

ALPHA AND OMEGA, ISAIAH 46

Seminaire #8 a l'île de la Reunion

Parminder Biant

March 03, 2019

In the study we had over the week-end, we saw how history repeats, and that the events that are happening today have already been described in the past. Here is a brief review of what we did. So, we began our studies in 9T 11, 14. Ellen White (EGW) says in this passage that we are in the Time of the End (ToE). The section that we are dealing with is the The Coming of the King which is the Second Advent. Her focus is the last crisis. She says that we are living in the ToE. This is the opening sentence of this section. This is the beginning of the ninth volume. Three pages later, on **page 14.2, we read,**

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.

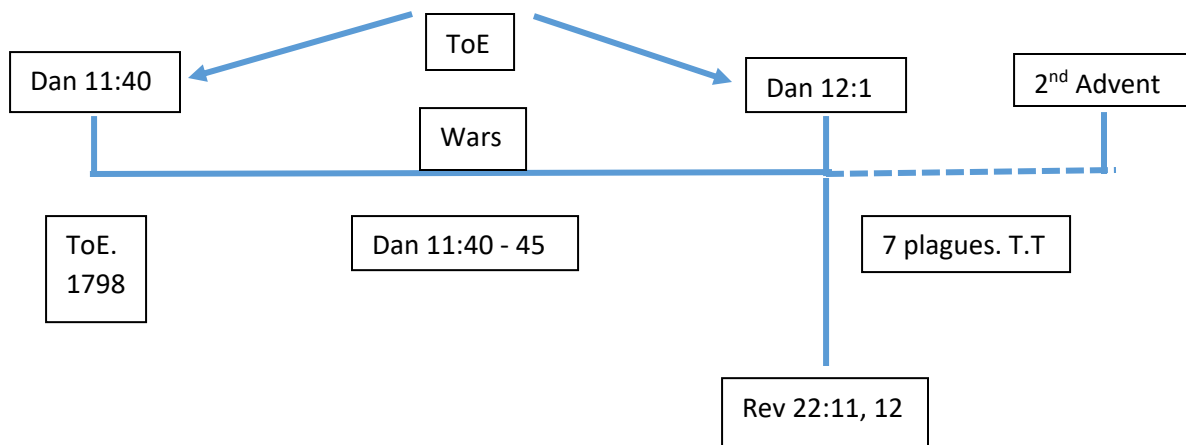
She mentions a number of issues here. There is a spirit of war in the world. The prophecy of Daniel 11 is nearly finished, and the scenes of trouble spoken of will take place soon, but not yet. So, we'll put all this information on the line. Here is our line of history. She says that the scenes of trouble spoken of in the prophecy will soon take place. We saw that those things of trouble are identified as happening after Dan 12:1.

Turning to the book of Daniel 12:1, it is written, And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time:

It says that there will be a time of trouble. If we were go to Rev. 16, the time of trouble is the history of the seven last plagues which comes just before the Second Advent. All we're doing is laying out the history based upon what we read. She says that this history is the final verses of Dan 11. This is Dan 11: 40-45. We

know that because in page 9T 11, it says that we're in the ToE. If you go to Dan 11:40, it says, "at the time of the end." So, certain things begin to happen.

This is Dan 11:40, and it's the time of the end. If you go to Dan 12:1, it begins with these four words – "And at that time..." The time being referred to in verse one, is the time being referred to in verse 40. At the ToE, a point in time, begins a period of history, and in that time period, at its close, Dan 12:1 occurs. So, the ToE is this point, but it's also this history (hx). And in this hx, there is war. So, we picked up all of this in pages 11 and 14 of this chapter.



Dan 11:40, the ToE, is 1798. We've already discussed that before Michael stands up, there's going to be a final test that is going to come upon the world. This final test is a Sabbath test. This final test is found in Rev 13. This final test precedes this event in Dan 12:1 when Michael stands up. When He stands up, and leaves the sanctuary in heaven, He makes a statement.

This statement is found in Rev 22:11. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

If we go back to verse 6, this verse is the last section of chapter 22. If we read verse 7, it tells us that Jesus is soon to come back. *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.* So, there is this admonition of Him coming back in verse 7. This coming back is the Second Advent. Just before the Second Advent, is this statement in verse 11. If we go to verse 12, *And, behold, I come quickly; and my reward is with me to give every man according as his work shall be.*

When Jesus comes back, He says that His reward is already with Him. The reward of eternal life or the reward of eternal death. For Him to already have that reward with Him must mean that He must have decided already all of our cases. And those cases are decided in the investigative judgment in heaven. So, by the time we get to verse 11 where the statement is made, everyone is either righteous or unrighteous. Jesus had already decided all of our cases, and having decided our cases, the judgment begins to be poured out upon the world, imminent to Him coming the second time.

Remember verse 12, Jesus says that I come quickly. So, He's not here yet. So, Rev. 22:12 is also here at the same point. He says that everyone is righteous or unrighteous, and I have the reward for each person. We begin to see the reward that is going to be given to people even before the Second Advent. The reward of the wicked already begins to be poured out in the seven last plagues. For the righteous, however, they are protected by God. He hides them in this time of trouble. More than that, we understand that there is a special resurrection that is brought to view in Dan 12.

The special reward are for those Adventists who have been faithful and true. There is also a special resurrection for those people who have been particularly wicked. And then there will that general resurrection of the dead. So, we understand a fair bit of information of this history of the seven plagues. Before Jesus can make the assessment that everyone is either righteous or unrighteous, people need to be tested.

If you go back to the beginning of the controversy that was here on earth, and we go to the first person that died, Abel, we know that his case was recorded during his lifetime and then a decision was made when the books were open in heaven. This is repeated for every human being that ever lived if they had their names written in the Lamb's book of life. So, only those who have made a profession of Christ ever have an opportunity of entering into the judgment; the investigative judgment.

All those who never have professed faith in Him, they are excluded from that judgment. It's more complicated than that, but it's a simple overview. As we live our lives everyday we're being tested and proved to see if we will be faithful to Him. There is a special test that comes upon the whole world in this generation.

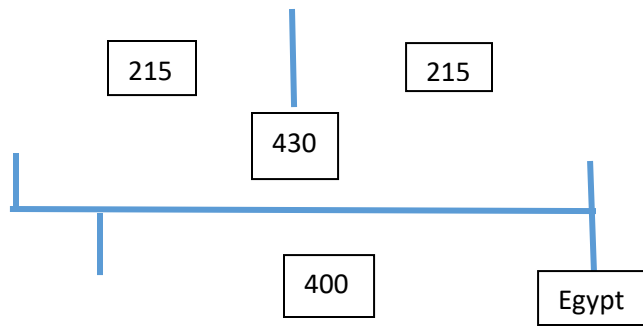
We spoke about the sealing and its relationship with the Holy Spirit. In each generation, there is a particular sign or seal that indicates whether a particular person has been born again or not. The term that EGW use is the present truth. This tells us that there is a present truth for every generation that has ever lived. The generation in which we live is no different.

If you go to the particular histories in the Scriptures, two were mentioned - the history of Moses, and the history of Christ, and we also described the history of the Millerites. The first two histories, if you read about those two histories in the commentaries in the Spirit of Prophecy, and you also read the Bible verses surrounding those stories, one thing that is apparent, is that even if people are not fully aware of what's happening, whether you're in the church or in the world, everyone has an awareness that something unusual is taking place even if they don't fully realize what it is. Yet, everyone thinks that something important is going to happen.

You must have asked yourselves in the past, if you go to the story of Moses, despite the surface story, why is there this drive by Pharaoh to kill all the first born children of the Israelites. What's behind that? Now, the surface story is that the slave nation was becoming too numerous, too powerful. So, Pharaoh tells all the midwives to kill all the boys, which they refuse to do. So, the pharaoh says that all the Egyptians are required to do that work.

Whatever was in Pharaoh's mind, whether he was conscious of this or not, it could be demonstrated that he was being led by Satan. What did Satan want to have happened? What did Satan know what was about to happen? Hundreds of years earlier, a prophecy was given to Abraham. The prophecy was given twice. The first time, it was prophesied to be 430 years. The second time it was given, it was 30 years later, and now the prophecy was 400 years long.

The prophecy said that at the end of this period, God's people will leave Egypt. So, they would leave Egypt. People misunderstand this prophecy. Often people think that the Israelites were in Egypt for 430 years, and they weren't. They were actually in Egypt 215 years. This prophecy is divided in two parts. They were 215 years in Canaan and 215 years in Egypt.

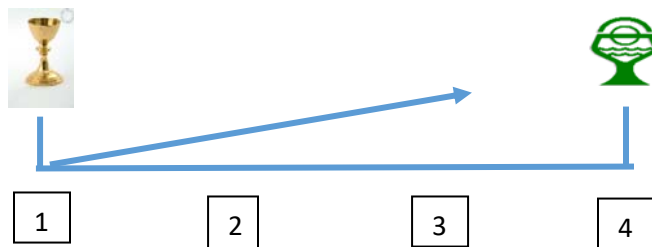


We spoke yesterday, quite extensively, about the number four; the fourth generation; exodus 20:5; Joel 1. We went to different places to see these four generations, whether it's four kings or generations. What did we say that the number four represents? A progressive destruction.

"4" = Progressive Destruction

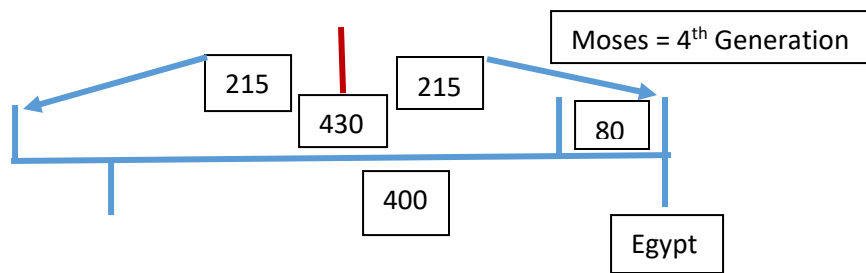
Gen 15:16 – *But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.* (KJV) If we are to read more of this prophecy, it says that the Israelites would leave Egypt in the fourth generation, and it says why they have to wait. The iniquity of the Amorites is not yet full.

When we speak about progressive destruction, if we were to show it this way, and we wrote down four generations like this, we could demonstrate that it got progressively worse. Or, if we did it in terms of cups, the cup would start off empty, and by the time it would get to the fourth generation, it will be full. The Bible uses this concept often of the cup being full.



So, when the time of the fourth generation has arrived, they would leave Egypt. If you calculate carefully, and you go from Jacob who was named Israel, and you begin to count down his sons, what generation is Moses? The fourth generation. Satan is working all of this information out, and it is him who is inspiring Pharaoh to kill the first born children of the Jews; all of the boys that were going to be born in that time period. Who does he want to target? Moses.

He wants to kill Moses, but he doesn't know who he is. So, he wants to kill all the boys. Remember that this 430 year prophecy ends when Moses comes back out of the wilderness after God spoke to him which is 80 years after his birth. So, we go back 80 years, and this would be the birth of Moses. We know that Moses has an older brother, Aaron, who is three years older than him. This death sentence was not given when Aaron was born. So, you can see how careful and accurate Satan is in trying to target the death of Moses.



What does Moses mean? Some people say that it means “to be saved out of the water.” Technically, it does not mean that. If you go back to the Hebrew, it means “to be drawn out.” Because after birth, he was drawn out of the river Nile, and his new mother took him out of the river and called him Moses. But, we know that God is in control, and what Moses’ name really means is “the one who will draw you out of Egypt.” Egypt is the symbol of the world.

So, Moses is a person, not only drawn out of the water himself, but draws the people out of the world if they would follow him. He is the person who will draw you out of the world if you obey him. The world is Satan’s kingdom. This is just a brief overview of the story of Moses.

The reason that this was important is that we will discuss this history further. We had these varying histories, and there are these tests that come. So, in the life of Moses, the test was, which God are you going to serve, whether you’re going to

experience those plagues or not, whether or not you're going to put blood on your door-posts, being sealed in your home.

We discussed in the time period of Christ that there was also a seal. How do you know that you have the indwelling Spirit? Because you would receive the gift of the Spirit: Either miracle of the healings or the ability to speak in a foreign language. Then we went to the Millerite history, and we saw that in the sealing there was the settling into the truth; all the truths that those Millerites and the Adventists that followed them believed in.

Now, we come to our generation. We understand that the Sabbath is the sealing test. The reason we want to understand that is because we need to be sealed before the close of probation (CoP). We need to be sealed before this date; sealed into the truth.

Now, for Adventists, we have many hurdles to jump over; many truths to learn and incorporate into our lives. Many of us had years to develop our characters. But, as time nears its end, and the Sunday Law (SL) comes upon the world, there will be a final test for all of the world. And those people in the world, they will not have the opportunity to learn everything about God that you and I know.

What safety is there in allowing those types of people to enter into heaven? Why is God willing to take a risk with those kind of people? He has chosen a test, a very careful test. It is not a test of whether you will lie or not. Millions of people don't lie. It is not a test on adultery. Many people aren't even married, and millions of those that are married have beautiful, faithful marriages. Husbands worship their wives and love them. But, at the same time, hate God.

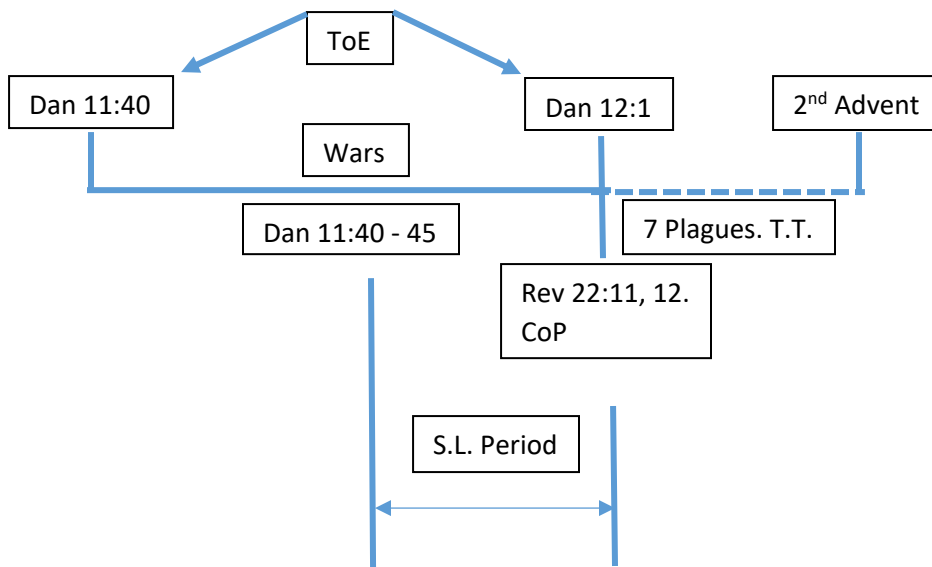
So, these moral tests are insufficient to identify who are God's children and who are not. So, God has designed a very special test: The Sabbath test. This test seemingly appears to be random. It seems irrelevant, inconsequential. If you go to the book of Genesis, what test did Adam and Eve have? It was a simple test, inconsequential if you think about it. They had to eat or not eat a piece of fruit. This test cost them their eternal lives, opening the floodgate of sin in this world.

So, it is not out of God's character to device special rules, tests, by which He will identify who will be His faithful children and who will not. The circumstances in the world will not be like they are today. Strange and unusual changes are soon to

occur; they are already occurring. It's the Sabbath issue, and its opposition, the Sunday issue, will become the final test for God's people and the world.

Recently, we spoke about ecumenism and the attachment of the reform message with the Sunday movement. We can see that the same thing is happening today. The Sunday is being promoted today as the day of the family. And soon the shift will move to a day where we will have economic rest which is connected to the environmental rest that the world needs. Just think that if the world shuts down on Sundays we would save about 15% of our utility bills. You can see how seductive this is to introduce the environmental concerns that everyone has and attach it to the Sunday sacredness.

We know that before Dan 12:1, there will be the SL test. The SL begins in the United States and then travel one country after another throughout the world, and we understand this to be the SL period. This is the period of the great test that is going to come upon God's people. It is successfully passing this test where we will be sealed either for life or death. Then the pronouncement is made in Rev 22:11. And then, the rewards are given.



We read Rev 22:11, 12. Let's read verse 13. *I am Alpha and Omega, the beginning and the end, the first and the last.* Jesus is speaking about Himself. This verse is in three parts. God says the same things three times over. It is called the repeat and enlarge(R/E) technique. He says that He is the Alpha and the Omega which is the

first and the last of the Greek alphabet. Then He says the **b**eginning and the **e**nd. Lastly, He says, the **f**irst and the **l**ast.

B **E**

F **L**

All of these are synonyms of one another. And this is one of the premiere characteristics of Jesus Christ. If we went to chapter one of the book of Rev, we can see that He opens this book by calling Himself the Alpha and the Omega. We also read that the history of the Bible finds their focus or their culmination in the books of Daniel and Revelation. So, when Jesus calls Himself the Alpha and the Omega, the beginning and the end, what He is referring to in a simple fashion is to say that He is in control of everything from the beginning to the end.

But, more than that, this term Alpha and Omega, the beginning and the end, is God's signature on His prophetic word whereby He is showing us what the end looks like because he shows us the end from the beginning. We read that in Eccl chapter one and three.

In Isa 46, we looked at the first eight verses. We saw in verse five that God compares Himself with the idols of Israel. Isa 46:5 - *To whom will ye liken me, and make me equal, and compare me, that we may be like?* You see this technique of R/E. If you count, there are four times in this verse – who will you liken me, make me equal, compare me, and who may I be like – four times. God is comparing Himself to the gods that Israel has made.

Remember the difference. The gods that they have made, what do they do? The Israelites carry them on their shoulders. And what did God do? He carried us on His shoulder. In Isa 46, it talks about bearing things. Isa 46:7 - *They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.*

A story was given where God does in fact carry His people. Exo 19:4 - *Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought*

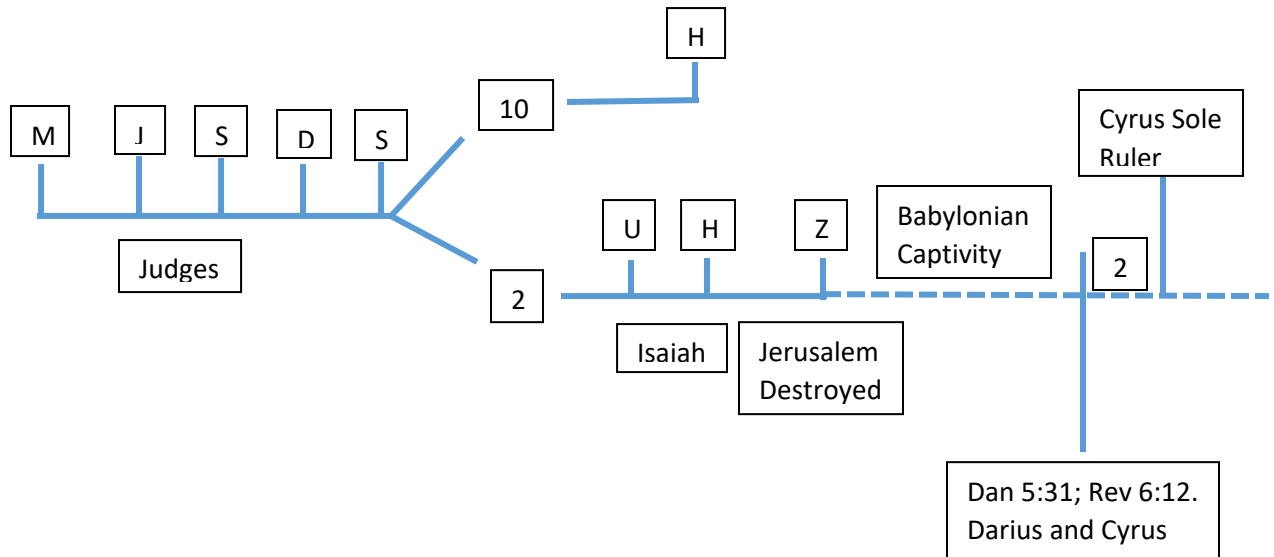
you unto myself. It says that God carried His people as on eagle's wings. This is a symbol of power, strength, and swiftness. They could've got into the land of Canaan in how many days? From Mount Horeb where they got the Ten Commandments to the borders of Canaan was a journey of only 11 days. When they got there, they rebelled against God, and they were forced to wander in the wilderness until every one of them died.

Coming back to Isa, we have shown how God carries His people, but if you make an idol, you have to carry him. Isa 40:31 - *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* It says here that those who serve God shall have their strength renewed, and once again, they will mount up with wings as eagles. They will not be weary.

The reason we won't become weary is because God is carrying us. We have seen one comparison. The God who carries you or the idols you carry. God is going to give a second comparison, and this is in verses nine and ten. Let's draw a diagram to jog our memory. We had Moses; we had Joshua; we had the period of the Judges. And then we had Saul, David, and Solomon. Then we had Hosea and Zedekiah, and here we have Hezekiah and Uzziah, his great grandfather. And this is Isaiah. So, Isaiah is in the history between Uzziah and Hezekiah.

In the history of Zedekiah, Jerusalem is going to be destroyed. In this history, there is captivity. This is the Babylonian captivity. We have already discussed that in Dan 5:31, the last verse, Nebuchadnezzar's grandson, Belshazzar, is going to be killed here. When he is killed Darius the Mede becomes the king, but Darius is not the only king. Who else is the king? Cyrus. There are two kings. We see these two kings in Rev 16:12 when they dry up the River Euphrates. This drying up of the River Euphrates is brought to view at the end of the world.

Two years after the end of the Babylonian captivity, Cyrus is the sole king. In Dan 1:21, it is called his first year, and in Dan 10:1, it is called his third year. It is Cyrus' first year and the third year. You understand this by understanding that initially, there were two kings. There are no mistakes or discrepancies in the Scriptures. The reason these details were mentioned is that in Isa 45, Cyrus the anointed one is mentioned.



Isa 47:1 *Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.* If your Bible comes with a subtitle, you will see what the subtitle is. It will say something like the destruction of Babylon. Why is Babylon called a virgin? We know that Babylon is anything but pure. It says, “virgin daughter of Babylon;” “daughter of the Chaldeans.”

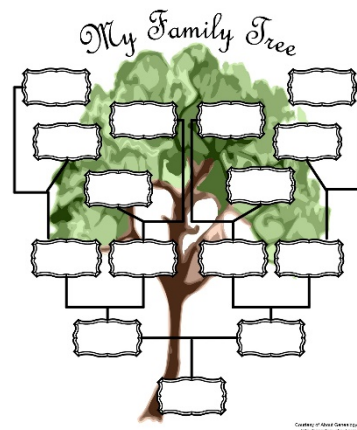
In fact, if you go to Rev 17:5, the verse talks about Babylon, and it says that it is a mother of harlots. Now a harlot is a female prostitute. So, you know that the daughter of Babylon is certainly not a virgin because she prostitutes herself. So, coming back to Isa 47, how can God call her a virgin? This is a symbol that God wants to teach us.

Matt 25: 1-13. This is the parable of the ten virgins. Matt 25:1 *Then shall the kingdom of heaven be likened unto ten virgins...* Who else are virgins? Whether you go to Rev seven or fourteen? 144K. The term virgin, let’s discuss what that symbology means.

Dan 1:3 - *And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes.* Let’s discuss the word eunuchs. Daniel and his three friends were all made eunuchs. What is a eunuch? A eunuch is a man who has been castrated so that they cannot have children. The reason for this is because these men work for the king, and they work in close proximity to the harem. There is a danger that

one of them would take a king's wives and have a child who could grow up to be a threat to the throne. To prevent that from happening all the men are made eunuchs.

So, a virgin is a female and eunuch is a male. In a diagram, a family tree was drawn. When a boy grows up and becomes a man, he finds a wife, marries, and have children, and the family tree continues. What would happen if you go to the third generation and the wife died? What would stop? There would be no more children. But, they have this one son, and this son, he grows up, and what would happen if he never bears children? What would happen to the family name? It would come to its end. We could call this person the final generation of that family.



After his death, what would happen to that name? It would disappear. If you're a virgin, what does that mean? Today, it would mean that you haven't slept with someone, but in the olden days, it means that you haven't got married; you don't have a husband. If you don't have a husband, you can't have children, and if you can't have children, you come to the last generation.

If you're a eunuch, what can't you do? You can't have children, and therefore, you can't transfer your family name. Therefore, you become the final generation. The symbol of the virgin and the symbol of the eunuch, what they mean is the final generation. This is a prophetic symbol.



The 144K, we know that after them, Jesus comes. The controversy ends. The reason they are identified as virgins is not just because they don't commit fornication with the world, but it's because they are the symbol of the final generation. They have come to their end. This is the end of God's church on earth. That's why we know that the 144K are not Jews as the Evangelical Christianity teaches.

The Jews are not God's church. The 144K being virgins are the final generation, indicating that the last generation of the family of the church of God. This was discussed in Rom 11 where the tree trunk is the kingdom of heaven, and you have natural branches and grafted branches. You can snap the natural branch off, and they were snapped off. For the Jews to come back into the kingdom of heaven, what needs to happen? They now need to be grafted in just like we were on an equal basis. Therefore, Paul says that there is neither Jew nor Gentile. Those terms no longer exist in the kingdom of heaven.

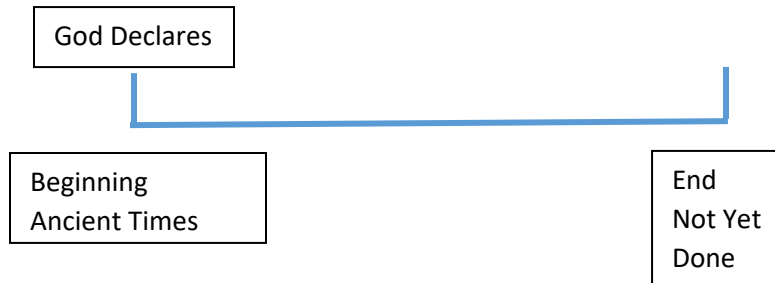
Returning to Isa 47, we saw that Babylon was considered a virgin. Now what does that mean? It means that she is no longer going to carry on. She is coming to her end. So, when Babylon is a virgin, it's here at Dan 5:31, when she has come to her end. No more Chaldeans anymore. The nation of Babylon has come to her end, and now the Medes and the Persians have taken over.

The prophecy of Isa 46 is connected to the story of Cyrus and the destruction of Babylon. And it's comparing two gods. The God that carries you and the god that you carry. Isa 46:9 *Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.* God says to His people, (you have to remember what He said in the first eight verses) remember the former things of old for I am God and there is none else. I am God and there is none like me.

So, He is developing His argument. He says that I am the true God, and there is no other god like me. He already told them why. He carries them. He says, remember the former things. In this context here that we read from Rev 22, what are the former things of old? It's the history of the beginning, the Alpha, the first. This is the former things of old. We are told to remember these things. If we don't understand the past, we will not understand the present.

Isa 46:10 *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*

This verse now says that God declares the end from the beginning. If we draw it out, here is God, from the beginning, the ancient, God declares or speaks the end. He is going to speak the end here at the beginning.



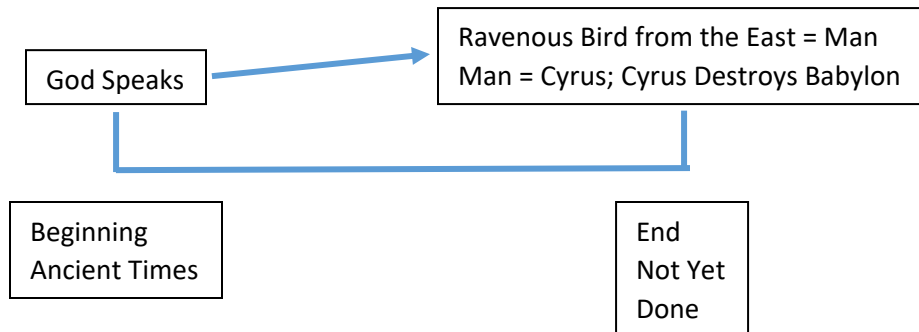
So, here we are at the beginning, and when God speaks, what is He going to tell us? He is going to tell us that this is how it's going to be at the end. Verse 10 – Declaring the end from the beginning; from ancient time (now He is going to R/E), the beginning and the ancient times are the same, from ancient times, the things that are not yet done. The things that are not yet done, my counsel will stand, and I will do all my pleasure.

Now, we might say that this is just prophecy. God is just going to stand here, and He is going to prophecy about what is going to happen in the future. But, it is more sophisticated than that. What God is going to do, when He says that I'm going to declare the end from the beginning, it's not that He's just going to stand here and tell you what the future is going to be. It's much more than that. What He is going to do is He is going to show you what is going to happen at the end when He actually speaks what is happening in the beginning. This is another way of saying that history repeats.

Isa 46:11 - *Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.* What God's going to do, He is going to call a bird of prey from the east. What is this bird? This ravenous bird from the east is the man. The bird equals the man. This man is going to execute or do my counsel. He is going to come from a far country in the east. He is going to come from the east. God has a will, and this person is going to do it.

Who is this man that is going to come from the east that is this bird of prey who will devour things? Who is this man? Remember Rev 16:12. Where do the kings

come from? From the east. We know that the kings are Cyrus and Darius. If you go to chapter 46, who is the man? Cyrus. What is he going to do? Chapter 47 – he is going to destroy Babylon; put it into dust because he is a ravenous bird, a bird of prey.



So, this end that God is speaking about, and He is prophesying it between the times of Uzziah and Hezekiah, over a hundred years before it happens. Who would have faith that God would do such a thing? You might say, we are God’s people, and we have faith. Perhaps not. These were Israelites. They were God’s people, and in many ways, more faithful than we Adventists are. Yet, what were they doing in the history when Manasseh was alive? They were carrying around their idols on their shoulders in open rebellion against God. And, what God is doing, He is skipping past the destruction of their city, the death of thousands of their children, going past their captivity, and He is showing them how He is going to redeem them.

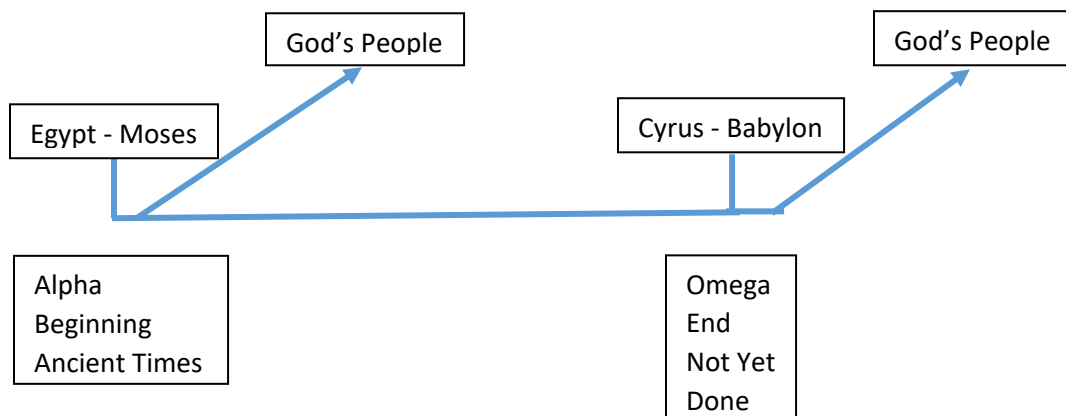
He is going to send a man from the east, and when that man comes he is going to destroy Babylon. That is the story of the end. But, God is a special God because He shows the end from the beginning. What happened at the beginning? The same thing. A ravenous bird who was a man, comes from the east, and he too destroys a nation. If Cyrus, who came from the east, destroys Babylon at the end, what nation was at the beginning that is going to be destroyed by a man who comes from the east? We actually have all the clues from the verses one to eight.

When did God carry His people on His shoulders? Egypt. And who is the man? This is Moses. Where did Moses come from? From the east. He was in Egypt until he was 40 years old. He tried to do God’s will on his own strength. He killed an Egyptian, his life was threatened, and he ran away. He was in hiding for 40 years.

Where did he run to? The wilderness of Arabia which is known as Saudi Arabia today. This is the east country. When he is 80 years old, God speaks to him, and what does He say? This is after 430 years. Moses, the fourth generation, he is required to go back to Egypt, and what is he going to do? First, he is going to destroy Egypt with ten plagues. When Egypt is sitting in the dust, what happens? He brings God's people out of Egypt.

What did Cyrus do after the bird from the east destroy Babylon? What's his next job? He frees God's people. We find this in the book of Ezra. Cyrus writes a law that allows God's people to leave Babylon. Babylon is destroyed and God's church leaves Babylon. In the ancient story, Egypt comes down, and the church leaves. They are identical stories. What makes God special above all other gods is that God is going to show you what the end is going to look like not just by prophesying about it. It's much more than that. The way He prophesies the future is not just making some prediction. He acts out the future from the beginning.

So this story of Moses, Egypt, coming from the east, and the church leaving; all of which is a parable. It's people acting a part which is real for that generation. It has power to save you. But, not only that, that story in the beginning is the identical story that happens at the end. This is the Alpha, and this is the Omega. God declares the end by showing us the beginning. Until we become familiar with how God does this, our church will continue to make mistakes in their understanding of the events at the end of the world.



**Ravenous Bird from the East = Man from the East
Moses from the East; Cyrus from the East**

God uses techniques and methods to help His people to understand what is happening at the end of the world. Unless we're familiar with this, we don't have the ability to know whether persons who claim to know the third angel's message and preaches on it is preaching the truth. There are many winds of doctrine in Adventism. Everyone is standing up claiming that they understand the third angel's message. How can that be when there are so many variation of this message? Even that dynamic is a fulfillment of prophecy.

When Jesus was crucified, whose place did He take? Barabbas. What does Barabbas mean? The son of [Abba] the Father; the son of God. He was a false messiah; a false christ. He even did miracles; fake. John the Baptist was not the only one who gathered disciples about him. Often, we are not aware of the dynamics of the New Testaments, (NT) the four Gospels and the true conditions of God's church. There were many false christs; before Christ came, even when He was alive, and after He died. If you go to Matt 24, Jesus even predicts this.

Matt 24:24 (Mark 13:22) - *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.* There are false Christs and false prophets. This is a reference to Jesus and John.

When people go to Matt 24 or Mark 13 or Luke 21, because they're all essentially saying the same thing, the way they often read these passages is wrong. Many Adventist commentators and preachers who preach on these chapters, they make a mistake. Perhaps you've been to a Dan/Rev seminar, and you've heard people who say that they know that the end of the world is coming because there are many wars. And they go to these chapters and they read about wars and rumors of wars.

Matt 24:6 - *And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.* They read about these wars and say, look at all the wars that are happening. Surely, these are fulfillment of prophecies. This is an incorrect reading of these passages. This is not how we should understand these verses. If you're not sure about that, go to

Desire of Ages, (DA) chapter 69. EGW will tell you what these verses are referring to.

The wars that are being addressed in this verse are not the wars of today. They are the wars of the first century; the wars that were happening in Pagan Rome during the history of the disciples. This is a fact of history. What we're supposed to do is not to just say, look, there are lots of wars in the world, and therefore we know that the end is coming. When the wars were happening in that history according to that verse, the Jews were happy. They were happy. Why? Because those wars, they saw to be the sign that the Pagan Rome was about to be destroyed. The wars were self-destructing.

There were civil wars and other nations that were attacking Pagan Rome. When the church saw what was happening, they were happy because they said that it was a sign of our freedom; our redemption. Our church today never says that those signs were not a sign of their freedom but a sign of their destruction. Read the Scriptures and EGW commentary. She says that the signs were signs of their destruction and not their liberation.

History repeats. When we see wars happening today they are not a sign of our church about to be released or freed, or liberated. It's a sign that this church is about to be destroyed. Only the remnant will be saved.

How are we supposed to read a verse like this? We'll go to the story of the ravenous bird from the east for an example. Alpha and Omega. We see wars. What we need to do is to understand what the war is here, the specific wars that are connected to Pagan Rome. So, what we would do is to take this history, (Pagan Rome) and bring it to the end of the world. If we're going to look at wars today, we need to look at wars that are connected to Pagan Rome. But, Pagan Rome doesn't exist today. So, what do we do? We go from the natural to the spiritual. And we have to know who spiritual Pagan Rome is today.



Natural



Spiritual

The wars that are affecting this kingdom teaches us to know that we are at the end of the world. These are not just wars in some generic sense. It shows you how easy it is to get end time prophecy incorrect. Because Matt 24:6 is the history of the Alpha. This is the beginning of the church of God, what we would call Ephesus. These are the wars that happened in the history of Ephesus. This beginning is teaching us what will happen to us at the end of the world.

And, unless you take those careful steps, and not just bring Matt 24:6 to our history, you lose your ability to understand the nature and the significance of the wars that are being dealt with. We lost the track or focus of the natural. If you do that, you don't have the ability to understand the spiritual. There's examples after examples of how this methodology works.

In summary, we looked at Isa 46 where we have a nice example of who the God we serve is. He is the God who explains the end by showing us the beginning. He gives us the beautiful example using Cyrus, the anointed one, as he destroys Babylon and allows God's church to go back to the glorious land. He is described as the ravenous bird from the east. And this end is identical to the beginning.

We showed this in the history of Moses and Cyrus. What we would do, we would show that all the two histories, Moses and Cyrus, are just models of what the end of the world would look like. God is going to send someone from the east and this person, symbolic, and this person is going to bring Babylon down and allow God's people to be free. If you are familiar with Dan chapter two, we have already read Rev 16:12, and we have discussed Rev 7 where this angel arises out of the east and comes with a message.

We need to understand this person who comes from the east and destroy Babylon that frees the church. The reason why we need to understand the history of Moses and Cyrus is because they teach us about our own history. Moses, according to Hebrews, was a man who was faithful in his household. But, he didn't build the house. Cyrus was a man who was faithful in his household. Today, we need to see who those are that are faithful that come from the east that destroy Babylon and release God's people.

Amen.

