five contrasts). How do these contrasts help us understand the central thought of the 2 Corinthians 5:1-10?

Why is our 'earthly house' described as a 'tabernacle' but our 'heavenly house' is called a 'building'? Are the words 'house' and 'building' the same in Greek or are they different? (Strong's will be a great help here!)

What does Paul mean by 'earthly house' and 'heavenly house'? (Clue: Job 4:19; 10:9; 2 Peter 1:13-15). How do you suppose I found these parallel passages?

Can we have both houses at the same time or only one at a time?

What does the expression 'not with hands' mean? (Clue: Daniel 2:34, 34; Hebrews 9:11; Mark 14:58; Luke 24:36-43)

What does Paul mean when he says that we 'groan' According to the apostle, what are we groaning for and why? (Clue: In Romans 8:22, 23 Paul uses the same word. Where do you suppose I discovered that?)

Is our heavenly house already waiting for us, even now?

Why do you suppose that Paul says that we are 'burdened' (verse 4) by our present home?

What does Paul mean by the words 'unclothed' and 'naked' (verse 4)? When is it that we are 'unclothed' or left 'naked' (verse 4)? Is being 'unclothed' or 'naked' something to be desired?

According to Paul, when will mortality be swallowed up in life? Does this happen at the moment of death or when Jesus comes again? (Clue: 1 Corinthians 15:50-55 uses three key words which are found in our passage of study. What are these three words and how do they help us explain our passage?

How does Philippians 3:20, 21 help us understand what Paul is trying to teach us in this passage?

What has God give us as an assurance that someday soon we will receive our heavenly building (verse 5)? (Clue: You will find the same word 'earnest' in Ephesians 1:13; 4:30; 2 Corinthians 1:22; 15:16-23)

Does this passage ever use the words 'soul' or 'spirit'? Does Paul say: 'As soon as I die, I want my soul to be absent from the body and present with the Lord?'

In the light of the entire passage, what does Paul mean by the expression 'absent from the body'? To what other word in the passage would the word 'body' be equivalent? To what other expression in this passage would the expression 'present with the Lord' be equivalent?

According to Paul, when will we be with the Lord? Is it at the moment when a person dies or is it at the resurrection when Jesus comes? (Clue: 1Thessalonians 4:17)

Why does Paul include the statement, 'For we walk by faith, not by sight' (verse 7)? When do we walk by faith and when shall we walk by sight? (Clue: 1 Peter 1:3-9; Romans 8:24)

Be we here or there, what should be our greatest desire (verse 9)?

How does 2Timothy 4:6-8 help us comprehend the passage that we are studying?

Does God judge a person at the moment of death or has He set a certain day on which He will judge the whole world? (Clue: Verse 10; Acts 17:30, 31; Revelation 14:7)

Answer to the Questions:

Absent from the Body and Present with the Lord

The apostle Paul wrote some things which are difficult to understand

II Peter 3:15, 16:

"... and account that the longsuffering of our Lord is salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures."

The Passage

"For we know that if our earthly house [oikos], this tent [skene], is destroyed, we have a building [oikodomeo] from God, a house not made with hands, eternal in the heavens.² For in this we groan, earnestly desiring to be clothed with our habitation [oikoterion] which is from heaven,³ if indeed, having been clothed, we shall not be found naked.⁴ For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.⁵ Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.⁶ So we are always confident, knowing that while we are at home in the body we are absent from the Lord.⁷ For we walk by faith, not by sight.⁸ We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.⁹ Therefore we make it our aim, whether present or absent, to be well pleasing to Him.¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad."

Paul here contrasts now and later (time), here and there (space)

II Corinthians 4:16-18:

"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,¹⁸ while we do not look at the

things which are **seen**, but at the things which are **not seen**. For the things which are seen are **temporary**, but the things which are not seen are **eternal**.”

The earthly tent and the heavenly building

II Corinthians 5:1:

“For we know that if our **earthly** house, this **tent**, is **destroyed** [**dissolved, disintegrated**], **we have** a **building** from God, a house **not made with hands**, eternal in the **heavens**.”

Important Terminology:

- ***Skene*** (“tabernacle”) = **Transitory tent** made with hands, easily dissolved on earth (used to describe the **tabernacle tent** in the wilderness)
- ***Oikoterion*** (“building”) = We **have** a **permanent** and incorruptible building not made with hands **in heaven**

Contrast:

- **Earthly** house, **tent**, **dissolved**
- **Heavenly**, **building**, incorruptible and **eternal**

An Important Fact:

According to the text we **already have** the building in heaven **while we still live in the tent** on earth. By way of analogy, Israel **camped in tents** during her pilgrimage across the desert. When they entered the Promised Land they **built permanent buildings**. While we are strangers and **pilgrims on earth** we live in our **bodily tent** but when Jesus comes we will receive our **permanent building** which He has already prepared for us before we get there.

What is the earthly tent?

Job 4:19: Our present house of **clay** is **fragile** and **breakable**:

“How much more those who dwell in **houses of clay** whose foundation is in the **dust**, who are **crushed** before a moth?”

Job 10:9:

“Remember, I pray, that You have made me **like clay**. And will You turn me into **dust** again?”

Peter and the Earthly Tent

II Peter 1:13-15:

“Yes, I think it is right, as long as I am in **this tent**, to stir you up by reminding you, ¹⁴ knowing that shortly I must **put off my tent** [key question: When will he put on his building which God has in store in heaven?], just as our Lord Jesus Christ showed me. ¹⁵ Moreover I will be careful to ensure that you always have a reminder of these things after my **decease** [Luke 9:31: Exodus or departure].

The expression “made without hands”

Mark 14:58:

"We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.' [John 2:19-21 says that the temple was the body of Jesus] "

Hebrews 9:11:

"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation."

Jesus had a real body after His resurrection but it was an incorruptible, immortal, glorified body. It was not the result of human procreation but of a supernatural miracle of God who made His resurrection body.

Luke 24:39-43:

"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." ⁴⁰ When He had said this, He showed them His hands and His feet. ⁴¹ But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" ⁴² So they gave Him a piece of a broiled fish and some honeycomb. ⁴³ And He took it and ate in their presence."

Paul's groaning for his house from heaven

II Corinthians 5:2:

"For in this we groan, earnestly desiring to be clothed with our habitation [house] which is from heaven."

Romans 8:23:

"Not only that, but we also who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

A third Option now Introduced: Being Unclothed

II Corinthians 5:2, 3: Paul does not want to be unclothed without being further clothed upon.

"For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, ³ if indeed, having been clothed, we shall not be found naked."

Three Possible Options

- Living in the present tabernacle (clothed)
- Being clothed upon with the heavenly building
- Being is a state of nakedness (unclothed)

The link between II Corinthians 5 and I Corinthians 15:50-55

II Corinthians 5:4:

"For we who are in this tent [1] groan, being burdened, not because we want to be unclothed, but [2] further clothed, that [3] mortality may be [4] swallowed up by life."

Key Expressions in Verse 4

- "groan"
- "mortal"
- "clothed upon"
- "swallowed up"

I Corinthians 15:50-55:

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality then shall be brought to pass the saying that is written: "Death is swallowed up in victory."⁵⁵ "O Death, where is your sting? O Hades, where is your victory?"

Do we get our heavenly building at death or at the second coming?

Philippians 3:20, 21:

"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself."

II Corinthians 5:5: He has given us the Holy Spirit now as a guarantee that someday we will receive our heavenly building.

"Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. [Earnest, security deposit, down payment]"

The down payment guarantees that we will receive the heavenly building. **Jesus** is the first-fruits and the Holy Spirit is the guarantee:

II Corinthians 1:21, 22

"Now He who establishes us with you in Christ and has anointed us is God,²² who also has sealed us and given us the Spirit in our hearts as a guarantee."

Ephesians 1:13, 14

"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,¹⁴ who is the

guarantee of our inheritance until the **redemption** of the purchased possession, to the praise of His glory.”

I Corinthians 15:17-23:

“And if **Christ is not risen** your faith is futile; you are still in your sins! ¹⁸ Then also **those who have fallen asleep in Christ** have perished. ¹⁹ If in **this life** only we have hope in Christ, we are of all men the most pitiable. ²⁰ But now Christ is risen from the dead and has become the **first fruits** of those who have fallen asleep. ²¹ For since by man came death, by Man also came the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: **Christ the first fruits**, afterward those who are Christ's **at His coming**.”

Romans 8:11:

“But if the **Spirit** of Him who raised Jesus from the dead **dwells in you**, He who raised Christ from the dead will also give life to your **mortal bodies** through His Spirit who dwells in you.”

At home in the body and absent from the Lord

II Corinthians 5:6, 7:

“So we are always confident, knowing that while we are at home in the body [**while we live in this present, weak, temporal, corruptible tent**] we are absent from the Lord [**because we don't have our future, heavenly, incorruptible, immortal building**]. ⁷ For we walk by faith, not by sight.”

Here we **walk by faith** because we are **absent** from the Lord. There we will walk by **sight** because we shall be **present with the Lord**.

Hebrews 11:1:

“Faith is the substance of things hoped for, the evidence of things not seen.”

Romans 8:24:

“For we were saved in this hope, but hope that is **seen** is not hope; for why does one still hope for what he **sees**?”

Paul **desired** to be **absent** from the body and **present** with the Lord but he did **not want** to be **unclothed**. In other words, he wanted to be translated to heaven without seeing death!

II Corinthians 5:8:

“We are confident, yes, well pleased rather [**that our immortal soul?**] to be absent from the body [**immediately after death?**] and to be present [**immediately after death?**] with the Lord.

When did Paul expect to be present with the Lord?

I Thessalonians 4:15-18:

*"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up **together** with them in the clouds to meet the Lord in the air. And **thus we shall always be with the Lord.** ¹⁸ Therefore comfort one another with these words."*

Paul's Three Options

- The living are **now present in the body [the tent] and absent from the Lord**
- The **dead in Christ are naked or asleep [no tent or building]**
- **When Jesus comes**, both groups will be absent from the body [**tent**] and present with the Lord [in the **building**]

The critical issue is to be accepted of Jesus

II Corinthians 5:9:

*"Therefore we make it **our aim**, whether present or absent, to be well **pleasing** to Him."*

In **Paul's writings** the **judgment** was always in the **future** on a certain day. The judgment does not take place at the **moment of death**.

II Corinthians 5:10:

*"For **we must all appear** before the judgment seat of Christ, that each one may receive the things done **in the body [the tent]**, according to what he has done, whether good or bad."*

Acts 17:31:

*"Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed **a day** on which **He will judge the world** in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."*

We can have the assurance of life even now

John 5:24:

*"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me **has** everlasting life, and shall not come into judgment, but **has passed** from death into life."*

John 6:40:

*"And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may **have everlasting life**; and I will raise him up at **the last day.**"*

I John 5:11, 12: But this eternal life is not in ourselves but in Jesus:

*"And this is the testimony: that God has given us eternal life, and this life is **in His Son**. 12 He who **has the Son** has life; he who **does not have the Son** of God does not have life."*

John 11:25, 26: Resurrection of Lazarus:

*"Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he **shall live**. 26 And whoever lives and believes in Me shall **never die**. Do you believe this?""*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #3 - Principles for the Study of Bible Prophecy *Continued*

Let’s take a look at a few more examples of the importance of allowing scripture to be its own interpreter.

- Revelation 7:9: Palm branches at the feast of Tabernacles (Leviticus 23:40). This means that the sealing in verses 1-8 must have been the Day of Atonement!
- Revelation 10:1: The sealed book (Daniel 12:4).
- Revelation 10:5, 6: Time will be no longer (Daniel 12:7).
- Revelation 13:13: Fire from heaven (I Kings 18:38).
- Revelation 15:2-4: The Song of Moses and the Lamb (Exodus 15).
- Revelation 22:14: What is the best translation? ‘Keep His commandments’ or ‘wash their robes?’ (Genesis 2:9).
- The ‘eternal fire’ texts—the fire is eternal but that which it consumes is not. As Adventists, there are several valuable texts that we do not use when we address this subject (Exodus 24:17-19, Hebrews 12:28, 29; Isaiah 33:14-16).
- The condition of the earth during the millennium (Revelation 20 with Jeremiah 4 and Isaiah 24).

The Bible is like a body: it is one book with one message but it has many members (66 books). There is unity (one message) in diversity (different writers and styles) and mutuality (interacting parts). Without one organ the body does not function to its optimum capacity. All of the parts of the Bible interact as a harmonious whole.

The words of the Bible, its expressions, its grammar, its vocabulary, its syntax is just like that of any other book because it was written in the language of human beings. This makes it necessary to understand all of these literary characteristics within the cultural context in which the Bible was given (for example, the dragon beast of Revelation 17). What makes the Bible

different than every other book is that it was inspired by the Holy Spirit. It is the Holy Spirit that **gives life** to the Bible.

To use an analogy: The Bible is like **the body** created by God with all of its respective organic parts. God then breathed into the body the breath of life and the body became a living organism with all its interacting parts working harmoniously. When we read the Bible merely as literature, without the guidance of the Holy Spirit it is like the body without the spirit; it is dead letter. By itself it has no life but when the Spirit is connected with it, it becomes a living book to the reader. What gives life to the Bible is the union of the human words and expressions linked with the power of the Holy Spirit.

*"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the **human form was perfect in all its arrangements, but it was without life**. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power." MH, p. 415*

This is the reason why **Martin Luther** said that prayer is the better half of the study and **Ellen White** repeatedly affirmed that the Bible should never be studied without prayer. The Spirit who gave the Bible is the only one who can make it come alive for us.

*"The greatest blessing bestowed upon the world is the privilege of understanding the oracles of God. The word of God should not be a **dead letter** to us, but **spirit and life**; for through the truth we are to be sanctified." ST, April 6, 1891*

*"Read the second chapter of James. Practice the truth in your daily life, and you will know the work that the Lord has given you to do. Read also the fourth chapter, especially verses 5-12; and chapter five, especially verses 13-20. These chapters are a **dead letter** to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these scriptures, and to the seventh chapter of Matthew. You need to study every word as for your life." Pamphlet 86, Special Testimony to the Church at Battle Creek, p. 19*

The reason why there are so many churches in the United States is because people want to impose on the Scriptures their meaning rather than allowing **the Scriptures to explain themselves**. We cannot allow any philosophy, newspaper article, book, television program, historical event, commentary, church interpretation, catechism, the majority or personal experience to determine the meaning of Scripture. The Bible is the acid test of all of these. The Bible authenticates itself just like salt and sugar do. Salt is not salty because I say so but because in its very nature it is salty.

*"Make the Bible its **own expositor**, bringing **together all** that is said concerning a **given subject** at different times and under varied circumstances." Child Guidance, p. 511*

*"The Bible is its **own expositor**. One passage will prove to be **a key** that will unlock other passages, and in this way light will be shed upon the **hidden meaning** of the word. By **comparing** different texts treating on the **same subject**, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. Many think that they must **consult commentaries** on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the **mass of the words of men**." Christian Education, p. 85*

*"The Bible is its **own expositor**. Scripture is to be compared with scripture. The student should learn to view the word as **a whole** and to see the relation of **its parts**. He should gain a knowledge of its grand central theme—of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into **every phase** of human experience; how in **every act** of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found." Counsels to Teachers, p. 462*

*"Nothing is gained by endeavoring to prove by argument the divine origin of the Bible. It is its **own expositor**. It carries its **own keys**; scripture unlocks scripture." Manuscript Releases, volume 2, p. 96*

*"The Bible is its **own interpreter**. With beautiful simplicity one portion connects itself with the truth of **another portion**, until the whole Bible is **blended** in one **harmonious whole**. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure." OHC, p. 207*

*"When you search the Scriptures with an **earnest desire** to learn the truth, God will breathe His Spirit into your heart and impress your mind with the light of His word. The Bible is its **own interpreter**, one passage explaining another. By comparing scriptures referring to the **same subjects**, you will see beauty and harmony of which you have never dreamed." Testimonies for the Church, volume 4, p. 499*

William Miller used his Bible and Cruden's Concordance to reach his conclusions regarding Bible prophecy. Remember that Miller was not a pastor or a theologian, he was **a farmer**. His experience shows what God can do with someone who is of **humble heart** and teachable spirit and that you don't need to have the intelligence of a **rocket scientist** to understand the Bible in general and the prophecies in particular.

"William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of Heaven, by connecting himself with the Source of wisdom. He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. Uniting true kindness of heart with Christian humility and the power of self-control, he was attentive and affable to all, ready to listen to the opinions of others, and to weigh their arguments. Without passion or excitement, he tested all theories and doctrines by the Word of God; and his sound reasoning, and thorough knowledge of the Scriptures, enabled him to refute error and expose falsehood." GC, p. 335

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

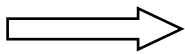
With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein."--Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding." GC, pp. 320, 321

Uriah Smith, who in many ways was a brilliant biblical scholar, allowed current events to interpret the meaning of the Battle of Armageddon and the King of the North.

Sunday observance came into Protestantism from Catholicism and yet Protestants have done their utmost to show that Sunday is found in Scripture. Regarding the Jewish leaders of Christ's day Ellen White wrote:

*"The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome-- that **"the Bible, and the Bible only,** is the religion of Protestants." GC, p. 448*

*"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. **The Bible, and the Bible only,** gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear." PK, p. 537*



Note: On the video, this is where Pastor Bohr ends Class Session #3.

*"The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a **sincere desire to know the truth,** but with the purpose of **finding evidence to sustain their ambitious hopes.** When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver. When once they had set their feet in this path, it was easy for Satan to strengthen their opposition to Christ. The very words that should have been received as evidence of His divinity were interpreted against Him. Thus they **turned the truth of God into a lie,** and the more directly the Savior spoke to them in His works of mercy, the more determined they were in resisting the light." DA, p. 212*

- **Isaiah 4:1** and the Sola Scripture principle.
- **Daniel 2:41**: The clay in the feet of the image and *Sola Scriptura*.
- **Isaiah 24:21-23**: Read the passage in its context and try to think which other passage in Scripture follows the same sequence of events and uses similar terminology.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #4 - Notes on Daniel 2

Basic Elements of Historicism

- While the chain prophecies of Daniel do not repeat, the stories do.
- Historicism is better called the ‘historical flow method’.
- The broad sweep of the ‘historical flow method’ covers from the days in which the prophet wrote till the end of time.
- There are no gaps or parentheses in the historical flow.

God reads the mind, gives a dream, and causes amnesia

- Daniel 2:29: God knew what the king was thinking and gave him a dream to answer his concerns.
- Daniel 2:3: Why did God make the king forget the dream?
- Daniel 2:10: God knew that the king would call the experts who were immersed in the occult. God wanted to clearly reveal that these methods don’t work.
- **This story clearly shows that Satan cannot read the mind.** I am sure that he was **dying to tell the astrologers** the dream and its meaning.
- Deuteronomy 18:9-12: God has **forbidden occult practices**. All of these methods are based on **wrong understanding of the state of the dead**.

God Communicates

Daniel 2:11: The god’s of the pagans love to conceal secrets from human beings.

John 1:14: In contrast, the God of the Bible becomes **flesh** and communicates with human beings through Jesus.

Satan Plans to kill God’s followers but instead they are brought to prominence in the kingdom

Daniel 2:12, 13: When the king’s false religion was unmasked, Satan influenced the king to kill all the side men including Daniel and his three friends.

God’s followers in Daniel 1 had already revealed that they would be a potential problem for Satan’s dominion.

Daniel was brought to prominence in the kingdom.

God's method of revealing the future

- Amos 3:7: God reveals his secret to the prophets.
- Daniel 2:17-19: God did not instruct Daniel to consult the crystal ball, the signs of the zodiac, the psychics, the channelers or the necromancers. God revealed the secret when Daniel and his friends prayed!!
- Isaiah 46:9, 10: God knows the end from the beginning. History is like a game of chess where God and Satan play and counterplay. God will win in the end because He already knows all of Satan's moves before the game began.
- Daniel 2:27, 28: Daniel did not claim the credit. It was God who revealed the secret.

The Dream

- Daniel 2:31-35: Outline of the dream.
- History is not evolving but rather devolving as can be seen by the decreasing value of the metals.
- While the metals decrease in value, they increase in strength.
- Only God's kingdom will save the world.

The Meaning of the Dream

- Daniel 2:37, 38: Babylon is the head of gold. It ruled from 605 to 539 BC.
- Daniel 2:39: The next kingdom was Medo-Persia which ruled from 539 to 331 BC. Daniel 5 clearly points out the fact that the kingdom of Babylon was followed by the Medes and Persians.
- The third kingdom was Greece. This kingdom ruled from 331 to 168 BC. Daniel 8 makes it clear that the kingdom that followed the Medes and Persians was Greece.
- Daniel 2:40: Fourth kingdom was Rome and Rome ruled from 168 to 476 AD. Notably, this kingdom is called "the Iron monarchy of Rome by historian Edward Gibbon in his six volume series, The Decline and Fall of the Roman Empire.
- Daniel 2:41: 168-476 AD Ten divisions of the Roman Empire. There is still iron in the feet but it is amalgamated with clay. Rome continues in the feet but it is a different kind of Rome. An amalgamated Rome. Same territory but different type of kingdom.

The Feet

- The iron already existed in the legs. Rome continues its existence in the feet but it is a different kind of Rome, an amalgamated Rome.
- The clay is added to the feet because the iron already existed before.
- The clay is of a very special type, it is potter's clay.
- The iron has a legitimate function by itself and the clay also has a legitimate function by itself. It is only when they are mixed that both are weakened.
- In Daniel 2 all is symbolic: the gold, the silver, the bronze, the iron, the Stone and the mountain. Therefore, the potter's clay must also be symbolic of something.

Jeremiah 18

Jeremiah 18:1-6: The potter's clay represents Israel, God's **Old Testament church**:

*"The word which came to Jeremiah from the Lord, saying: ² 'Arise and go down to the **potter's** house, and there I will cause you to hear My words.' ³ Then I went down to the **potter's** house, and there he was, making something at the wheel. ⁴ And the vessel that he made of **clay** was marred in the hand of the **potter**; so he made it again into another vessel, as it seemed good to the **potter** to make. ⁵ Then the word of the Lord came to me, saying: ⁶ 'O **house of Israel**, can I not do with you as this **potter**?' says the Lord. 'Look, as the **clay** is in the **potter's** hand, **so are you** in My hand, O house of Israel!'"*

Genesis 2:7

Genesis 2:7 (with **Isaiah 64:8**): The **body of dust** was formed to **perfection** but it **had no life**. Jesus then breathed into the body the **spirit of life** and the **body lived** and **all the body parts began to function**:

*"And the Lord God formed man of the **dust** of the ground, and breathed into his nostrils the **breath of life**; and man became a **living being**."*

*"But now, O Lord, You are our Father; **we are the clay**, and You our **potter**; and all we are the work of Your hand."*

Colossians 1:18: Spiritually speaking, the **church is the body** of Christ:

"And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence."

In **Acts 2:1** the **body of Christ** was **joined together**. All the members belonged to the same body:

"When the Day of Pentecost had fully come, they were all with one accord in one place."

Acts 2:2-4: The Holy Spirit **entered the body**

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."

I Corinthians 12:12, 13: Now all the members of the body interact in perfect harmony:

"For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit."

Ezekiel 37

Ezekiel 37:10-11: All the members of the body come together and then the Spirit of life enters them. This represents the people of God in the Old Testament:

"So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army. ¹¹ Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say: 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"

Revelation 17

Revelation 17:1, 2: Describes the same mixture as Daniel 2 but by using different symbols:

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters, ² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.'"

Ellen White

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and

have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves" (MS 63, 1899). 4BC, p. 1168

The Mountain

- **Daniel 2:34, 35**: The Mountain **filled the whole earth**:
- *"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. ³⁵ Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth."*
- **Daniel 2:44**: The mountain is symbolic of the **everlasting kingdom** that fills the whole earth:
- *"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."*
- **What does 'not with hands' mean?**
- **Hebrews 9:11**:
- *"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation."*
- **Mark 14:58**:
- *"We heard Him say: 'I will destroy this temple made with hands, and within three days I will build another made without hands.'"*
- What is represented by the **Stone** that was cut out without hand and what is represented by the **mountain**?
- **Daniel 2:45**:
- *"Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold — the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."*
- **1 Peter 2:6**:
- *"Therefore it is also contained in the Scripture, 'Behold, I lay in Zion a chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.'"*

Falling on the Rock or the Rock falling on us

Matthew 21:44:

“And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

Matthew 3:11, 12:

*“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.
¹² His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”*

John 3:3, 5:

“Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”⁵ Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #4 Handout

Notes on Isaiah 24:21-23

The Little Apocalypse

Isaiah 24-27 has been called by theologians ‘the little apocalypse’ because it has many elements in common with the book of Revelation, particularly the last three chapters.

A Global Cataclysmic Catastrophe

Isaiah 24:1-4: The prophet Isaiah described the cataclysmic events that will occur at the second coming of Jesus:

“Behold, the LORD makes the earth empty and makes it waste, distorts its surface and scatters abroad its inhabitants. And it shall be: as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The land shall be entirely emptied and utterly plundered, for the LORD has spoken this word. The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish.”

Frederick Moriarty comments regarding this passage:

Frederick Moriarty, The Jerome Biblical Commentary, volume 1, p. 277:

“God’s word had once established order in the world (Genesis 1); the picture is that of a return to primeval chaos.”

Isaiah 24:18-20:

“And it shall be that he who flees from the noise of the fear shall fall into the pit, and he who comes up from the midst of the pit shall be caught in the snare; for the windows from on high are open, and the foundations of the earth are shaken. The earth is violently broken, the earth

is split open; the earth is shaken exceedingly. The earth shall reel to and fro like a drunkard, and shall totter like a hut; its transgression shall be heavy upon it, and it will fall, and not rise again."

Note: One is reminded of Revelation 6:15-17 where the wicked are depicted as hiding in the caves and crying for the rocks to fall on them. Another passage which comes to mind is Revelation 16:17-21 where a global earthquake is described in conjunction with Christ's second coming.

How many are Left?

Isaiah 24:6:

"Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left."

Genesis 7:22, 23:

"So He destroyed all living things which were on the face of the ground: Both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive."

Genesis 7:23: ESV: "Only Noah was left, and those who were with him in the ark."

1 Peter 3:20:

"... in which a few, that is, eight persons, were brought safely through water.

Heavenly Hosts and Kings of the Earth Punished

Isaiah 24:21: Two groups punished at the second coming:

"It shall come to pass in that day that the LORD will punish on high the host of exalted ones, and on the earth the kings of the earth."

Isaiah 24:21, RSV:

"In that day the Lord will punish the powers in the heavens above and the kings on the earth below."

Note: Two groups are punished when Jesus comes. The first is a heavenly group and the second is an earthly group. We know who the kings of the earth are but who are the hosts of heaven?

Ephesians 6:12:

"For we do not wrestle against flesh and blood but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."

Note: In Scripture the heavenly hosts are angels (see II Chronicles 18:18; Luke 2:13, 14). The expression “flesh and blood” refers to human beings (Hebrews 2:14). The apostle Paul makes it clear that we are not warring against human beings but against heavenly powers. Elsewhere the apostle Paul calls Satan “*the prince of the power of the air.*” (Ephesians 2:2). The host of heaven here refers to Satan and his angels.

Revelation 19:19: The kings of the earth are also punished:

“And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.”

What will be the punishment of the heavenly host and the kings of the earth?

Isaiah 24:22, first part:

“They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison.”

Where was Joseph cast by his brothers when he arrived in Dothan?

Genesis 37:24:

“Then they took him and cast him into a pit and the pit was empty; there was no water in it.”

Where was Jeremiah cast by his enemies?

Jeremiah 38:6:

“So they took Jeremiah and cast him into the dungeon of Malchiah the king's son, which was in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon there was no water, but mire. So Jeremiah sank in the mire.”

Note: Both Joseph and Jeremiah were cast into cisterns in a living state. The word “pit” in Genesis and “dungeon” in Jeremiah, translates the identical Hebrew word. It is noteworthy that the pit was a place of temporary confinement until a final decision could be made on what to do with them.

But is the pit only a place of confinement for the living?

Isaiah 38:18:

“For Sheol cannot thank You, death cannot praise You; those who go down to the pit cannot hope for Your truth.”

Note: The pit is not only a place of confinement for the living. The word is also used synonymously with death and the grave. We shall see in a moment that Satan and his angels

will be confined to the abyss in a living state while the kings of the earth will be confined there while they are dead.

Where will Satan be cast for a thousand years immediately after the second coming of Jesus?

Revelation 20:2, 3:

“He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit [abyssos], and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.”

What condition will the wicked followers of Satan be in during the Millennium?

Revelation 20:5:

“But the rest of the dead did not live again until the thousand years were finished.”

How long will Satan, his angels and the kings of the earth be imprisoned in the pit?

Isaiah 24:22, last part:

“After many days they will be punished.”

Note: A careful reading of Isaiah 24:21, 22 clearly reveals that the punishment of Satan and the wicked kings of the earth will be meted out in two distinct stages. The first stage will imprison them for many days (Revelation’s Millennium) after which they will be finally and definitively punished.

New Jerusalem Descends

The New Jerusalem will come down from heaven after the “many days”.

Revelation 21:2:

“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

The Sun and the Moon

Isaiah 24:23: Notice what will happen with the moon and the sun after the city descends:

“Then the moon will be disgraced and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously.”

Revelation 21:23:

“The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.”

Note: The text does not say that there will not be any sun or moon in the new heavens and the new earth. After all, there will be monthly and weekly cycles there (see Isaiah 66:22, 23; Revelation 22:2). What we are told is that the city has no need of sun or moon. The light of the sun and moon will be like the light of a flashlight at high noon.

Satan, his Angels and the Wicked Finally Punished

Revelation 20:7-9:

“Now when the thousand years have expired, Satan will be released from his prison 8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.”

Note: The rest of the dead now live (Revelation 20:5) and Satan has his power base back. Notice that the word “prison” is explicitly used here as it was in Isaiah 24:22. Satan and the wicked now suffer the second and final stage of their punishment.

Life Ever After

Revelation 21:1:

“Now I saw a new heavens and a new earth for the first heaven and the first earth had passed away. Also there was no more sea.”

What will God do when He has eradicated sin from the universe?

Revelation 21:4:

“And God will wipe away every tear from their eyes; there shall be no more pain, nor sorrow, nor crying. There shall be no more death, for the former things have passed away.”

Isaiah 25:8:

“He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of His people He will take away from all the earth; for the LORD has spoken.”

Isaiah 24:23: The Lord will reign before His elders gloriously

“Then the moon will be disgraced and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously.”



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #5

The Importance of the Historical Flow Method

Principle #5: The ‘Historical Flow Method’ is the key that must be used in order to properly understand Bible prophecy

Our hermeneutical method will determine how we interpret Bible prophecy. Which method shall we use to interpret Daniel and Revelation? Will it be preterist method? Will it be the futurist method or will it be what I call the ‘historical flow’ method?

There are three basic approaches to the study of Bible Prophecy (for further information on the various approaches to Bible prophecy read my book Futurism’s Incredible Journey):

Futurist:

- Which religious groups today employ the futurist method of interpreting Bible prophecy? (Answer: conservative Protestants such as Evangelicals, Baptists and Pentecostals).
- What method do futurists employ to interpret Bible prophecy? (Answer: A stringent literalism. Israel, the antichrist, the time periods, the temple, the enemies from the north, south and east and the rest of the symbols are all understood literally).
- How do futurists interpret the prophecies concerning the antichrist (the little horn, the beast and the man of sin)? Answer: They believe that the antichrist will be a literal person sitting in a literal temple, in literal Jerusalem, who will build a literal image of himself, will command all to literally bow before the image, will rule for three and a half literal years and will persecute literal Israel.

- What **implications** are there for the Seventh-day Adventist Church if it should embrace the futurist method? Answer: If the fulfillment of Revelation 4-20 is still future with **literal** Israel in the **literal** land after the rapture, then the three angels' messages have no relevance for the church today. Furthermore, the papacy and the United States have nothing to do with the fulfillment of Bible prophecy either! If the little horn is not the papacy then the papacy did not change the Sabbath. Futurism annihilates every reason for the Seventh-day Adventist church to exist.
- **Preterist:**
- Which **religious groups** today employ the preterist method of interpreting Bible prophecy? Answer: Roman Catholics and mainline liberal Protestants.
- What **method** do preterists employ to interpret Bible prophecy? Answer: The scholars of the Roman Catholic and liberal Protestant persuasion use the historical-critical method in order to dispense with the miraculous "predictive element" of Bible prophecy. In order to do this they must believe that Daniel and Revelation merely portray events that existed in the days of the writers.
- Others, who do not employ the historical-critical method, have manifested a desire to make the message of prophecy relevant to original recipients but in the process have downplayed the fact that some prophecies were not meant to be understood by the original recipients, for example, Daniel 8:14; 12:4.
- What **implications** are there for the Seventh-day church if it embraces the preterist method? Answer: If the little horn was Antiochus and the beast was Nero then the Papacy had nothing to do with the change in the Law. The book of Revelation would have no relevance for the world of now.
- **Historicist:**
- Which **religious groups** today employ the historicist or 'historical flow' method of interpreting Bible prophecy? Answer: Only the Seventh-day Adventist church.
- What **method** do historicists employ when they interpret Bible prophecy? Answer: I call historicism 'the historical flow method' because prophecy begins to be fulfilled in the day in which the prophet lived and continuously flows event after event until it culminates with the setting up of Christ's everlasting kingdom. In this way, we can know exactly where we are in the flow of prophetic history.
- Is there any relationship between the method we use to interpret prophecy and our message?

- Does Ellen White have anything to say about the historicist method versus the preterist and futurist methods?

*“There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in **process of fulfillment in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative **delineation of events leading down** to the close of this earth's history.” 2SM, p. 102.1*

*“Some will take the truth applicable to their time, and **place it in the future**. Events in the **train of prophecy that had their fulfillment away in the past are made future**, and thus by these theories the faith of some is undermined. From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which **have had their place and done their specific work** for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but **apply them to the future**. They have their force still **in their proper place, in the chain of events** that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error.” 2SM, p. 102.2*

*“The truths that have been unfolding **in their order**, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the **chain of truth in the prophecies**, were prepared to accept and obey every ray of light.” 2SM, p. 103.1*

*“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order** and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**.” 1MR, p. 43.2*

*“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come **in its order** will be.” CTr, p. 340.6*

*“Theories will be continually agitated to divert the mind, to unsettle the faith. **Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies**.” 2SM, p. 115.3*

- Are there Adventists who presently embrace the futurist and preterist methodology?

- Why was historicism abandoned in the middle of the nineteenth century as a valid method of prophetic interpretation?
- Does the method of Historicism come from Scripture itself or is it imposed upon Scripture by the interpreter?



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #5 Continued

The Dangers of Futurism

Introduction

At one of our worker’s meetings not too long ago, the pastors were discussing how the signs in the world clearly reveal that the coming of Jesus is even at the door! In the midst of the conversation one of the pastors confidently affirmed: “*I’m not too concerned about what’s coming or how He’s coming. I’m only interested in who is coming!*” It was a nice sound bite to which some of the other pastors responded with a hearty ‘amen’.

Some Christians believe that Christ will return before the tribulation to rapture his saints to heaven. Others believe he will come to the rescue in the middle of the tribulation. Still others believe that He will come at the end of the tribulation. Does it really make any difference? Who cares if the coming is pre-trib, mid-trib or post-trib? Isn’t it enough to just love Jesus and forget about theology?

Television Theology

If you turn on your television to religious stations on Sunday mornings you will receive a steady diet of end time scenarios, all very similar. The predominant one is what is called ‘Futurism’. It is the standard view of conservative Christians including evangelicals, Baptists and Charismatics. Although there are minor variations in details, there are several common denominators that characterize all of the televangelists that you will see on any given Sunday.

The Futurist View

The fundamental view of futurists is that God has two radically different plans: One for literal Israel and the other for the Christian Church. In other words, God has two mutually exclusive peoples with different plans for each.

The entire scenario is determined by their understanding of the prophecy of the seventy weeks. For them, the seventy weeks are to be understood as 490 years which begin in 445 BC when Nehemiah returned to Jerusalem to rebuild the city and walls of Jerusalem.

The first sixty nine weeks flow consecutively without interruption and end in the year 33 AD with the first coming of Jesus. Jesus offered the Jews the literal kingdom but they refused it so God decided to go to plan B.

Because the Jewish nation rejected the Messiah, none of the events in the seventieth week could be fulfilled in immediate succession to the previous 69. So God suspended the prophecy of the 70 weeks after week #69 and we are now in a period of parenthesis between week #69 and week #70.

God has suspended or put His plan for the Jewish nation on hold and turned to the Gentiles. The last 20 centuries are what is called the 'church age' or the 'times of the Gentiles' which is radically distinct from the Jewish Age.

With the establishment of the Jewish State in 1948 God re-gathered literal Israel in disobedience to the Promised Land in preparation to kick start his suspended plan for the literal Jewish nation.

In 1967 God gave Israel the victory over the Arabs when they recovered the fullness of the land, further preparing the way for the restoration of literal Israel.

When the 'times of the Gentiles' come to an end, God's prophetic clock for literal Israel will begin to tick again and the events of the 70th week will begin to be fulfilled. The event that will mark the beginning of the 70th week is the rapture of the church. Jesus will come invisibly. People will vanish right and left. Drivers will disappear, pilots will vanish and there will be chaos everywhere. Believers will be caught up to heaven and those who are not ready along with the literal Jews will be left behind.

This event is called by Hal Lindsey 'the great snatch'. He also wrote a book titled Vanished into thin air. When the church is raptured, the Holy Spirit will be withdrawn from the earth.

Immediately after the rapture in Revelation 4:1 ('come up hither'), Revelation 4-19 will begin to be fulfilled.

At the beginning of the 70th week a personal antichrist will begin to rule over a ten nation Roman Federation (the toes of the image and the ten horns of Daniel 7).

During the first 1260 literal days (3.5 literal years) of his rule, the antichrist will sign a peace treaty with the Jews and will favor them. He will rebuild the Jewish Temple and the sacrificial system will be reestablished. All will appear to be well for the Jews.

At the beginning of the final 42 literal months (the last 3.5 years) the ruler of the ten nation federation will reveal his true colors. Lo and behold, he is the antichrist!! He will blaspheme Christ and turn on the Jews and launch a deadly persecution against them. He will sit in the literal Jerusalem temple, will have a literal image of himself built and will command everyone to bow down and worship his image. He will command everyone to receive a literal tattoo on the forehead or on the hand and whoever does not comply will be killed.

During this time, a literal 144,000 converted Jews will become Billy Graham's and will preach against the antichrist and thousands of Jews will be converted to Jesus Christ. This will enrage the antichrist and he will launch a merciless persecution against the Jews. This will be the time of Jacob's trouble. During this time literal Moses and Elijah will resurrect and then killed for witnessing against the antichrist.

At the end of the 42 months, Jesus will come gloriously, literally and visibly from heaven with those whom He raptured seven years before, and destroy the antichrist and deliver literal Israel from the time of Jacob's trouble.

Jesus will then establish His literal kingdom on earth for one thousand years. During this period people will be living on earth in their mortal state and Jesus will literally rule them with a rod of iron.

Serious problems with this view

This scenario, in every particular, totally obliterates the reason for the existence of the Seventh-day Adventist Church.

Revelation 4-19

#1: If the fulfillment of Revelation 4-19 is future for literal Israel after the church is gone, then the three angels' messages (which are in Revelation 14) have no relevance for us today and the reason for the existence of the Seventh-day Adventist church disappears in a mist.

"The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages. All are linked together. The evidences of the abiding, ever living truth of these grand messages, that mean so much to the church, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their [1] import, their [2] time and [3] place; but they live and are to exert their power upon our religious experience while time shall last." 6T, pp. 17, 18

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." EW, p. 256

The Time for Antichrist to Appear

Review the historical flow of the prophecy of Daniel 7

#2: Futurism Changes the Time for the Appearance of the Antichrist.

For us the antichrist appeared immediately after the Roman Empire was divided into ten kingdoms in 476 AD. The papacy arose amidst the ruins of the Empire in the year 538 BC and the ruled until 1798 when France gave it a deadly wound. During this period the papacy attempted to change God's law by substituting Sunday for the Sabbath.

If the Antichrist did not appear shortly after the Roman Empire disintegrated he is still in the future. If this is true, then the Papacy has nothing to do with the fulfillment of the prophecy of Daniel 7 and with the attempt to change the times and the law!

Futurists say that Daniel 2 was fulfilled without any gaps until you get to the feet of the image. They say that the head of gold is Babylon, the breast and arms of silver are the Medes and Persians, the belly of bronze is Greece and the legs of iron are the Roman Empire. But then they say that the flow of the prophecy is suspended. The ten toes represent a ten nation federation that will arise in the future. Thus there is a two thousand year gap between the legs and the feet!!

The Place for Antichrist to Appear

#3: Futurism changes the place for the appearance of the Antichrist.

For us, the antichrist is a system of false Christian religion that arose in the Christian church shortly after the disintegration of the Roman Empire. The temple of God that the antichrist sits in is not a literal temple but a spiritual one. The temple is the Christian church! (2 Thessalonians 2).

If the antichrist will sit in a future rebuilt Jewish temple for three and a half literal years, then prophecy was not fulfilled in Rome but will be fulfilled in the Middle East! Thus the fulfillment of this prophecy in the papacy is hidden from view because people are looking in the wrong place!

The Manner of Antichrist's Appearance

#4: Futurism changes the manner in which the antichrist will appear.

We, along with all of the major protestant reformers, believe that the antichrist is a system of counterfeit Christianity that sat in the spiritual temple of God, the church. Paul invariably uses the expression 'the temple of God' to refer to the Christian Church (see Ephesians 2:20-22).

If the antichrist will be an individual, then he cannot be a worldwide system!! If he is a blasphemous atheist then the Christian church has nothing to do with the fulfillment of these prophecies.

Even though Dave Hunt is a dyed in the wool futurist and believes that the antichrist has not yet appeared, his perspective of the manner in which the antichrist will appear is quite accurate:

"While the Greek prefix 'anti' generally means 'against' or 'opposed to,' it can also mean 'in the place of' or 'a substitute for.' The Antichrist will embody both meanings. He will oppose Christ while pretending to be Christ. Instead of a frontal assault against Christianity, the evil one will pervert the church from within by posing as its founder. He will cunningly misrepresent Christ while pretending to be Christ. And right here is where the plot thickens. If the Antichrist will indeed pretend to be the Christ, then his followers must be 'Christians!'" Dave Hunt, Global Peace, p. 7-8.

The Parties Involved

#5: Futurism changes the parties in the final conflict.

We believe that the enemies of God's people will be the dragon, the beast and the false prophet on a global scale. We believe that the dragon represents the political powers of the whole world, the beast is symbolic of the Roman Catholic papacy and the False Prophet is a symbol of Apostate Protestantism in the United States.

But futurists see it differently. The final battle will be the antichrist against the Jews in the Middle East. The Arabs and Muslims will ally themselves with the Russians to persecute the Jews. If this is true then the papacy and apostate Protestantism have nothing to do with the fulfillment of prophecy!

The Issues Involved

#6: Futurism blurs the issues of the final conflict.

For us, the central issues in the final controversy will be over the law, the Sabbath and worship. But for futurists the central issues are the oil of the Middle East, anti-Semitism.

If this is true, then the final battle has nothing to do with the battle between true and counterfeit Christians, the law, the Sabbath and worship!

Hiding the Identity of the Remnant Church

#7: Futurism obliterates the on-time appearance of the remnant church immediately after the 1260 years.

Revelation 12:17:

As Adventists we have followed the flow of Revelation 12 to discover when the remnant church would appear. The chapter depicts several stages: The Old Testament church, the war against the child, the ascension of the child, the persecution of the time, times and dividing of times, the earth helping the woman and then the appearance of the remnant which keep the

commandments of God and have the testimony of Jesus. Thus the remnant is to appear after the appearance of the United States at the end of the 1260 years!

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”

It goes without saying that if the fulfillment of Revelation 4-19 is still future and will be fulfilled with the literal Jews, then this text has not yet been fulfilled and has nothing to do with the appearance of the Seventh-day Adventist Church.

Destroying the 2300 Days

#8: Daniel 8:14: Futurism destroys the meaning of the 2300 year prophecy.

“And he said unto me: Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Our interpretation of the 2300 days depends on several factors:

- The seventy weeks are the first part of the 2300 day prophecy and they began in 457 BC
- The 2300 days are symbolic of years
- There is no gap between the 69th and 70th week

In the SDA church scholars who have left the church have always questioned our interpretation of the 2300 days: Canright, Ballenger, Fletcher, Ford, Ratzlaff, etc. Satan does not like this prophecy!!

A wrong beginning and ending date for the seventy weeks destroys the 1844 date. In fact, separating the 70th week from the previous 69 totally obliterates the date of 1844. Satan wants to hide the fact that the world is now being judged.

If there is a 2000 year gap between the 69th and the 70th week then the cleansing of the sanctuary did not begin in 1844!

But the judgment is not the only thing at stake. The pioneers of the Seventh-day Adventist Church discovered a whole cluster of truth shortly after 1844—the law, the Sabbath, the judgment, the state of the dead and the gift of prophecy to explain it all! These are the very truths that the Christian world rejects. Satan used the disappointment to lead the Christian world to repudiate historicism.

After 1844 historicism was well-nigh obliterated. Notice the words of Richard Kyle who used to belong to a Plymouth Brethren church:

“Despite its visibility the Millerite movement had little influence on subsequent end-time thinking. It did, however, have three long-term effects: (1) Millerism spawned the Seventh-day Adventist Church. (2) it discredited historicist premillennialism, causing it to fade out almost

entirely after 1844; and (3) the Millerite fiasco demonstrated the perils of setting definite dates for Christ's return." Richard Kyle, The Last Days Are Here Again, p. 91

"The Great Disappointment of 1844 had decimated historicist premillennialism, but a futurist premillennialism called dispensationalism soon arrived on the scene." Richard Kyle, The Last Days Are Here Again, p. 102

Telling words of Thomas Ice (a Futurist):

"Historicism, once the dominant view of Protestants from the Reformation until the middle of the last century [please note that 1844 is almost at the midpoint of the 19th century], appears to exert little attraction as a system of prophetic interpretation. To conservative Christians (outside of Seventh-day Adventist circles). . . Within evangelicalism during the last one hundred fifty years, futurism has grown to dominate and overcome historicism." Thomas Ice and Kenneth L. Gentry Jr., The Great Tribulation: Past or Future? p. 6

According to Ellen White, this shift in understanding is the direct result of Satan's desire to get rid of historicism as the proper method to understand Bible prophecy:

"After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. Some pointed to the future for the fulfillment of the first and second messages, while others pointed far back into the past, declaring that they had been there fulfilled. These were gaining an influence over the minds of the inexperienced and unsettling their faith. Some were searching the Bible to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor he could affect by different errors and drive about with diverse winds of doctrine. Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body." EW, pp. 256, 257



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Class Session #6

The Dangers of Futurism - Continued

A False Sense of Security

#9: Futurism gives Christians a false sense of security. They reason thus:

“If I don’t make to heaven at the rapture, I can still be saved during the tribulation. If I am not saved during the tribulation, I can be saved during the millennium.”

Satan wants people to believe that they will have a second chance or even a third chance to be saved. The idea is that if you are not saved at the rapture you can still be saved during the seven years. If you survive the seven years and the glorious coming of Jesus, you can still be saved during the millennium (see 2 Corinthians 6:2; Revelation 22:10-12; Jeremiah 8:20; Revelation 14:14).

A Lack of Preparation for the Time of Trouble

#10: Futurists will be totally unprepared to pass victoriously through the tribulation because they are not expecting to go through it. Would you prepare for a Tsunami or a hurricane in Fresno, CA, USA?

Satan also knows that God’s faithful children will need a special preparation in order to be able to stand victoriously in this time of trouble. He knows that they will need an unshakable and unbreakable faith. He knows that they must know Bible prophecy inside and out. For this reason Satan has done his utmost to convince Christians that they will be snatched away to heaven before that time. He leads them to believe that the horrendous time of trouble is for the Jews in the Middle East and in this way Christians will feel no sense of urgency to prepare for the coming crisis. Protestants in the United States have become complacent. Their life of comfort and ease has made them spiritually lazy and indolent. With a society that is accustomed to immediate gratification, ease and comfort, people will not be willing to put up with suffering and pain.

Notice the following telling statement from the pen of Ellen White:

“Before His crucifixion the Savior explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready”. GC, p. 594

“The ‘time of trouble, such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.” GC, p. 622

“The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger--a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time.” GC, p. 621

Matthew 24:21-22: These verses are in the context of the persecution in the previous verses:

“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.²² And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.”

Daniel 12:1: This verse is in the context of the persecution of the previous verses:

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book.”

The experiences of the three young men in the fiery furnace will be repeated on a global scale. The furnace will be the afflictions that God’s people will suffer when a death decree has been given against them. The stories of the three young men in the furnace and Daniel in the lion’s den illustrate the first two amendments to the Constitution of the United States.

Acceptance of the Counterfeit Second Coming

#11: Futurism leaves itself wide open to believe the Antichrist’s counterfeit second coming!

The entire theory idea of a pre-tribulation rapture is based on a wrong conception of the millennium. Jesus made two promises to His people:

- He would take them to heaven (John 14:1-3).
- *"Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."*
- They would inherit the earth (Matthew 5:5).
- *"Blessed are the meek, for they shall inherit the earth."*
- How can Jesus fulfill both promises? The futurists say that Jesus will take His people:
- To heaven for seven years thus fulfilling the first promise.
- At the end of the seven years Jesus will come back with those He took to heaven at the rapture and will establish His kingdom for a thousand years on earth and thus the meek will inherit it.
- But there is another way of understanding it:
- Jesus comes gloriously in His second coming, takes His people to heaven for 1000 years
- He brings them back to the earth, He will cleanse the earth and then the meek will inherit it.

If you are expecting a glorious Christ to rule on the earth, you will be deceived by the counterfeit Christ!! It is important that you know not only that Jesus will come but also how He will come.

Matthew 24:26, 27:

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Savior's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Savior uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy

the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the **strong, almost overmastering delusion.**"

But the people of God will not be misled. The **teachings** of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, **furthermore**, Satan is not permitted to counterfeit **the manner** of Christ's advent. The **Savior has warned** His people against deception upon this point, and has **clearly foretold the manner** of His second coming. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17. This coming there is **no possibility of counterfeiting**. It will be **universally known**--witnessed by the **whole world**." GC, pp. 624, 625

If you **don't know how** He will come you will accept the **wrong who**!!

Let's assume for a moment that the **futurist scenario** that I described at the beginning of our study will unfold just like futurists have taught. One day many people all over the earth **disappear into thin air**. A **ten nation federation** is established in Europe led by a **charismatic individual** who signs a **seven year peace treaty** with the Jews. During the first three and a half years of his reign **things begin to deteriorate** but during the last three and a half years the planet unravels at the seams. There are unparalleled natural **disasters, devastating pandemics, warfare, social unrest, famines and criminality** such as never have been seen in the history of the world.

As this individual increases in power, he receives a **deadly wound** but the wound is miraculously is **healed**. At the beginning of the last three and a half years of his reign he **breaks his peace treaty** with the Jews moves his headquarters from **Rome to Jerusalem** and sits in the **rebuilt Jerusalem temple** claiming to be God and demanding the worship of the world. He builds a **gigantic image** of himself and commands everyone to worship it on **pain of death**. The Jews and unsaved Christians who were **left behind after the rapture** are **persecuted mercilessly**. Finally, after seven years pass, a **glorious individual** appears in **different parts** of the earth with a radiance that outshines the noonday sun. He **heals** the diseases of the people, speaks in **soft and subdued** tones some of the truths that Jesus spoke, encourages everyone to keep Sunday in honor of his resurrection and **destroys the 'Antichrist'** and the enemies of the Jews and Christians who were left behind.

I can **just hear Christians** who were converted during the tribulation say to us at that time:

"We told you Seventh-day Adventists that things were going to develop in this way but you would not listen. Now you see that we were right and you were wrong."

The question is: How many people in the world at that time will believe the historicist interpretation of the prophecies of Daniel and Revelation? How many would believe that the true enemies are the Roman Catholic Papacy and apostate Protestantism? Without dissenting voice, the entire Christian world will stand up against this nasty individual who sits in the Jerusalem temple and persecutes those who refuse to keep Sunday as the universal day of rest. And they will believe the lie of the counterfeit Second Coming of Jesus.

Someone might say: "Pastor Bohr, you are insane. What makes you think that Satan will be able to implement the prophetic scenario that is taught today by Futurism?" I am not categorically saying that it will, but when we remember that after the door of probation closes, Satan will have full control of the finally impenitent on planet earth and God will allow him to implement his plan as he pleases perhaps he will be allowed to implement this plan, at least to a certain degree. Is it just possible that Satan has revealed what he plans to do in advance to hide the real issues in the great controversy? It is a definite possibility. Ellen White has told us that when probation closes:

*"The restraint which has been upon the wicked is removed, and Satan has **entire control** of the finally impenitent."* GC, p. 614

Can Satan implement his plan to a T when he is given free reign and has full and total control of every impenitent person on planet earth? I will leave it to the reader to answer this question.

Is it not time for Seventh-day Adventists to give the trumpet a certain sound? Is it not time for us to warn the world about the dangers ahead? Should we not be telling people in no uncertain terms about the beast, the image to the beast and the mark of the beast? Should we not be telling people about the United States in Bible prophecy? Should we not press together and speak with a unified voice on the meaning of Bible prophecy? The time is now!

The Vital Nature of our Method

Satan NOT ONLY HATES OUR MESSAGE BUT HE HATES OUR METHOD! The method is the means that God uses to help us understand what our message and mission are.

(The book recommended is "Futurism's Incredibly Journey" by Pastor Stephen Bohr)

We believe it is quite simple to follow the trajectory of prophecy and identify the antichrist because we follow the historical flow method. There are no gaps between the fourth kingdom and the ten horns and little horn. There is no gap between week #69 and week #70.

It is a simple method that a child can understand. But a gap hides the true identity of the little horn.

We follow the same method with the prophecy of the 2300 days!

It is simple math: **490 + 1810 = 2300**

The historical flow method helps us identify who the Antichrist is, when and where he will arise, what he will do and who will help him recover his power. It also gives us a clear picture

of what the issues will be in the final conflict. Furthermore, it points out when and where the remnant would arise and what its message and mission will be. Without the historical flow method, the church wanders in prophetic darkness—eschatological uncertainty!!

If the antichrist is a literal future person and the time periods of his dominion are literal and future then the Roman Catholic Church has nothing to do with the fulfillment of prophecy. Protestantism as a fulfillment of prophecy also disappears in a mist. The change of the Sabbath was not done by the papacy and apostate Protestantism has nothing to do with the fulfillment of Bible prophecy.

Ellen White has warned:

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves.” 7BC, p. 949

Two Seventh-day Adventist Teachers

Paul Landa, who taught history at La Sierra University specializing in Reformation studies, wrote an article where he lauded the changes that have taken place in the Roman Catholic Church. After describing the Roman Catholic Church of the past as ‘a contemptuous and contemptible organization,’ Landa goes on to state:

“But those days are over. The world has changed. The United States has changed. And even the Roman Catholic Church has changed, in the second half of our century, having reconciled itself with progress, liberalism and modern civilization. It is no longer the Bible-suppressing, science-resisting, liberty-opposing, Protestant-hating, culture-ignoring, Latin-mumbling, obscurantism-loving ecclesiastical organization of former years, intent on ruling the world from Rome. Vatican Council II transformed all of that.

To ignore these new realities and to refuse to come to terms with the contemporary Roman church is to choose to remain stuck in a religious no-man’s-land, condemning a church that no longer exists, using old labels and propaganda that only offend and alienate deeply. Instead, Seventh-day Adventists ought to involve themselves in building bridges of understanding to reach out to Roman Catholics and developing bonds of love to enable them with us to arrive at a fuller appreciation and application of the gospel of Jesus Christ.” Paul Landa, “American Anti-Catholicism: History and Evaluation,” Adventist Today (July/August, 1993), p. 18, (emphasis supplied)

In contrast to Landa’s call for bridges of understanding, Ellen White unambiguously stated:

“The papacy is just what prophecy declared that she would be: the apostasy of the latter times 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent. “Faith ought not to be kept with heretics, nor persons

suspected of heresy" (Lenfant, volume 1, page 516), she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a **part of the church of Christ?**

It is not without reason that the claim has been put forth in Protestant countries that Catholicism **differs less widely** from Protestantism than in former times. There has been **a change**; but **the change is not in the papacy**. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has **so greatly degenerated** since the days of the Reformers." GC, pp. 571, 572

And in another statement Ellen White assures us that the union between Catholic and Protestants. . .

"...will not, however, be effected by a **change** in Catholicism; for **Rome never changes**. She claims infallibility. It is **Protestantism that will change**. The adoption of **liberal ideas [false charity or political correctness]** on its part will bring it where it can clasp the hand of Catholicism." The Review and Herald, June 1, 1886.

So the critical question is this: Do we believe the prophetic voice of **Ellen White** or the scholarly opinion of **Paul Landa**? No contest!

Frank Knittel who at the time was an English teacher at **La Sierra University** and **co-pastor** of the Riverside Community Seventh-day Adventist Church said regarding Ellen White's view of the Papacy in the book The Great Controversy:

"... we must not base any spiritual warning to the world on evidence which we feel is found in any book **other than the Bible**. White gave Adventism **her interpretation** of the Scriptures, and **her view** is not infallible." Frank Knittel, 'Anti-Catholicism: A Substitute Gospel,' Adventist Today (July/August 1993), p. 11

One wonders what Knittel would say to the Protestant Reformers and Bible commentators who studied **sola Scriptura** and reached **identical conclusions** about the Antichrist as Ellen White. They had **no Ellen White** to lean on and yet they reached the **same conclusions** as she did!! The simple fact is that Ellen White is in full harmony with the **Bible** as **understood by the Protestant Reformers** while Knittel is at odds with them.

Regarding the importance of understanding prophecy and the Sabbath, **Knittel added**:

"Our message to the world, as Paul declared for himself, is Jesus Christ and Him crucified, and a detailed accounting of the prophecies and an exposition of the Sabbath is **secondary**. Whatever we wish to believe about prophecy is **our own right and responsibility**, but whatever we believe should be based totally upon what we derive from our own study of the Bible and not upon anything written by anyone since the canon of the Scriptures was established. We have almost destroyed ourselves by our passionate disinclination to search for ourselves, and we wear out the pages of the Ellen White Index when we should **instead be studying the Bible**." Frank Knittel, "Anti-Catholicism: A Substitute Gospel,' Adventist Today (July/August 1993), p. 11.

Knittle's remark about the primacy of preaching the gospel leads one to ask: Which gospel? Is the gospel that Roman Catholicism teaches the true gospel? Not according to the Protestant Reformers who risked their lives! In fact their main reason for confronting the Roman Catholic Papacy was that, according to their study of the Bible prophecies, the Papacy had adulterated the true gospel of Jesus Christ.

Furthermore, the book of Revelation places the everlasting gospel within the context of keeping the commandments, worshiping the Creator, proclaiming the hour of God's judgment, calling God's people out of Babylon and warning the world about the dangers of the beast, his image and his mark. You cannot merely stop at Revelation 14:6 without paying serious attention to the succeeding context in verses 7-12. This is made clear by the fact that verses 6 and 7 are linked with the present progressive verb 'saying.'

*"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people-- **saying** with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."*

Notable Protestants

Is it any surprise that Billy Graham called John Paul II, the world's foremost moral leader? Is it shocking that the late Paul Crouch founder of TBN should say: *"I'm not protesting anything, I am deleting the word Protestant from my vocabulary."*

Is it a surprise that Robert Schuler in his heyday would say that he hopes the day will come when the entire Christian world will accept the pope as its leader? Is it any surprise that Jack Van Impe would say with admiration about Pope John Paul II *"What a man?"* Is it any surprise that Lutherans and Catholics signed a *Joint Declaration on Righteousness by Faith*? Is it unusual that many prominent Protestant and Catholic leaders signed the document *"Evangelicals and Catholics Together?"*

Is it surprising that Ralph Reed and Pat Robertson encourage conservative Protestants to form voting blocs with the Catholics? Is it surprising that various recent presidents of the United States have frequently asked the pope for counsel on world affairs? Ecumenism appears quite desirable when the church casts aside its prophetic roots!!

No wonder Protestants today are very favorably impressed with Pope Francis I and believe that the Papacy has changed!! No wonder that Kenneth Copland could utter a prayer in tongues for God to bless Francis I. What is amazing is that Ellen White predicted over 120 years ago what is happening today in the religious world. The book, The Great Controversy is being fulfilled right before our eyes. This book needs to be distributed like the leave of autumn.

The amazing thing is that both preterism and futurism were created by two Jesuit Roman Catholic priests who wished to silence the Protestant Reformation. The preterist interpretation of Daniel and Revelation was created by Luis de Alcazar and the futurist variety was created by Francisco Ribera. It is not surprising that Protestants are gravitating toward Rome more and

more every day. A counterfeit method of interpreting prophecy has caused them to lose sight of the true antichrist and as a result Protestants in the United States will make an image of the papacy by joining church and state to punish dissenters.

The Loud Cry

Bottom Line: The moment you get rid of our prophetic roots we have no reason to exist! Our entire message and mission vanishes in a mist! The Loud Cry has the purpose of unmasking this entire scenario by proclaiming the true culprits in the controversy:

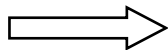
"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry: Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it." GC, pp. 606, 607



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #7

The Importance of the ‘Historical Flow Method’ *Continued*



On this video he begins by referring to Ellen White quotes on an earlier page. Those quotes are listed here below.

“There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history.” 2SM, p.102

*“Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which **have had their place and done their specific work** for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error.” 2SM, p. 102.2*

“The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light.” 2SM, p. 103.1

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” CW, p. 26.2

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be.” CTr, p. 340.6

*“Theories will be continually agitated to divert the mind, to unsettle the faith. **Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies.**”* 2SM, p. 115.3

Principle #6: All true prophecy finds Christ as its hero and center

Christ is at the very center of all Bible prophecies. Prophecy is not event centered but rather Christ-centered. Jesus has delivered His people from spiritual enemies and spiritual death as a result of his work at the first coming. But at the end of time Jesus will intervene to deliver His people literally from literal death.

The concept of the covenant is useful in understanding the relationship between Christ and His people in Bible prophecy (‘I will be their God and they shall be My people’):

- Suzerain/vassal: Christ is the sovereign king Who will protect His vassals.
- Shepherd/sheep: God is the Good Shepherd Who will protect His sheep.
- Husband/wife: Christ is the husband and He will protect His bride.
- Head/body: Jesus is the head and He will protect His body.
- Acts 9:4, 5; Matthew 25:40

Illustrations of Christ as the center of both Testaments:

- The Old Testament is the sand, the New Testament is the water and Christ is the cement.
- The Old Testament is a map and the New Testament is the real thing.
- The Old Testament is the moon and the New Testament like the sun.
- The Old Testament is a scale model and the New Testament is the finished product.
- The Old Testament is the shadow and the New Testament is the reality that projects the shadow.
- The Old Testament is a picture of Jesus and the New Testament is Jesus in person.
- The Old Testament is like a pattern and the New Testament is like the finished garment.
- The Bible is composed of prophets and apostles but Jesus is the Chief Cornerstone.

- The Hebrew **Feasts** provide Messiah's calendar of events and the **sanctuary** service provides a description of the events.

Biblical Texts on Christ the center:

- John 5:39, 40, 45-47
- Luke 24:25-27, 44-47
- John 1:45
- Acts 10:43
- Acts 26:22, 23
- II Corinthians 1:20
- Acts 24:14
- Deuteronomy 18:15-19 compared with Acts 3:22-24
- Galatians 3:6-11
- Galatians 3:13, 14: When Jesus took the curse upon Himself, the promised blessing of Abraham could then come upon those who believe. Galatians 3:29 assures us that if we are in Christ then we are Abraham's seed and the curse is removed for us. It is at baptism that we are in Christ and His experience is reckoned to be ours.
- Exodus 12:46 with John 19:33, 36 and 1 Corinthians 5:7: Jesus is the Passover Lamb.
- I Peter 1:10-12: The Spirit of Jesus inspired the prophets so both the Old and New Testaments are a revelation of the same Jesus.
- Genesis 3:15
- I Corinthians 15:3, 4, 20-26

The Meaning of **II Corinthians 3:13-18** (study the material "The Letter and the Spirit"):

Ellen White's View:

*"In **every page**, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." Acts 10:43 From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt." DA, pp. 211, 212*

Was the Old Testament abolished or fulfilled?

St. Augustine once said: "The New is in the Old concealed and the Old is in the New revealed."

The Old Testament is not abolished but rather fulfilled. Let's change the word around from 'fulfill' to 'fillfull'. Jesus fills the Old Testament with meaning. If Jesus had not come, the Old Testament would be an incomprehensible riddle.

Jesus gives meaning to the Old Testament. If Christ had not come, the Old Testament would have no explanation or reason. The Old Testament in itself has no light. Its light is reflected light. The Old Testament is a collection of stories, laws, precepts, biographies and events. If the Old Testament were alone it would be an enigma. The Old Testament is like a light bulb. Christ must give the bulb electric current in order for the Old Testament to give light.

Jews and some Christians commit a similar mistake:

"There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." John 5:46. Hence there is no real power in their teaching of even the Old Testament. Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.

The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker." COL, pp. 128, 129

Notice the prophecies that were fulfilled and will be fulfilled in Jesus:

- He would be born in **Bethlehem**: Micah 5:2
- He would be born of a **virgin**: Isaiah 7:14
- His birth would be announced by a **star**: Numbers 24:17
- Children would be **massacred** when He was born: Jeremiah 40:1
- He would be called from **Egypt**: Hosea 11:1
- He would be **baptized** or **anointed** when the **69th week** of Daniel 9 ended: Daniel 9:25
- He would perform **marvelous works** and be a powerful preacher: Isaiah 61:1-4
- The **Jews would reject** His message: Isaiah 6:9, 10
- The Jews would only serve him **with their lips**: Isaiah 29:13
- He would enter Jerusalem on a **donkey** in the midst of **great acclamation**: Zachariah 9:9
- He would **cast the money changers** out of the temple: Jeremiah 7:11
- **Zeal for God's house** would consume him: Psalm 69:9
- He would be sold for **30 pieces** of silver: Zachariah 11:13

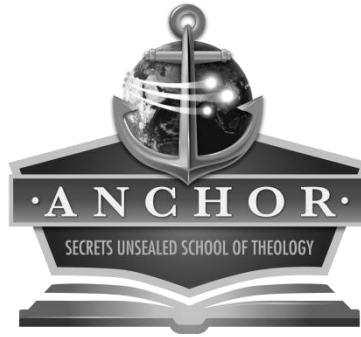
- His **disciples** would all **forsake** Him: Zachariah 13:7
- He would die a **vicarious death**: Isaiah 53:3-6
- He would say on the cross: '**My God, My God**, why have you forsaken Me': Psalm 22:1
- His **hands and feet** would be **pierced**: Psalm 22:16
- **Lots** would be cast upon His **garments**: Psalm 22:18
- His **heart** would be **poured out like water**: Psalm 22:14
- His enemies would **spit in His face**: Isaiah 50:6
- His enemies would **dare Him to come down** from the cross: Psalm 22:8
- None of His **bones** would be broken: Exodus 12:46
- On the cross He would say: '**I thirst**': Psalm 22:15; 69:21
- His passion would last for **three days and three nights**: Jonah 2:1
- His **burial** would be with the **rich**: Isaiah 53:9
- He would **resurrect** from the dead on the **third day**: Psalm 16:10; Isaiah 53:9-11
- He would **ascend to heaven**: Psalm 24
- He would **sit on the Father's right hand**: Psalm 110:1, 4

Christ is the center in soteriology:

- **Genesis 3:15**
- Genesis 22
- **The Rock** (John 4:13, 14; 7:37-39)
- **The Ladder** (John 1:51)
- **The Serpent** (John 3:14-16)
- The Passover
- Melchisedek
- Story of **Isaac's sacrifice**
- Story of Joseph
- Story of David and Goliath
- **Jonah's** three days and three nights
- The story of Absalom and David
- The story of Mephibosheth
- The Temple in **Haggai's day** (Haggai 2:7-9; **GC** 23)
- The cities of refuge
- David's throne in II Samuel 7:12, 13, 16 cf. Luke 1:32, 33
- **Exodus, Grace and Law**
- The Chief Cornerstone of Solomon's Temple
- **Moses typology**

Christ is **the center** in eschatology:

- The story of **Esther**.
- The story of the **three young men** in the fiery furnace.
- The story of **Job**.
- Jacob and the Covenant Angel.
- The Exodus of the Remnant.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #7 - Continued

Moses and Christ

In **Deuteronomy 18:15-18** God promised to send another prophet **like** Moses but **greater** than him. **Acts 3:22-26** and **Hebrews 3:1-5** (cf. 1 Corinthians 10:1-4) assure us that **Jesus** was the promised prophet. In Deuteronomy we are told that Israel would be cut off if they did not listen to Moses. So today, spiritual Israel would be cut off if they do not listen to Jesus. The things of Moses now belong to Jesus. This great truth was not understood by the Jewish nation in Christ’s day. They trusted Moses but rejected Jesus (John 5:39, 45-47). Paul also deals with this theme in 2 Corinthians 3.

The story of Moses is to be understood as the continuation of the warfare between the serpent and the seed. The same **four elements** that are found in Genesis 3:15 are also present in the story of Moses and the Exodus:

- A **Woman** (Jochebed)
- A **Seed** (Moses)
- A **Dragon** (Pharaoh, Ezekiel 29:3)
- **Enmity** (of Pharaoh against Moses)

Historical Root: Israel was God’s Old Testament bride (Jeremiah 6:2).

Prophetic Fulfillment: The Christian Church is God’s bride (Revelation 12:1).

Historical Root: Israel was in bitter bondage to the Egyptians (Exodus 1:13-14; 2:7, 12-14).

Prophetic Fulfillment: God’s people were in spiritual bondage to sin (Hebrews 2:14-15; John 8:32-34).

Historical Root: The children of Israel were slaves of the great dragon (Ezekiel 29:3).

Prophetic Fulfillment: The enemy of God’s people was a fiery red dragon (Revelation 12:3).

Historical Root: God’s people were crying out in pain for deliverance (Exodus 2:23-25).

Prophetic Fulfillment: The woman was in travail crying out to bring to the world the Deliverer (Revelation 12:20).

Historical Root: A deliverer was born to a woman, Jochebed (Exodus 2:1-2).

Prophetic Fulfillment: A man child was born to a woman, Mary (Revelation 12:5; Matthew 2).

Historical Root: Pharaoh feared that he would lose his throne (Exodus 1:22).

Prophetic Fulfillment: Herod feared that he would lose his throne (Matthew 2:13).

Historical Root: Pharaoh killed the male infants but Moses was protected in Egypt.

Prophetic Fulfillment: Herod killed the male infants but Jesus was protected in Egypt (Matthew 2:16).

Historical Root: God called Moses and Israel out of Egypt (Hosea 11:1).

Prophetic Fulfillment: After Herod died, Jesus was called out of Egypt (Matthew 2:15).

Historical Root: The death of the lamb was the sign of Israel's deliverance from bondage (Exodus 12).

Prophetic Fulfillment: Before His baptism, Jesus was introduced by John as the Lamb of God and Jesus is our Passover Who was sacrificed for us (John 1:29; see also 1 Corinthians 5:7, 8).

Historical Root: Israel and Moses were baptized in the Red Sea (I Corinthians 10:1-4).

Prophetic Fulfillment: Jesus was baptized in the Jordan River as a pattern for the baptism of His people (Matthew 3:16-17).

Historical Root: Moses fasted for 40 days on the mountain.

Prophetic Fulfillment: Jesus fasted in the wilderness for forty days and he was taken to a high mountain (Matthew 4).

Historical Root: God gave Moses and the people the law of the kingdom from a mountain.

Prophetic Fulfillment: Jesus gave the law of His kingdom in the Sermon on the Mount (Matthew 5-7).

Historical Root: The face of Moses shone on the mountain as God spoke with him (Exodus 34:29-34).

Prophetic Fulfillment: The face of Jesus shone upon the Mount of Transfiguration as he heard the voice of God (Matthew 17:1-3). Moses was actually present when the Father spoke to Jesus.

Historical Root: Moses interceded for his people offering his own life in place of theirs (Exodus 32).

Prophetic Fulfillment: Jesus is the great intercessor who was willing to forfeit His own life to save His people (I Timothy 2:5; I John 2:1).

Historical Root: Moses brought water from a rock, manna from heaven, and raises up a serpent in the wilderness.

Prophetic Fulfillment: Jesus is the rock from whom water springs (John 4:13-14; 7:37-39; 1 Corinthians 10:4; Matthew 21:42-44); He is the living manna that fell from heaven (John 6:48-51) and the serpent that was raised in the wilderness (John 3:14-16).

Historical Root: Moses organized the 12 tribes (Exodus 24:4) and established 70 elders (Exodus 24:1) to help him bear the burden of the work in Israel.

Prophetic Fulfillment: Jesus established 12 and sent out 70 to help Him in His work (Revelation 12:1; Matthew 10:1; Luke 10:1, 17).

Historical Root: Moses was tested by the constant opposition of the Jewish leaders and the people.

Prophetic Fulfillment: Jesus was opposed constantly by the Jewish leaders and the people.

Historical Root: Moses died, was buried by God, was resurrected by Christ and ascended to heaven.

Prophetic Fulfillment: Jesus died, was buried, resurrected and ascended to heaven (Revelation 12: 5).

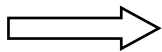
Deuteronomy 28 describes the blessings and curses of the covenant. The blessings would come if Israel obeyed and the curses would come if the disobeyed. Israel miserably failed the test so Jesus came to redeem the history of Israel. As a second Moses He went over the same ground as Israel but in contrast to them he perfectly obeyed the covenant and thus gained the victory where Israel failed. It is significant that Jesus quoted three passages to the devil on the Mount of transfiguration and all of them came from Deuteronomy. In spite of the fact that Jesus perfectly obeyed, He bore the curses of the covenant because He was bearing the guilt of Israel. Jesus lived and suffered in our place and thus exhausted the covenant curses but we must accept Him to personally receive the blessing (Galatians 3:13, 14). For those who are in Christ, all of the curses of the covenant have been paid for (Romans 5:1; 8:1). This is the meaning of baptism. In baptism God reckons us dead in Christ (Romans 6). All our history is erased in Christ and His history is reckoned as ours. With His history reckoned to my account I will want to live a holy life like His.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #8

Christ is the Center of Bible Prophecy



On this video he mentions to go to the bottom of page 16 (in the class outline), then reads the following statement which is also in Lesson #7:

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ “give all the prophets witness.” Acts 10:43 From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.” DA, pp. 211, 212

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- His **heart** would be **poured out like water**: Psalm 22:14
- His enemies would **spit in His face**: Isaiah 50:6
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- None of His **bones** would be broken: Exodus 12:46
- On the cross He would say: '**I thirst**': Psalm 22:15; 69:21
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- He would **sit on the Father's right hand**: Psalm 110:1, 4



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #8 Continued

The Lord Is Our Rock

The Cross and Pentecost

There is an intimate connection between what Jesus did on the cross and the fire that fell from heaven on the day of Pentecost. Most Christians focus on what happened on earth on the day of Pentecost but the important event actually took place in heaven, not on earth!

There is a certain pattern in the Old Testament. First an animal is sacrificed and placed on the altar and this is followed by fire from heaven showing God’s approval and acceptance of the sacrifice.

Abel’s Sacrifice

Signs of the Times, February 6, 1879: “God had respect unto this sacrifice and fire came down from Heaven and consumed it.”

Inauguration of the Wilderness Tabernacle

Leviticus 9:22-24:

“Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.²³ And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the Lord appeared to all the people,²⁴ and fire came out from before the Lord and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.”

Period of the Hebrew Monarchy

1 Chronicles 21:26: During the period of the Hebrew monarchy, David offered a sacrifice to the LORD on Ornan's threshing floor and God gave His sign of approval by sending fire from heaven:

"And David built there an altar to the Lord, and offered burnt offerings and peace offerings, and called on the Lord; and He answered him from heaven by fire on the altar of burnt offering."

Inauguration of the Temple Service in the Days of Solomon

2 Chronicles 7:1: When the Old Testament Temple service was inaugurated, animals were slain and placed on the altar and then fire fell from heaven upon the sacrifice to show that God accepted it:

"When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple."

The Period of the Prophets

1 Kings 18:38: In the days of Elijah God showed His acceptance of Elijah's offering by sending fire from heaven to consume the victims on the altar:

"Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. ³⁹ Now when all the people saw it, they fell on their faces; and they said: 'The Lord, He is God! The Lord, He is God!'"

The Rock Episodes in the Old Testament

The same connection between the offering and the fire as a signal of God's acceptance of the offering is found in the two rock episodes that are recorded in Exodus and Numbers.

Exodus 17:1-6:

"Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but there was no water for the people to drink. ² Therefore the people contended with Moses, and said, "Give us water that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt the Lord?" ³ And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" ⁴ So Moses cried out to the Lord, saying, "What shall I do with this people? They are almost ready to stone me!" ⁵ And the Lord said to Moses: "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river and go. ⁶ Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it that the people may drink."

In order to understand the meaning of this episode we must decipher the symbols. The story contains three main symbols: The rock, the rod and the water. Let's interpret the symbols one by one:

The Rock

Deuteronomy 32:4 (nine times in this chapter the Rock is identified as a symbol of the LORD):

"He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He."

I Corinthians 10:1-4: The New Testament identifies the LORD as Christ:

"Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ² all were baptized into Moses in the cloud and in the sea, ³ all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."

The Rod

Every time that Moses raised His rod upon Egypt a judgment afflicted the Egyptians. Thus the rod represents God's judgment. (cf. Isaiah 10:26)

The Act of Smiting

The word nakah means "strike, beat, smite, hit, slay, kill, receive a blow or to be wounded."

The same word is used to describe Moses smiting with the rod and making the various plague judgments fall on Egypt. Moses smote the waters and they turned to blood (Exodus 7:17, 10, 20), he smote the dust and the plague of lice fell (Exodus 8:16, 17), hail smote the land, and God smote all the first-born in Egypt.

Israel, God's people, were sinning and deserved to be smitten by the rod of God's judgment but the Rock was smitten instead.

Isaiah 53:4: The striking of the rock by the rod of Moses represents the fact that Jesus was smitten and stricken of God for our sins—God smote Him in our place.

"Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken [nakah], smitten by God, and afflicted."

The Water

When the rock was smitten it gave its water. The water that came forth from the rock represents the outpouring of the Holy Spirit when the sacrifice of Jesus had been accepted by His Father in heaven.

John 7:37-39: When we drink of the water we become fountains of living water to others. Jesus was speaking about the outpouring of the Holy Spirit at Pentecost:

"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink.' ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.'" ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified."

Sun and Moon

Like the moon receives light from the sun and reflects it to the earth, so God's people are to receive the light from Jesus and reflect it to the world. This is why Jesus said in John 9:5: "I am the light of the world" but He also said in Matthew 5:14-16: "you are the light of the world."

I Corinthians 12:13: The water we drink represents the Holy Spirit:

"For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit."

The Second Rock Episode

If the Holy Spirit was already poured out at Pentecost, how do we get the water today?

Numbers 20:7-11:

"Then the Lord spoke to Moses, saying, ⁸ 'Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.' ⁹ So Moses took the rod from before the Lord as He commanded him. ¹⁰ And Moses and Aaron gathered the assembly together before the rock; and he said to them: 'Hear now, you rebels! Must we bring water for you out of this rock?' ¹¹ Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank."

PP 418: "By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock the significance of this beautiful figure of Christ was destroyed."

Luke 11:13 says that God will give His Holy Spirit to whoever asks in prayer:

"If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

God wanted to teach us that Jesus does not need to die again in order for us to receive the outpouring of the Holy Spirit. The once for all death of Jesus and the acceptance of the sacrifice by the Father, means that the Holy Spirit is available to us. If we meet the conditions, all we must do is speak to Jesus in prayer and ask for the Holy Spirit

HP 113: "There is one blessing that all may have who seek for it in the right way. It is the Holy Spirit of God, and this is a blessing that brings all other blessings in its train."

Pentecost

What Jesus had accomplished by His ministry on earth:

- Jesus lived a perfect life in the camp
- Offered His life in sacrifice upon the altar
- He resurrected from the dead at the laver

- The next thing we would expect would be the fire by which God would show His approval of Christ's mission on earth!

The Temple Geography

In the geography of the Hebrew Sanctuary, after the altar of sacrifice and the laver came the ministrations of the high priest in the holy place. After Jesus died and resurrected on earth we would expect Him to begin His ministry in the Holy Place of the heavenly sanctuary.

Where did Jesus Enter?

Revelation 4:5: The seven spirits were before the throne. The number seven indicates that the fullness of the Holy Spirit was present in the Holy Place before Jesus ascended to heaven.

"And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God."

Revelation 5:6: After Jesus arrives in heaven and His Father accepts His sacrifice, the Seven Spirits are then sent out to the earth:

"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth."

In **chapter 5:6** we are introduced to the Lamb that was slain who comes to the Father Who is sitting on the throne in the Holy Place. immediately afterwards we are informed that the seven spirits of fire were sent out to all the earth. The pattern is clear: First the sacrificial Lamb presents Himself alive before the Father, and then the Holy Spirit, symbolized as the seven Spirits of fire, is sent to the earth thus indicating that God had accepted the sacrifice!

The Day of Pentecost

On the day of Pentecost after Jesus presented Himself before the Father, God sent fire from heaven to indicate that the sacrifice of Jesus had been accepted—the holy place of the heavenly sanctuary was now open for business.

Ellen White in the last three pages of her classic book, The Desire of Ages, vividly describes how Jesus approached His Father at His ascension to hear from His Father's own lips that His sacrifice had been accepted and that He would now receive the gift of the Spirit to pour out upon His disciples.

Pentecost came 50 days after the resurrection. Ellen White clarifies what happened at Pentecost:

"The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the

earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples [not the whole world] the benefits [his perfect life and death] of His atonement." SR 386.2

Jesus could not pour out upon His disciples the benefits of His atonement until He had gained those benefits. Jesus gained the benefits for the human race corporately in the camp (where He lived His perfect life) and in the court (where He died on the cross) on earth and then entered the holy place and then went into the holy place to apply these benefits to individuals who personally claim them (cf. Acts 2:38).

Mission of the Disciples

What good would it do for Jesus to begin His intercessory work for individuals in the holy place if no one on earth knew about it? The mission of the disciples was to preach that Jesus had lived a perfect life and had purchased salvation by His death. Benefits of Christ's work were now available to anyone who personally met the conditions and claimed them. In other words, the message of the disciples was to announce what Jesus had done on earth and what He was doing in heaven.

Because Jesus had lived a perfect life and died in our place, the Holy Spirit was given to enable the disciples to preach the message to others. The disciples repented, confessed their sins and placed their faith in Jesus and then asked for the Spirit in prayer and they were the first ones to personally receive the benefits of Christ's earthly work.

What did the disciples do when they asked for and received the Holy Spirit on the Day of Pentecost? They immediately witnessed. In this way, they drank the water and then became fountains of water!

Acts 1:7-8:

"And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Notice that the expression "*you shall*" is used twice in these verses. The purpose of the power they received was to witness! Unless we are willing to give, we will not receive because the purpose of receiving is to give! Jesus said: "*Give and it shall be given unto you.*"

The Woman of Samaria

John 4:13, 14: The woman of Samaria received the water from Jesus and immediately she gave it in the city of Sychar where she lived.

The context of these verses is found in the story of the Samaritan woman: She drank from the fountain of water that Jesus gave her and then she became a tributary of the fountain. She brought the entire town of Sychar to hear the words of Jesus.

*"Jesus answered and said to her, "Whoever drinks of this water will thirst again,"¹⁴ but **whoever drinks** of the water that I shall give **him** will never thirst. But the water that I shall give **him** will become **in him a fountain** of water springing up into everlasting life."*

MH 102: *"She proved herself a **more effective missionary** than His own disciples. The disciples **saw nothing in Samaria** to indicate that it was an encouraging field. Their thoughts were fixed upon a great work **to be done in the future** [are we thinking the same about the latter rain?]. They did not see that **right around them** was a harvest to be gathered. But through the woman whom they despised a **whole cityful** were brought to hear Jesus. She carried the light **at once** to her countrymen. This woman represents the working of a **practical faith** in Christ."*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #9

A Providential Election

Work of Jesus in the Camp (3.5 years)

The sanctuary begins in the camp where sinners live. Jesus came and camped with us (John 1:14) and lived a life without sin in our place. In this way He wove a spotless robe of righteousness by His perfect life in the camp. The law demands absolute sinless perfection and we cannot offer this to the law so Jesus came to live in our midst to live a perfect life in our place.

Work of Jesus in the Court (Thursday in the Garden, Friday on the cross)

The law demands our death because the ‘wages of sin is death’ (Romans 6:23) and ‘all have sinned and come short of the glory of God’ (Romans 3:23). In the court of the sanctuary Jesus suffered the death that we should all suffer.

Jesus then resurrected at the laver (**Sunday morning**).

Forty Days on Earth between the Resurrection and the Ascension

After His resurrection Jesus spent forty days on earth (Acts 1:3). He stayed on earth for two reasons: First, to provide irrefutable proof that He had resurrected and second, to explain the prophecies that had been fulfilled in Him and the prophecies that would be fulfilled on the Day of Pentecost.

The Ascension

After 40 days Jesus ascended to heaven to prepare a place for us:

John 14:1-3: Jesus went to heaven to prepare a place for His people. His work does not primarily consist of heavenly contracting. He prepares a place for us by the work that He performs in the holy and most holy places of the heavenly sanctuary. The books of Acts, Hebrews and Revelation describe His work in heaven:

"Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."

Acts 1:9-11: The ascension:

"Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Ten Days between the Ascension and Pentecost

After the ascension the apostles returned from the Mount of Olives to the Upper Room in Jerusalem to wait for the outpouring of the Holy Spirit.

During the ten days the disciples prayed, studied, ironed out their differences, emptied themselves of selfishness and prepared for the outpouring of the Holy Spirit.

The crucial question is this: What was Jesus doing during those ten days? This is the question that we will attempt to answer in this study.

Those Present in the Upper Room

We are given the specific names of those who were present in the Upper Room:

Acts 1:13:

*"And when they had entered, they went up into the upper room where they were staying: [1] **Peter**, [2] **James**, [3] **John**, and [4] **Andrew**; [5] **Philip** and [6] **Thomas**; [7] **Bartholomew** and [8] **Matthew**; [9] **James the son of Alphaeus** and [10] **Simon the Zealot**; and [11] **Judas the son of James**."*

Only eleven apostles are mentioned in this list. One was missing—Judas, whose story is synthesized in verses 18 and 19:

"(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. ¹⁹ And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood)."

This appears to contradict what the Gospels say about the end of Judas. There we are told that Judas went and hung himself. How do we reconcile the two stories? Ellen White provides the perfect explanation:

"Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a

most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it." DA, p. 722

Electing a Successor

During the ten days between the ascension and Pentecost, the disciples were impelled to do something the timing of which, until recently, had always puzzled me. As they gathered together, their first item of business was to name a successor to replace Judas.

Why Name a Successor?

Where did the disciples get the idea that they were required to name a successor to replace Judas? After all, weren't there more important things to do during those ten days than electing apostle number twelve?

Prophecy's Mandate

The task of naming a successor was mandated by Bible prophecy. As we have seen before, for forty days Jesus had taught the apostles the things concerning the kingdom of God (Acts 1:3). There can be little doubt that Jesus had taught them two prophecies in the Old Testament that predicted the apostasy of Judas and the imperative need to elect a successor. Notice verses 16 and 20:

Acts 1:16, 20:

¹⁶ "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; [skip verses 17-19 which we already studied] ²⁰ "For it is written in the Book of Psalms: 'Let his dwelling place be desolate, and let no one live in it' [Psalm 69:25] and, 'Let another take his office.' [Psalm 109:7, 8]

The Myth of Saul of Tarsus

Ok, you might say, Old Testament prophecy predicted the apostasy of Judas and the need to name a successor. But why the urgency to do it before the day of Pentecost had fully come?

There is this myth that the disciples rushed to name a successor of Judas and chose Matthias when it was God's plan to make Paul apostle #12. But this is an unwarranted assumption and pure speculation. This myth is disqualified by three salient facts (and a fifth that we will deal with later):

Reason #1: Peter made it clear that the successor needed to be a witness to Jesus from the times of John the Baptist until the resurrection of Jesus. Clearly, Saul of Tarsus does not meet this qualification.

Acts 1:21, 22:

"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."

Reason #2: Acts 1 explicitly tells us that the disciples sought guidance from the Lord and the Holy Spirit chose Matthias.

Acts 1:24-26:

"And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."

Reason #3: Ellen White adds the following incisive comment:

"Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office." Spirit of Prophecy, volume 3, p. 264

Reason #4: Ellen White explicitly states that Saul was to take the place of Stephen:

"A Mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood." AA, p. 102

Why the Urgency?

Alright, now we know that the apostles had to name a successor for Judas because they understood the prophecy of Psalms 109:7, 8. But which prophecy would give them such a sense of urgency as to elect a successor before the Day of Pentecost? Why couldn't they wait until a later time after the Holy Spirit had been poured out?

Importance of the Number 12

The answer to these questions is found in the significance of the number twelve. This number is significant in the story of Acts 1. The story tells us in verse 17 that Judas was numbered with the apostles before he apostatized and we are also informed in verse 26 that when Matthias was elected, he was numbered with the 12. Is it clear that the number twelve is important!

The Number Twelve in Revelation 12:1

"Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars."

The Woman

What does the woman symbolize in Revelation 12:1? It is common knowledge that she represents God's faithful church. And how do we know this? The answer is found in comparing two verses, one from Daniel and the other from Revelation.

Daniel 7:25:

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

This verse informs us that:

- The little horn
- Persecuted the saints
- For time, times and the dividing of time

Revelation 12:14:

"Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent."

In this parallel prophecy we are told that:

- The dragon
- Persecuted the Woman
- For time, times and the dividing of time

A comparison of the two texts proves beyond any doubt that the woman represents the saints of the Most High.

At What Stage?

Which stage of Church history does the woman of Revelation 12:1 represent? Is she a symbol of the Old Testament Church or of the New Testament Church?

Even a cursory reading of the text indicates that the woman of Revelation 12:1 symbolizes the Old Testament Church. This is made crystal clear by the fact that when John saw her, the child had not yet been born. There can be no New Testament church before the birth of Jesus.

But Revelation 12:6, 13-15 clearly indicates that the woman, later in her career, is a symbol of the New Testament church. We know this because after the child was born and ascended to God's throne, she fled to the wilderness and was persecuted by the serpent for 1260 years during the Christian era. It is to be noted that during both stages the woman had the crown with twelve stars upon her head.

Sun and Moon

What is represented by the sun and the moon?

- The sun is the greater light and the moon is the lesser light (Genesis 1:16).
- The sun is a symbol of Jesus Christ who is the greater light (Psalm 84:11; Matthew 17:3; Revelation 1:16; Malachi 4:1; John 8:12; 9:5). This would represent the church during the New Testament period when Jesus, the light of the world walked among men.
- The moon: is the lesser light is the Bible which gives witness to Jesus (John 5:35, 39, 46, 47).

Twelve Stars

What is symbolized by the twelve stars on the woman's crown? In the first instance they represent the twelve sons of Jacob who were the founders of God's Old Testament church. These twelve later multiplied and became the twelve tribes of Israel. In other words, the twelve stars represent the twelve founders of the Old Testament church and the great nation that came from them. There is a prophecy which is in the foreground of Revelation 12:1:

Genesis 37:9, 10: The eleven stars represent the brothers of Joseph and Joseph would be star #12:

"Then he [Joseph] dreamed still another dream and told it to his brothers, and said, 'Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.' ¹⁰ So he told it to his father and his brothers; and his father rebuked him and said to him, 'What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?'"

Genesis 49:28: The twelve sons of Jacob multiplied and became the great nation of Israel:

"All these are the twelve tribes of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing."

Twelve Apostles

But as we have already noted, the number twelve also represents Christ's New Testament church. Notice the constant emphasis in the Gospels upon the number twelve as it applies to the apostles:

Mark 3:14-19 (see also Matthew 10:1, 2, 5; 11:1; 20:17; 26:20):

"Then He appointed twelve, that they might be with Him and that He might send them out to preach, ¹⁵ and to have power to heal sicknesses and to cast out demons: ¹⁶ Simon, to whom He gave the name Peter; ¹⁷ James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; ¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; ¹⁹ and Judas Iscariot, who also betrayed Him."

The Meaning of the Number 12

Thus we find clearly that the number 12 is symbolic of both the Old and the New Testament Church.

Ellen White was very specific about the meaning of the number 12:

AA 19: *“As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stood as representatives of the gospel church.”*

By choosing twelve apostles Jesus was indicating that they were continuing the legacy of Old Testament Israel. The twelve sons of Jacob inaugurated the Old Testament Church and the twelve apostles inaugurated the New Testament Church.

The Old Testament church began with a nucleus of twelve individuals who in the course of time multiplied into a large nation. Likewise, the Christian church began with a nucleus of twelve individuals who multiplied and in the course of time became a great nation.

Only One Woman

It is important to remember that there is only one woman before Jesus was born, when Jesus was born, when the Church was persecuted for 1260 years and when the final remnant is persecuted. God has only one true Church. There is no such thing as one plan for literal Israel and another for the Christian church. They form an indivisible unity!

Dispensationalists are totally wrong when they say that God has two mutually separable peoples—literal Israel and the Christian Church. In Revelation 12 there is only one Messiah and only one people of the Messiah. And there is one dragon who is also active in all of the stages.

Why the Sense of Urgency?

Now let's return to our original question: Why was there a sense of urgency to elect the twelfth apostle before the outpouring of the Holy Spirit on the Day of Pentecost? We are now prepared to answer that question.

The Inauguration of Christ's Priesthood

During the ten days that the disciples spent in the Upper Room before the Day of Pentecost, an impressive ceremony was taking place in heaven. Jesus was being anointed and invested by His Father as High Priest in favor of His people.

This ceremony was prefigured by what Moses did to Aaron before he began to serve as High Priest in the earthly sanctuary. The ceremony is described in Leviticus 8:6-12 and consisted of three main steps: [1] the clothing of Aaron with the garments of the High Priest, [2] anointing the sanctuary where Aaron would serve and [3] anointing Aaron with oil:

Lev. 8:6-12: *“Then Moses brought Aaron and his sons and washed them with water. ⁷ And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod*

on him. ⁸ Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate. ⁹ And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the Lord had commanded Moses. ¹⁰ Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. ¹¹ He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. ¹² And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him."

Moses clothed Aaron with the various parts of the high priestly garments piece by piece. Moses then anointed or consecrated the sanctuary where Aaron was going to serve. Finally, after clothing Aaron and anointing the sanctuary, Moses anointed Aaron with oil. According to Psalms 133 the oil was so abundant that it dripped down Aaron's beard, down his robe and even unto the hills of Mt. Zion:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! ² It is like the precious oil upon [1] the head, [2] running down on the beard, the beard of Aaron, [3] running down on the edge of his garments. ³ It is like the dew of Hermon, [4] descending upon the mountains of Zion; for there the Lord commanded the blessing—life forevermore."

After dedicating the sanctuary, and clothing and anointing Aaron, he began his work as High Priest in favor of Israel.

Likewise, on the Day of Pentecost, the [1] Father clothed Jesus with His high priestly garments and [2] next He anointed Him with the Holy Spirit (Acts 2:33) which was so abundant that it spilled all the way down to the Upper Room. Jesus [3] then began his work as high priest in the holy place to apply to repentant individuals the benefits of His atonement.

Hebrews 8:1, 2: The apostle Paul described this new function of Jesus in the holy place of the sanctuary:

"Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man."

The Garments of the High Priest

One of the pieces of Aaron's garments was the breastplate which contained twelve precious stones in four rows of three stones. In the Old Testament period the twelve stones represented the twelve tribes of Israel and in the New Testament period the twelve apostles of the Lamb.

Exodus 28:21, 29, 30:

"And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. . . . ²⁹ "So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the Lord continually. ³⁰ And you shall put in the breastplate of judgment the Urim and the Thummim,

and they shall be over Aaron's heart when he goes in before the Lord. So Aaron shall bear the judgment of the children of Israel over his heart before the Lord continually"

Bearing Israel upon the Heart

What does the Bible mean when it says that Aaron bore the judgment of the children of Israel over his heart? Notice the answer:

Isaiah 53:4-5:

"Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. ⁶ All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all."

Twelve Stones but only Eleven Apostles

Now we are prepared to know why apostle number 12 had to be elected before the Day of Pentecost. How could Jesus be clothed with the breastplate that had twelve stones representing the twelve apostles when there were only eleven apostles on earth? The twelfth apostle needed to be elected before Jesus could wear the breastplate with twelve stones!

Christ's Yearning Desire

John 14:1-3: Before Jesus left for heaven he expressed the desire that His people be with Him:

"Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."

John 17:24-25: In the climax of His prayer in the Garden Jesus again expressed His supreme desire:

"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."

When Jesus ascended to His Father He once again expressed His passion:

"When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." John 19:30; 17:24. DA, p, 834

"Of Aaron, the high priest of Israel, it is written, He "shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." [Exodus 28:29.] What a beautiful and expressive figure

this is of the unchanging love of Christ for His church! Our great High Priest, of whom Aaron was a type, bears His people upon His heart. And should not His earthly ministers share His love and sympathy and solicitude?" Gospel Workers, p. 34

One Future People

In the future there will be only one City with all of the redeemed from all ages inside. The yearning of Jesus for His people will be satisfied:

"What sustained the Son of God during His life of toil and sacrifice? He saw the results of the travail of His soul and was satisfied. Looking into eternity, He beheld the happiness of those who through His humiliation had received pardon and everlasting life. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb." AA, p, 601

There is only one city with the twelve tribes and the twelve apostles:

Revelation 21:12:

"Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel."

Revelation 21:14:

"Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb."

Intimacy of Christ with His Church

Ephesians 5:25-27:

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church." TM, p. 15

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts and is effecting such transformations of character that angels are amazed and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed." 7T, p. 16



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #10

The Sabbath and Redemption

Introduction

Exodus 20:8-11: The Sabbath is a sign of the Creator:

*"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. **For [because]** in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.*

- The Sabbath is **not a shadow**.
- There was **no sinner** when the Sabbath was established.
- There were **no Jews** when it was instituted.

A Post Fall Function of the Sabbath

The book of Deuteronomy provides a **second post-fall** function of the Sabbath: Redemption.

Deuteronomy 5:12-15: The redemption motivation for Sabbath observance:

*'**Observe** the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, but the **seventh day** is the **Sabbath of the LORD your God**. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your manservant and your maidservant may rest as well as you. And **remember** that you were a slave in the land of Egypt, and that the LORD your God brought you out from there by a mighty hand and by an outstretched arm; **therefore** the LORD your God commanded you to keep the Sabbath day.'*

At Passover a literal lamb was sacrificed to commemorate the literal liberation of literal Israel from literal slavery in literal Egypt. But this lamb also pointed forward to the fact that Jesus, by His death on the cross would spiritually deliver spiritual Israel from spiritual bondage to a spiritual master, sin.

The Heart of the Old Testament

John 5:39, 46 and 47: Moses wrote about Jesus. The Old Testament in its entirety is centered in Christ. Notice the following Bible texts:

"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life. . . Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me."

Luke 24:25-27, 44, 45:

"Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?" ²⁷ And beginning at Moses [torah] and all the Prophets [nebiim], He expounded to them in all the Scriptures [kethubim] the things concerning Himself. Then He said to them: "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." ⁴⁵ And He opened their understanding, that they might comprehend the Scriptures".

"In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compact prophecy of the gospel." DA, p. 211

One Verse from the Torah

In this study we will take a look at one particular verse from the writings of Moses to see how it pointed forward to Jesus Christ:

Deuteronomy 8:3: The manna was more than physical food; it symbolized the word that comes out of the mouth of God (Cf. Matthew 4:4):

"So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD."

John 1:1-3: Jesus is the Word that comes out of the mouth of God. Jesus is the spokesman for God:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."

"What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God." That I May Know Him, p. 38

I Corinthians 10:1-4: The drink, the food and the rock were literal but had a profoundly Christ-centered spiritual meaning:

"Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."

The Rock Episodes

In another class we will study the meaning of the rock and the water that came therefrom. There are two key rock episodes in the Old Testament (Exodus 17:1-6; Numbers 20:8-11). Israel should have understood that the Rock was far more than just a literal rock. Deuteronomy 32:4, 18, 31 explains that the LORD is the Rock.

The Manna and Jesus

John 6:48-50: The Manna represented Jesus:

"I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven that one may eat of it and not die."

But let's be a little more specific. What aspect of Jesus did the Manna represent?

John 6:50:

"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

In order to understand the words of Jesus we must go to the root passage that He was referring to: The Manna episode in Exodus 16.

The Manna Episode

Exodus 16:19, 20: On any day other than the Sabbath the manna bred worms and stank. What is it that breeds worms and stinks? Certainly not ordinary bread! A corpse eventually breeds worms and stinks when the flesh decomposes!

"And Moses said, "Let no one leave any of it till morning." Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them."

When Jesus commanded the stone to be removed from the tomb of Lazarus the people complained that his body already stank. In Isaiah 14:11; Isaiah 34:3; Exodus 7:18 and Amos 4:10 the word 'worm' is translated 'scarlet' because red dye was made from the dried female body of the coccus elicits.

Exodus 16:23, 24: But a great miracle occurred when the Manna was saved from Friday for Sabbath—it did not breed worms nor stink. It was as fresh on Sabbath as it had been on Friday. What does this mean? Remember that we are dealing with a Messianic prophecy here because Jesus said that the Manna represented His flesh:

"Then he said to them, 'This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'""²⁴ So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it."

Why didn't the Manna breed worms and stink on the Sabbath? Let's go to the Gospels for the answer.

The Chronology of Christ's Passion in the Gospels

Jesus died at the ninth hour, that is, at three o'clock in the afternoon on Friday. Let's examine the last three declarations of Jesus on the cross:

Matthew 27:46: The fifth declaration of Jesus on the cross was made about the ninth hour:

"And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?'"

John 19:30: The sixth declaration of Jesus on the cross. It still was not the ninth hour:

"So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit."

Jesus said 'it is finished' just before three o'clock in the afternoon on what Christians call Good Friday.

Luke 23:46: The last declaration of Jesus on the cross:

"And when Jesus had cried out with a loud voice, He said, 'Father, 'into Your hands I commit My spirit.'"" Having said this, He breathed His last."

Summary: Jesus died at three o'clock in the afternoon on what Christians today call "Good Friday".

How do we know that He died at three o'clock? The answer is found in Exodus 12:6:

"Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight."

Though most Bible versions translate "evening" or "twilight" the Hebrew literally says that the Lamb was killed "between the two evenings".

According to the Jews, when the sun began to descend from the meridian it was the first evening and when the sun set on the horizon it was the second evening. The first evening would be at noon and the second evening would be at about 6:00 p.m.

The noted Bible commentator, Adam Clarke explains:

"The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the Passover was to be offered.

"The day among the Jews had twelve hours, John 11:9. Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified began at the third hour, that is, at nine o'clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o'clock in the afternoon, the time of the evening sacrifice, Mark 15:25,33-34,37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Acts 3:1; and this was the ordinary time for the Passover. It is worthy of remark that God sets no particular hour for the killing of the Passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful." (Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by Biblesoft)

Salvation Finished the Sixth Day

The sixth day Jesus said: "It is finished" because He had provided the means to save the entire human race. He had lived a perfect life for all and had purchased salvation by paying the price for our sins.

Preparation of the Lamb between Three and Six

The lamb was slain at about three o'clock in the afternoon and then it was prepared to be eaten when the sun set. This preparation would have taken the better part of three hours.

Jesus died the sixth day at three o'clock in the afternoon but after His death His body had to be prepared for burial. It was necessary for Joseph of Arimatea to ask for His body, take Him down from the cross, clean His body, wrap it in linen, transport Him to the graveside, bury Him and roll the stone in front of the tomb.

The Sequence of Days

Luke 23:54-56: Let's notice the sequence of days of the death, burial and resurrection of Jesus. He died on Friday and rested in the tomb on the Sabbath:

"That day was the Preparation, and the Sabbath drew near.⁵⁵ And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.⁵⁶ Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment."

How did the women rest on that Sabbath? No doubt it was a day of anguish, sorrow and restlessness. If they had truly understood the meaning of the Manna episode, their rest would have been totally different; it would have been a rest of joyous celebration of Christ's finished work. They would have truly entered Christ's rest. The Creator was Jesus so this was actually Jesus' rest from His work of redemption. They would have rested in His accomplishments:

"The Father and the Son rested after Their work of Creation. 'Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested' Genesis 2:1-3. The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and Son had rested after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out." Manuscript 25, 1898, pp. 3, 4 ("The Man of Sorrows," typed, February 24, 1898)

And then Jesus resurrected on the first day of the week (Luke 24:1).

Why Did Jesus Resurrect on Sunday?

Some say that Jesus purposely chose **Sunday** as the day of His resurrection because He wanted His church to know that Sunday was holy and that it should be observed in honor of His resurrection from that day on.

For example, John Paul II in his Pastoral Letter Dies Domini makes a long list of all of the significant events that took place on Sunday: Jesus resurrected Sunday, he walked with two of His followers to Emmaus on Sunday, He appeared to His disciples on Sunday evening and then appeared to them again the following Sunday. According to John Paul's calculations, the Holy Spirit was poured out on Sunday, the first proclamation of the gospel took place on Sunday and the first baptisms also took place on Sunday. But this long list of events on Sunday is immaterial and irrelevant.

The Manna episode makes it clear that the important day was not Sunday but the Sabbath! If Jesus rested in the tomb on Sabbath and His body saw no corruption, then he would have had to resurrect on Sunday. The reason why Jesus resurrected on Sunday is because His flesh had to rest in the tomb on the Sabbath!

Holy Week

It never ceases to amaze me that during Holy Week Christians talk about **Palm Sunday, Ash Wednesday, Holy Thursday, Good Friday, Resurrection Sunday** but the Sabbath gets lost in the shuffle.

Questionable Arguments

Some people use questionable arguments to defend Sunday as the day of rest. For example, they say that all day Sabbath the disciples were sad because Jesus was dead while on Sunday they were happy because He resurrected so we should keep the joyful day. But those who use this 'psychological argument' in favor of Sunday observance fail to take two things into account.

- First of all, it was not the intention of Jesus that the Sabbath be a day of sorrow. He had warned His disciples many times that He would die and resurrect the third day. If the disciples had paid attention to the words of Jesus, that Sabbath would have been a day of joyous celebration and expectancy.
- Secondly, on the Sunday night of the resurrection the disciples did not even believe that Jesus had resurrected. How could they be joyful that Jesus had resurrected if they did not believe that He had resurrected?

Why His Body Saw no Corruption

John 6:51: The manna represented the flesh of Jesus:

"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

Psalm 16:8-10: A messianic prophecy about Jesus announced that he would rest in hope because His flesh would not see corruption:

*"I have set the LORD always before me; because He is at my right hand I shall **not be moved**. Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope for You will not leave my soul ['me' in the NIV] in Sheol ['grave' NIV] nor will You allow Your **Holy One** to see **corruption**."*

Acts 2:25-27, 31: As the Manna did not breed worms or stink when it was saved on Friday for Sabbath, so, the body of Jesus did not begin the process of decomposition on Friday or Sabbath because He was what the Manna represented!

While Jesus rested inside the grave on the Sabbath from His finished work of redemption, He wanted His disciples to rest outside in what He had accomplished.

*"For David says concerning Him: 'I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken.' ²⁶ Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For You will not leave my soul [Me in the NIV] in Hades [grave in the NIV], nor will You allow Your **Holy One** to see **corruption** [decay in the NIV]."*

Acts 2:31-32:

"Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay."

The Hebrew Feasts

At Passover the people were not to have any leaven in their homes because leaven is a symbol of sin. Leaven spoils the dough much quicker.

It is interesting that the Hebrew Feasts teach the same lessons as the Manna episode:

- **Passover:** The death of Jesus between the two evenings.
- **Unleavened Bread:** The burial of the body of Jesus. He saw no corruption because He had no leaven of sin.
- **First fruits:** The resurrection of Jesus.

The Sabbath in the New Earth

God invited Adam and Eve to enter His rest at Creation and now He invites us to enter His rest in redemption. But the Sabbath also has a prophetic dimension. Jesus will invite us to enter His rest when He makes a new heaven and a new earth. The Sabbath thus points back to the past (creation), to the present (redemption) and to the future (the everlasting kingdom).

Isaiah 66:22, 23: There will be a monthly and weekly cycle in the New Earth:

"For as the new heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain."²³ And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the Lord.

Revelation 22:2: There will be months and therefore there will also be days:

"In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations."

Revelation 21:23: How can there be days and months if there will be no sun or moon in the New Earth? This text does not say that there will be no sun or moon. What the text does say is that the city has no need of sun or moon:

"The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light."

Isaiah 24:23: This text explains it well:

"Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously."

How long will it take to create as New Heaven and a new earth? Will it be instantaneous? No. The evidence indicates that Jesus will recreate the world in six literal days like at the beginning.

If we are going to keep the seventh day in honor of the New Creation then it must come after the first six. At the end God's people will be eyewitnesses of creation week!!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #11

The Sun-god and the Number 666

The Connection between Daniel 2 and 3

- Nebuchadnezzar attempted to **change** God’s prophetic calendar
- This idea came from the religious leaders (Prophets and Kings, pp. 504-505)
- The word “gold” in Daniel 2 and 3 links the chapters
- The word “image” is identical in both chapters
- The expression “set up” is repeatedly used in the chapter
- Remember that God was going to “set up” his indestructible kingdom (3:1, 2, 3, 7, 12, 14, 15, 18)

The Old Testament Type

Babylon was the ruling power in the world of the time (3:1).

God’s people were captive in Babylon (Jeremiah 51:45).

Nebuchadnezzar for a time lived as a beast (Daniel 4:16).

Nebuchadnezzar set up an image that was a reflection of his power.

Nebuchadnezzar uttered a death decree against God’s faithful people.

The dimensions of the image were 60 X 6 (3:1)

- If what Herodotus wrote is correct, the image weighed 800 talents of gold which would be equivalent to over 30 tons (3:1).
- The Sexagesimal system originated in Babylon (60 seconds, 60 minutes, 24 hours, 360 days, 360 degrees).
- If we multiply 60 x 6 the total is 360 which was a very sacred number in Babylon.
- The cycle of 360 degrees and 360 days represent the full cycle of time and the full circle of space.

- Ancient Babylon had a pantheon of 36 gods. Each of 36 gods of the pantheon ruled each over 10 degrees of space and 10 degrees of time.
- The sum total of the numbers 1-36 is 666 and the number 666 was known as “the great number of the sun”.
- All the gods were thus included in this one summary number. In Babylon the sun god was called Marduk. He was thought of as the absolute ruler of all time and all space.
- The Babylonian priestly system expressed this concept by wearing amulets or medallions around their necks.
- The medallions were made of pure gold because gold is the color of the sun. In fact the ancients called gold “the dew of the sun.” It is no coincidence that in Isaiah 14:4 Babylon is called the golden kingdom and that in Daniel 2 Babylon is represented by the head of gold. The medallions or amulets were circular (like the sun) and had a hexagon within the amulet.
- On the obverse (front) side of the amulet there was a large square with 36 smaller squares within. In each square there was a number from 1-36 and beneath the large square was the number 666.
- On the reverse side of the seal or amulet there was a raging lion with wings (yellow in color like the sun) whose mane is portrayed as the rays of the sun. Babylon is portrayed as a lion in Daniel 7 and also in sphinxes which were at each of the entrances to the city.
- In astrology, Leo, the lion, rules over the hottest period of the year (July 23-August 22).
- The Romans acquired much of their religious system from Babylon but they established a different number system. They chose six letters from their Latin alphabet and gave each a numerical value. The sum total of all six numbers is 666.
- Thus the number 666 is to be identified with Babylon and with Rome (also called Babylon in I Peter 5:13).
- Thus those who worshipped the image would be honoring Babylon and worshipping the sun god whose number is 666.

The primary issue in this controversy was worship

- The key question in the conflict was: Who will you worship and whose law will you obey? God (3:28).
- This word ‘worship’ is used 10 times in the chapter (3:5-7, 10-12, 14, 15, 18, 28).
- The law of God is also involved, primarily the first table which has to do with worship to the true God. The issue was: The commandments of God or the commandments of men.
- We worship God because He is the Creator (Psalm 95:6) and the sign of worship to the Creator is the Sabbath (Revelation 14:7).

There was a union of church and state (3:2)

- All the political rulers of the kingdom of Babylon were present in order of rank. All the civil powers of the Babylonian world came to the dedication.
- The civil power was enforcing a religious decree or establishing religion. To refuse to worship was considered treason against the government.
- Daniel 3 and 6 are illustrations of the establishment and free exercise clauses of the first amendment to the Constitution.

The decree to worship was universal (3:4).

Music played a vital role in connection with false worship (3:5, 7, 10, 15).

A death decree was given against those who did not worship the image of the beast (3:6, 11, 15, 19).

A faithful, insignificant remnant was faithful to God (3:12). If the king could eradicate this remnant, his triumph would be complete.

It was the religious leaders who accused the three young men to the civil power (2:2, 4, 5, 10, 12; 3:9-12).

There was a shaking in the Valley of Dura (Daniel 1:3).

- When Nebuchadnezzar took Daniel and his three friends captive to Babylon, he left King Zedekiah (II Kings 24:14-17) to rule in Jerusalem.
- We know that in the year 594 BC (Jeremiah 51:59) King Zedekiah made a trip to Babylon. It is inconceivable that the king was not present at the dedication of the image.
- There were many other Hebrew worthies who were taken to Babylon by Nebuchadnezzar and none of them stood up in faithfulness to God.

Nebuchadnezzar attempted to entice and intimidate the remnant who kept the commandments of God and worshipped only Him (3:15).

- The king took three steps to try and get the young men to worship the image: Fascination (the impressive worship scene), intimidation (threats), annihilation (the final solution, death).
- Ellen White makes an insightful remark about Nebuchadnezzar's body language. She states that after the king threatened to throw the young men into the furnace "*with hand stretched upward in defiance*" he boastfully declared: "*and what God shall be able to deliver you from my hands?*" (Signs of the Times, May 6, 1897).
- I am sure that at that moment in heaven God said: "I will!"

The answer of the faithful remnant was clear, decisive and yet respectful (Daniel 3:16-18).

The young men were not presumptuous nor did they serve the Lord for the loaves and the fishes. They told the king that God would deliver them but if He did not, they would still serve Him and only Him.

The king was filled with rage (Daniel 3:19)

Ellen White vividly described the face of Nebuchadnezzar after the young men refused to comply with the king's decree:

"Satanic attributes made his countenance appear as the countenance of a demon." (4BC 1169).

- The young men confidently affirmed that God would deliver them because they were in a covenant relationship with Him.
- Nebuchadnezzar made the same mistake that Pharaoh made at the Red Sea—he assumed that he was fighting Israel when he was really fighting against the Lord in the person of His people. This is why Moses had said to the Israelites: "stand still and see the salvation of the Lord." In fighting the people of the Lord the king was fighting against the Lord of the people.

A Time of trouble ensued for the three young men (Daniel 3:20-23)

The young men faced the beast, his image and the civil rulers without flinching. I am sure that it was a severe test for them to face the fiery furnace but their loyalty to God was more important than life itself.

The Furnace was heated seven times hotter (3:19)

- I rather doubt that the king had a thermometer. The number seven represents totality or completeness. The furnace was heated to its maximum heat.
- The furnace represents affliction by which God purifies his people (Isaiah 48:10; 13:12; Job 23:10; Malachi 3:2, 3).
- The young men claimed the promise of Isaiah 43:2.

Their tormentors died instead (3:22).

Christ Himself stood up to deliver His faithful remnant in the midst of the fiery time of trouble.

- It was Christ Himself that came into the furnace. The Son of God is identified as the Angel (compare Daniel 3:25 with verse 28).
- The young men went through the tribulation but were shielded by **divine** power (3:24-27)
- Christ was the hero of the story, not the young men!!

The key word in this passage is deliver which is used four times (3:15, 17, 28, 29)

- The entire story is about the covenant. If you are in a covenant relationship with Jesus, He will be with you though you walk through the valley of the shadow of death.
- Jesus requires full and complete allegiance and commitment, not a half-hearted service!

Principles of Interpretation

Literal Israel was literally captive in literal Babylon, the literal king behaves like a literal beast, sets up a literal image, commanding everyone to literally bow and worship it; literal Jews refuse to literally bow and therefore are thrown into a literal fiery furnace and are delivered from the literal flames. This story will be repeated once more but on a global scale with spiritual Israel.

The power which will rule the world in the end-time is described as spiritual Babylon (Revelation 17:1, 2, 5).

Spiritual Babylon will present a false prophetic scenario wanting to establish a new world order different from the prophetic scenario that God has portrayed in His Word.

God's people will once again be spiritually captive in Babylon and therefore God will have to call them out (Revelation 18:4).

There will be a global power described as the beast (Revelation 13:1-2).

An image will be raised up in the beast's honor (Revelation 13:11-18).

The mark of the beast will be imposed by force.

The mark of the beast is clearly the opposite of the seal of God. When the seventh day Sabbath becomes the final test for the world, the seal of God will be the observance of the Sabbath and the mark of the beast will be the observance of Sunday.

In contrast to those who worship the beast and his image, will be those who worship the Creator. This is the reason why Revelation 14:7 calls upon the world to worship the creator and the third angel's message warns not to worship the beast or his image (Revelation 14:9-11).

Ellen White makes an explicit connection between what happened at the Valley of Dura in Daniel 3 and the trial that God's people will face in the end time:

"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death." 14MR, p. 91

The number of the beast's name is 666

According to Revelation 13:18 the beast has a mystic number associated with its name. In fact, the number is the number of the beast's name (Revelation 13:17). The name is a blasphemous one (Revelation 13:1) and blasphemy is defined in the Bible as someone who claims to be God and having the power to exercise the prerogatives of God (Mark 2:7; John 10:33). How do you get a number from a name? The Romans adopted six letters of the alphabet to represent all numbers. The beast represents papal Rome (Revelation 13:1) so the name must be sought in Latin. One of the official titles of the pope is Vicarius Filii Dei and the total numerical value of the letters is 666, which in Babylon was the Great Number of the Sun.

The image and mark must have something to do with the sun

- Is it the same to worship the sun as it is to worship on the day of the sun? In principle it is the same in the sense that both were creations of man for worship.
- Vicarius Filii Dei and Antichrist have the same basic meaning: One who takes the place of Christ.

Ellen White makes the parallel:

"History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation. 7BC, p. 976

Once again worship will be the central issue and it will be worldwide (Revelation 13:4, 8, 12, 15; 14:7, 9)

"The decree enforcing the worship of this day is to go forth to all the world." 7BC, p. 967

But the commandments will also be an issue, especially the first table of the law (Revelation 12:17).

There will be a union of church and state (Revelation 17:2; 18:3)

"The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: "Show us from the word of God our error"--the same plea that was made by Luther under similar circumstances." GC, p. 607

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political

corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17." GC, p. 592

A death decree will be proclaimed against God's faithful remnant who refuse to worship the image of the beast (Revelation 13:15).

"This argument [the one based on John 11:51ff] will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." GC, p. 615

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death." GC, p. 604

The death decree will be universal (Revelation 3:15, 16)

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration." GC, p. 615

Music and external display will play a significant role in the end time (Revelation 18:22)

Satan knows what type of music to use to dull our spiritual senses and make us more susceptible to his temptations:

"Many Protestants suppose that the Catholic religion is unattractive and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the

mind with awe and reverence. This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.” GC, pp. 566, 567

God will have a faithful remnant which will refuse to worship the image of and to the beast (Revelation 12:17; 14:12; 15:2-4).

There will be a shaking among God’s people (Matthew 24:10-12)

“To stand in defense of truth and righteousness when the majority forsakes us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.” 5T, p. 136

“As the storm approaches, a large class who has professed faith in the third angel's message, but has not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them and by false reports and insinuations to stir up the rulers against them.” GC, p. 608

Religious leaders will be the foremost in accusing the remnant of God

Just like in the days of Elijah, John the Baptist, Jesus and the middle ages the religious leaders will be the most inimical to the people of God:

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.” GC, p. 592

“As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it

should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions.” GC, p. 607

Satan will manifest his wrath (Revelation 12:17) when the kings of the earth drink the wine of the wrath of Babylon’s fornication (Revelation 17:1, 2; 18:3-5).

There will be a similar question as was asked by Nebuchadnezzar (Revelation 13:3, 4).

There will be a severe time of trouble and God’s people will appear doomed.

Daniel 11 has a certain sequence of events: When the King of the north goes out to annihilate many, then Michael will stand up to defend his people and they will be delivered (Daniel 12:1):

“He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete.” GC 618

The fiery furnace represents the seven last plagues where the totality of God’s wrath is to be poured out. The wicked will be destroyed but not the righteous will be shielded.

“Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God’s love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.” GC, p. 621

Jesus will personally intervene to deliver His people (Daniel 12:1; Revelation 17:14).

“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof. The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen.” GC, p. 635

God will demand unswerving loyalty

“The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship. To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed though the result be imprisonment or exile or death.” PK, p, 512, 513

A fireproof character (the character that will be possessed by the 144,000).

Isaiah 33:14-16: We must have a sterling character and be faithful in the small things if we would be faithful in the large trials (Luke 16:10; Jeremiah 12:5).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #11 - The Idol Sabbath

The Word ‘Abomination’ in the Bible refers to idolatry

Read Deuteronomy 7:25, 26; 27; 15; 1 Kings 11:5-7; Ezekiel 8:15, 16

Quotations from the writings of Ellen G. White

“The Sabbath question is one that will demand great care and wisdom in its presentation. Much of the grace and power of God will be needed to cast down the idol that has been erected in the shape of a false sabbath.” 9T, p. 211

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” R & H, March 8, 1898

“Like Cain, men are today violating a plain “Thus saith the Lord.” God has sanctified and blessed the seventh day, requiring all men to keep it sacred as His memorial of creation. But, inspired by the arch-deceiver, man has set up a rival rest day, which God regards as He did the offering of Cain. Like Cain, those who worship this idol are offended because God's chosen people will not reject the day specified in His law as holy, to keep a rest day of man's creation. They try to force their fellow-men to worship this idol. Thus did Nebuchadnezzar, when he set up a golden image in the plains of Dura, and in his pride and self-exaltation sought to compel all to bow down to it. As Cain set aside God's holy command, and offered a sacrifice of his own choice, so men have set aside God's holy Sabbath, and have exalted one of their own creation. And as Cain was filled with bitterness against Abel, so they are filled with bitterness against those who by keeping God's Sabbath cast reflections upon the worship of a day which bears no divine sanction or appointment.

“Thus it has been, and thus it will be till the end of time. Sin is Satan's attribute, and it is always leagued against good. The spirit of Cain is manifest in all false religions. Satan's work is to

condemn and destroy, to take away man's liberty and destroy his life. Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness." ST, March 21, 1900 par. 13.

"But this day so universally exalted is a spurious sabbath, a common working-day. It is accepted in the place of the day that the Lord has blessed and sanctified; but the sure result of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron." R & H, December 20, 1898.

"The Protestant world have set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy." Letter 90, 1897

"Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath." FLB, p. 286

"Those who live during the last days of this earth's history will know what it means to be persecuted for the truth's sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God because they know the arguments in favor of the fourth commandment are unanswerable. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath have no favors shown them." ST May 26, 1898

"Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service." RH April 15, 1890

"Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God's law." Manuscript Releases, volume 19, p. 244

"In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feelings exist as are felt in the Southern States. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. 'A word to the wise is sufficient.'" Spaulding Magan Collection, p. 22

Someone might object: It is not the same thing to worship the sun as it is to worship on Sunday. But a closer look reveals that the principle is the same. When someone presents this objection ask three questions:

- Who created the sun? The answer will be: "God".
- Did he create it for worship? The answer will be: "No".

- If we make the sun an **object** of worship, what do we call it? The answer will be “Idolatry” because anything that man makes for worship that God has not created for worship is **idolatry**.

Then ask three follow-up questions:

- Who created **Sunday**, the first day of the week? The answer will be “God”.
- Did he create the sun for **worship**? The answer will be “No”.
- If we make Sunday a **day** of worship, what do we call it? The answer will not come out as quickly!!

It doesn’t really matter whether we worship God through a **man-made idolatrous object** or we worship God on a **man-made idolatrous day**. Both were creations by man for worship.

Choice Sabbath Quotes

*“A **partial observance** of the Sabbath law is not accepted by the Lord and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath keeper. They perceive that your life contradicts your belief, and lose faith in Christianity. The Lord means what He says, and man cannot set aside His commands with impunity.” 4T, p. 248*

*“When your temporal circumstances seem to require attention, you violate the fourth commandment without compunction. You make the keeping of God’s law **a matter of convenience**, obeying or disobeying as your business or inclination indicates. This is not honoring the Sabbath as a sacred institution. You grieve the Spirit of God and dishonor your Redeemer by pursuing this reckless course.” 4T, p. 248*

*“It is as ruthless a violation of the law to **occasionally use** the Sabbath for secular business as to entirely reject it; for it is making the Lord’s commandments a matter of convenience.” 4T, p. 249*

*“We are to give to the world a manifestation of the pure, noble, holy principles that are to distinguish the people of God from the world. Instead of the people of God becoming less and less definitely distinguished from those who do not keep the seventh-day Sabbath, they are to make the **observance of the Sabbath so prominent** that the world cannot fail to recognize them as Seventh-day Adventist.” Manuscript 162, 1903 [found in Evangelism, p. 233].*

*“Many excuse themselves for violating the Sabbath by referring to your example. They argue that if so good a man, who believes the seventh day is the Sabbath, can engage in worldly employments on that day when **circumstances seem to require it**, surely they can do the same without condemnation. Many souls will face you in the judgment, making your influence an excuse for their disobedience of God’s law. Although this will be no apology for their sin, yet it will tell fearfully against you.” 4T, p. 250*

*“When God says, Keep holy the seventh day, he does not mean the sixth, nor the first, but the **very day he has specified**. If men substitute **a common day for the sacred**, and say that will do just as well, they insult the Maker of the heavens and of the earth, who made the Sabbath to*

*commemorate his resting upon the seventh day, after creating the world in six days. It is dangerous business in the service of God to deviate from his institutions. Those who have to do with God, who is infinite, and who explicitly directs in regard to his own worship, should **follow the exact course** he has prescribed, and not feel at liberty to deviate in the **least particular** because they think it will answer just as well. God will teach all his creatures that he means **just what he says**.”* Spirit of Prophecy, volume 1, p. 280



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #12

Reflections on the Book of Esther

Historical Context

- **605-539:** God’s people **captive in Babylon**.
- **539:** Deadly wound administered to Babylon by Medo-Persia (Daniel 5).
- **536:** Cyrus’ decree of **civil and religious liberty** for all peoples. Israel could now **return** to their land to rebuild the **temple**, the **city** and the **walls** which Babylon had destroyed. The decree was given in **Shushan**, the capital of the Medo-Persian Empire. God **called many of His people out** of Babylon but they refused to heed the call.
- **520:** Darius Hystaspes gave a **further decree** for God’s people to leave Babylon and return to rebuild their city, the walls and the temple. **Few heeded** the call.
- **Daniel 8:20:** “The ram [male sheep] which you saw, having the two horns--they are the kings [one beast, two kingdoms] of Media and Persia”.
- **483:** Another decree given at the capital of Medo-Persia **removing religious and civil liberties** for the Jews. Because they **failed to leave** Babylon in times of prosperity, they now face an excruciating trial and come face to **face with death**.

Protagonists

- **POLITICAL FIGURE:** King Ahasuerus (Ahasuerus has the authority to proclaim **civil decrees** and to enforce them).
- **RELIGIOUS COALITION:** Haman and Zeresh
- **PERSECUTED FIGURE:** Mordecai and his people
- **INTERCESSORY FIGURE:** Esther (her name means “star”)

Issues (3:2-3, 5)

- A **long standing feud**: Haman the son of Hammedatha the Agagite versus Mordecai (2:5; 3:1; Numbers 24:7; I Samuel 15:8) These are the **only two persons** in the book of Esther whose full names are given.
- *“Satan himself, the hidden instigator of the scheme, was trying to rid the earth of those who preserved the knowledge of the true God.”* Prophets and Kings, p. 601
- **Worship** (3:2) Every time the combination of verbs “**bow**” and “**pay homage**” are used together in the Old Testament they refer to rendering worship and reverence to God.
- **Commandments** of God versus the **commandment** of the civil power (3:3).

The Plot

- **Esther 3:2-3**:
- *“And all the king's servants who were within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage”.*
- Here the **political figure** is giving a **religious decree**—a union of **church and state**, so to speak.
- Mordecai refuses to bow and pay homage and thus **disobeys the king's law**.
- There is a **shadowy figure** behind Haman's plot—**Zeresh**, his wife (5:10-14).

Haman's Wrath

Esther 3:5-6:

“When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus--the people of Mordecai.”

Haman's Accusations (3:8)

Esther 3:8:

“Then Haman said to King Ahasuerus, “There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other people's and they do not keep the king's laws. Therefore it is not fitting for the king to let them remain.”

- A small, dispersed, all **pervasive remnant scattered** abroad.
- They have **different laws** than those of all peoples.
- They do not **obey the king's laws** (the worship decree).
- It is a risk to your **kingdom's stability** to keep them around.

- God's people really pose **no threat** for the kingdom.

Death Decree

Esther 3:9:

"If it pleases the king, let a decree be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into the king's treasuries."

- Proposed by the **religious advisor** to the political ruler.
- The king is **deceived by his counselor** or advisor.
- The king **implicitly trusts** his counselor.
- The king **believes the remnant are a menace** to the political stability of his kingdom.
- Haman **appears as a friend** of the king and Mordecai as his enemy.
- **Economic prosperity** is assured to the king's treasury.

Characteristics of the Death Decree

- **Universal (3:12):**

"Then the king's scribes were called on the thirteenth day of the first month, and a decree was written according to all that Haman commanded--to the king's satraps, to the governors who were over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king's signet ring."

- **Dated (3:13):**

"And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions."

- **Religious hatred** channeled through the **political** power (3:12-13).
- All **people to be ready** to execute it (3:14) *"A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day."*
- The remnant a threat to the **religious supremacy of Haman, not the political supremacy** of the king.
- The death decree is **irrevocable** (Law of Medes and Persians; Daniel 6:8):

"The decree of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction." Prophets and Kings, p. 601

The Religious and Political figures drink wine together (3:15)

Esther 3:15:

"The couriers went out, hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed."

An agonizing time of trouble ensues (4:1, 3)

"When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry. And in every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes."

The Intercessor

- **Mordecai appeals in name of his people to Queen Esther.**
- She is the **next of kin**. Her interests are **welded together** with those of her people.
- This is the moment of **utmost extremity**.

- **Esther 4:8-9:**

"He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people."

- **Esther 4:13-17:**

"Then Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews. For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?" Then Esther told them to reply to Mordecai: "Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king which is against the law; and if I perish, I perish!"

- *"Mordecai was a near relative of hers. In their extremity they decided to appeal to Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor."* Prophets and Kings, p. 601
- She was not an **intercessor for sin** but a **protective intercessor** in order to prevent the annihilation of her next of kin, her people Israel

Change of Garments

Esther 5:1:

"Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house."

- **Haman invited** to a banquet with the king and Esther.
- Haman invited to **another banquet** the next day.
- Haman **full of joy** at the favor of the king but **soured** when he sees Mordecai not bowing before him.
- **Zeresh**, the shadowy figure, suggests a **gallows** be raised for Mordecai to be hung in (5:10-14).

Books of Memory Opened

- Mordecai's good works in the service of the king had been written but not rewarded. Now those works are examined in his absence and his reward is announced (Mordecai will have what Haman wants).

- **Esther 6:1:**

"That night the king could not sleep. So one was commanded to bring the book of the records of the chronicles; and they were read before the king."

- Mordecai, absolutely loyal to the king, delivered him from an assassination plot.

- **Esther 6:7-9:**

"And Haman answered the king, 'For the man whom the king delights to honor, let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head. Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "

- **Esther 6:10-11:**

"Then the king said to Haman, 'Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken.' "¹¹ So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, 'Thus shall it be done to the man whom the king delights to honor!'"

Plot Unveiled

- The second day of the second banquet Esther tells the king about **Haman's secret plot**.
- The king now is **filled with wrath against Haman**. The political power now turns on the one he had **previously been allied to**.
- The king finds Haman **clinging to Esther**.
- There is **no intercession for Haman** (7:7):

"Then the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king."

Plotters' End

- Haman and his family die with the weapons they had prepared to destroy Mordecai (7:10; 9:25):

"So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided. . .but when Esther came before the king, he commanded by letter that this wicked plot which Haman had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows."

- **Esther 8:3-6:**

"Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews. 4 And the king held out the golden scepter toward Esther. So Esther arose and stood before the king, 5 and said, 'If it pleases the king, and if I have found favor in his sight and the thing seems right to the king and I am pleasing in his eyes, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who are in all the king's provinces. 6 For how can I endure to see the evil that will come to my people? Or how can I endure to see the destruction of my countrymen?'"

Day of Battle

- **Esther 8:11, 12; 9:2, 5:**

"By these letters the king permitted the Jews who were in every city to gather together and protect their lives--to destroy, kill, and annihilate all the forces of any people or province that would assault them, both little children and women, and to plunder their possessions, on one day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar." "The Jews gathered together in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could withstand them, because fear of them fell upon all people. . .Thus the Jews

defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them."

"Angels that excel in strength had been commissioned by God to protect His people while they "stood for their lives." Esther 9:2, 16." Prophets and Kings, p. 602

Feasting and Gladness

Esther 9:17, 18:

"And on the fourteenth day of the month they rested and made it a day of feasting and gladness. And on the fourteenth day of the month they rested and made it a day of feasting and gladness."

Name of God

- God works **covertly, behind the scenes** in human history. There is an unseen hand that directs the events of human history. God says: "I am here though you cannot see me." He does not always deliver his people by signs and wonders like in the Exodus from Egypt. Sometimes He intervenes through the providential acts of human history.
- The **story of Joseph** is very similar. Let's assume that **God had not been mentioned in the story of Joseph**. We would have to conclude that there was a divine power working behind the scenes because there were **too many interconnected events** to be coincidence.

Conclusion

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people. PK, pp. 605-606.

"The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews." PK, p. 605.

End of Part #1

Principles of Interpretation

- Christ is **the hero** of all Bible prophecy.
- History **repeats** itself on a **worldwide** scale.
- All the books of the Bible meet and end in **Revelation**.
- **Israel** today is worldwide and spiritual.
- The **literal persons** of Esther are symbolic of **global systems**.

Historical Context

- **538-1798**: God's spiritual Israel was in spiritual captivity to spiritual Babylon.
- **1798**: Spiritual Babylon received a deadly wound.
- **1791**: First amendment is written which guarantees full civil and religious liberty to worship God according to the dictates of the individual conscience. God calls the Seventh-day Adventist Church come out of Babylon and restore that which was torn down by Spiritual Babylon. Only a small remnant responded to God's call. Many calls have been given since.
- Beast with two horns like a lamb—meaning republicanism and Protestantism.
- The same nation will end up speaking like a dragon. Civil and religious liberty will come to an end and God's people will come face to face with death.

Protagonists (Revelation 16:13)

- Dragon: The Political rulers of the world.
- Beast and False Prophet: Religious powers of the world.
- 144,000: The persecuted remnant church.
- Mediator/intercessor/defender: Jesus Christ.

Issues

- A long standing feud:

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God." GC, p. 582.

- **Satan** will be behind the scheme (12:17; 13:11).
- **Worship** (Revelation 14:6-7; 13:11-18; 14:9-11).
- **Commandments** (Revelation 12:17; 14:12).

Union of Religious and Political Power

- The church will be the religious advisor to the state.
- The rulers will be duped into thinking that the ministers have their best interests in mind.
- They will try to influence the state to write and enforce religious legislation on pain of death:

Revelation 17:1-2: *"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."*

Wrath against Mordecai at the Gate

Revelation 12:17:

"Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath." PK, p. 605.

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people. PK, pp. 605-606

Arguments against the Remnant

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." GC, p. 592.

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of

the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness.” GC, p. 615.

The Death Decree

Revelation 13:15:

“He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.”

- From the very capital of the country which engraved in its Constitution full religious and civil liberty, will go forth a decree to kill those who do not worship the image of the beast.
- The church will use the state to accomplish this. At this point, the beast with lamblike horns speaks as a dragon.

Characteristics of the Death Decree

Daniel 11:44-45:

“But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.”

“The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews.” Prophets and Kings, p. 605.

- The decree will be **solicited** from the political powers by the religious powers.
- The decree will be **written**.
- The decree will be **dated**.
- The decree will be **universal**.
- There will appear to be **no escape**.
- The wicked will be told to be **ready** for that day.

“This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.” GC, pp. 616, 616

“Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives.” GC, p. 631.

“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be

determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.” GC, p. 635.

“He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete.” GC, p. 618.

A time of trouble Ensues

Daniel 12:1:

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble such as never was since there was a nation even to that time, and at that time your people shall be delivered, every one who is found written in the book.”

- A bitter time of agony, darkness, despair, wailing, fasting and prayer:

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. GC, p. 616.

“The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen.” GC, p. 635.

Political and Religious Power Drink Wine of Wrath

Revelation 14:8:

“And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger

against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial.” Testimonies to Ministers, pp. 60, 61

The Books have been opened

Revelation 14:6-7:

“Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people-- 7 saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

The **judgment will reveal** that God’s people have **served the king** and have **not yet been rewarded**.

Revelation 22:12:

“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.”

- The **synagogue of Satan** will come and worship before the feet of God’s people and confess that God has loved them:

Revelation 3:9-10:

“Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie--indeed I will make them come and worship before your feet, and to know that I have loved you.”

A Change of Garments

- Jesus is now garbed as a high priest (Hebrews 4:14): ***“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”***
- When Jesus comes He will be garbed as a king (Revelation 19:11, 12, 16): ***“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. . . And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”***
- It is obvious that at some point Jesus **must have changed** from His priestly garments to his kingly garments:

“Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven.” EW, p. 281

The Intercessor

- Revelation 22:16: Jesus is the bright and **morning star**. This is the very meaning of the name “Esther”.

- **Daniel 12:1:**

"At that time Michael shall stand up [begin to reign: 11:2-3], the great prince who stands watch over the sons of your people; and there shall be such as never was since there was a nation even to that time, and at that time your people shall be delivered, every one who is found written in the book."

- Jesus is the next of kin of His people: John 1:14; Hebrews 2:11. The interests of Jesus are welded together with those of His people. He loves His people. When Jesus suffered in the Garden and died on the cross, he could not see beyond the portals of the tomb. His attitude was: If I perish, I perish. Now He will stand up to defend His people at all cost. This is not intercession for sin, it is intercession for the physical lives of His people. The young men in the furnace are another illustration of Jesus intervening to deliver His people:

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness. By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24." GC, pp. 635, 636

- **Luke 18:7:**

"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"

Kings Turn on their Advisors

- The kings of the earth who have been deceived by the religious powers will awaken from their deception. They will now drink the wine of God's wrath (remember this expression in Esther)

Revelation 17:16:

"And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire."

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction." GC, pp. 655, 656

There will be no intercession for those who sought to shed the blood of God's people

Revelation 16:4-7:

"Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. ⁵ And I heard the angel of the waters saying: "You are righteous, O Lord, the One who is and who was and who is to be, because You have judged these things. For they have shed the blood of saints and prophets, and You have given them blood to drink.

For it is their just due." And I heard another from the altar saying, "Even so, Lord God Almighty, true and righteous are Your judgments."

"By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets. GC, p. 627

"The plagues were falling upon the inhabitants of the earth. Some were denouncing God, and cursing him. Others rushed to the people of God, and begged to be taught how they should escape the judgments of God. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden had been borne. The sweet voice of mercy was no more to invite them. The last note of warning had been given. When the saints

and all heaven were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life; but did not make any effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the sinner. No compassionate Saviour to plead for them, and cry, Spare, spare the sinner a little longer. All heaven had united with Jesus, as they heard the fearful words, It is done, It is finished. The plan of salvation had been accomplished. But few had chosen to accept the plan. And as mercy's sweet voice died away, a fearfulness and horror seized them. With terrible distinctness they hear: Too late! Too late! Spiritual Gifts, volume 1, p. 199

The Wicked Plotters will die by their own weapons

"The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, p. 655

"Las espadas que debían servir para destruir al pueblo de Dios se emplean ahora para matar a sus enemigos. Por todas partes hay luchas y derramamiento de sangre." CS, p. 714

Angels of God will take the Battlefield

Revelation 19:14:

"And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses."

Psalms 91:10-11:

"No evil shall befall you nor shall any plague come near your dwelling; for He shall give His angels charge over you, to keep you in all your ways."

"Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. Others are defended by angels in the form of men of war." GC, p. 631

"As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord." EW, p. 284

"We need to study the pouring out of the seventh vial [Rev. 16:17-21]. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the

religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field." LDE, p. 251

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white [Rev. 19:11-16]" LDE, p. 251

Celebration of Victory

Revelation 19:5-9:

"Then a voice came from the throne, saying, 'Praise our God, all you His servants and those who fear Him, both small and great!'" ⁶ And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, 'Alleluia! For the Lord God Omnipotent reigns!' ⁷ Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. ⁹ Then he said to me, 'Write: 'Blessed are those who are called to the marriage supper of the Lamb!' "And he said to me: "These are the true sayings of God."

Where is your God?

"Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: 'Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?'" GC, p. 630

The Use of Stories

- Why did God give us a description of end-time events by using stories?
- The book of Revelation uses symbols to describe end-time events. The prophetic stories decipher and decode the symbols in matter of fact language.
- Furthermore the stories tell us that God delivered His people in the past and therefore we can have no doubt that he will deliver us in the future in the same providential manner but on a greater scale.
- Ellen White understood this principle when she said:

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Christian Experience and Teaching of Ellen G. White, p. 204



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #13

Miniature Symbolization

Principle #7: What was literal and local in the Old Testament with literal Israel is spiritual and global in the age of the Holy Spirit with spiritual Israel.

That which was literal and local in the Old Testament typological prophecies must be interpreted spiritually and globally in the age of fulfillment. This is the law of literal/spiritual/literal. When we get to heaven the literal and spiritual will come together.

Jewish literalism hid the true identity of the Messiah:

- Matthew 23:23-28: The Jews of Christ’s day were caught up in a religion externals.
- When Jesus told Nicodemus that he must be born again he took it literally (John 3:1ff).
- When Jesus said: ‘Destroy this temple’ the Jews took it literally (John 2:19-21; DA, pp. 705, 706).
- When Jesus spoke of the coming of Elijah the Jews took it literally (John 1:21; Matthew 17:10-13).
- When Jesus taught that his flesh and blood must be partaken of, the Jews were scandalized (John 6:61-63; DA, p. 390).
- The Jews were expecting a Messiah who would sit on a literal throne in literal Jerusalem (John 6:15; RH, December 17, 1872; DA, pp. 458, 459; 242, 243; 643, 644; 29, 30).
- The Jews believed that literal circumcision had salvific value (Romans 2:28, 29).
- The Jews wore literal phylacteries on their forehead hands as a sign of spirituality (Matthew 23:5; DA, pp. 612, 613).
- Every institution of Judaism pointed forward to some spiritual function of Jesus. But the Jews could only see the literal lamb, literal water, literal altars, literal incense, literal garments and literal veils. Their entire religion was superficial and external and when Jesus attempted to show the deep spiritual significance of their religion, they rejected Him.
- Roman Catholicism is a refined system of Judaism where mere forms take the place of spiritual realities. One finds in Roman Catholic churches holy water, literal altars, literal priests, literal

vestments, literal candles, literal incense, literal images, a literal interpretation of prophecy, literal thrones, literal sword, and they even believe that the literal body of Jesus is found in the host.

Regarding the rigid literalism of the Jewish Leaders and the disciples of Jesus, Ellen White explained:

“They cared not for the mysterious spiritual kingdom of which He spoke.” DA, p. 391

The disciples ‘did not understand the spiritual nature of Christ’s kingdom, though He had so often explained it to them.” DA, p. 670

Examples:

- **Garments**: Spiritual/literal in Eden; spiritual nakedness/literal nakedness after sin; Jesus bore our spiritual nakedness so He was physically naked; when we trust in Jesus we are covered with a spiritual robe of righteousness and when Jesus comes we will receive the literal robe of light and thus the spiritual and literal will meet.
- **New creation** present (2 Corinthians 5:17); new creation later (Revelation 21:1).
- **Eternal life** present (I John 5:11, 12); eternal life future (Romans 6:22).
- Eat **Manna** present (John 6:48-51); eat Manna future (Revelation 2:17).
- Eat from the **Tree of life** present (8T: 288: “After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall **to the lower world**. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit.” Eat from the tree later (Revelation 2:7).
- **Spiritual Temple** present—the Church (Ephesians 2:20-22); literal temple in heaven future (Hebrews 8:1, 2; Revelation 7:9ff).
- **Spiritual Jerusalem** present (Hebrews 12:22-24; Galatians 4:26), literal Jerusalem future (Hebrews 11:10, 13-16).
- Drink from the **River of life** present (7T: 152: “The editors of our periodicals, the teachers in our schools, the presidents of our conferences, all need to drink of the pure streams of the river of the water of life.” See also John 4:23, 24; 7:37-39. Drink from the River of life future (Revelation 22:1, 2, 17).
- Spiritual **death, burial and resurrection** present (Romans 6:6-11; Colossians 2:11-14) literal death, burial and resurrection in the future (I Thessalonians 4:13-17).
- **Spiritually resurrected** present (John 5:24); resurrected future (John 5:28, 29).
- **Spiritual birth** present (John 3:3, 5); literal birth future (I Corinthians 15:51-55; Romans 8:22, 23).
- **Spiritually seated** in the heavens with Jesus present (Ephesians 1:3; 2:6) literally seated with Jesus future (Revelation 3:21).
- Have been renewed in **God’s image** present (Colossians 3:10); will be like Jesus when He comes (I John 3:1-3; Philippians 3:20, 21; I Corinthians 15:49).

- Jesus is **here spiritually** present (Matthew 18:20) but in the future we shall see Him literally face to face (I John 3:1-3).
- We can now approach by faith the **throne of grace** (Hebrews 4:14-16) but later we will sit with Jesus on His literal throne (Revelation 3:21).
- We have even now tasted the **powers of the world** to come (Hebrews 6:4).
- We have already **seen heaven** with our spiritual eyesight (I Corinthians 2:9, 10; Isaiah 64:4).
- The kingdom of Jesus is here **within us** (Mark 1:15; Luke 17:20, 21) but the kingdom of glory is yet in the future (Luke 22:30).
- The things that are **in heaven are literal** but have spiritual reflections on earth.
- The bottom line is that **in the future** the spiritual and the literal will meet.

Christ is in the **literal** heavenly sanctuary in the literal New Jerusalem **literally and personally** (Hebrews 8:1-2; 9:11, 12). But He is also present in the **earthly temple (the church) spiritually and universally**. The holy land today is where Jesus is, and Jesus is in the earthly temple universally and spiritually. Thus the temple on earth is worldwide while the heavenly temple is local in the New Jerusalem. Jesus is in two places at a time. He is present in heaven (John 14:1-3) and on earth (John 14:15-18; 16:7-11).

We can also be in two places at the same time. We are here on earth personally and literally but we can enter the heavenly sanctuary spiritually by faith. Colossians 2:12, 13 informs us that we have **already**—right now—been translated into Christ's kingdom. We are seated **even now** in heaven with Christ, spiritually (Ephesians 1:3; 2:5, 6). But we are also told that we **shall sit** with Him on His throne when He comes again (Revelation 3:21).

Extensive Biblical examples of this principle:

- The typology of the **Elijah** story.
- The destruction of **Sodom and Gomorrah**.
- Exodus, Grace and Law.
- Exodus of the Remnant in **Exodus 14, 15**.
- The Story of **Esther**.
- The Three young men in **the furnace**.
- Daniel in the **lion's den**.
- The fall of Babylon in **Daniel 5**.
- The manna in **Exodus 16**.
- The **Mark of Cain**.
- The **flood** typology.
- The experience of **Jonah**.
- The story of **Job**.
- Rebuilding **the wall** in the days of Nehemiah.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #13 Continued

Robes: Literal and Spiritual

Five Functions of Jesus in the Sanctuary

- Perfect life as the lamb in the camp.
- Death as the lamb in the court.
- Intercession in the holy place as high priest.
- Judge in the most holy place.
- King when He leaves **the** most holy place.

What is God’s Robe? God is clothed with a robe of glorious light.

Psalm 104:1, 2:

*“Bless the Lord, O my soul! O Lord my God, You are very great: You are clothed with honor and majesty, ² Who **cover Yourself with light as with a garment**, who stretch out the heavens like a curtain.”*

Daniel 7:9, 10: ‘His garment was white as snow’.

Matthew 17:2: ‘garments white as the light’.

Luke 9:29: ‘shining or glistening’.

What does God’s robe of light represent?

Isaiah 61:10: The robe represents God’s righteousness

*“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for **He has** clothed me with the garments of salvation, **He has covered me with the robe of righteousness**.”*

Man was Created to Reflect God's Glory

Man was made to **reflect the glory** of God and wore no artificial garments; like the sun clothes the moon so the glory of God covered Adam and Eve. They were covered with a physical robe of light:

Genesis 2:25:

"And they were both naked, the man and his wife, and were not ashamed."

Revelation 12:1:

The physical robe of light and glory symbolized **perfect obedience to the law of God**, that is, righteousness. Man had righteousness to offer the law because he was sinless.

As long as man obeyed the law of God he retained his spiritual robe of righteousness and his physical robe of light.

Patriarchs and Prophets, p. 45: *"The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."*

Luke 24:4: 'garments of the two angels gleamed like lightning'

COL 310, 311: *"The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained **true to God** it would ever have continued to enshroud them."*

Man broke God's law

Genesis 3:6: *"So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate."*

Sin disrobed man of physical light

Genesis 3:7, part 1: *"Then the eyes of both of them were opened, and they knew that they were naked."*

- The **Physical robe** of light symbolized or represented the spiritual robe of righteousness
- When man sinned he first lost his spiritual robe of righteousness and as a result lost his physical robe of light.
- Spiritual nakedness led to physical nakedness which symbolized disobedience, rebellion, sinfulness, guilt and unrighteousness.

Man-made garments composed of fig leaves and attempted to cover his own nakedness

Genesis 3:7, second part: “. . . and they sewed fig leaves together and made themselves coverings.”

In context, the fig leaves represented man's attempt to justify his sin

Genesis 3:9-13: “Then the Lord God called to Adam and said to him, “Where are you?”¹⁰ So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”¹¹ And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”¹² **Then the man said:** “The woman whom You gave to be with me, she gave me of the tree, and I ate.”¹³ And the Lord God said to the woman, “What is this you have done?” **The woman said:** “The serpent [which you made] deceived me, and I ate.”

Ellen White has well remarked:

R&H, November 15, 1898: “The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught.”

Excuses frequently offered which show that that repentance is **not genuine**:

- My **sinful flesh** is weak.
- The enticements of the **world** are too strong.
- The **devil** made me do it.
- My **parents** gave me a bad example.
- I was **born that way**. It's in my **genes**.
- It's the **wife** you gave me.
- I grew up in a **bad environment**.

The Sentence of Death Pronounced

Sin leads to:

- **Spiritual** nakedness.
- Leads to **physical** nakedness.
- Which leads to the ultimate **nakedness of death** (Paul compared death to nakedness in **II Corinthians 5**).
- **Genesis 3:19:** “*In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are and to dust you shall return.*”
- The **law** demands **absolute conformity** to its demands. It **requires sinless perfection**.

Man's Predicament:

- **#1:** The law requires absolute sinless perfection.
- **#2:** If perfection is not offered to the law, the result is sin.
- **I John 3:4, KJV:** *"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."*
- **#3:** If you transgress the law and sin, then the law demands death.
- **Romans 6:23:** *"For the wages of sin is death..."*
- **Romans 5:12:** *"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. . ."*
- **#4:** All have sinned and therefore all are on death row.
- **Romans 3:23; 3:10:** *"All have sinned and come short of the glory of God. . . There is none righteous, no, not one."*
- Talk here about God's dilemma and how Satan placed a conflict between the justice and mercy of God.

Why didn't he die that very day?

God promised Adam and Eve that if they sinned they would die that very day:

Genesis 2:17: *" . . . but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*

The Law demands a perfect life and death in case of sin. Man cannot offer the law a righteous life and therefore he must die!

In Eden that very day Jesus offered to take our death sentence and this is why man did not die that very day. Man's death sentence was commuted.

Jesus offered to live the sinless life that the law demands so that the nakedness of man could be covered again. He also offered to suffer our death sentence:

Genesis 3:21: *"Also for Adam and his wife the Lord God made tunics of skin, and [He] clothed them."*

The Bible Echo, May 21, 1900: *"The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, 'Let the punishment fall on Me. I will stand in man's place. Give him another trial.' Transgression placed the **whole world under the death-sentence**. But in heaven there was heard a voice saying, 'I have found a ransom.'"*

The plan was framed in eternity but implemented when Christ offered to take man's place.

As we have seen, Jesus had to do two things to redeem man's failure:

- He had to be a Perfect Lamb.

- As a perfect lamb He had to suffer death.
- I Peter 1:18-20: “. . . knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot. 20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you. ”

Creator of all Lives and Dies for all

Jesus created all human beings on planet earth and therefore He is ultimately responsible for our existence. Only He could take the place of all His creatures:

John 1:1-3: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.”

His Perfect Life as a spotless Priest and Lamb (in the camp)

Jesus came to the sanctuary camp to live with us before He went into the court to die:

John 1:14: “And the Word became flesh and dwelt [pitched His tent] among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

Sometimes we focus so much on His death that we forget the importance of His perfect life. Without a perfect life His death would have been worthless.

In order to redeem man, Jesus had to do two things on our behalf:

- Live the perfect life that the law demands of us.
- Die the death that we should die.

The Perfect Life of Jesus in the Camp

On our planet, in our flesh, Jesus lived a life without sin. He went over the road where each one of us has gone and he overcame at each step. He overcame the flesh in the likeness of sinful flesh (Romans 8:3). In this way He wove a robe of perfect righteousness. Every act of obedience was a thread added to the perfect robe of righteousness.

Jesus was a perfect lamb without blemish

Leviticus 22:20-22: “Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. ²¹ And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. ²² Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the Lord, nor make an offering by fire of them on the altar to the Lord.”

Jesus was the priest without blemish who presided over His own sacrifice.

Leviticus 21:17-21: "Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. ¹⁸ For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, ¹⁹ a man who has a broken foot or broken hand, ²⁰ or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. ²¹ No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the Lord. He has a defect; he shall not come near to offer the bread of his God."

Jesus came to the camp and had to live a life without defect before He could offer His life. Jesus came to weave the robe of righteousness for every single human being on planet earth.

Hebrews 4:15: "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."

Hebrews 7:26:

"For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens."

John 8:46:

"Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?"

Jesus lived on behalf of every person on planet earth the life that the law requires us to live. He met the just requirements of the law in our place. Every act of obedience He added a thread to the robe of righteousness.

Jesus then moved to the court: His vicarious death in our place

At the beginning:

- Man Sinned
- Lost Spiritual Robe: Spiritual nakedness
- Lost Physical Robe: Physical nakedness
- Nakedness of death
- Jesus took our place:
 - He took our sins
 - He took our spiritual nakedness
 - He hung physically naked
 - He Died

The beautiful seamless white robe was removed and He was left naked before the world and before God. He became sin and took our nakedness upon Himself:

John 19:23, 24: "Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. ²⁴ They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My

garments among them and for My clothing they cast lots." Therefore the soldiers did these things."

Galatians 3:13: "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree)."

II Corinthians 5:21: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Isaiah 53:5, 6: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. ⁶ All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all."

The two employers of **Romans 6:23:**

- We work for Mr. Sin and Mr. Sin will pay us our wages which is death.
- Jesus worked for Mr. Righteousness and yet he was paid the wages of Mr. Sin.

When Jesus said on the cross: "It is finished" he had woven a perfect robe of righteousness for every single human being that has ever lived on planet earth and by His death He provided enough currency for the payment of the debt of every person who has ever drawn breath in the history of the world!

Jesus came to die for the sins of the whole world

John 3:16: "For God so loved the world that He gave His only begotten Son."

I John 2:2: "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."

Romans 5:8: "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

John 1:29: "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

Comments of Ellen G. White:

1 SM p. 309: "On the cross of Calvary He paid the redemption price of the race."

1 SM p. 321: "The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him."

He paid the redemption price for everyone person who has ever lived on planet earth.

He made a deposit of enough merit in the bank of heaven to cancel everyone's debt.

Confrontation, p. 17: *“With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear a test infinitely more severe than that which Adam failed to endure. He would overcome on man’s account, and conquer the tempter, that, through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed to man, that, through His name, man might overcome the foe on his own account.”*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #13

Exodus, Grace and Law

1 Corinthians 10:11: “Now all these things happened to them as **examples [types]**, and they were written for **our** admonition, on whom the **ends of the ages** have come.”

Commentary: The **pilgrimage** from Egypt to Canaan is a **type** of our journey from this world to heaven.

Exodus 1:13-14: “So the Egyptians made the children of Israel serve with **rigor [harshness]**. And they made their lives **bitter with hard bondage**--in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with **rigor**.”

Commentary: The bondage of Israel was **bitter**. They were **born into slavery**. They could **not deliver themselves**. They had **no merit** because they had adopted the **lifestyle** of Egypt. Their case appeared to be **hopeless**. This is also our condition when we are born.

Exodus 2:23-24: “Now it happened in the process of time that the king of Egypt died. Then the children of Israel **groaned** because of the bondage, and they **cried out**; and their **cry** came up to God because of the bondage.”

Commentary: In their **desperation** and **helplessness** they **cried out** to God for deliverance. In our helplessness and desperation we cry out for deliverance.

Ezekiel 29:3: “Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the **great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”

Commentary: They were slaves of Pharaoh, the **great dragon**. Satan is the great dragon who enslaves (Revelation 12:9).

Exodus 5:2-3: “And Pharaoh said, ‘Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.’”

Commentary: The great dragon was **not** about to **let them go**. After all, **they served** his **interests**. Satan does not want to release us from bondage. We are his servants and he does not wish to lose our service.

Exodus 2:25: "So God heard their groaning, and God **remembered His covenant** with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them."

Commentary: God **paid heed** to Israel's groaning and **chose to deliver** them not because they **were good** but because of His **covenant**. This is **grace, pure and simple**. God did not say: "When you obey Me I will deliver you." How **could they obey God** if they were Pharaoh's slaves? They had to be **delivered from Pharaoh** so they could serve the LORD.

Exodus 1:22: "So Pharaoh commanded all his people, saying, "**Every son** who is born you shall cast into the river, and every daughter you shall save alive."

Commentary: The great dragon suspected that there might be **a deliverer** on the horizon so he had all the **male children killed**. This was fulfilled in **Matthew 2:16** where Herod killed all the male children.

Exodus 2:10: "So she called his name **Moses**, saying, "'Because I drew him out of the water.'"

Commentary: A **deliverer was born** to lead God's people out of bondage. Jesus is the true deliverer, the new Moses (Acts 3:22-26).

Exodus 5:5: "And Pharaoh said, 'Look, the people of the land are many now, and you make them **rest** from their labor!'"

Commentary: Israel could not **serve two masters**. They could not **keep the Sabbath** while in Egypt. God did not say: "Obey and be delivered". They had to be **delivered** from one master so they could **serve the other**.

Exodus 12:26-27: "And it shall be, when your children say to you, 'What do you mean by this service?' 'that you shall say, It is **the Passover** sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'"

Commentary: The sign of the liberation was the **Passover**. A **lamb was chosen**, it was to be a lamb **without defect**, it was to be **sacrificed at evening**, **no bones** were to be broken, the **blood was to be applied** on the **lintel and the doorposts**. I Corinthians 5:7 presents the fulfillment in Christ.

Exodus 14:9: Pharaoh, his hosts and 600 chariots.

Commentary: Pharaoh kicks into action. He will not lose Israel without a fierce conflict. He does the same with us. He will not give us up without a fierce battle.

1 Corinthians 10:1-2: “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all **were baptized into Moses** in the cloud and **in the sea.**”

Commentary: Israel was then led to the Red Sea to be **baptized into Moses**. The **old master** did not want to let go but their old life was **buried in the waters** and Israel came out on the other side a **free people—to newness of life, so to speak**. **Galatians 3:26**, baptized into Christ. The **honor and glory** belonged to God alone. **Israel did nothing** to deliver themselves except cry out to God.

Exodus 15:1: “Then Moses and the children of **Israel sang** this song to the LORD. . .”

Commentary: Israel could now **sing enthusiasm and with meaning** because it was the song of their **experience**. They could now sing: “Redeemed How I Love to Proclaim it.”

Exodus 16:4: “Then the LORD said to Moses, ‘Behold, I will rain **bread** from heaven for you.’”

Commentary: They still had a **wilderness to cross**. The Passover and baptism was only the **beginning of their new life**, now they had to **cross the wilderness** in order to enter Canaan. If you are going to cross the desert you need **food and water**.

Exodus 17:6: “Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and **water** will come out of it that the people may drink.”

Commentary: There were three key elements: The **rock**, the **rod** and the **water**. Explain the other rock episode in **Numbers 20:8-11**.

1 Corinthians 10:3-4: “. . . they all ate the same **spiritual food**, and all drank the same **spiritual drink.**”

Commentary: This was not **common, ordinary food**. It was spiritual food and spiritual drink.

Deuteronomy 8:3: “So He humbled you, allowed you to hunger, and fed you with **manna** which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by **every word** that proceeds from the mouth of the LORD.”

Commentary: The Manna represented the word of God. As we assimilate the Word of God we gain strength on our journey to the heavenly Canaan.

Deuteronomy 32:4: “**He is the Rock**, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.”

Commentary: The **rock** represented the Lord. The **rod** represented judgment and the **water** represented the **Holy Spirit** (John 4:13-14; 7:37-39; **1 Corinthians 12:13**). Talk about Numbers 20:8-11 and now all we have to do is speak to the rock to be blessed. We **pray to Jesus** and He gives us the **Holy Spirit**.

Exodus 20:2-3: “I am the LORD your God, who **brought you out** of the land of Egypt, out of the house of bondage.”

Commentary: Instead of going north to Canaan, God took Israel south to Mt. Sinai and **gave them His law**. Now having been **delivered** from Pharaoh they could serve the LORD. The **law was given to a free** people. I redeemed you and in **response** you should love Me and keep my commandments. God leads Israel to Canaan **via Sinai**. Works do not earn redemption, works are a loving response to redemption. Jesus expressed it this way: “If you love Me, keep My commandments.” (**John 14:15**)

1 Corinthians 10:5-6: “But with most of them God was not well pleased, for their bodies **were scattered** in the wilderness.”

Commentary: But their **hearts were not changed**. They came out of Egypt but Egypt did not come out of them. They were buried in the **waters alive**. They were redeemed but did **not respond** by obedience. They **murmured and complained**, they wanted the **diet of Egypt**, the **lifestyle of Egypt**, the **music of Egypt**, the **entertainment of Egypt**, the **gods of Egypt**. None of those who were redeemed from Egypt **made it to Canaan**. They had the **title** to Canaan but did not wish to have the **fitness** for Canaan.

Those who had been **justified** refused to be **sanctified**.

Hebrews 3:16-19: “For who, having heard, **rebelled**? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who **sinned**, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who **did not obey**? So we see that they could not enter in because of **unbelief**.”

Commentary: There is more to the Christian life than a **good beginning**. He who **endures** unto the end shall be saved. We need the **title** to heaven and the **fitness** as well.

“The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.” The Faith I Live By, p. 116

Romans 6:22-23: “But now having been **set free** from sin, and having become **slaves of God**, you have your **fruit to holiness**, and the end, **everlasting life**.”



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #14

The Flood Story as an Illustration of Historical Typology

In this lesson we want to study the cataclysmic worldwide flood of Noah’s day. The reason why this study is so important is because Jesus said that it foreshadows the destruction which will come upon the world at the very end of time. He said: “As it was in the days of Noah, so shall it also be at the coming of the Son of Man.” But is there more to this story than meets the eye? Let’s see!

Satan’s Hidden Pre-flood Agenda

Genesis 3:15 explains that there would be warfare between two seeds, the _____ seed and the _____ seed.

In the story of Cain and Abel, Abel was the _____ seed and Cain was the seed of the _____ one (I John 3:12). By influencing Cain to kill Abel, Satan thought he had gotten rid of the seed.

Genesis 4:16-24 presents the genealogy of _____ and Genesis 5 delineates the genealogy of _____ who took the place of Abel (Genesis 4:25; 5:6).

Before we are able to discover the devil’s hidden pre-flood agenda we must review a few things about the world before the flood. **1)** Between creation and the flood there was a period of 1656 years. **2)** Before the flood, human beings lived to be over 900 years old. Though sin had entered the world, their physical and mental energy must have been enormous. Imagine a scientist working in a laboratory for close to 900 years!! **3)** The world before the flood was very close to its pristine beauty. There were no drastic temperature changes, there was no scarcity of food or natural resources. **4)** Most likely there was very little disease. God had told man to be fruitful and multiply, Imagine how many children 900 year old people could have. There must have been millions, if not billions of people on the planet the day before the flood!

Genesis 6:1-4 speaks about the '_____ of God' and the '_____ of men'.

Note: Some Bible teachers have thought that the 'sons of God' were angels and the 'daughters of men' were human. This view must be questioned for at least three reasons: **1)** the immediate context indicates that the sons of God were the descendants of Seth and the daughters of men were the descendants of Cain. **2)** Genesis is the book about two seeds: Cain and Abel, sons of God and daughters of men, Isaac and Ishmael, Jacob and Esau, etc. In every one of these cases both seeds are human. **3)** The Bible elsewhere makes it clear that the sons of God are those who have been converted to Jesus Christ (see, for example, Galatians 4:4-6; John 1:12-12; Romans 8:15-17).

By mingling the seed of the woman with his own seed, Satan reduced the number of faithful people on the planet to _____ (II Peter 2:5).

Note: If God had not wiped out the iniquitous pre-flood race, the whole of humanity would have degenerated to the point where there would be no holy line through which to introduce the Messiah into the world!!

The Sinfulness of the Pre-flood Race

The almost total depravity of the race before the flood is described in Genesis 6: 'Then the LORD saw that the _____ of man was _____ in the earth, and that _____ intent of the thoughts of his heart was _____ evil _____' (Genesis 6:5).

Genesis 6:11-12 emphasizes that the evil thoughts of men were translated into action: 'The earth was _____ before God, and the earth was filled with _____. So God looked upon the earth, and indeed it was corrupt; for _____ flesh had corrupted their _____ on the earth.

In Luke 17:26-30 both the story of the flood and the story of _____ are presented as types of the condition the world will be in at the end of time. This must mean that the sins of Sodom were similar to those which were being committed before the flood.

Note: The name 'Sodom' has become synonymous with sexual perversion. We know that homosexuality was practiced in the cities of the plain even to the point that the men of Sodom wished to have sexual relations with the angels who visited Lot's house (Genesis 19:5). Lot's daughters had learned the ways of Sodom very well. They made their father drunk so they could commit incest with him (Genesis 19:35-38).

Ezekiel 16:49-50 explains that Sodom had become selfish and materialistic: 'She and her daughter had _____, fullness of _____, and abundance of _____; neither did she strengthen the hand of the _____ and _____'.

Note: For a further graphic description of the depravity of the pre-flood race, read the sickening account in II Peter 2:4-22.

The Message and Mission of Noah

Before the world was destroyed, God sent a powerful worldwide message of warning. Noah was a preacher of _____ (II Peter 2:5).

Note: Judged by numerical standards, Noah's 'evangelistic crusade' was a tragic failure. Just imagine, of the millions of people who lived on the planet, only eight persons responded and they were all members of the same family! If the story of Noah represents what will happen in the end-time, do you suppose that the majority will be on God's side? Noah did not preach a smooth message. He denounced the sins of the antediluvians and called them to repent and allow God to change their behavior.

Noah not only preached a message but built an _____ (Hebrews 11:7).

Note: His words were backed up by his actions. He had a faith that worked. He invested all his time, efforts, strength, talents and resources into the building of the ark while the rest of the people were saving for a rainy day! Building the ark was not one job among many, it was his primary task! Notice that it was his building of the ark which condemned the world. Noah did the absurd because he believed God! Faith simply means trusting God enough to do what He says. But you cannot trust God unless you love Him and you cannot love him unless you know Him and you cannot know Him unless you spend time with Him!

Noah's preaching was accompanied by the power of the Holy _____ who was striving with human hearts (Genesis 6:3).

Note: The Hebrew word 'strive' (*doon*) means 'to plead a cause, to contend, to judge' (see, Proverbs 31:9; Jeremiah 30:13; Genesis 15:14; Genesis 49:16; Deuteronomy 32:36; I Samuel 2:10; Psalm 7:8; 50:4; 58:1; 72:2; 96:10; 110:6; Isaiah 3:13; Jeremiah 5:28; Zechariah 3:7). The Holy Spirit not only strove with human hearts but in the process the same Spirit was also judging them based on their response to his pleading! Noah's preaching was a judgment hour message.

The pre-flood race was given a period of probation of _____ years (Genesis 6:3). As soon as Noah's preaching was over the _____ would be shut and probation would be finished!

Noah's message was accompanied by a powerful miracle. Noah did not have to hunt the animals down. The animals obeyed the voice of God and 'went into the _____ to Noah' (Genesis 7:15).

Note: The miracle of the animals obeying God and entering the ark seems to indicate that human beings had fallen below animal level. This is the reason why Jude 10 calls them 'brute beasts'.

Before the flood it had never _____. The earth was not watered from above but rather a '_____ went up from the earth and watered the whole face of the _____' (Genesis 2:5, 6).

Note: The planet was covered with water before creation (Genesis 1:2). On the second day, God placed part of the water above the earth and part of the water under the earth (Genesis 1:7). The water above provided a uniform climate—the whole world was 'indoors', and the

water below sprinkled the earth. At the flood, God did not have to create water, He merely brought the waters above back down and the waters below back up (Genesis 6:11). Just imagine Noah trying to convince the pre-flood race that it was going to rain!!! This appeared illogical, unreasonable, unscientific and empirically absurd and yet Noah preached on!!

The Close of Probationary Time

When Noah finished building and preaching, the LORD _____ him in (Genesis 7:16).

Note: When the door of the ark closed the saved were saved and the lost were lost. After this there would be no changing of sides. At this time the Holy Spirit ceased to strive with the hearts of humanity. Although those outside the ark were lost when the door shut, they did not know it until it started to rain.

Noah and his family were in the ark for _____ days before it started to _____ (Genesis 7:4, 10).

Note: Have you ever wondered why God left Noah and his family in the ark for seven long days before it started to rain? God could have made it rain the very day they entered but He didn't. The faith of Noah and his family was tested to the utmost during this period. They must have wondered, Will God fulfill His word and send the flood after all? This was a time of triumph for those outside the ark and a time of apparent defeat for those in the ark. We can imagine the ridicule and imprecations of the multitude!

The Cataclysmic Flood

The flood was a worldwide cataclysm. Some have thought that the flood was some local affair in the valley of Mesopotamia or that the flood story is a myth. But there are several Biblical, historical and geological reasons why this was a real worldwide flood in space and time:

- The **New Testament authors** understood the flood to be a historical and worldwide event. If we question the account of Moses, we must question also the reliability of Jesus, Peter and Paul (Matthew 24:37-39; II Peter 2:5; Hebrews 11:7; II Peter 3:4-6).
- Genesis 6:5, 11-13 tells us that the **whole world** was filled with violence. Worldwide violence would necessitate a worldwide flood.
- Why would God put Noah, his family and the animals in a **boat** if this was to be only a local flood? Could they not have migrated to another location? (Genesis 7:1-3).
- What need would there have been to **preserve the species** if this was a mere local flood? The species could have survived elsewhere (Genesis 7:13).
- Genesis 7:4 states that God destroyed all living things which **He had made**. If creation was a worldwide event, then the destruction of all things which God made must also have been worldwide.

- The language of Genesis 7:17-19 is unmistakable: 'the waters rose above the earth . . . **prevailed** and **greatly increased** . . . **prevailed exceedingly**.' This type of language would be meaningless if this was a local flood.
- Genesis 7:19 is too clear to be misunderstood: 'and all the **high hills** under the whole heaven were covered.
- Genesis 7:21 states that '**all** flesh died that moved upon the earth. . . . and **every** man'.
- Genesis 7:23, 24 says that God destroyed all living things . . . and **only** Noah and his family remained.
- Genesis 7:7-10 tells us that the **birds** which Noah sent out of the ark could find no resting place. This would not be true if this was a local flood.
- God's promise of Genesis 8:21, 22 and the **rainbow** of Genesis 9:12, 13 would be meaningless at best and false at worst if this was some local flood.
- All **nations** of the world descend from the survivors of the flood (Genesis 10:32; 11:1).
- **Memories** of a worldwide flood appear in every culture on the planet. This must mean that these stories go back to an original source.
- The **fossil record** and the **topography** of the earth indicate that at some time past there was a major worldwide catastrophe. Fossils can be found all over the world. Fossil animals have been found upright with food still in their mouths. Other fossils reveal animals which were crushed and dismembered before they were buried!
- A technical term is used in both the Old and New Testaments to describe the flood. The Old Testament uses the word *mabul* and the New Testament uses *kataklysmos*.

When the flood came the fountains of the great _____ were broken up, and the _____ of heaven were opened (Genesis 7:11). In other words, water came from above and from below the earth.

Noah and his family were on earth during the destruction but they were _____ by Divine power.

Note: The world during the flood returned to pre-creation chaos, that is, to an empty and disorderly state. All the wicked perished during this period. What do you suppose happened to Satan during this time? One author has stated: 'Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence' (PP, p. 99). The same happened to Satan at the flood as will happen to him during the millennium. He will be bound to this dark earth and will lose his power base of people because they will all be dead!

'When Noah and his family came out of the ark, the earth had been cleansed of sinners and was totally changed. The world which then _____, perished being flooded with water (II Peter 3:6).

Jesus and the Flood Story

In Matthew 24 Jesus drew a parallel between the flood story and his coming: 'But as the days of _____ were, so _____ will the _____ of the Son of Man be' (Matthew 24:37).

The word 'until' is used twice by Jesus in Matthew 24:38-39: The pre-flood race was 'eating and drinking, marrying and giving in marriage _____ the day that Noah _____ the ark and did not _____ until the flood came and took them all away.'

Note: The word 'until' marks two very important moments of time. The first 'until' refers to the moment Noah entered the ark. The second 'until' marks the moment when it started to rain. Between the first 'until' and the second 'until' (seven days) the lost were alive but did not know that they were lost! At the end there will also be a period during which the lost will not know that they are lost!

End-time Fulfillment of the Noah Story

The apostle Paul provides a long catalog of sins which will characterize the world in the _____ days. The list begins with 'lovers of _____' and ends with a lovers of _____ rather than lovers of God' (II Timothy 3:1-5). This catalog of sins describes the very conditions which existed before the flood.

The apostle Paul also warned Christians: 'Do not be unequally yoked together with _____. . . Come out from among them and be ye separate, says the Lord.' II Corinthians 6:14, 17). We are reminded that the great sin which led to the demise of the antediluvian race was the mingling of the righteous with the unrighteous. This is why God calls His end-time people to come _____ of Babylon (Revelation 18:4).

The three angels of Revelation 14:6-12 deliver God's end-time Noah message to 'every _____, tribe, tongue and people' (Revelation 14:6). This message calls upon the world to _____ God and give _____ to Him because the hour of His judgment _____ come (Revelation 14:7).

This message is accompanied by the power of the Holy _____ because it ripens the world and divides it into two camps (Revelation 14:14-19).

God's people are to make the cause of God their top priority. Immediately after comparing the days of Noah with His coming, Jesus gave the parable of the faithful _____ (Matthew 24:42-51), the parable of the ten _____ (Matthew 25:1-14), the parable of the _____ (Matthew 24:14-30) and the story of the sheep and the _____ (Matthew 25:31-46).

The contrast between the number of the righteous and the number of the wicked is given in Revelation 9:16 and 14:1. The righteous are _____ and the wicked are two hundred _____.

When the final message has been delivered to the world, the door of probation will close. This is seen in Revelation when temple is filled with _____ and no one will be able to enter it until the seven last plagues have been poured out (Revelation 15:5-8). The moment when probation closes a voice is heard which says: 'He who is _____, let him be unjust still; he who is _____, let him be filthy still; he who is _____, let him be righteous still; he who is _____, let him be holy still' (Revelation 22:11).

The destruction of the world does not come precisely when the door closes. After Michael stands up, there will be a time of _____ such as the world has never experienced and then God's people will be _____ (Daniel 12:1; see the background for this in Genesis 32 and Jeremiah 30:7).

Note: God's people will remain on the earth during the tribulation. During this time of trouble the faith of God's people will be severely tested. They will feel much like Noah and his family did in the ark. As time goes by they will wonder whether God has forsaken them. But they will not let go. They will have the experience which the widow had in the parable of Luke 18:1-8. The wicked oppressors of the remnant will revile them but the remnant will prevail by faith.

At last Jesus will come. Fire from heaven will combine with fire from the earth and the world will be devastated. Jeremiah saw that the earth was _____ form and _____ (Jeremiah 4:23). Isaiah added that the inhabitants of the earth are _____ and few men are _____ (Isaiah 24:6).

Satan and the wicked will be put in prison for a _____ years (Revelation 20:1-3).

Note: Satan will once again be obligated to remain on the planet. He will have lost his power base because all his wicked followers are dead. The planet will be dark, desolate and uninhabitable.

After the thousand years the 'heavens will pass _____ with a great noise, and the _____ will melt with _____ heat: Both the earth and the works that are in it will be burned up. Then Jesus will make new _____ and a new _____ where righteousness dwells' (II Peter 3:10-13).

Knowing that the heavens and the earth will be dissolved we ought to be holy in _____ and godliness (II Peter 3:11).

Living in Expectancy

After comparing the flood with His coming, Jesus gave some very practical counsels about how we should live while we wait:

- ' _____ therefore, for you know neither the day nor the hour in which the Son of Man is coming'. (Matthew 25:13; see also, Revelation 3:3; I Thessalonians 5:6; Mark 13:34, 35, 37). 'To watch' means to be awake and sober (Matthew 26:38, 40, 41).

- 'Take heed, watch and _____, for you do not know when the time is' (see also, Luke 18:1-8).
- 'Therefore you also be _____, for the Son of Man is coming at an hour you do not expect' (Matthew 24:44; 25:10; see also, Luke 1:17 and Revelation 19:7).
- We are to wisely _____ that which belongs to the Master (Matthew 25:14-30).
- We should do _____ until He comes (Luke 19:13).
- Jesus' parable in Matthew 22:1-14 is apropos. The man without a wedding garment did not sneak into heaven. The examination of the garments represents the judgment which now transpires in heaven! The separation of the righteous and wicked takes place before Jesus comes.

Let's get down to business and prepare a character fit for heaven!!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #14

Historical Typology in the Book of Daniel

Both Daniel and Revelation use an abundance of exotic symbols. They contain various metals, wild beasts, mysterious horns, strange actions and perplexing numbers. In order for this symbolic language to be understood it is necessary to decode or decipher this symbolic language.

The stories in the historical section of Daniel are more than just stories that happened once upon a time (Daniel 1, 3, 4, 5 and 6). The stories are actually real life illustrations of the symbolic language of the book. In other words, the stories help us to decode the meaning of the symbols. These stories are local and literal types of the final worldwide events in the great controversy. Once we know what the conflict was about in the historical sections, we will know on a broader scale, what the conflict will be about in the prophetic sections.

Not all the prophecies of Daniel are of an apocalyptic type. The book of Daniel contains both types of prophecy—apocalyptic and typological. Daniel 2 and 7 are clearly of the apocalyptic type where symbols must be decoded and have only one fulfillment. On the other hand, Daniel 3 and 5 are of the typological type where local stories of the past foreshadow future global events. Scholars in the Adventist Church for example have clearly seen a typological relationship between the fall of literal Babylon in Daniel 5 and the fall of spiritual Babylon in Revelation 16. And with regards to Daniel 3, notice how Ellen White applies a typological hermeneutic to this chapter:

“An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death.” Manuscript Releases, volume 14, p. 91

Daniel 1

This chapter provides an illustration of the character of God's end time remnant when they are captives in spiritual Babylon. Like Daniel and his friends, they will be a people of **principle** who would rather die than disobey God. They will obey God in the small tests and therefore will be prepared to gain the victory in the greater tests.

Ellen White remarks in **Counsels on Health**, p. 66:

*"What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That **single instance** of departure from principle would have **weakened their sense of right** and their **abhorrence of wrong**. Indulgence of appetite would have involved the sacrifice of **physical vigor**, **clearness of intellect**, and **spiritual power**. **One** wrong step would probably have **led to others**, until, their connection with heaven being severed, they would have been swept away by temptation."*

Daniel 3

This real life story foreshadows the symbolic story of Revelation 13:11-18. There are common elements in both contexts. In both, the conflict is between Babylon and God's faithful remnant. In both there is a beast, an image, symbolic numbers, a command to worship an image, a death decree against those who refuse to worship and a tribulation related to the number seven. In both, the fundamental issue is obedience to God's law or obedience to men's commands. In both, the issue of true and false worship is central. In both chapters it is the religious leaders which entice the civil power to sentence the remnant to death. In both chapters Jesus stands up to deliver His remnant from certain death.

Daniel 3 illustrates what happens when a political power **establishes religious observances**. The **Aramaic** word 'deliver' is used 4 times at critical points in the chapter (3:15, 17 [2x], 28). As we shall see, it is used also five times in the thematically related chapter six (6:14, 16, 20, 27 [2x]). A cognate **Hebrew** word is used at two critical junctures in Daniel 11:41 and 12:1. These are the only places in the book of Daniel where the word 'deliver' is used which indicates a thematic link between chapters 3, 6, 11, 12. By studying the stories of Daniel 3 and 6 we know for certain that the end time battle is not going to be over oil or ethnicity or nationality but will involve true worship and obedience to God's Law in contrast to false worship and obedience to the commandments of men. Notice how Ellen White links the trial of the three young men in the fiery furnace with the experience of God's remnant during the time of Jacob's trouble:

*"Their affliction is great, the **flames of the furnace** seem about to consume them; but **the Refiner** will bring them forth as **gold tried in the fire**. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the **furnace of fire**; their earthliness must be consumed, that the image of Christ may be perfectly reflected." **GC**, p. 621*

Daniel 5

This chapter forms the indispensable backdrop for an understanding of Revelation 17. In both chapters Babylon sits on many waters, she feels secure, she gives her wine to the nations which prevents them from distinguishing between the holy and the common. In both chapters a failure to distinguish between the holy and the common leads to false worship and idolatry. In both chapters probation closes with a divine decree (Revelation 22:11) followed by the drying up of the waters of the Euphrates and the fall of Babylon. As a result God's people are delivered from bondage to return to Jerusalem.

Daniel 6

This chapter illustrates what happens when a political power forbids the free exercise of religion. The central issues once again are worship and obedience. Daniel, who symbolizes God's end time remnant, is described as having a sterling character. There is a death decree against those who do not comply with the worship decree. The issue has to do primarily with the first table of God's law. All the power seems to be in the hands of the enemies of the remnant. But an angel shuts the mouths of the lions and Daniel is delivered. Those who prepared the plot against Daniel die with the very weapon that they intended to use on him. Deliver is a key word in this chapter.

Daniel 11:40-12:1

The stories of Daniel 3 and 6 are picked up in Daniel 11:40-12:1 but in its eschatological context. At the end the king of the north (spiritual worldwide Babylon) goes out to slay the remnant and Michael stands up to defend those who are written in the book and delivers them from certain death. After the crisis the faithful will shine as stars in God's kingdom for eternity.



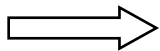
“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #15

Principles #8, #9 & #10

Principle #8: The year/day principle must be applied to the time periods in apocalyptic prophecies.

In apocalyptic prophecy a literal day is equal to a literal year (study the additional material on the year/day principle).



This #15 session begins with the 20 Reasons for the Year/Day Principle on page 221.

Principle #9: God’s Israel today is to be understood spiritually and globally.

In Bible prophecy **God’s Israel** is to be understood **symbolically and universally**. God has only one people in all ages—those who receive Christ as Savior and Lord.

When God chose Abraham it was with the purpose of bringing the blessing to all nations of the earth. In order to fulfill His plan, God chose twelve men who became the founders of national Israel. These men then multiplied into the twelve tribes that became the nation of Israel. God placed Israel at the strategic Center of three great continents (Europe, Asia and Africa) so that passers through would learn the gospel and go back to their nations with the light that they had received. The gospel was preached in literal types and ceremonies that pointed to every aspect of the saving work of the Messiah.

But Israel failed in its mission. Before the Babylonian captivity they embraced the pagan practices of the surrounding nations and after the captivity they isolated themselves from the nations.

When Israel failed to a great degree in its mission, Jesus came anyway and spiritually fulfilled the literal types and ceremonies. He retraced in Himself the history of Israel and redeemed it.

Jesus then chose twelve Jewish men as the founders of the Christian church and sent them out to preach the good news about the Messiah who had come. By their preaching, the twelve multiplied into a great nation (Matthew 21:43) and the mission of that nation was to reach the entire world with the message of Jesus in order to prepare the world for His second coming.

The purpose for Israel's and the church's election is the same: To preach the gospel so that the world could be saved. Revelation 12 clearly reveals that God has **only one Israel** (the woman) who exists in **two stages** but nevertheless is the same woman!!

Various Approaches in the study of Israel:

- The **three stages** of Israel's history and the Seventy Week prophecy.
- Israel and the **fig tree**.
- The story of **Isaac and Ishmael** (Galatians 4:21-31).
- The **gathering and scattering** prophecies.
- The background of **Genesis 32**.
- **Paul's** monumental conversion experience illustrates the **oneness** of the people of God in both Testaments:

One fold (John 10:16; John 11:51, 52)

One Israel (Romans 2:28, 29; Romans 9:6-8; Galatians 3:16, 26-29; John 1:47-49; John 8:31-56)

One Body (Ephesians 2:13-18; I Corinthians 12:13; Ephesians 3:5, 6; Colossians 1:18, 24; Colossians 3:11; Galatians 3:13, 14; Colossians 2:11-14)

One City (Revelation 21:2; Revelation 21:12; 21:14; Hebrews 11:9, 10, 13-16). When Jesus chose twelve apostles He was indicating that the twelve apostles continue the legacy of Old Testament Israel)

One Woman (Revelation 12:1, 2, 5, 6: One woman represents the Church of all ages)

One Tree (Romans 11:17-26)

One Banquet Table (Matthew 8:11-12)

One Temple (Ephesians 2:19-22; I Peter 2:9, 10)

One Song (Revelation 15:3-4)

One Family with one Father (Mark 3:33-35; Galatians 3:26; John 1:12-13; John 14:6; Hebrews 2:11, 12, 17, 18; Romans 8:29)

One Breastplate "As in the Old Testament the twelve patriarchs stood as **representatives of Israel**, so the twelve apostles stood as **representatives of the gospel church**." AA 19; Exodus 28:15-21, 29, 30; Hebrews 8:1, 2

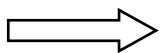
God was faithful in rejecting national Israel (2 Timothy 2:12, 13).

Ellen White on Jerusalem and the 'Holy Land':

*"Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. **Christ has taken his people into his church**. He has **swept away every ceremony of the ancient type**. He has given no liberty to **restore these rites** or to substitute anything that will recall the*

old literal sacrifices. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens." The Review and Herald, February 25, 1896

"How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Savior's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,--the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Revelation 21:1-5, R. V. RH, June 9, 1896



Note: on the DVD Pastor Bohr skips Principle #10 on purpose.

Principle #10: The literary structure of prophetic and apocalyptic passages must be carefully considered.

It is vitally important to understand the literary structure of the books of Daniel and Revelation in their entirety as well as individual chapters and passages. These books are complex and challenging. The entire book of Revelation is structured around the sanctuary service with each part following Jesus to a specific function in the sanctuary.

Examples:

- The literary structure of the book of Daniel (composed of two books in one).
- The literary structure of Revelation 12.
- The literary structure of Revelation 12-22.

- **Revelation 3:21** (in chapter 4 the Father is on the throne, in chapter 5 Jesus joins the Father on the throne, in chapter 6 we have the trials and triumphs of the church in history and in chapter 7 the redeemed join Jesus on His throne).
- **Revelation 5:12, 13** (the song that was sung at the inauguration will be sung at the benediction).
- **Revelation 8:3-5** (these verses contain the beginning and ending point of the seven trumpets).
- **Revelation 11:18** A summary of the rest of the book.
- **Revelation 11:19** (this verse contains the central theme for the rest of the book).
- **Revelation 15:1** (Introductory verse to the seven last plagues).
- The literary structure of **Revelation 8-13**.
- **Revelation 22:10-12** (three moments of time).
- The **millennium's four outlines** (views of Satan & the earth, the saints, the wicked and the city).
- The relationship between **Revelation 13, 14, 15** (beast, image, mark, number).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #15 Continued

20 Reasons to Apply the Year/Day Principle

Introductory Matters

As we begin our study we need to underline two very important facts. First of all, the **Bible month** consists of **thirty days** (compare Genesis 7:11 with 8:3-4 and Deuteronomy 21:13 with Deuteronomy 34:8; see also, Esther 4:11 and Daniel 6:7, 12) Secondly, the **Bible year** consists of **12 months**. (See I Kings 4:7 and I Chronicles 27:1-15). The year/day principle basically means that when time periods are used in the context of **apocalyptic events** which occur between AD 34 and the Second Coming, they are to be understood by applying the principle that one literal calendar day is equivalent to one literal calendar year.

The **preterist** and **futurist** schools of prophetic interpretation **adamantly deny** the year/day principle. Most preterists interpret the little horn of Daniel 7 as well as the little horn of Daniel 8 as **Antiochus Epiphanes** (171-164 BC.), a Macedonian ruler who desecrated the Jewish temple from 167-164 BC. Preterists believe that the three and one half years and the 2300 days are literal time and apply to this period.

On the other hand, most futurists teach that the little horn of Daniel 7 represents a **future personal Antichrist** who will sit in a rebuilt Jewish Temple for three and one half literal years at the end of the Christian dispensation. They also believe that the little horn of Daniel 8 represents Antiochus Epiphanes and that the 2300 days are literal time.

The **common denominator** of both systems is that they believe that the three and one half times and the 2300 days are to be taken as literal time. In contrast, **historicism** has always held that days, weeks, months and years in an apocalyptic context should be understood symbolically by applying the year/day principle.

Reasons for applying the year/day principle

Reason #1:

The expressions 'time, times and the dividing of time', '42 months', '1260 days', and '70 weeks', are very **peculiar**. They could have been expressed in literal language but instead they are given **a symbolic flavor**. Notice, for example, that Luke 4:25 and James 5:17 refer to the period when there was no rain in the days of Elijah as 'three years and six months'. This is the **normal way** of expressing time (see also, Acts 18:11; II Samuel 2:11; I Samuel 27:7).

It is significant that **every measurement** of calendar time in prophecy is given a **symbolic flavor**: **hour** (Revelation 17:12; 9:13), **day** (Revelation 12:6), **week** (Daniel 9:24-27), **month** (Revelation 13:5) and **year** (Daniel 7:25). It is also significant that **non-apocalyptic prophecies** express time in literal language: 70 years (Jeremiah 25:11-12), 400 years (Genesis 15:13-15), 120 years (Genesis 6:3) with **literal persons** performing **literal actions**!

Reason #2:

The symbolic time periods are always found within the context of apocalyptic passages where **symbols predominate**. For example, the **three and one half times** are found in the context of four symbolic beasts, a symbolic sea, symbolic winds, symbolic clouds, symbolic horns, and a symbolic little horn.

Similarly, the **1260 days** are found in a context where a symbolic woman, clothed with a symbolic sun, stands on a symbolic moon, with 12 symbolic stars on her head. She is persecuted by a symbolic dragon who has seven symbolic heads, ten symbolic horns and who casts a third of the symbolic stars to the earth.

In Revelation 13, the **42 months** are found within a context where a symbolic composite beast, with ten symbolic horns, receives its power from a symbolic dragon. It also arises from a symbolic sea and later uses a symbolic image beast to impose a symbolic mark!

The same could be said about **Daniel 8**. There we have a symbolic ram, a symbolic he-goat, and a symbolic little horn. It only stands to reason that if the scenes where these time periods are found in are symbolic, then the **time periods must also be symbolic**!!

Reason #3:

The little horn of Daniel 7 arose among the ten horns on the head of the fourth beast (Rome). It is clear from history that the Roman Empire was fragmented when the barbarians came from the northern sector of the empire and carved it up. Daniel 7 makes it clear that there are **no gaps** in the historical flow of nations. The lion is succeeded immediately by the bear, the bear is immediately succeeded by the leopard, the leopard is immediately succeeded by the dragon beast, the dragon beast then sprouts the ten horns and the little horn then arises among the ten.

Now, if the little horn arose among the ten and the ten were complete in **476 A. D.**, and the little horn ruled **until the judgment** (in 1844), then the three and one half times of dominion of the little horn must be 1260 years, and not literal days. If the days were literal, then the little horn would have ruled **only from 476-479 A. D.** But the fact is that the Roman Catholic Church ruled for 1260 years!!

Reason #4:

Daniel 8 makes it crystal clear that the 2300 day prophecy was **for the time of the end** (Dan. 8:14, 17, 26-27). Daniel 12:4, 7 underscores the fact that the book which contains the 2300 day prophecy would be closed and sealed until the time of the end and therefore could not be understood until then.

This being the case, those who believe that Antiochus is the little horn of Daniel 8 find themselves in a serious dilemma. Assuming that Antiochus is represented by the little horn of Daniel 8 and that the 2300 days were the literal period of his dominion, a question immediately comes to the fore: **Why would we have to wait until the time of the end to understand this?** It would simply be a matter of history! If Antiochus was the fulfillment, it should have been understood at that very time.

It is a matter of record that Josephus, **Porphiry** and others in the first centuries of the Christian era believed that Antiochus was the little horn of Daniel 8. If they were right then **they were living in the time of the end**. Yet we know that they were not living in the time of the end because over 2000 years of history have transpired since their time.

The simple reality is that Antiochus did not fulfill the little horn prophecy. **Josephus** and others mistakenly identified Antiochus as the fulfillment. They could not have comprehended the little horn prophecy because **they did not live in the time of end**! It is clear that this prophecy was not present truth in the days of Daniel or Josephus, or even of Martin Luther. None of these men lived in the time of the end and therefore, none of them could have understood this prophecy! It became present truth when the prophecy was **fulfilled in 1844**. This is why the Millerites preached on this very text. The book of Daniel **was being opened** and now the time period of the 2300 days could be understood.

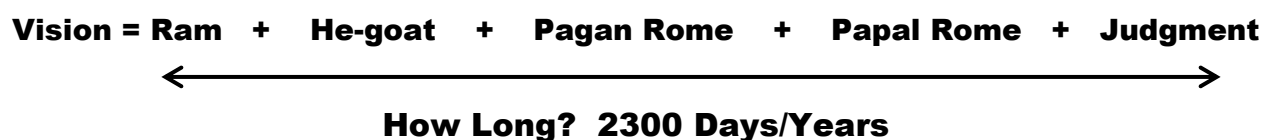
Reason #5:

The vision of Daniel 8:1-2 covers the **whole period** of the ram, the he-goat and the little horn until the cleansing of the sanctuary. In Daniel 8:13 the question is asked: 'Until when shall the **vision** be? The context indicates that the word **vision** includes **the totality** of what Daniel had seen in Daniel 8 to that point. Then, in **Daniel 8:15** we are told that Daniel **wished to comprehend the vision**. The question is: Which vision? The answer is simple: It must be the totality of the vision of Daniel 8 because when the Angel Gabriel comes to explain the vision in answer to Daniel's request, he begins with Persia and then continues with Greece, the little

horn, and culminates with the conclusion of the 2300 days when the sanctuary is to be cleansed.

Thus it is clear that the 2300 days which cover the whole vision of Daniel 8 must involve **CENTURIES** and not literal days, (that is, six and one half literal years). Incidentally, this explains the reason why Daniel 8 begins with Persia and not with Babylon. The 2300 days begin when Persia gives the decree to restore and build Jerusalem and that is why the vision begins with Persia. Thus, Daniel 8 and 9 must be connected in order to comprehend the 2300 day prophecy.

Notice the following illustration:



Reason #6:

What do conservative evangelical Christians do with the prophecy of the 70 weeks? Don't they have to employ the year/day principle to convert the weeks to years? The answer is that they attempt to get off the hook by saying that the expression '70 weeks' really means 'seventy sevens' or even '70 weeks of years'. In this way they get rid of the year/day principle. This they must do because if they employed the year/day principle for the seventy weeks, they would also have to employ it for the other prophetic time periods in order to be consistent!! Let us look at a few facts about the word translated 'week' here in Daniel 9.

Is it true that the Hebrew word *shabuwa* should be translated 'sevens' or 'weeks of years'? This word is used a total of 19 times in the Hebrew Scriptures and in every single instance it refers to a literal week of seven literal days (Genesis 29:27; 29:28; Exodus 34:22; Leviticus 12:5; Numbers 28:26; Deuteronomy 16:9 (used twice); 16:10; 16:16; II Chronicles 8:13; Jeremiah 5:24; Daniel 9:24; 9:25(used twice); 9:26; 9:27 (used twice); Daniel 10:2; Daniel 10:3).

Evangelicals frequently use Daniel 10:2-3 as an argument for translating the word *shabuwa* as 'weeks of years'. They point out that in these verses the word 'weeks' is qualified by the word 'days'; in other words, 'weeks of days'. They then imply that if these are weeks (with the qualifier 'days'), then the other weeks (without the qualifier 'days') must mean 'weeks of years'.

For example, the New International Version translates the word week with 'seven' or 'sevens' in Daniel 9:24-27 but then translates the very same word as 'weeks' in Daniel 10:2, 3. The problem with such an explanation is that it ignores the meaning of the Hebrew idiom 'weeks of days'. When the word 'week' in Hebrew is qualified by the word 'days', it simply means 'full weeks'. Notice the following examples: In Genesis 29:14; Numbers 11:20-21; Judges 19:2 the Hebrew literally reads, 'month of days'. Is there a month that does not consist of days?

Furthermore, in Genesis 41:1; Leviticus 25:29; II Samuel 13:23; 14:28 the Hebrew literally reads 'years of days' but the translators have recognized that this means 'full years'.

The fundamental reason why futurist and preterist scholars refuse to translate *shabuwa* in Daniel 9 as 'weeks' is because they would then have to admit, in order to be consistent, that the year/day principle **must be applied to other prophetic time periods as well**. Furthermore, if they applied the year/day principle to the 70 weeks, they would have to apply it to the 2300 days (of which the 70 weeks constitute the first part) and this would force them to admit that **prophecy was fulfilled in 1844!!** This would then make them Seventh-day Adventists!!

Incidentally, the **Septuagint** translates the Hebrew *shabuwa* with the Greek word *hebdomas*. This word is consistently translated 'week'.

Reason #7:

A comparison of **Daniel 8:11-13, 23-25** with **Daniel 11:31-45** also reveals why Antiochus cannot be represented by the little horn. As we compare these two passages it becomes crystal clear that the **King of the North** of Daniel 11 represents the same power as the **little horn** of both Daniel 7 and 8.

Particularly in Daniel 11 (but also in Daniel 7 and 8) it is clear that the king of the north is the **last power** to rule the earth before Christ sets up His everlasting kingdom. This is also true of the little horn of Daniel 8. He is broken 'without hand', an expression used in Daniel 2:34; 8:25; 11:45. The little horn/king of the north is **destroyed by Christ at his coming**. Obviously, this makes it impossible for Antiochus Epiphanes to be the little horn.

Daniel 11:31-45 also contains many elements which are common with the little horn of Daniel 7. These considerations leave no doubt that the little horn of Daniel 7, the little horn of Daniel 8 and the king of the north of Daniel 11 symbolize the same power. Thus, those who see the little horn of Daniel 7 as a **future Antichrist** and the one in Daniel 8 as Antiochus Epiphanes are at a loss to explain why Daniel 11 blends the description of the little horn of Daniel 7 with that of the little horn of Daniel 8. Why would Daniel 11 **blend the two descriptions** if they represented two different powers, one past and the other future?

Reason #8:

In the book of Daniel, the word 'days' can mean 'years'. **Daniel 1:5** refers to three years but in **Daniel 1:18** the same period is described as 'days'. The seven times of **Daniel 4:25** are referred to as 'days' in **Daniel 4:34**. **Daniel 5:11** speaks of the 'days' of Nebuchadnezzar. These days were obviously years. Compare, Daniel 2:28, 44 where 'latter days' and 'days of these kings' means 'years'. See also, Daniel 8:14, 26; 10:14; 12:13; 11:20; 11:33 in the light of Daniel 7:25; 12:7.

Reason #9:

In the **historical books** of the Old Testament, days and years are used in a **parallel fashion**. Notice the following illustrations:

- **Exodus 13:10** reads literally in Hebrew that the Passover was to be celebrated ‘from days to days’. Obviously this means from year to year
- **I Samuel 20:6**: The Hebrew literally reads ‘sacrifice of the days’ but the context clearly shows it refers to the yearly sacrifice
- **I Samuel 2:19** literally reads, ‘from days to days’
- **I Samuel 1:21** literally reads, ‘sacrifice of the days’
- **Judges 11:40** literally reads, ‘from days to days, four days each year’
- **I Samuel 27:7** literally reads, ‘days and four months’
- **I Kings 1:1** says that David was stricken ‘in days’ but it means ‘years’
- **Genesis 47:9** is an interesting verse in that Jacob speaks of ‘the days of my years’
- **Genesis 5:5** states that the days that Adam lived were 930 years
- **Genesis 6:3** is the first time prophecy in the Bible where days are linked with years

Reason #10:

In **Old Testament poetry**, days and years are employed in **synonymous parallelism**. Please notice the following examples: Job 10:5; 15:20; 32:7; Deuteronomy 32:7; Psalm 77:5.

A very interesting text is **Psalm 90:9-10** where the translation, ‘years of our lives’ literally reads in Hebrew, ‘the days of our years’. In every place where the Old Testament couples days with years, the word ‘day’ is in the ‘A’ line and the word ‘year’ is in the ‘B’ line. Regarding this, the Old Testament scholar, William Shea comments:

“When we come to the occurrence of the word ‘days’ in the time prophecies, therefore, an ancient Semite whose mind was steeped in this parallelistic type of thought would naturally have made an association of ‘years’ with the ‘days’ found in a symbolic context, just as he naturally would have identified ‘years’ as the B-word that would follow the A-word ‘days’ in its occurrence as part of a well-known parallel pair.” (William H. Shea, Selected Studies in Prophetic Interpretation, p. 69)

Reason #11:

In the **prophetic books** of the Old Testament days are also used **interchangeably with years**. For instance, **Ezekiel 30:3** refers to the ‘day of the Lord’ but Isaiah calls it ‘the year of the Lord’ (Isaiah 61:2). **Isaiah 10:3** speaks of the ‘day of visitation’ but **Jeremiah 11:23** refers to the same event as ‘the year of visitation’. **Isaiah 34:8** speaks of the ‘year of recompense’ but **Hosea 9:7** refers to the ‘days of recompense’.

Of course, we would not want to leave out the traditional texts which have been used by Seventh-day Adventists to corroborate the year/day principle. In both **Numbers 14:34** and **Ezekiel 4:6**, God Himself employs the year/day principle in the context of prophecy!

Reason #12:

We can also approach this subject from the perspective of the **Sabbatical and Jubilee years**. It is obvious that the **weekly Sabbath is the foundation for both of these!** That is to say, the seventh day of the week becomes **symbolic of the seventh year** and the forty-ninth day comes to **symbolize the forty-ninth year**. **Leviticus 25:1-7** addresses the Sabbatical year. This passage contains the earliest Biblical use of the year/day principle. It becomes clear when we compare **verses 3 and 4** with **verse 5** that the weekly cycle is being used as a **pattern** for the seven year period. We have 'six years' which are followed by the 'seventh year' and the seventh year is one of rest. This arrangement is **patterned** after 'six days' of labor followed by the 'seventh day' which is a day of rest. Here we clearly have an example of the year/day principle. The same is true of the **Jubilee year** (see Leviticus 25:8 and compare with Leviticus 23:15).

Reason #13:

If we accept the **testimony of Jesus**, the little horn of Daniel 8 cannot represent Antiochus Epiphanes. Jesus made it clear that the 'abomination of desolation spoken of by the prophet Daniel' was still in the future in His day!! How could Antiochus, who lived in the second century before Christ, fulfill a prophecy which Jesus clearly indicated was **still unfulfilled in His day?** (See Matthew 24:15; Luke 21:20).

Furthermore, the little horn of Daniel 7 could not have been fulfilled by Antiochus either, because the apostle **Paul** specifies that this horn was **still future in his day** (II Thessalonians 2:1-13). The book of Revelation also places the fulfillment of this prophecy in the future (see Revelation 12:6, 14; 13:5; 11:1-2).

Reason #14:

As a rule of thumb **the shorter the time period** in apocalyptic prophecy, the more likely it is to be symbolic of a longer time period. For example: Is it really possible to fit into **one literal week** all of the events spoken of in the **last** of the 70 weeks? (See Daniel 9:26, 27). Would **ten literal days** of persecution during the period of Smyrna really be such a terrible ordeal? (See Revelation 2:10). Would **three and one half literal days** be enough to fulfill all of the events of Revelation 11? (See Revelation 11:9). If in Revelation 11 the two witnesses, the two Olive Trees, the two Lampstands, the sackcloth, etc., are all symbolic, then, why not the time period?

Reason #15:

Preterists and futurists who apply these prophetic time periods literally encounter serious problems in another sense as well. In the **Old Testament** God is presented as the One who reveals the course of human history and provides His divine evaluation of it. There we find a

revelation of the continuous and unbroken flow of human history from creation until the first coming of the Messiah. The Gospels then present the story of Jesus' ministry on earth. The book of Acts and the Epistles continue the flow by describing the history of the early church. After this is where the preterists encounter serious problems. You see, in the preterist view, there is no revelation from God concerning the entire history of the Christian church. There are almost two thousand years of silence. According to them, God's description and evaluation of history ended with Antiochus Epiphanes and the Roman Emperors in the Early Church.

The futurists are not in better shape. According to this school, Revelation 4-19 refers to a short period of human history at the very end of time. Likewise, God's description and evaluation of human history as found in Daniel (according to this school) ends with the Roman Empire and does not pick up again until the last seven years of human history. Thus, there is a 2000 year gap in God's description and evaluation of human history (with the brief exception of the seven churches). God has been silent about the events of the church for 2000 years!!!

Only the historicist method is able to reveal a God who is concerned with His church during the entire period of church history, including the period of dominion of the little horn. Only historicism is able to show the providential guidance of God in human history and His loving care for His church during the last 2000 years!!

Reason #16:

The Apostle Paul makes it absolutely clear that the Man of Sin was already working in his day and yet this man of sin will not be destroyed until Jesus comes. How could this be a literal person, if he was alive in Paul's day and yet is not destroyed until Jesus comes? Is this one literal man who has lived over 2000 years? The inevitable conclusion is that the Man of Sin cannot be a literal man nor can his period of dominion be literal time. (See II Thessalonians 2:1-13).

It is also significant that Paul is getting his picture of the Man of Sin from the little horn of Daniel 7, the little horn of Daniel 8 and the King of the North in Daniel 11. This being the case, the little horn and the King of the North must have ruled for centuries, not for a few literal days.

Reason #17:

The acid test of the year/day principle is whether the events forecasted were fulfilled on schedule. In other words, the pragmatic test of historical fulfillment must be applied to the historicist interpretation of these prophecies. Does the historicist method pass the test? Notice the following incontrovertible facts:

- The Papacy did indeed rule for 1260 years and the true church had to flee during that period. The dates can be corroborated by history (538-1798 AD).
- The Church during the period of Smyrna did experience ten years of severe persecution under Diocletian (303-313 AD). In fact, it was this period of persecution which led to Constantine's famous Edict of Milan in 313 AD.

- A decree to build and restore Jerusalem was given in the year **457 BC** Jesus was anointed in the year **27 AD** Jesus did die in the spring of the year 31 AD Stephen was stoned in the fall of the year **34 AD**.
- The **Millerites** did indeed preach from Daniel 8:14 that the Sanctuary was about to be cleansed, and this preaching took place right before the 2300 years came to an end. Why didn't they preach from some other text? Simply because God wanted to bring to the world's attention that the 2300 years were about to end and a significant event was about to take place in heaven! The great Second Advent Awakening in the 1830's provides powerful evidence that the year/day principle must be applied to Daniel 8:14.
- Churches were closed and **Bibles were forbidden** in France during the French Revolution for about three and one half years (March of 1793 A. D. to November of 1797 A. D.)
- Thus, historical fulfillment vindicates the historicist method of interpreting the prophetic time periods.

Reason #18:

Many great Bible scholars, both Seventh-day Adventist and non-Seventh-day Adventist have understood and taught the year/day principle. Unfortunately, after the Great Disappointment of 1844, Protestants gave up on the year/day principle which had been used by the Millerites to calculate the prophetic time periods. In other words, because Jesus did not come as predicted in 1844, the Protestant world threw out the method which the Millerites had used. Thus they threw out the proverbial baby with the bath water!! We will limit ourselves to comments which were made by two men whose last name is Newton:

"Three times and a half; that is, for 1260 solar years, reckoning as time for a calendar year of 360 days, and a day for a solar year. After which the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume and to destroy it unto the end." (Sir Isaac Newton, Observations upon the Prophecies of Daniel and the Apocalypse of St. John, part 1, chap. 8, p. 114. London: J. Darby and T. Browne, 1733).

"We must therefore compute the time according to the nature and genius of the prophetic language. A time, and times, and half a time are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, 'a time and times and half a time,' or three years and a half, are reckoned in the Revelation 11:2,3; 12:6, 14, as equivalent to 'forty and two months,' or 'a thousand two hundred and threescore days:' and a day in the style of the prophets is a year: 'I have appointed thee each day for a year,' saith God to Ezekiel 4:6; and it is confessed that 'the seventy weeks' in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years." (Bishop Thomas Newton, Dissertations on the prophecies, London: B. Blake, 1840, p. 247)

Neither of these two authors were Seventh-day Adventists. The question might be asked: Why didn't the early church comprehend the year/day principle? It is true that the early church

generally interpreted these time periods literally. But it must be remembered that the fulfillment of Bible prophecy is fully comprehended only by those who are living shortly before or during the time of fulfillment. This principle is clearly brought out in **John 14:29**. Even the disciples on the road to Emmaus did not comprehend the prophecies about the Messiah until Jesus explained them.

Reason #19:

Practically every futurist writer is willing to concede that the seven churches represent seven epochs in the history of the Christian church. Most see Ephesus as a symbol of the Apostolic Church. Let's take a look at the fourth church in the series, **Thyatira**. It is obvious to any objective reader, that this church bears many similarities to the condition of Israel during the **period of Elijah**. Notice the following parallels:

In both cases Jezebel instigated the apostasy. In both cases the cardinal sins were fornication and idolatry. In both cases there was no rain. In both cases Elijah fled. In both cases Elijah was sustained in his flight to the wilderness. In both cases the period of apostasy lasted three and a half years.

These parallels indicate that the church during the period of Thyatira is **reliving the story of Elijah**. Yet the historical period of the church of Thyatira does not last only three and a half literal years, not even by the calculations of conservative non-Adventist scholars!! If, in Revelation 2, Jezebel is not one literal person, Elijah is not one historical person, rain is not literal rain, fornication is not literal fornication, etc., then the three and a half years are not literal years either!! Time and space will not allow us to show that the harlot of Revelation 17 represents the second, future, stage of this Jezebel period of the church!

In the case of literal Old Testament Elijah, the time period when there was no rain was expressed in **normal terms** as **three years and six months** (James 5:17) because the time period was literal! But in the case of symbolic Elijah the period is described as 1260 days and time, times and the dividing of time.

Reason #20:

A study of the literary structure of Revelation 20 and Isaiah 24 reveals that 'days' in **Isaiah 24:21-23** is parallel to 'years' in **Revelation 20:2**. This is clear evidence for the year/day principle. Read the following verses and then study the chart at the end of this document:

"It shall come to pass in that day that the Lord will punish on high the host of exalted ones, and on the earth the kings of the earth. ²² They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; after many days they will be punished. ²³ Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously."

"Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ² He laid hold of the dragon, that serpent of old, who is the Devil and

Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while."

Conclusion

In conclusion, I would like to include a quotation from T. R. Birks on the year/day principle:

"1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of His speedy return in glory. 2. That, in the divine counsels, a long period of nearly two thousand years was to intervene between the first and the Second Advent, and to be marked by a dispensation of grace to the Gentiles. 3. That, in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near. 4. That, in the symbolical prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation. 5. That the periods thus figuratively revealed are exclusively those in Daniel and St. John, which relate to the general history of the church between the time of the prophet and the second advent. 6. That, in these predictions, each day represents a natural year, as in the vision of Ezekiel; that a month denotes thirty, and a time three hundred and sixty years." (T. R. Birks, First Elements Sacred Prophecy. London: William Edward Painter, 1843. P. 311)



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #15 Continued

Miniature Symbolization

Note: The material in this section is a synthesis from the following source: Alberto R. Timm, Prophetic Principles “Miniature Symbolization and the Year-Day Principle”, pp. 233-270.

Explanation of the year/day principle

T. R. Birks explained a very important principle:

“ . . . a type is a real, and a symbol an unreal or ideal representative of a real object. In the type, the spies, who were real persons, represented the whole nature; and the forty days of their search, a real period, represented the real time of the stay in the wilderness. In the visions of Daniel or St. John the ten-horned beast or the sun-clothed woman, unreal figures, represent an empire, or the Church of Christ; and the twelve hundred and sixty days, or forty two months, an unreal period grammatically suggested, represent the true period designed, of as many years. The analogy, therefore, contained in this Scripture history is precise and complete. It supplies us, from the lips of the All-wise God himself, with a distinct scale, by which to interpret every prophetic period which bears the internal marks of a suggestive character, as a miniature representation of some larger period.” T. R. Birks, First Elements of Sacred Prophecy: Including an Examination of Several Recent Expositions, and of the Year-Day Theory, p. 339. (Emphasis supplied)

Numbers 14:34

- Numbers 14:34 is a historical symbolization in miniature.
- 12 historical men (smaller) were a miniature representation of the 12 historical tribes (larger).
- 14:10-12: When the ten historical spies rebelled, the entire historical congregation rebelled against God.

- 14:33, 34: God used the year/day principle when He sentenced upon Israel. The miniature period of forty days represented the larger period of forty years. Clearly, the year/day principle is being used here.
- *“And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 34 According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.”*
- The smaller number of twelve spies and forty days are the microcosm of a larger reality.
- The larger tribes and forty years are the macrocosm of the microcosmic reality.
- Numbers 13-14 is historical typology in miniature.
- The expression “for every day a year” appears in a historical setting. A past, real, historical event becomes the type of a future real, larger historical event.

George Bush in 1843 understood the time periods in this passage in the following way:

“Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years.” (Quoted in Alberto, R. Timm, Prophetic Principles, p. 243)

Ezekiel 4:6

Ezekiel 4 is a symbolic representation in miniature.

4:1-3: The symbolic brick with the symbolic engraving of the siege represents the larger reality of the real city of Jerusalem under real siege by the Babylonians. The brick with the engraving is a miniature symbol of a larger reality.

4:4-8: The prophet himself and the time period are miniature symbols of Israel and Judah

- The prophet is the microcosm and Israel and Judah are the macrocosm.
- The smaller time period is the microcosm and the larger time period is the macrocosm.
- The man is symbolic of the nation in miniature, the 390 literal days are a miniature representation of the period of 390 years and the 40 days on his right side with his right arm bared represents 40 years for Israel.

Prophecies from Daniel

Daniel 7:25: Smaller, literal beast symbols are representative of larger empires so the smaller time periods must also be representative of larger ones.

Daniel 8: Smaller beast symbols represent larger empires so the literal time period of 2300 days must also be symbolic of a larger time period:

“As the entities mentioned (animals and ‘horns’) are symbols of broader and longer-living empires, so the time element (2300 ‘evenings and mornings’) is seen to represent 2,300 years.” Alberto, R. Tim, Prophetic Principles, p. 243

Daniel 9: This chapter appears to be a simple historical narrative, so why do we understand the 70 weeks to be symbolic? The answer is quite simple. The time period of 70 weeks must be understood as symbolic because it is linked with the symbolic time period of the 2300 days in the previous chapter. Thus the symbolic context of the seventy weeks is found in the symbolic representation of Daniel 8 and not in the historical narrative of Daniel 9.

Daniel 12: The reference to the ‘daily’ and the ‘abomination of desolation’ in this chapter (Daniel 12:11, 12) is clearly linked with the prophecy of Daniel 11 as well as Daniel 7 and 8 (cf. 7:25; 8:13, 14; 11:31). This shows that these periods are to be understood in the light of the **past** and not in the light of the **future** and that the time periods are **symbolic, not literal**.

- **Daniel 7:1-14:** Vision/**Daniel 7:25:** Time period
- **Daniel 8:1-12:** Vision/**Daniel 8:14:** Time period
- **Daniel 11:** Explanation of vision of Daniel 8/**Daniel 12:7, 11, 12:** Time periods

Prophecies from Revelation

Revelation 2:10: ‘Ten days’ are mentioned in the context of the church of Smyrna. At first sight it might appear that these ten days should be interpreted literally because they are found in a historical narrative about a real church in the literal geographical area of Asia Minor. However, if the seven literal churches in Asia Minor are symbolic of larger historical periods within the flow of Christian Church history then the smaller period of ten days would be symbolic of a larger period and the year/day principle should be applied:

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.” AA, p. 585

Revelation 9:5, 10: The time expression ‘five months’ is found within a context that is saturated with bizarre symbolic language such as smoke, locusts, scorpions, star, key and abyss. For this reason the time period must be interpreted as symbolic as well.

Revelation 9:15: The expression ‘the hour, the day, the month and the year’ must be understood symbolically because it appears within a context that is saturated with symbolic language.

Revelation 11:2, 3: The time periods of 1260 days and 42 months are clearly linked with the prophecy about the little horn in Daniel 7:25 and therefore are to be understood as symbolic.

Revelation 12:6, 14: The 1260 days and 3.5 times are found in a context which is saturated with symbolic language such as a woman clothed with the sun and with the moon under her feet, a

dragon with seven heads and ten horns, a woman who lives for centuries, etc. Clearly the time periods should be understood as symbolic in a symbolic context!

Revelation 13:5: The 42 months appear in a symbolic context of beasts, horns, dragons and heads. The 'sea beast' of Revelation 13 is clearly equivalent to the little horn of Daniel 7 and we have already shown that the time period in Daniel 7:25 is to be understood as symbolic.

Merely Historical Time Prophecies

Daniel 4: Although Daniel 4 employs symbolic language (the tree) to describe the experience of a literal historical person, there is no evidence in the text that the experience should be applied symbolically or typologically to future events, such as Deuteronomy 14:34 and Ezekiel 4:6. The story involves only one literal person in literal Babylon who was literally proud was literally insane and was literally deposed from his literal throne for a literal seven years after which he was literally restored to his literal throne (4:25ff).

Jeremiah 29:10; 25:11, 12: The literal historical period of seventy years was a time prophecy that was literally fulfilled when Israel returned to their land after the Babylonian captivity (Ezra 1:1-4). There is no evidence that the seventy years was symbolic of a larger period.

Daniel 10:2, 3: The three weeks that are mentioned in these verses are clearly literal weeks. There are no symbols in the passage and no indication that a prophecy concerning future events is involved.

Genesis 6:3: This passage is a historical narrative that has no symbols and no indication that it is to be reapplied to a larger future period. The 120 years were literally fulfilled by the preaching of Noah, after which the literal flood engulfed the world.

Genesis 15:13-15: The prophecy of the 400 years given to Abraham was literally fulfilled when the children of Israel left Egypt (Exodus 12:40).

Genesis 41:25-36: God used symbolic language (sheaves and cows) in the dreams that He gave Pharaoh but there is no indication in the text that the seven years of plenty and the seven years of famine were symbolic of a larger period. The text clearly indicates that the two 'sevens' were fulfilled literally.

What about the thousand years of Revelation 20?

The year/day principle was already applied to this time period in Isaiah 24:21-23 where the 'many days' are interpreted in Revelation as 'one thousand years'. Thus there is no need to apply the year/day principle to this time period in the book of Revelation because when we compare the book of Isaiah with Revelation the year/day principle is already applied (see the chart).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #15 - Continued

The 2520 Non-Prophecy

The Adventist Prophetic Perspective

For Seventh-day Adventists there is no date which is more important than October 22, 1844. The year of this date is determined by linking the 70-week prophecy of Daniel 9 with the 2300 days of Daniel 8. The month and the day are determined by the date of the Day of Atonement in Leviticus 23. The 2520 prophecy is not needed to prove that the judgment began on October 22, 1844. The argument from Daniel 8 and 9 and Leviticus 23 is ironclad. The central argument of the seventh-month movement was the 2300 day prophecy. The 2520 supposedly provides us with the year but it does not meet the test as to the day and the month. October 22, 1844 was reached by a study of Daniel 8:14 not Leviticus 26.

What is the 2520 prophecy?

The 2520 non-prophecy is based on Leviticus 26 where presumably God promised to punish Israel seven times for her apostasy. The seven times are interpreted according to the year/day principle with each time or year having 360 days. Thus, $7 \times 360 = 2520$.

William Miller believed that the 2520 began in 677 BC when king Manasseh of Judah was taken prisoner to Babylon. Applying the year/day principle from 677 BC to 1844, excluding the year zero we have 2520 years.

Some 2520 proponents actually believe there are two 2520 periods, one from 677 BC to 1844 and the other from 723 BC to 1844. We will not deal with this particular nuance in this presentation because it goes beyond the time and space that we have for this presentation.

The 1843 Chart

The 1843 prophetic chart was the power point that was used by the Advent Movement evangelists leading up to 1844. It contained several of the key historical events from Daniel and Revelation with their respective dates. In the upper right hand corner of the chart was the so called prophecy of the 2520. Those who believe that there is a 2520 prophecy have claimed

that Ellen White endorsed the 1843 chart and therefore she also endorsed the 2520 prophecy that was on the chart:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." EW, p. 74

This statement makes clear that some of the figures in the 1843 chart were mistaken because it was God's will that it be so. But why would the hand of God cover a mistake in their calculations? Ellen White explains the reason:

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment [in 1843]. The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial." EW, pp. 235, 236

In another statement Ellen White explained that the chart could not be altered, except by inspiration:

"I saw that the truth should be made plain upon tables that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." Spaulding Magan Collection, p. 1

The question is: When was the chart first altered and who provided the inspiration to do so? Did God, by inspiration, tell Ellen White that the chart should be altered?

The answer is that the chart was altered by the Millerites themselves after the people were disappointed because Jesus did not come in 1843. The alteration took place between 1843 and 1844 when the Millerites realized that they had not taken into account the 'year zero'. Who gave them authority to alter the chart? According to Ellen White, only inspiration could do so.

At this time Ellen White had not yet been called to be a prophet (she was called in December of 1844) so it was not she, by inspiration, that altered the chart. By what authority, then, did the Millerites alter the chart? The answer is that the Millerites studied inspiration (the Bible) and

realized their mistake. In other words, when the faithful ones were disappointed when Jesus did not come in 1843, they went to inspiration (the Bible) and discovered the reason for their mistake and as a result the chart was altered. The date was thus changed by inspiration. When they realized that there was no 'year zero' the date was changed from 1843 to 1844.

A renewed study of inspired Scripture is what led God's hand to be removed and when the hand of the Lord was removed the people understood the mistake that they had made in their reckoning. Ellen White clearly explains how the hand of the Lord was removed so that the chart could be altered by inspiration:

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles [to inspiration] to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." EW, p. 236

Ellen White uses the expression 'by inspiration' to refer to the testimony of the Bible:

"The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator." Conflict and Courage, p. 11

"The highest testimony to the greatness of Moses, the judgment passed upon his life by Inspiration is, 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.'" Deuteronomy 34:10. Education, p. 64

"Inspiration, in giving us the history of the Flood, has explained wonderful mysteries, that geology, independent of inspiration, never could." Lift Him Up, p. 59

"Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues." PP, p. 238

After the chart was altered the first time, the chart was once more altered by inspiration when James White examined the inspired evidence from Scripture for the 2520 and found it wanting. Ellen White could have rebuked her husband's repudiation of the 2520 and yet she did not. Thus the Spirit of Prophecy thus indirectly reaffirmed what James White had discovered from his study of inspiration. By not repudiating her husband's clear article on the 2520 and by stating that the prophecy of the 2300 days is the longest in the Bible Ellen White tacitly agreed with her husband. After all, if the 2300 day prophecy was the longest, then the 2520 which is clearly longer was no prophecy at all!

"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period

brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of **Daniel 9**. The message given by Miller and his associates announced the termination of the **2300 days** of **Daniel 8:14**, of which the **seventy weeks** form a part. The preaching of each was based upon the fulfillment of a **different portion** of the same great prophetic period." GC, p. 351

In explaining the meaning of Revelation 10:6, Ellen White once again stated that the **longest prophecy** of the Bible is the 2300 days. If this is true then the so-called 2520 prophecy is no prophecy at all:

*"This time, which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The **longest reckoning** reaches to the autumn of 1844."* Christ Triumphant, p. 344

Contrary to these two clear statements by Ellen White, William Miller and his associates did not believe that the 2300 day prophecy was the longest. They believed that the 2520 was longer. Notice what **Joshua V. Himes**, a close associate of William Miller, had this to say about what he believed to be the longest prophecy:

*"That we have entered upon a most deeply affecting season, all must admit. That the **longest prophetic period** which brings the end to view, the **seven times**, with which we may suppose **all the others would be squared**, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest." Joshua V. Himes, The Advent Times and Signs of the Times Reporter, volume 8 (August 7, 1844 to February 5, 1845), No. 8, September 25, 1844 p. 62*

*"One period cannot be paramount to another period, unless its commencement and termination are marked by a greater amount of evidence. Each period must be fulfilled with equal precision, independent of its length. It is consequently not on one period alone that we rely, but on all the prophetic periods harmoniously terminating at about the same time, proved by conclusive evidence independent of the termination of each other. If the **longest period was to be paramount**, the **seven times** would take precedence of all others." Joshua V. Himes, Signs of the Times and Expositor of Prophecy, volume 6 (August 23, 1843 to January 31, 1844) No. 21 (January 10, 1844 170)*

Did Ellen White Agree with every iota of what she endorsed?

By way of analogy, Ellen White had some very positive things to say about Uriah Smith's book.

Thoughts on Daniel and the Revelation:

*"The light given was that Thoughts on Daniel and the Revelation, The Great Controversy, and Patriarchs and Prophets, would make their way. They contain the very message the people must have, the **special light** God had given His people. The angels of God would prepare the way for these books in the hearts of the people." Colporteur Ministry, p. 123, 124 (written in 1899)*

*"The interest in Daniel and the Revelation is to continue as long as probationary time shall last. **God used the author of this book as a channel through which to communicate light to direct minds to the truth.** Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" Manuscript Releases, volume 1, p. 63*

Does this mean that Ellen White endorsed every iota of what Uriah Smith wrote in Thoughts on Daniel and the Revelation? Of course not! Her view of the king of the north was radically different than the new view which Uriah Smith introduced in 1871. Uriah Smith's view that the papacy had fallen never to rise again was not agreed with by Ellen White. Uriah Smith's view of the battle of Armageddon was wrong as were some of his interpretations of the trumpets. Ellen White recognized that in some of our early books there were matters that were not testing truths that needed to be corrected:

*"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found **matters of minor importance** that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers, **magnify these matters** in such a way as to lessen the influence of these good **soul-saving books**. Should we take up the work of discrediting our literature, we would place **weapons** in the hands of those who have departed from the faith, and **confuse the minds** of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." (1910) Counsels to Writers and Editors, p. 151*

Like Uriah Smith, William Miller taught some things with which Ellen White disagreed. As we have noted in our study on the 'daily' William Miller taught that the first beast of Revelation 13 was **pagan Rome** and the second beast was an image of the Roman beast, **papal Rome**. He correctly taught that the 1260 years of papal dominion began in 538 and ended in 1798. But he took the number 666 (which has nothing to do with years but is rather the number of the beast's name) and applied it to the period of pagan Rome's dominion supposedly from 158 BC to 508 AD. Both of these dates are wrong. Pagan Rome began its dominion in 168 BC and ruled till 476 AD.

The 1850 Chart

The 1850 chart was in some ways similar to the 1843 chart but there were also differences. First and most important, the 1843 date for the conclusion of the 2300 day prophecy was correctly altered (by inspiration, that is, by a study of the Bible) to 1844. Significantly, the 2520 non-prophecy was moved from the top right hand corner on the 1843 chart to a very small square in the lower right hand corner with very small letters and numbers. On the other hand, in the very

center of the chart the year 457 BC is highlighted as well as the year 1844 AD. This clearly proves that the 2300 day prophecy was prominent and the 2520 prophecy was slowly fading away from the chart.

The 1863 Chart

A little history will help us understand the rationale and the contents of the 1863 chart. On January 26, 1864 James White published a groundbreaking article (published in The Adventist Review and Sabbath Herald) where he soundly rejected the 2520 prophecy (read the entire article at the end of this handout). About eight months before this, the General Conference delegates had voted on May 21, 1863 (at the same meeting where the SDA church was officially organized into a denomination), to have a new prophetic chart prepared. The chart was prepared and published in 1863 and the 2520 prophecy was eliminated.

Some who teach that the 2520 prophecy is a testing truth have affirmed that James White did not have the right to alter the chart; that only inspiration could do so, meaning Ellen G. White. And because Ellen White never overtly approved of the removal of the 2520 from the chart, James White was wrong in altering it. But this is a fallacious argument. We have already conclusively proved that the original mistake on the chart was altered by inspiration, that is, by a renewed study of Scripture, not by Ellen White. This being the case, why couldn't James White alter the chart once again if, by the study of inspiration, (the Bible) he proved that the 2520 was not a prophecy at all?

It is more than likely that some questioned why the 2520 had been removed from the new chart and this made it necessary for James White to write his article on January 26, 1864 explaining the reasons from inspiration (the Bible) for the omission.

Did Ellen White Endorse the 2520?

It is argued that Ellen White endorsed Miller's view of the 2520 non-prophecy because she endorsed the 1843 chart. Nevertheless she never, not once, mentioned the 2520 non-prophecy in her writings or in her sermons. Further, she never even indirectly alluded to it. She endorsed to the time periods of the 1843 and 1850 charts that could be corroborated with a sound study of Scripture and history such as 457 BC, 538 AD, 1798 AD, the 1260 days, the 42 months and the kingdoms represented by the beasts of Daniel 7 with their respective dates.

She clearly endorsed the sequence of nations in Daniel 7:

*"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires--**Babylon, Medo-Persia, Greece, and Rome**. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."* Education, pp. 176, 177

She endorsed all of the key dates in the prophecy of the 70 weeks and 2300 days:

"Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844." GC, p. 328

She also endorsed 538, 1798, the 1260 days and the 42 months:

"The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." GC, p. 266

Is everything that Miller taught gospel truth?

There can be no doubt that William Miller was powerfully 'inspired' and used by God. But his views of prophecy were not infallible. By way of analogy, even though Martin Luther's writings contain many errors, Ellen White wrote regarding him:

"Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before." GC, p. 122

There is no doubt that God guided the mind of William Miller in his search for truth:

*"God sent His **angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people.** The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth." EW, p. 229*

Regarding Miller Ellen White stated:

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word, which he had regarded as uninspired, now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which

explained it. He regarded the sacred Word of God with joy, and with the deepest respect and awe.” The Story of Redemption, pp. 356, 357

Loopholes in the 2520 Non-Prophecy

The commencement date in question:

Norman McNulty wrote an extensive article on the 2520 non-prophecy where he questioned the beginning date that Miller gave for this prophecy. States McNulty:

“According to the Millerites, 677 B.C. was the year in which King Manasseh (696-642 B.C.) was taken as a prisoner to Babylon (2 Chron. 33:11) and the 2520 years of punishment of God’s people began. There is no historical evidence, however, that Manasseh was taken to Babylon in 677 B.C. This year goes back to the chronology of James Ussher in the 17th century.

Manasseh was coregent with his father Hezekiah for the first 10 years of his reign. His sole reign of 42 years began in 686 B.C. If his imprisonment and subsequent conversion occurred in 677 B.C., nine years after the beginning of his sole reign, he still reigned for more than 30 years after his conversion and return to Judah, but this is not the picture the Bible presents of Manasseh’s reign. The Bible gives the impression that most of his life was spent in apostasy and that only toward the end of his life did he turn to the Lord. Speaking about Manasseh’s conversion, Ellen White wrote that his “repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.”

Many Bible scholars believe that his imprisonment took place in connection with the rebellion of Assurbanipal’s brother Samassumukin during the years 652–648 B.C. Yet, even if the date 677 B.C. were correct, it would not indicate the beginning of the punishment of God’s people, because only the king was taken to Babylon, and only for a short time. He returned to Jerusalem, destroyed all the idols he had erected, and restored the worship of God (2 Chron. 33:15, 16). The kingdom of Judah continued another 80 years, until in 586 B.C. Nebuchadnezzar destroyed Jerusalem and the temple of God. These 80 years included the reign of good King Josiah (640–609) whose reign can in no way be classified as a punishment on Judah [in fact God told Josiah that the punishment would not come until after his death]. In other words, the year 677 B.C. does not fit historically or chronologically.”

The last judgment that is described in Leviticus 26 was that God would scatter Israel among the nations (26:33). This occurred with the northern tribes when Samaria was taken by the Assyrians in 723 BC. It took place with Judah from 605 BC till 586 BC when Nebuchadnezzar took captives and eventually destroyed Jerusalem.

Mistranslation of Terms

The expression ‘seven times’ in Leviticus 26 is a mistranslation. The number seven in Scripture clearly represents completeness, totality or fullness (Naaman was **totally** cured when he dipped

in the Jordan seven times, creation was completed in seven days, seven drops of blood were sprinkled on mercy seat for total cleansing, Israel marched around Jericho seven times and it was totally destroyed, Nebuchadnezzar heated the furnace seven times to its maximum heat).

God warned Israel that if they did not repent, God's wrath in its fullness would fall upon them. In other words the word 'seven' in Leviticus 26 does not denote a time period but rather the emphasis falls on the intensity of the punishment. James White brings out many important points from inspiration in his article which I will now share.

The Hebrew word *shevah*, 'seven', appears four times in Leviticus 26 but whenever it appears, it stands alone without any word to qualify it. The Hebrew word 'times' is *iddan* but this word does not appear in Leviticus 26. In other words the KJV and NKJV translation 'seven times' in Leviticus 26 is incorrect.

The word 'seven' is used to express the intensity of heat of the fiery furnace in Daniel 3:19. Obviously, Nebuchadnezzar did not have a thermometer to measure the heat of the furnace!

In Daniel 4:16 we have an example where the Hebrew word *shevah* is used in conjunction with the word *iddan*. The expression 'seven times' in Daniel 4 clearly refers to 'seven years' because *shevah* is qualified by *iddan*. Daniel 7:25 uses the word *iddan* three times in a symbolic context to refer to three and a half years.

It might be argued that in Leviticus 25:8 the word *shevah* is used to describe a time period but here the word *shevah* does not appear alone but rather is used in conjunction with *shannah* (years):

"And you shall count seven [shevah] sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years."

Not an Apocalyptic Prophecy

Leviticus 26 is not an apocalyptic prophecy such as the ones we find in Daniel and Revelation. Only in the apocalyptic prophecies are the time periods to be interpreted in the light of the year/day principle unless there is clear evidence in the text itself to the contrary such as in Numbers 14:34 and Ezekiel 4:6.

The prophecy of Leviticus 26 concerns literal Israel and there is no indication whatsoever in the text that it applies to spiritual Israel. It is therefore to be interpreted in the same way as the 400 years (Genesis 15:13), the 120 years (Genesis 6:3), the 70-year captivity (Jeremiah 25:11, 12) and Nebuchadnezzar's 7 years of madness (Daniel 4:16). The only prophecies that were given to Israel that are to be understood on the basis of the year/day principle are the ones where there are clear markers in the text and as we have noted before, there are only two in the Old Testament.

No Clear Beginning or Ending Dates

Apocalyptic prophecies such as the seventy weeks, the 1260 days, the 1290 days and the 1335 days have specific beginning and ending points but Leviticus 26 does not. It is speculative to guess where the beginning and ending points are. The prophecy of the seventy weeks, for example, clearly states:

"Know therefore and understand that from the going forth of the command to restore and build Jerusalem until Messiah the Prince. . ."

Conditionality

Leviticus 26 constantly uses the conditional word 'if' (3, 4, 23, 24, 27, 28, 40, 42) but the great apocalyptic prophecies of Daniel and Revelation have no conditional language nor are they conditionally fulfilled.

When did the curses fall?

As we have seen before, history makes it abundantly clear that the curses fell upon Israel in 586 BC when Jerusalem was destroyed by Nebuchadnezzar and in 70 AD when Jerusalem was once again destroyed by Titus. Thus, by AD 70 Leviticus 26 had been fulfilled!

Daniel 9:13 makes clear that the curses of the covenant had already overtaken Israel in 586 BC and yet Israel was again restored after the captivity. The final curse befell Judah in 70 AD as a result of rejecting Jesus. This is why Paul explained that the wrath of God had fallen upon Israel to the uttermost! (1 Thessalonians 2:16). Jesus had already prophesied that the kingdom would be taken away from the Jewish nation and given to the Gentiles (Matthew 21:43). The chapter in The Great Controversy on the destruction of Jerusalem leaves not a shadow of a doubt that the wrath of God fell upon the Jewish nation in its fullest intensity as denoted by the number 7. Thus AD 70 marked the final fulfillment of Leviticus 26, not 1843 or even 1844!

7 times mentioned four times

The expression seven times is not used only once in Leviticus 26; it is actually used four times in verses 18, 21, 24 and 27. If the seven times are mentioned four times and each seven represents 2520 years, would we not have to multiply 2520 by four? If we do this, then the prophecy of Leviticus 26 would be fulfilled in 10,080 years rather than 2520.

It makes far more sense that the number 7 is used four times to indicate that the punishments that would befall Israel would each time be of greater intensity with the purpose of leading Israel to repentance!

Is the 2520 the Longest Prophecy?

It is rather obvious that if the 2520 were a true prophecy then it would be the longest in the Bible—even longer than the 2300 days. But which is really the longest? Ellen White unequivocally responds:

*“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, “The time is fulfilled, the kingdom of God is at hand,” so Miller and his associates proclaimed that **the longest and last prophetic period** brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time **was based on the seventy weeks of Daniel 9**. The message given by Miller and his associates announced the termination of **the 2300 days** of Daniel 8:14, of which the **seventy weeks** form a part. The preaching of each was based upon the fulfillment of a different portion of the **same great prophetic period**.”* GC, p. 351

Is the 2520 a Testing Truth?

What is the foundational prophecy of Seventh-day Adventist theology? Is it the 2520 or the 2300? Ellen White responds:

*“The scripture which **above all others** had been both the **foundation** and the **central pillar** of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. GC, p. 409*

*“The correct understanding of the ministration in the heavenly sanctuary is the **foundation** of our faith.” Letter 208, 1906*

*“The warning has come: Nothing is to be allowed to come in that will disturb the **foundation** of the faith upon which we have been building ever since the message came in **1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the **Rock of Ages**. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today! His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.”* General Conference Bulletin, April 6, 1903

What are the landmarks?

*"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.'" One of **the landmarks** under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old **landmark**. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary." Counsels to Writers and Editors, pp. 30, 31*

Some have taught that God cannot pour out the latter rain and His people cannot announce the loud cry unless they embrace the 2520 non-prophecy. Ellen White and the Bible both lay down the conditions for receiving the latter rain and it has nothing to do with the 2520. The conditions are the same as with the disciples in the Upper Room. Ellen White has warned about the danger of fanaticism:

*"I saw the necessity of the messengers, especially, watching and checking all fanaticism wherever they might see it rise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers **running off** from the **important points** of present truth, to dwell upon subjects that are not calculated to **unite the flock** and **sanctify the soul**. Satan will here take every possible advantage to injure the cause." Early Writings, p. 63*

Immediately after this quotation Ellen White explained what it is that unites the flock and sanctifies the soul and it is not the 2520 prophecy:

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell." EW, p. 63

Let us hear the End of the Matter

In conclusion I might mention that Ellen White mentions the expression '2300 days' over one hundred and ten times on the CD Rom. Can anyone guess how many times she mentioned the 2520? None! She well knew that James White wrote an article against Miller's view of the 2520 and yet she did not reprove him. In fact she encouraged people to buy the 1863 chart where the 2520 was totally absent!!

*"We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and **the two large charts** [of the Ten Commandments and the prophecies], with Key of Explanation. If you have a part of these, state what you have, and we will send other books in their places, or send only such of these as you have not. Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars." The Publishing Ministry, p. 372*

James White's Complete Article on the 2520

The Review and Herald

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864,

JAMES WHITE, EDITOR

"The Seven Times of Lev. Xxvi"

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period became therefore a matter of consequence. Where does it commence and where does it end have been questions of much study, and perhaps some perplexity.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely: Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.
2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity.

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins" Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still.

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of then denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the language of verse 21, thus: "I will bring seven times more plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins would in every case be fully equaled by the measure of their national calamities.

And this position is fully sustained by the original, as a brief criticism will show.

In references to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from sheh-vag; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, gid-dahn [*iddan*], defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, moh-gehd, defined by

Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended.

The Greek is equally definite. The Septuagint has in Lev. xxvi, *heptakis*, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not *heptakis*, the adverb, but *heptakairoi*, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun *kairos*. Such a thing as a prophetic period based on an adverb is not to be found.

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists."

This is not the mere personal opinion of James White as indicated by the use of 'we' and 'our'. It is at least the opinion of the editorial board of the Review and Herald. In other words, White is writing the opinion of the scholars of the church.

Ellen White knew full well about her husband's article refuting the 2520 and yet she never corrected him. In fact she never even mentioned or even alluded to the 2520 in any of her writings or sermons. She did, however, promote the new charts:

Ellen White wrote this testimony in 1868: "*We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of Explanation.*" The Publishing Ministry, p. 372

Uriah Smith's Explanation in 1897

THE "SEVEN TIMES" OF LEVITICUS 26

Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a supposed prophetic period called the "Seven Times;" and the attempt is made to figure out a remarkable fulfillment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is no such prophetic period in the Bible.

The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for

your sins" Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: "And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again.

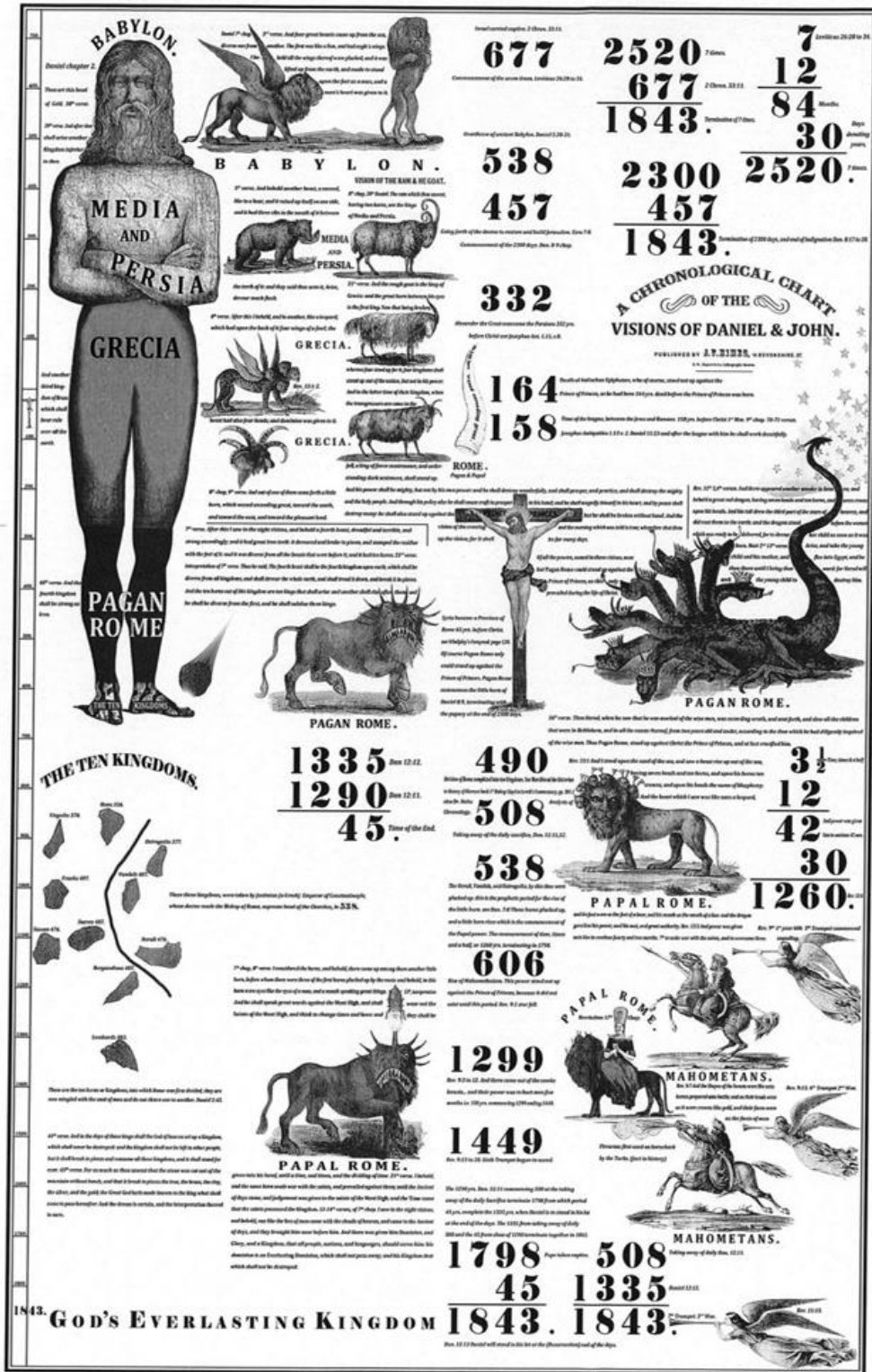
Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement.

But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.


If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Dan.4:16, etc., but in Leviticus simply the adverb, .

The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.) Uriah Smith, Daniel and Revelation, 1897 edition, p. 784

1843 Chart



1850 Chart




BABYLON.
Don. 7:2-4. Four great beasts. The first was like a lion and had eagle wings.

MEDIA AND PERSIA.
And in, another like a lion, yard, which had four wings like a four, the head, had also four heads.


GRECIA.
Don. 7:7. Behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had ten horns.

PAGAN ROME.
Don. 7:8-12. In this little horn was a MOUTH speaking great things: He shall speak great words against the Most High.


PAPAL ROME.
And he shall wear out the saints of the Most High, and think to change times and laws: And they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume unto the end, v. 26. The pope's dominion over the kings continued 1260 years. It was taken away by France. A.D. 1790-91 just 1290 years after paganism lost its CIVIL POWER. Don. 12:7, 11. God hath put in their hearts to fulfill his will. Rev. 17:17.




BABYLON.
And behold another beast, a second like to a bear.




MEDIA AND PERSIA.
And in, another like a lion, yard, which had four wings like a four, the head, had also four heads.



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Before Christ, 677
Israel carried captive, 2 Chron. 33:11. The 7 TIMES commence Lev. 26.

457
Commencement of the 2300 days and the 70 weeks.

332
Alexander overcame Persia.

1068
Rome conquered the 1st division of Greece. Time of the league between the Jews & Romans. B.C. 1068.

A.D. 31
Midst of the week, 70 weeks end. 34.

476
The ROMANS were overthrown. The DAILY taken away. Don. 12:11. 588. Papacy set up. 538.

1798
The dominion that stretcheth itself, or Papal COMMUNION taken away.

1844
The 2300 days, and the Ministration of Christ in the HOLY, TERMINATE.

Don. 8:13-14. How long shall be the vision concerning the DAILY, and the TRANSGRESSION OF DESOLATION, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days: then shall the sanctuary be cleansed. The 2300 days commence with the 70 weeks, at the going forth of the decree of Artaxerxes to restore and build Jerusalem. Don. 9:25. Even so 7:12-28 verses. This decree went into effect after Ezra had delivered the kings communications unto the governors, before Christ 457. ch. 8:36.

Don. 8:20. The RAM having two horns, are the Media & Persia.

Don. 8:25. A little horn that waxed exceeding great.

Rev. 12:3-4. And behold a great red DRAGON having seven heads and ten horns and seven crowns upon his heads. And his tail drew the 1/3 of the stars of heaven, and did cast them to the earth.

Rev. 13:2-4. And I saw a beast having 7 heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the DRAGON gave him his POWER and seat, and I saw one of his heads as it were wounded to death, and his deadly wound was healed. And there was given unto him a MOUTH speaking great things and POWER was given unto him to make war and overcome the saints 42 months.

Rev. 13:11-17. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a DRAGON. And he exerciseth all the POWER of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast: and make an IMAGE to the beast whose deadly wound was healed.

Rev. 14:10-19. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, v. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

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1863 Chart

