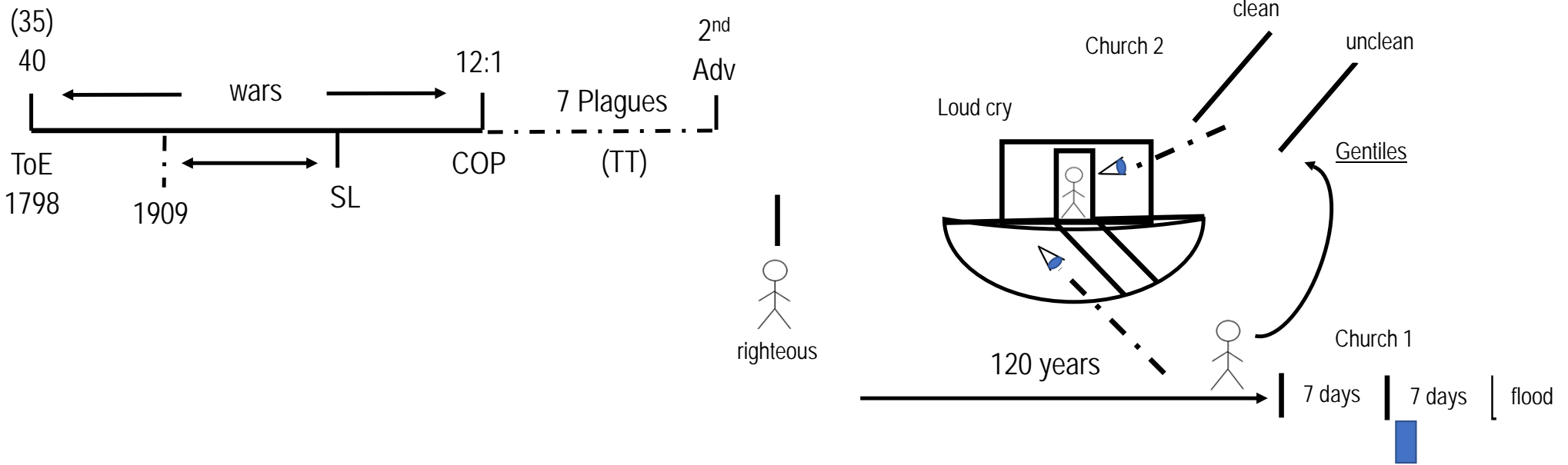


# Réunion Seminar March 2019: The Seven Thunders 15/16 - Parminder Biant

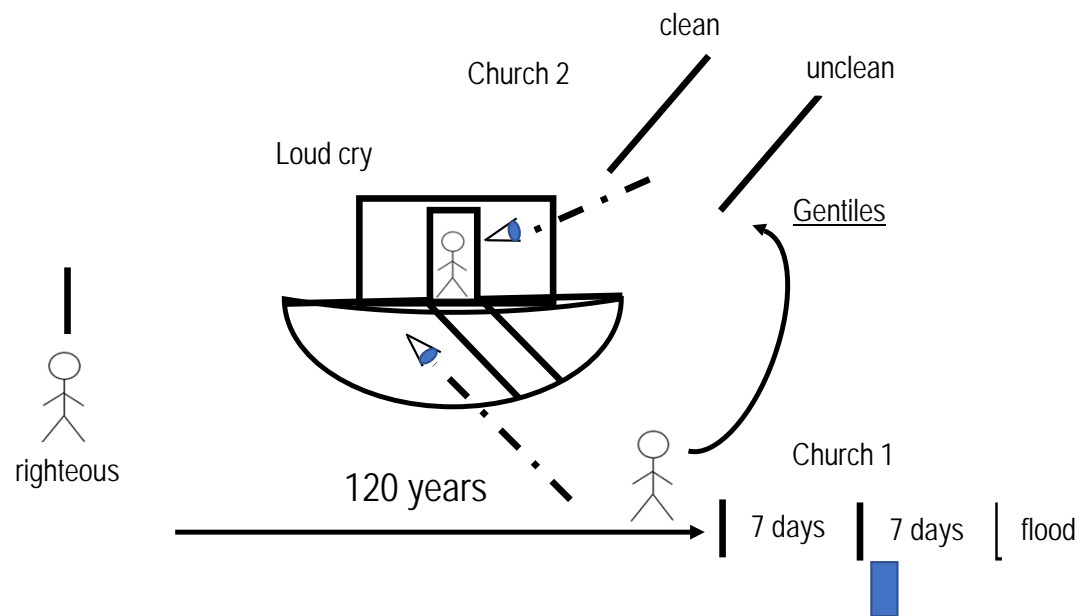
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We see how we're using repeat of history, we see how things are fulfilled at the end of the world and in the previous studies we looked at the story of Noah. The story of Noah is a good story to use as an example because it's the first story and also it's the one that Christ gives us.

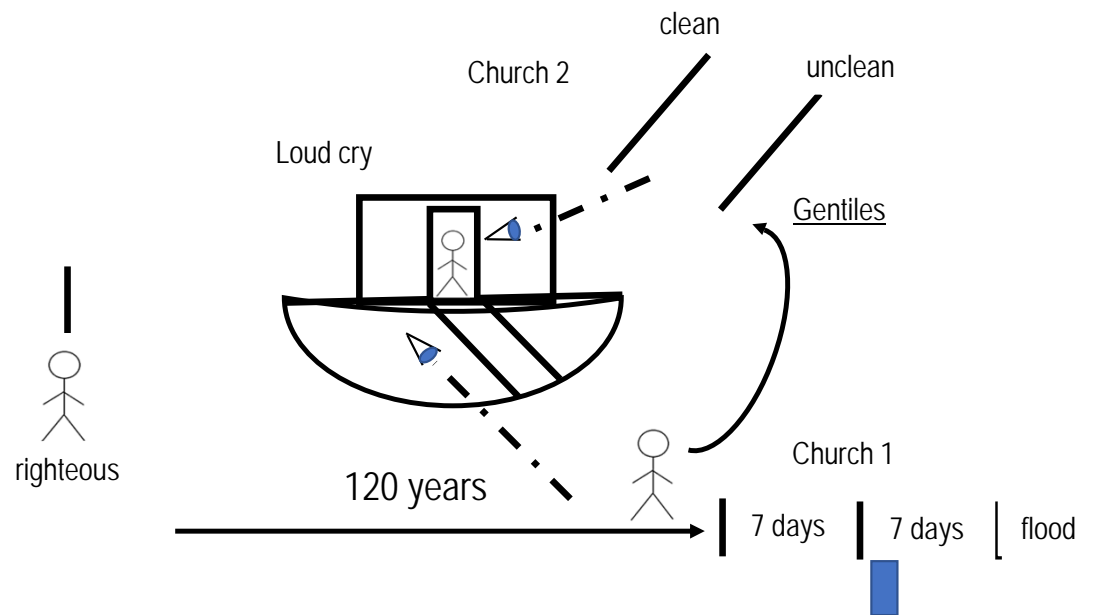
We saw how the story of Noah would be fulfilled at the end of the world. We didn't go through all of the symbology, but we did go through the flood. We did also talk about the three groups that were being called: first those people, then the clean and unclean animals. There are two groups in the church and there's one group in the world.

I want us to consider the symbology of that when we think about the sanctuary system. I'm not sure how many of us know that there are three groups that work in the sanctuary. There are the priests, there are the Levites and there's a third group. I'm not sure if we're aware of that group. You all know the story of The Exodus; after the death of Moses when Joshua took over, he directed the people to cross the River Jordan.



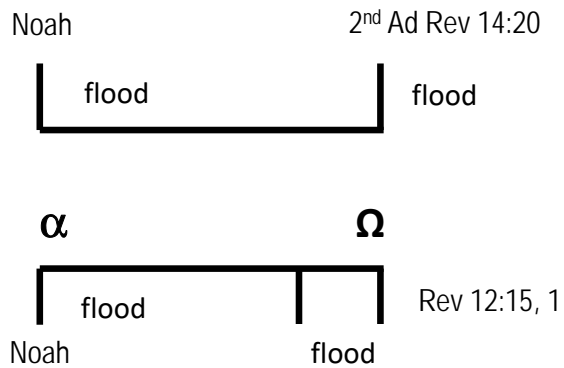
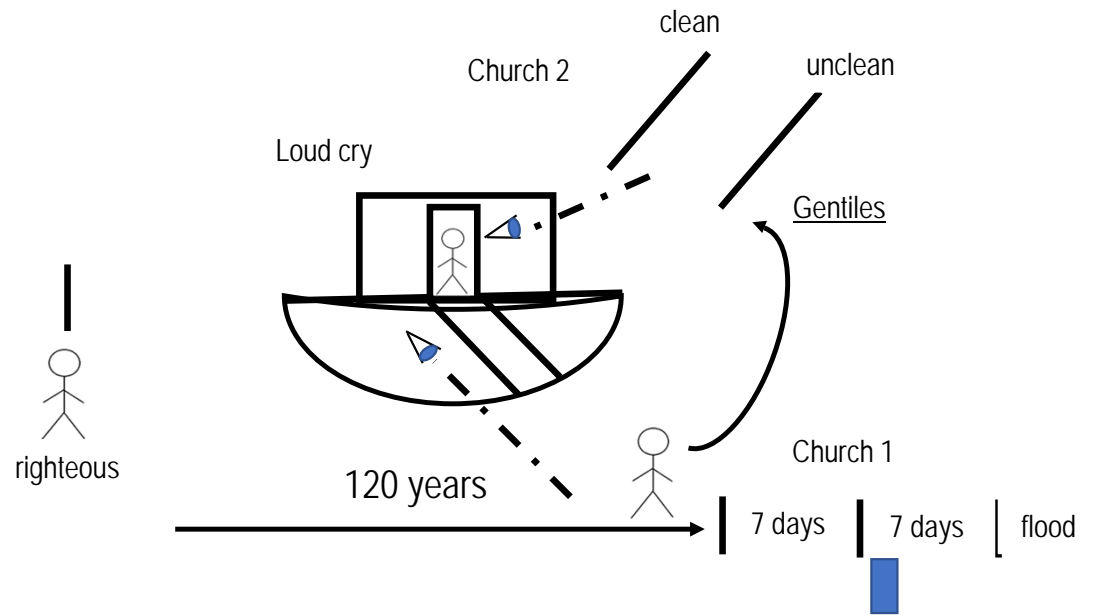
In that time period, after they've crossed the Jordan, they're about to take over Canaan and one of the city-states disguised themselves and they sent representatives to Israel to negotiate an alliance. That city-state was called the Gibeonites. They dress up with really old clothes, they take old bread, they say we've come from a far country, and we want to go into an alliance. Joshua and the elders, without consulting with God first, agree and they've been deceived. They soon find out the deception and they decide to punish the Gibeonites. But what they cannot do is go against the word that they have given them, so they say we will continue the alliance that we entered into with you, but your city-state will become a slave nation to us. And that servitude continued for a long time. Now that servitude was not just that they would be the servants of normal people, they became servants to the sanctuary. They would gather the water; they would collect and split the wood. So they would do the menial tasks that were connected to the sanctuary service, they were gentiles.

So these three groups that you find in Genesis are also found when the sanctuary is being set up. David refined and developed this and by the time you get to the story of Ezra, if you were to study Ezra chapter 7 and chapter 8, it talks about a group called the Nethinims. These Nethinims are gentiles and they've been organized to serve in the sanctuary. So, the sanctuary service is carried out by three groups, priests, Levites and Nethinims.

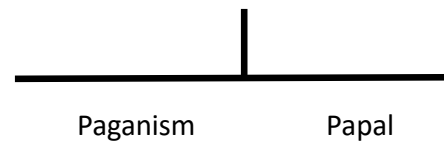


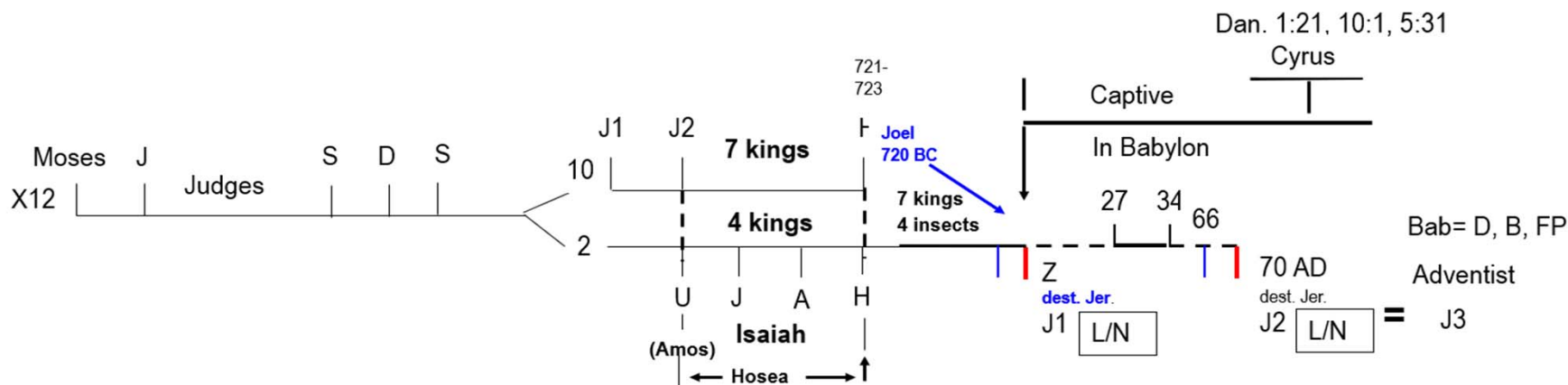
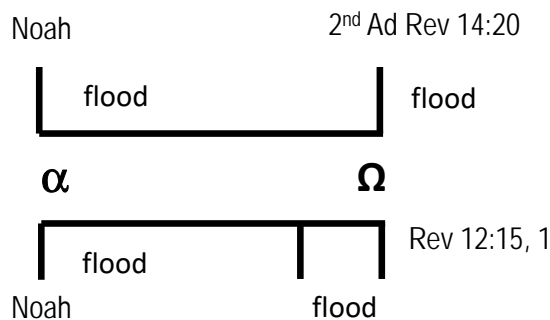
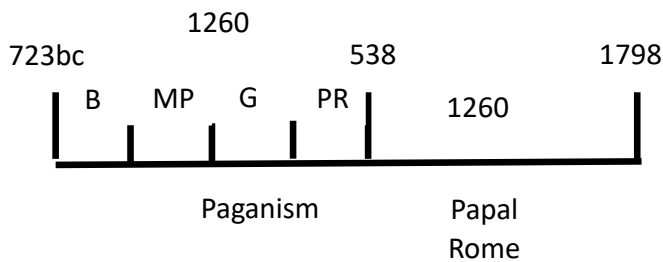
These natural stories are going to be used to explain end-time prophecy. At the end of the world there's going to be a call, a first call to the church, then a second call to the church, and then a third call which will be to the gentiles. Two calls to Israel and one to the world. These people that are going to be called, symbolically are going to be used to serve in the sanctuary. Therefore, we can use the symbology of priest, Levites and Nethinims that we take from the local literal history of the Old Testament and use them at the end of the world in a spiritual or symbolic sense. Talk about God's people, the priest and Levites and then the third group is Nethinims or who we might call gentiles.

So the story of Noah, the story of the flood, is only part of that story that we can use at the end of the world. The flood is an important story, to explain that we went to Daniel 9, Revelation 12 and also to Revelation 14. We saw that the flood in the Alpha could be applied two ways in the Omega. One to the beginning of Adventism and one to the end of Adventism. We also saw that the persecution and scattering of God's people was not just papal Rome, for 1,260 years. It was also paganism.

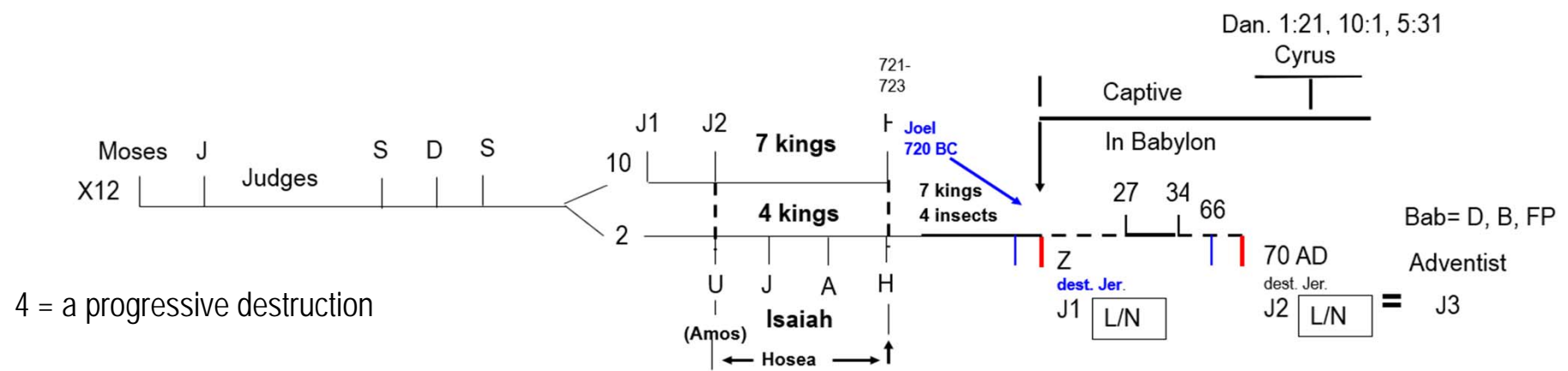
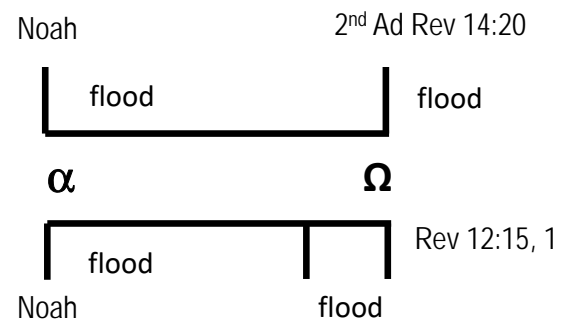
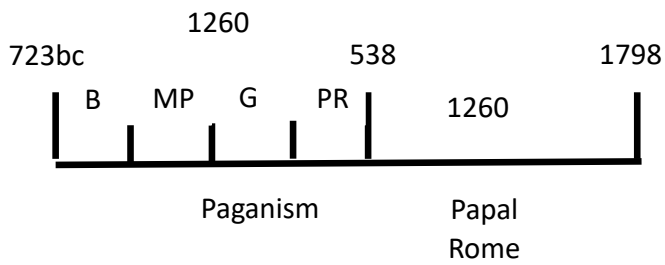


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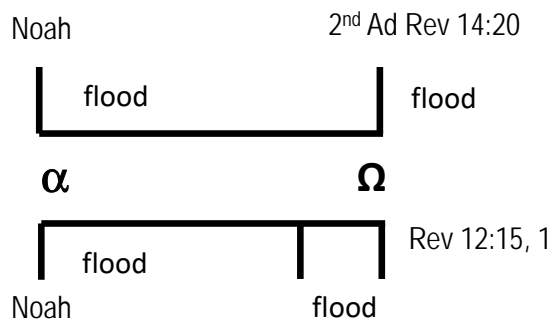
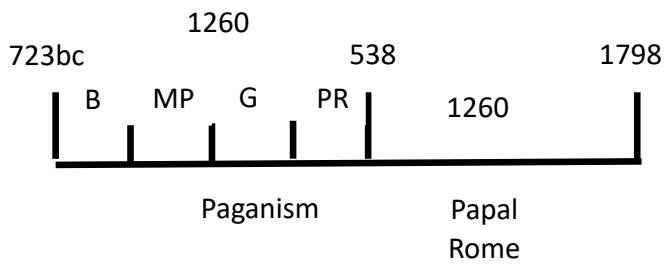


So we've got paganism and papalism. And paganism is in four stages Babylon, Medo Persia, Greece, and Pagan Rome because this is Papal Rome. I didn't give you the dates this is also 1,260 years. 1798, 538, and this is the year 723 BC. If we did the math, we'd see all the numbers work. I haven't explained the history of the beginning here but I'm about to explain that history. For those of us who studied during the week, you'll remember that we had a diagram of Israel from Moses to the last kings. We went from Moses to Joshua to the judges to Saul, David and then Solomon. The kingdom was split into two. Jeroboam in the north and Rehoboam in the south. The northern tribes came to an end in the reign of Hoshea; the southern tribes came to the end in the reign of Zedekiah.

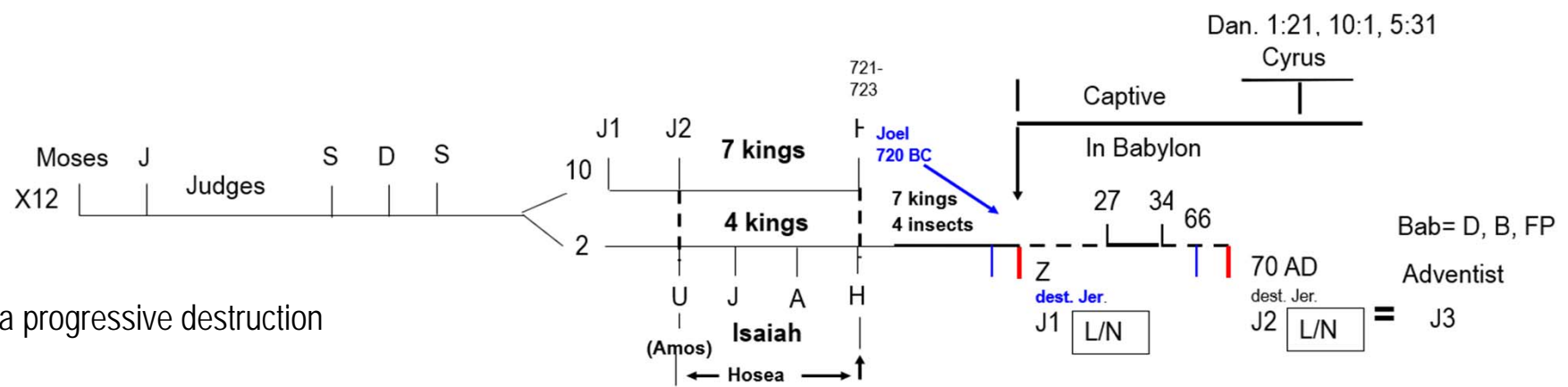


4 = a progressive destruction

The ministry of Isaiah was under the reign of four kings, but those four kings parallel seven kings in the North beginning with Jeroboam and ending with Hoshea. The last king here was Hezekiah. His son was Manasseh and if you go from Manasseh to Zedekiah, you'll see that it's seven kings. So we have seven kings in the southern tribes and seven kings in the Northern and both of these stories they lead you to a siege and a destruction of the city. If you go to Leviticus 26, we're not going to study the chapter, but I want us to see something. We've seen the number four becomes a symbol of progressive destruction. If you go to verse 33, so God's people are going to be scattered among the heathen and in verse 34 it tells you how long that shall be.



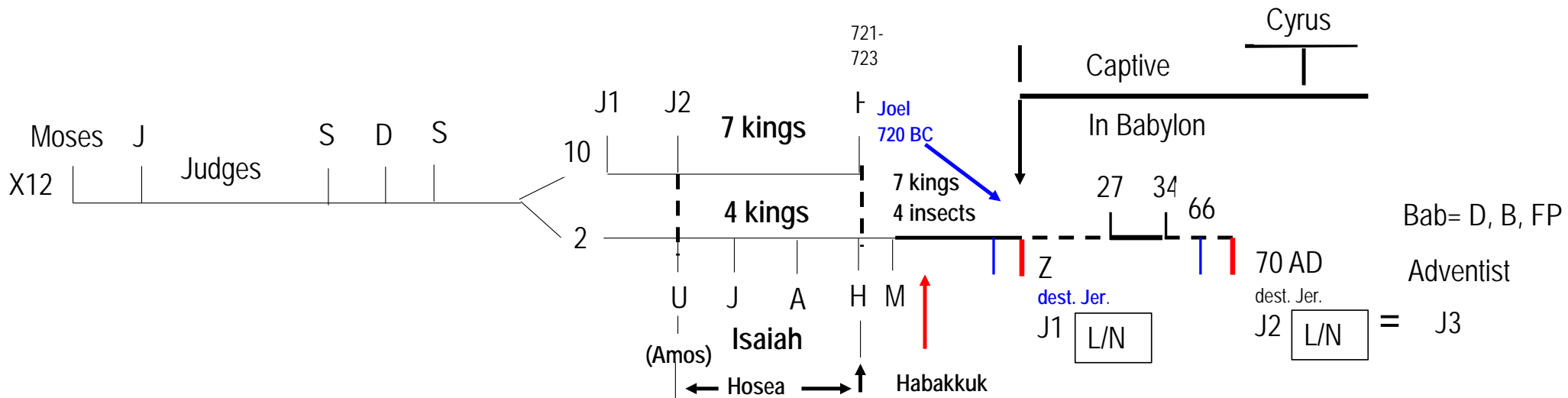
4 = a progressive destruction



26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

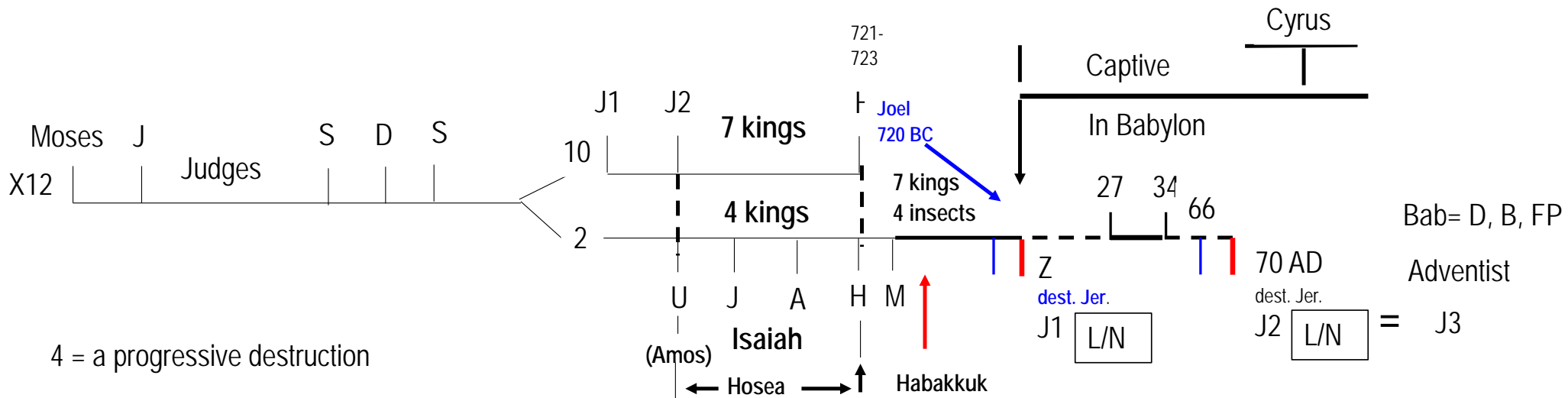
26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.





4 = a progressive destruction

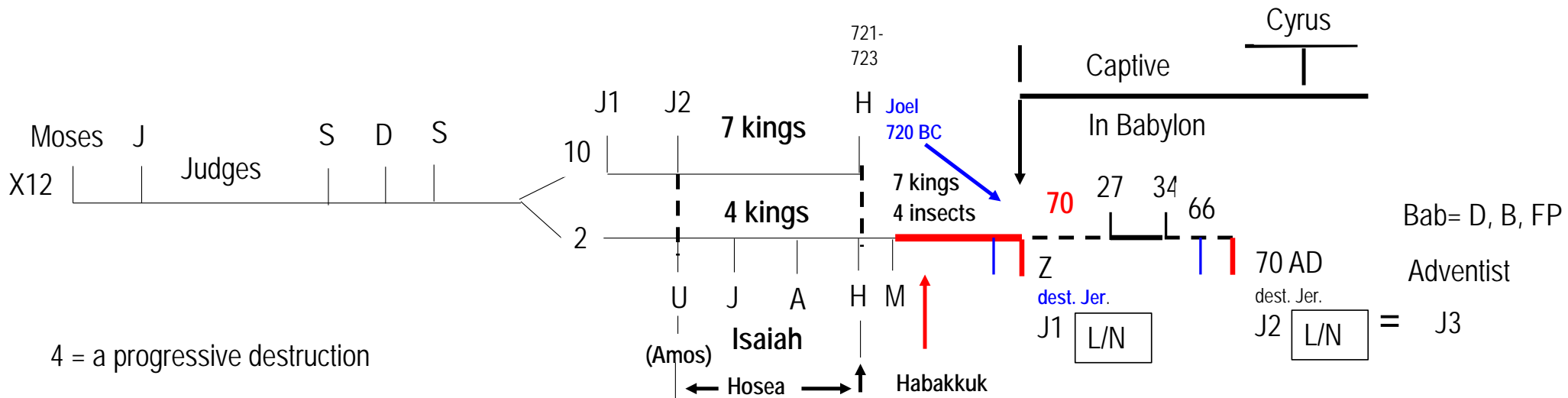
In verse 34 it doesn't give you the time period, but it says that we're going to be driven into the land of your enemies. I want to give the historical context of this. It's here the history after Zedekiah. God's people are going to be driven out of their land and go into the land of their enemies. Who are the enemies of God's people, who's land are they going to be driven in to? Keep your place in Leviticus and go to the book of Habakkuk chapter one. Remember we tried to show you where people's ministry is, if we've got Isaiah between Uzziah and Hezekiah and then we have Manasseh and his son was Ammon, and his son was just Josiah, the book of Habakkuk is written in the history of the reign of Ammon or the beginning of Josiah. **So it's here Habakkuk.**



We're going to read verse 6.

Habakkuk 1:6 *For, lo, I raise up the Chaldeans, [that] bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places [that are] not theirs.*

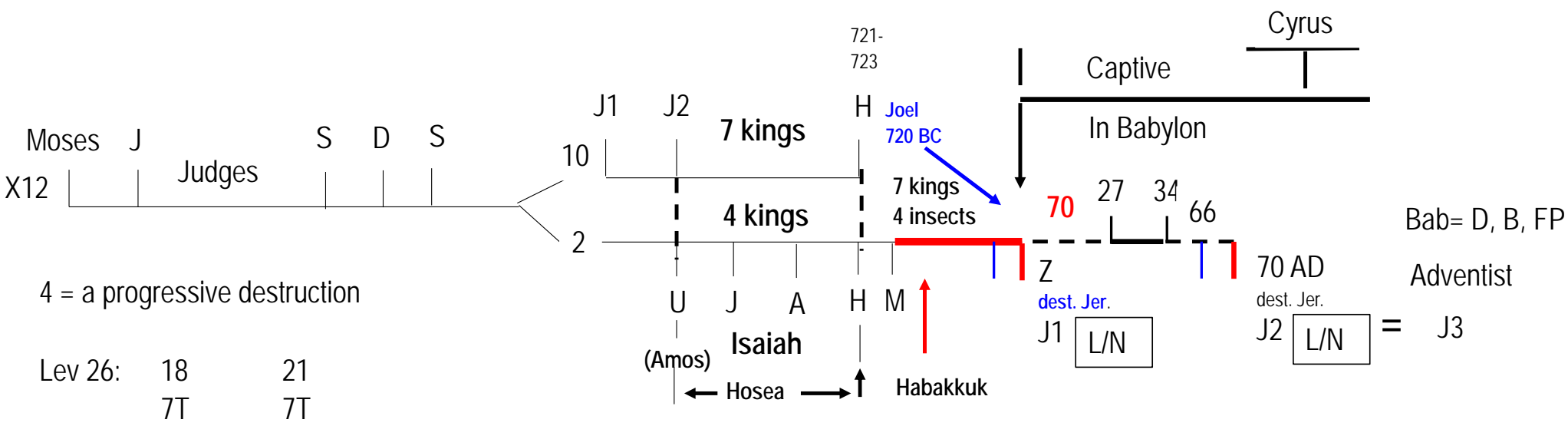
The Chaldeans is just another word for the Babylonians, they're about to destroy Judah and Jerusalem. That's the context of the Leviticus 26. We have to remember that Leviticus was written way back by Moses, he's predicting the future nearly a thousand years later. So God's people are going to be driven into the land of their enemies so that the land can enjoy a rest. Keep your hand in Leviticus and go to Second Chronicles in the last chapter at the very end of Second Chronicles, chapter 36. And first we'll read Leviticus 26 *the land should be enjoy her Sabbath, the land shall rest for as long as you're in your enemy's land.*



So Second Chronicles chapter 36, verse 21:

36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

I want us to see it's the same time period because the land is keeping her Sabbath. Can we see Leviticus 26 and Second Chronicles 36 are the same event? Leviticus 26:34 and 2nd Chronicles 36:21, they're the same time period, but how many years does it list here? 70 years. So we've got this 70 year captivity that we've spoken about already. All I want is to see is that **Leviticus 26 is discussing the history here at the very end before the captivity.**

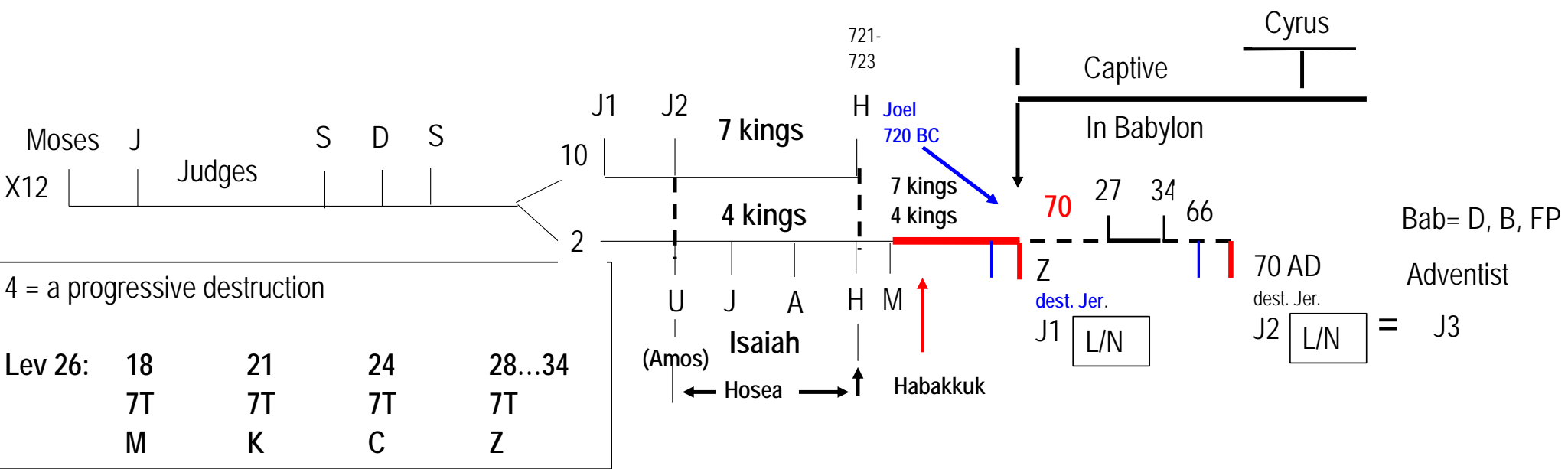


Now we'll go back to Leviticus 26, verse 34 begins with 'then', *after this then something will happen*. I want us to see what is going to happen first, before the captivity that's mentioned. I'm going to go back to verse 18 which will read.

*26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

So it says seven times in verse 18. Now go to verse 21 it says seven times.

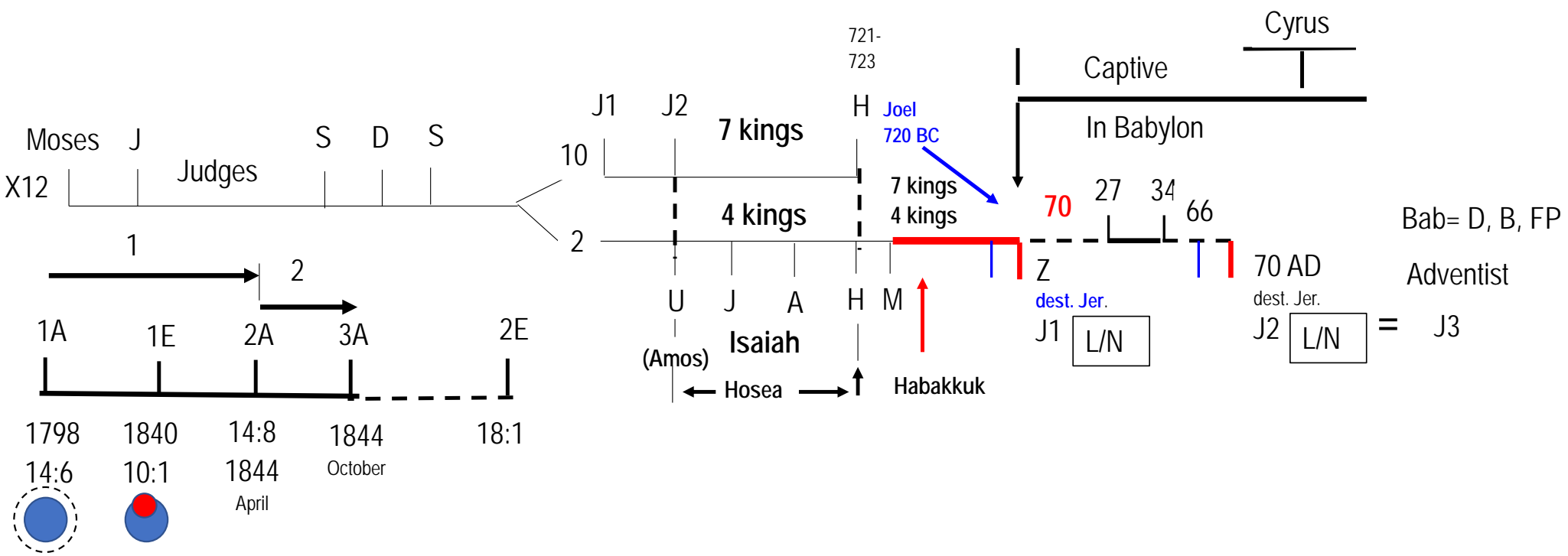
*26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.*



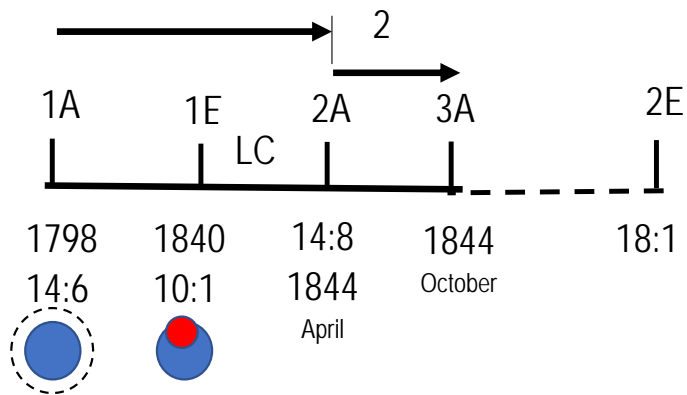
Next verse 24

26:24 *Then will I also walk contrary unto you, and will punish you yet seven times for your sins.*

It says seven times. And if you go to verse 28 which we're not going to read it says seven times. This seven times is a symbol of punishment as we just read. How many times is this punishment going to be inflicted? Four times. By the time you get to verse 28 and the fourth punishment is going to be inflicted it includes verse 34. So this four step punishment which continues to go from bad to worse is the history of these seven kings. So in the history of these seven kings there are four punishments and each one of these punishments can be demonstrated to be inflicted upon a king. For those of you that know Old Testament chronology I'll give you the name of the four kings, this is Manasseh, Jehoiakim, Jehoiachin and Zedekiah. So you've got a history of four kings. You have seven kings and four kings seven kings and four kings: the northern and southern tribes.



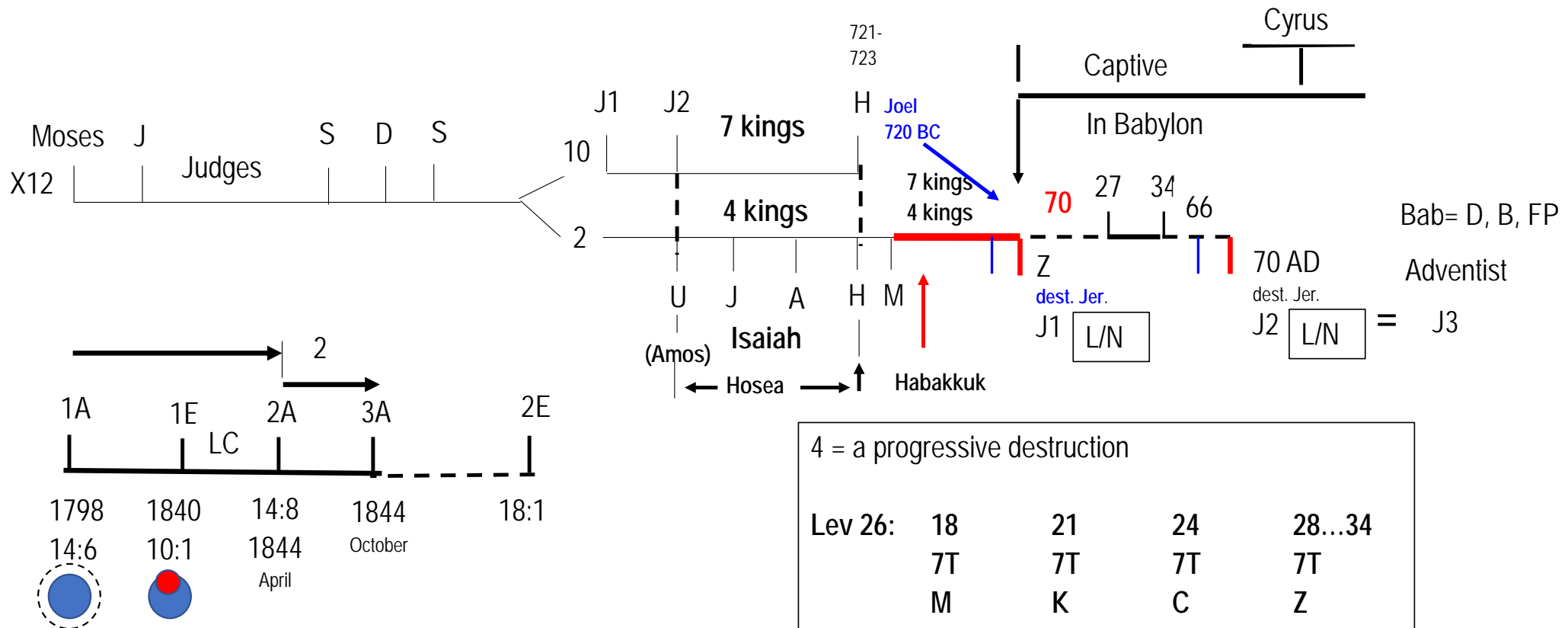
I want to show one more piece of information: the Third Angel arrival is 1844 as is also the Second Angel; the Second Angel arrival was April, and the Third Angel was October. 1798 the First Angel's message; and April 1844 the Second Angel's message. The First and Second Angel's messages are the history of these 46 years, and we have three steps, 1, 2, 3.



4 = a progressive destruction

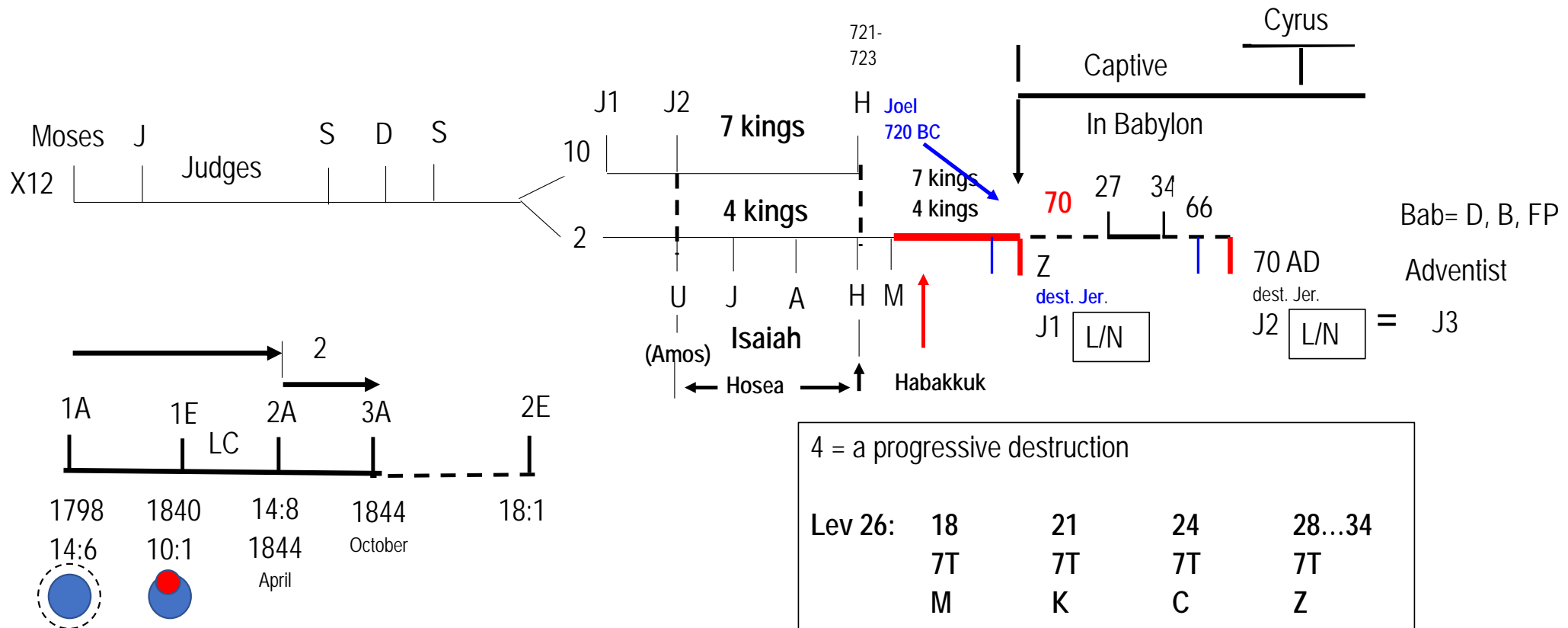
Lev 26:	18	21	24	28...34
	7T	7T	7T	7T
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Revelation 10:3 *And cried with a loud voice, as [when] a lion roareth: and when he had cried, seven thunders uttered their voices.* This angel is going to cry with a loud voice, this is the loud cry and it's here in 1840. When it cries it's going to sound like a lion roaring. I gave you a Bible passage earlier in a previous study; when the lion roars, what most people do? Prophecy. We did a repeat and enlarge of that. When the lion roars it's a confirmation of a prophetic message and I explained the logic of that. Josiah Litch in 1840 has confirmed the prophetic message of William Miller and now the lion will roar which means the prophetic message of William Miller has been confirmed, using a day for a year principal Christ would return in 1844.

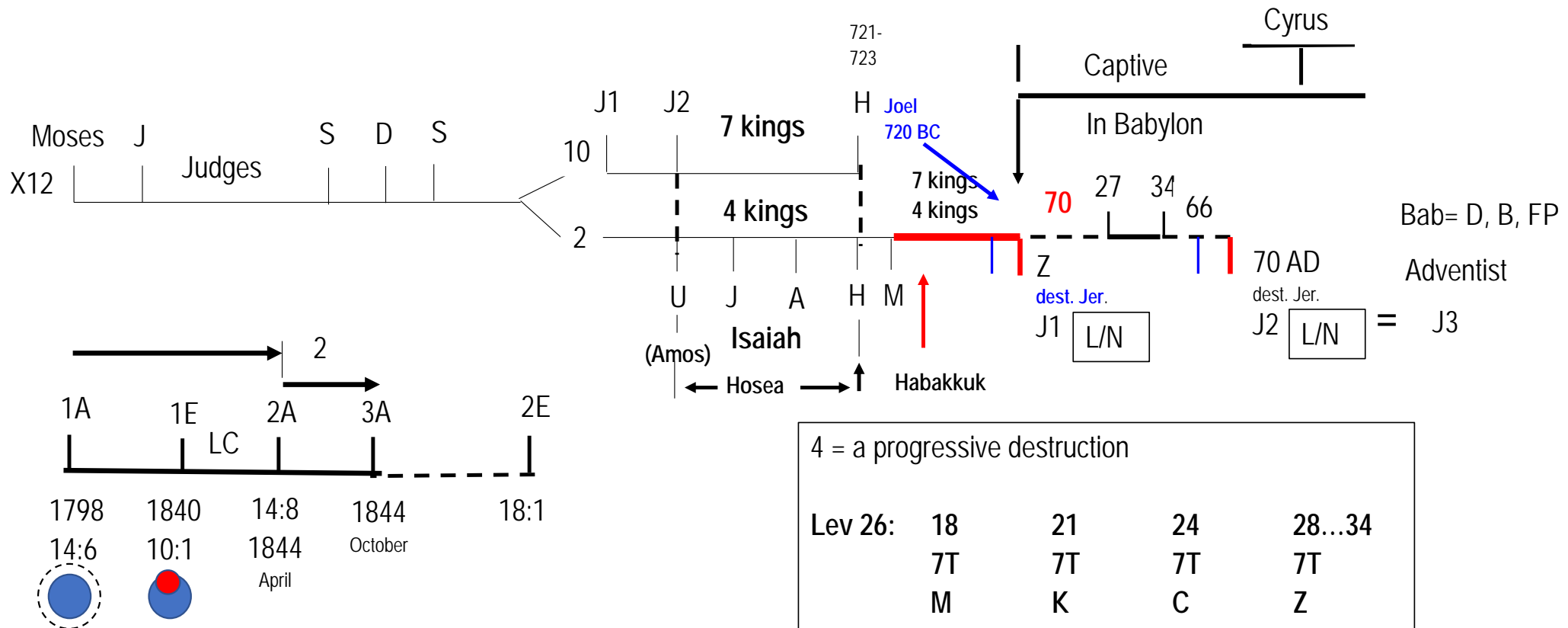


That's what they were teaching. But when this lion roared, let's see what happened. It says *seven thunders uttered their voices*, we're in the history of the First, Second and Third Angels messages and what have we just witnessed? Seven thunders. So we have seven thunders and three messages. We have seven kings and four kings. **So we have a relationship between 7 and 4 and 7 and 3.**

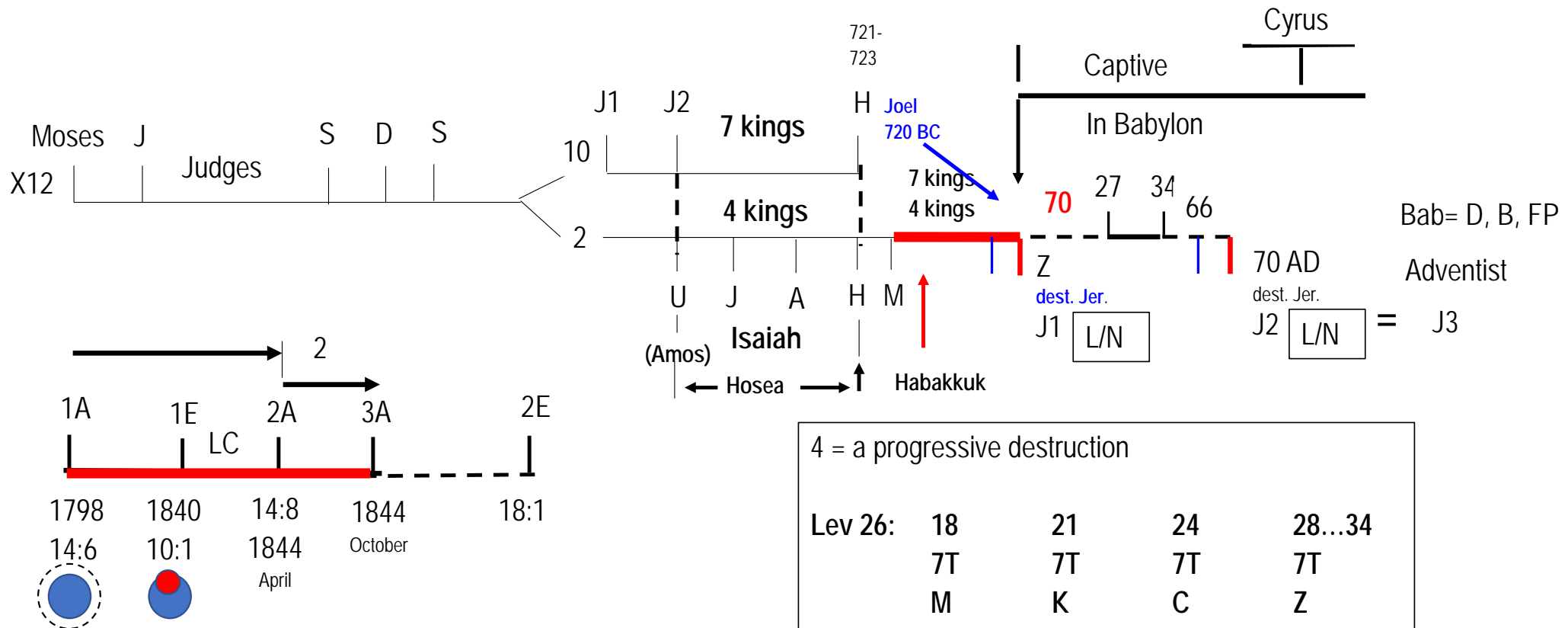




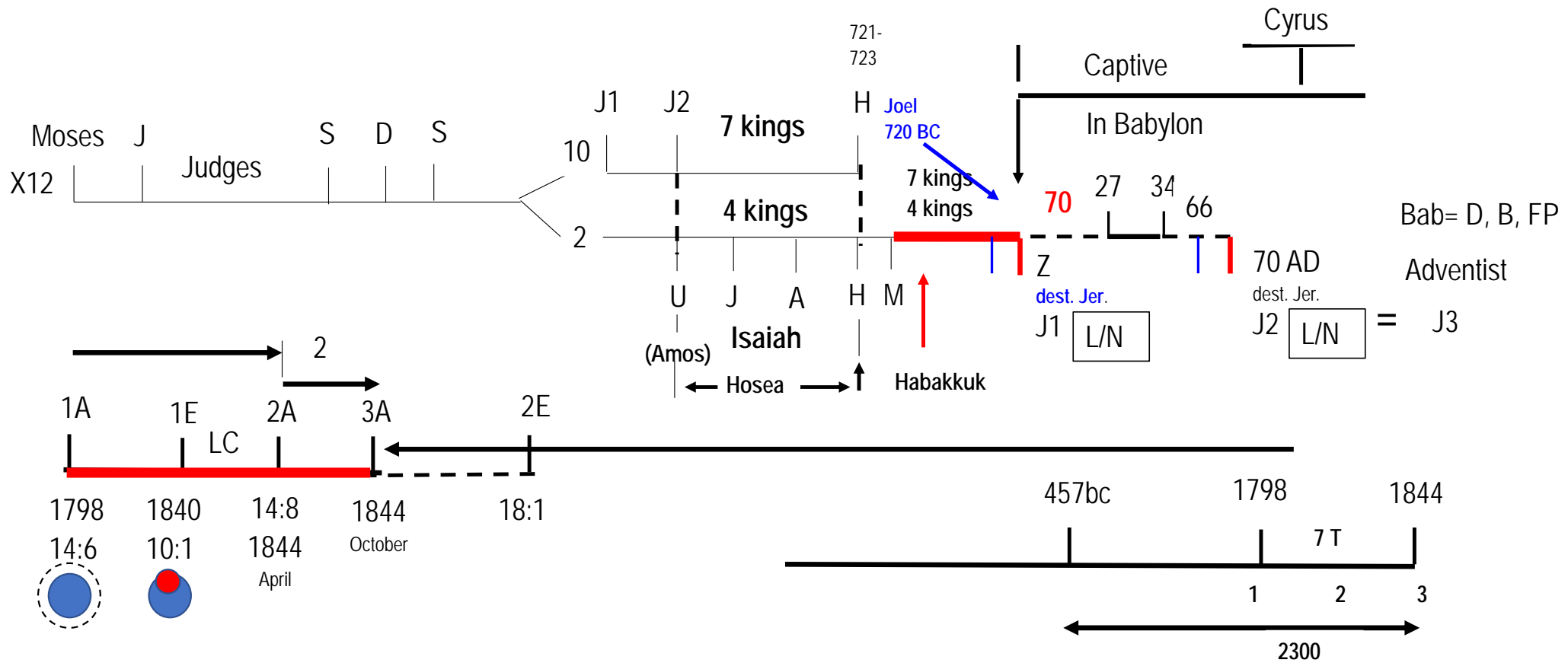
We'll read a Spirit of Prophecy quote from Seven Bible Commentary 971 paragraph 4. *After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {7BC 971.4}*



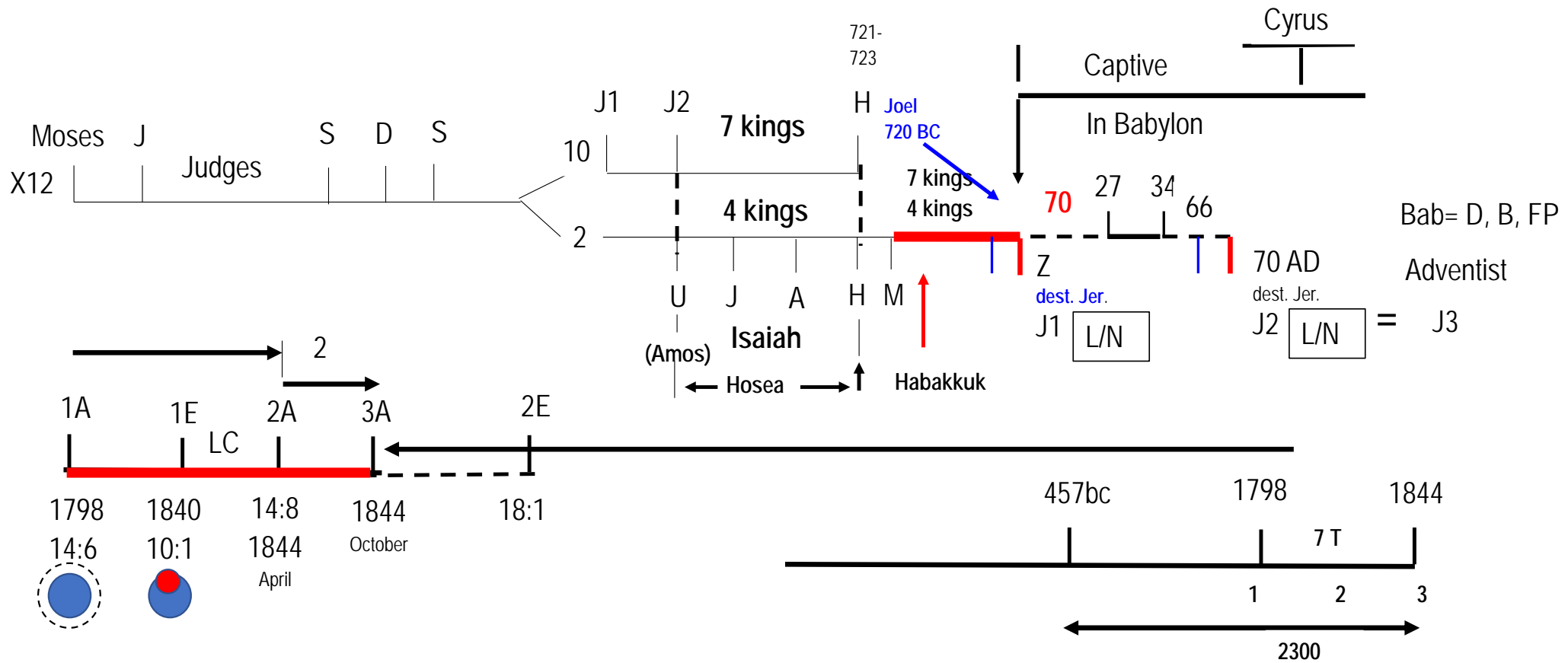
We'll read a Spirit of Prophecy quote from Seven Bible Commentary 971 paragraph 4. After seven thunders had uttered their voices, the instruction comes to John to seal up this information, to not share this information because they relate to future events. What I want us to see is that a message comes to Daniel and it sealed, and a message comes to John and it's sealed. Daniel is unsealed here in 1798 but this passage of Revelation, this becomes unsealed in 1840 because it would have been sealed up before, both passages bring you to the same place.



We're going to go down to paragraph 6 the first sentence: *The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages.* So the special light that was given to John was the seven thunders, it tells you what it was: she says it was the events of Millerite history that occurred over these two angels bringing you to the third. I want to tie this all together for us, I want to tie **this history with this history and bring them together.**

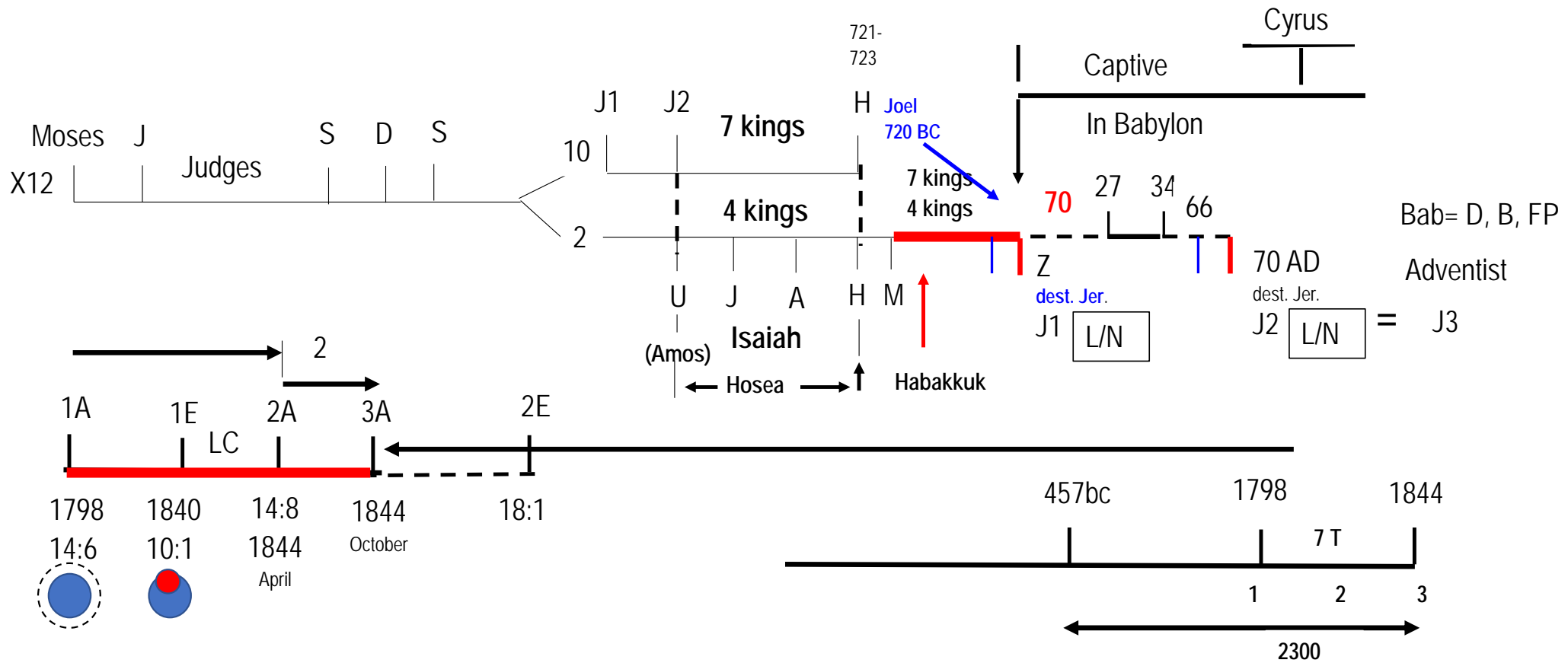


Hopefully we're all familiar with the 2300-day prophecy. This is 1798, 1844 this history. It's the history of seven thunders and three messages. It's the fulfillment of what prophecy? Daniel 8:14 which is the 2300-day prophecy. But where did this prophecy begin? It began way back in history in the year 457 BC. In 457 BC this is the story of Ezra, if you go to Ezra 7 and Ezra 8 and it will describe the events of this history.

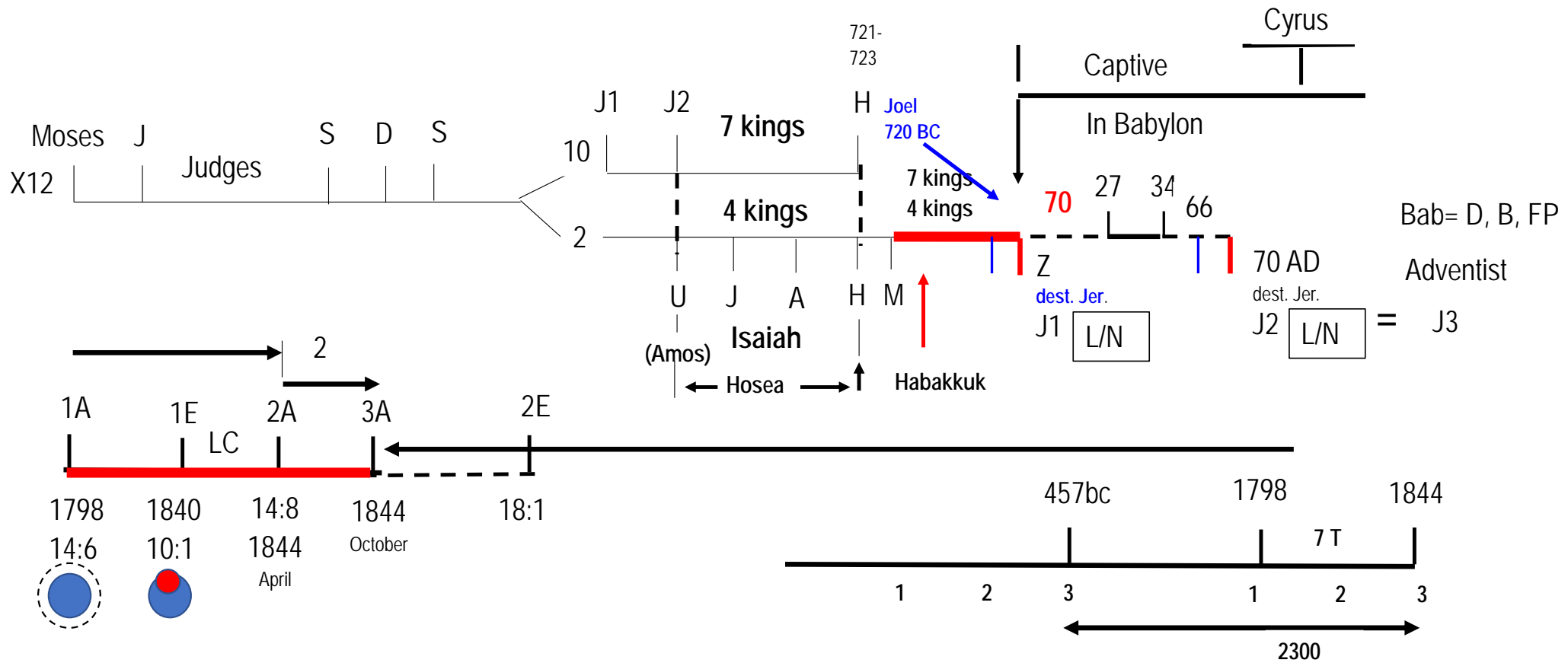


So let's go to the book of Ezra 7:1 *Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiyah,* it says the reign of Artaxerxes King of Persia, if you go to verse 7 it tells you when, in the seventh year of Artaxerxes. We'll read verse 7 because it talks about the reign of Artaxerxes but it also mentions three groups of people.

7:7 And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

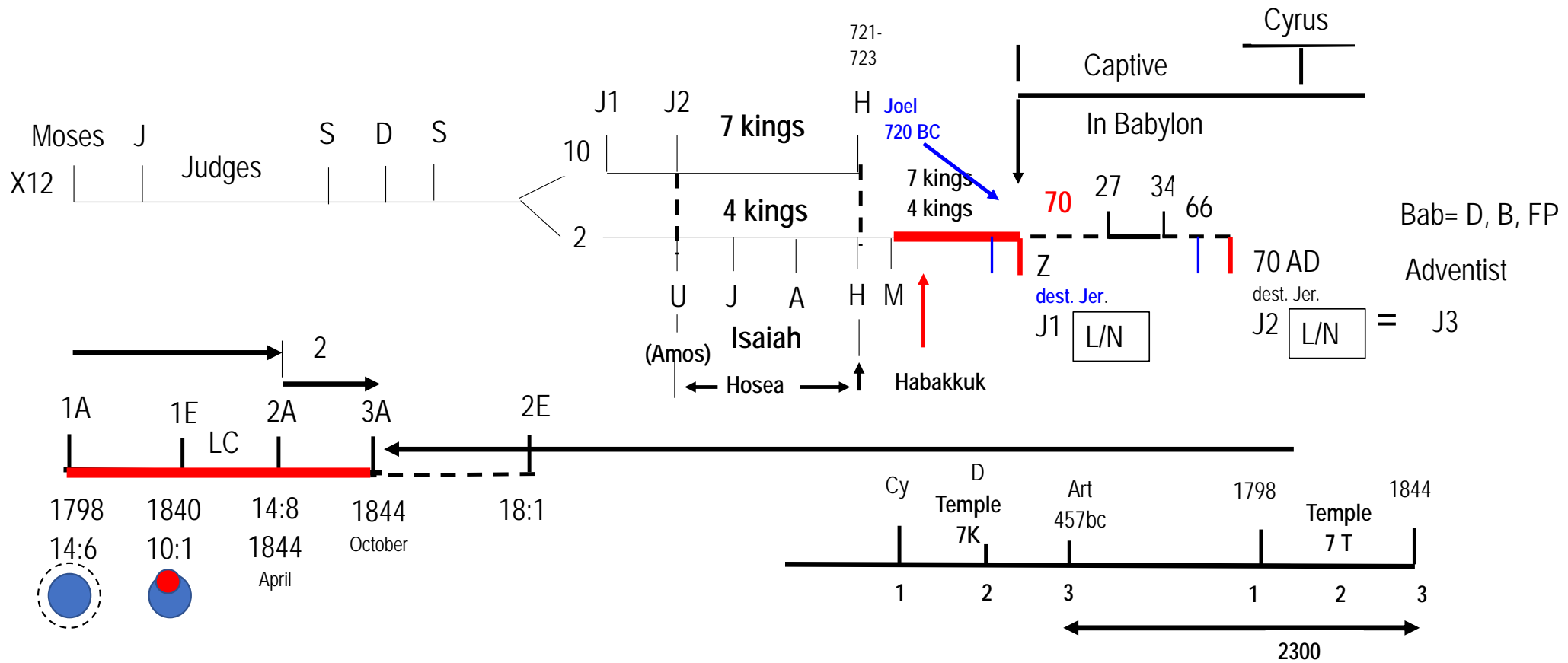


It mentions the priests, the Levites who were the singers and the porters and then the Nethinims, mentions the three groups that go to Jerusalem and it's under the behest or command of Artaxerxes King of Persia. Now this command of Artaxerxes that's given to them to go to Jerusalem, it's not the first instruction that they had. Do we know what number this is, instruction or command? It's the third one.



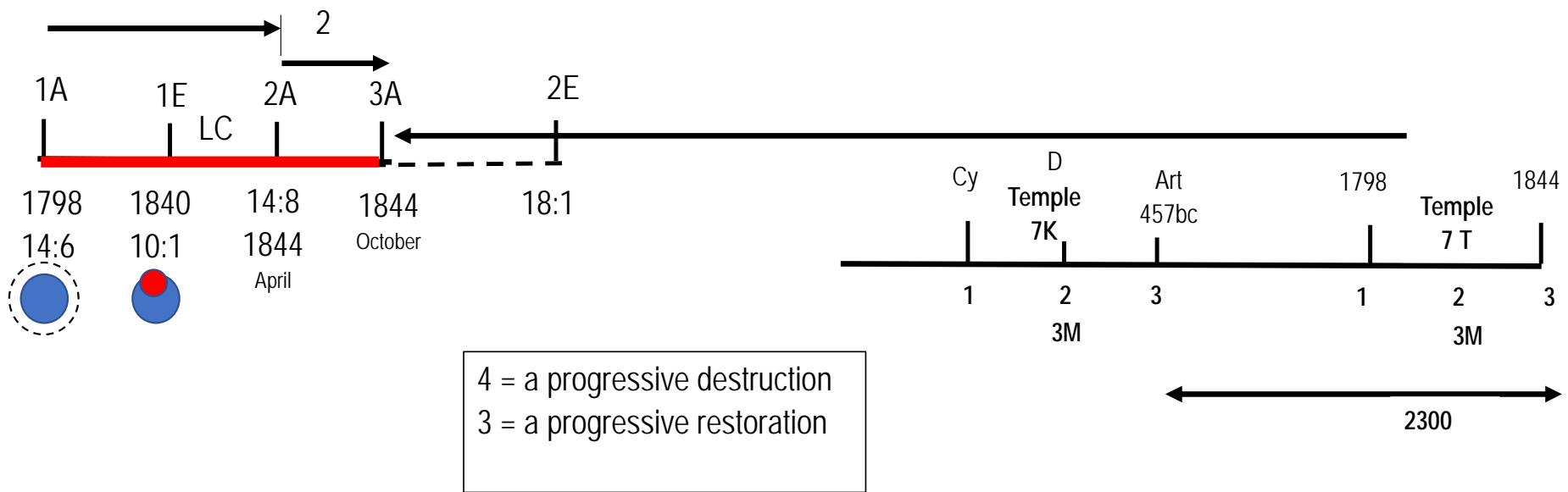
If you go to chapter 6 verse 14, we'll read that and it will list the three kings that give the three decrees.

6:14 *And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.* So there are three Persian kings and what are they doing? They are writing laws for what purpose? So that the temple can be restored.

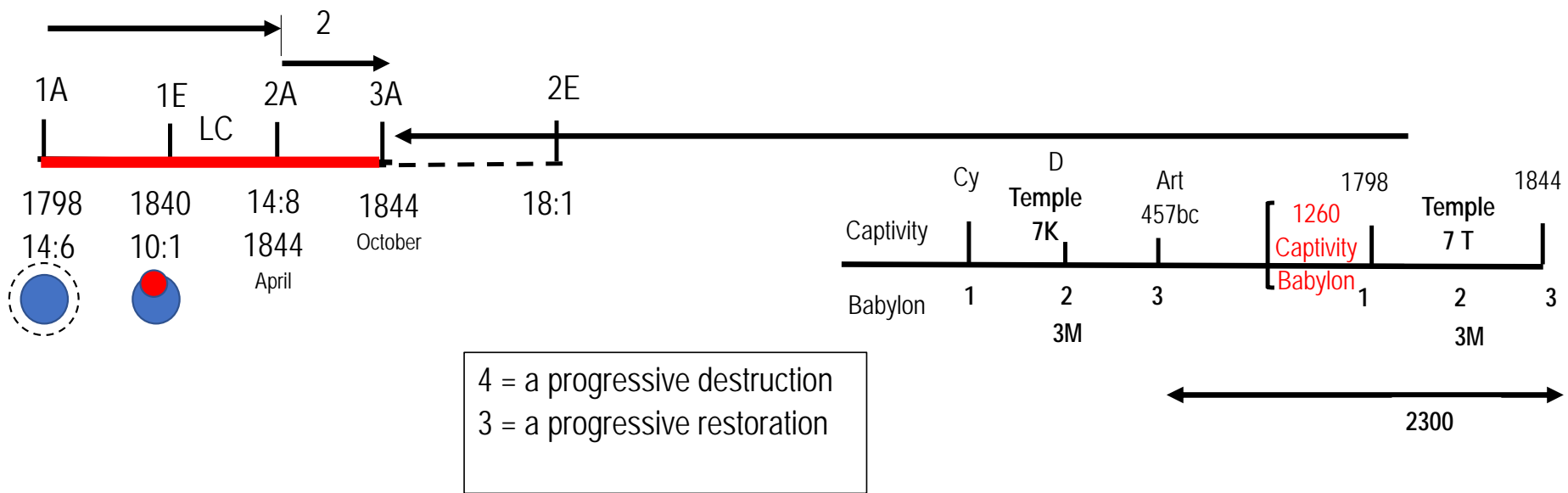


How many years does it take to restore the temple? John chapter 2 verse 20: 46 years. What is the history between 1798 and 1844? It's the restoration of the Temple. It happens in three steps in both histories. We know the name of these Kings, Cyrus, Darius, and Artaxerxes. I want to remind us this Darius is not the Darius in the Book of Daniel. So we have three decrees three laws, I'm sure we can all guess how many kings between Cyrus and Artaxerxes? Seven kings, seven Persian kings. You can just go into the internet and find the names.



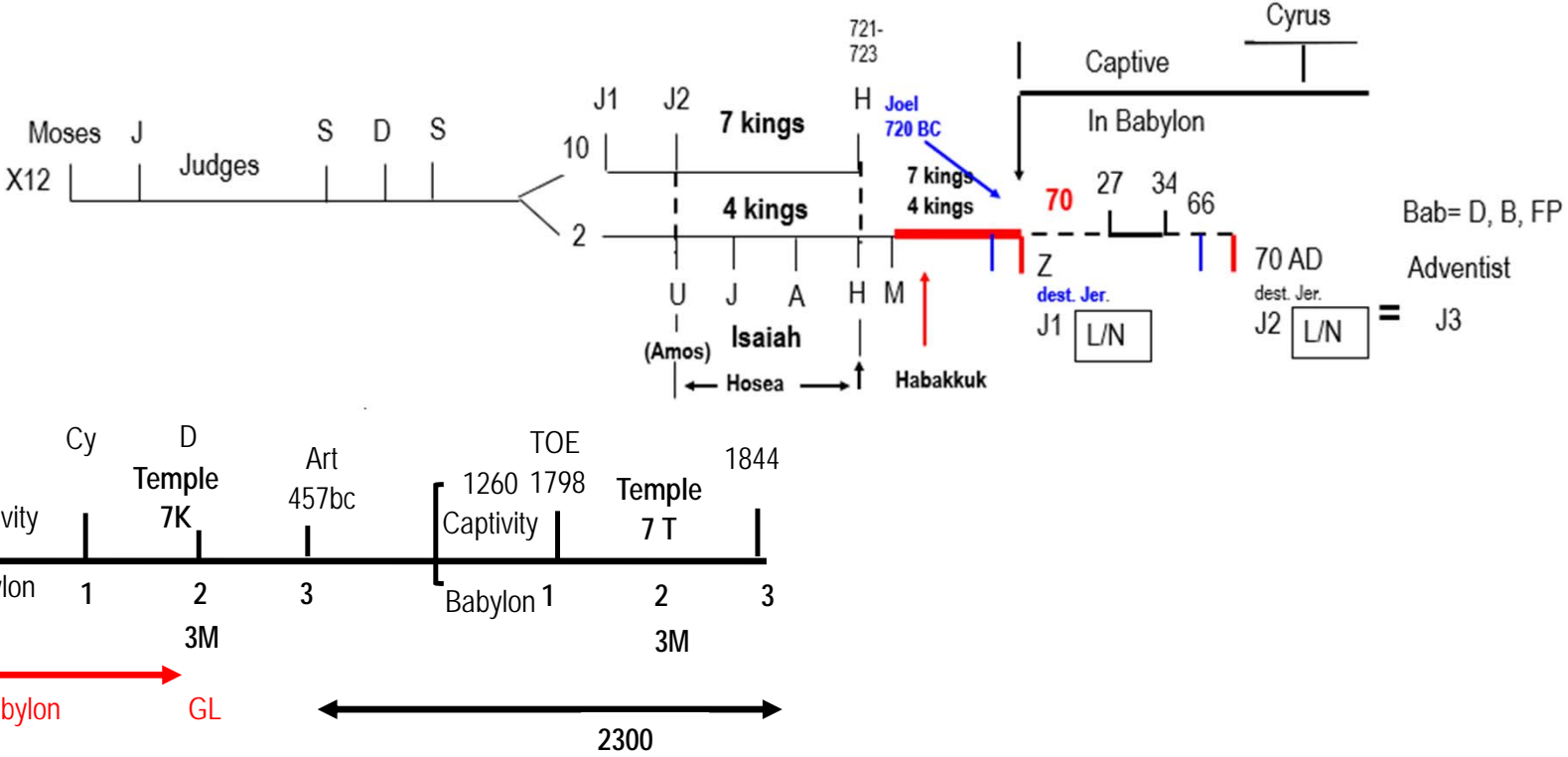


So there are seven kings and three messages. And then seven thunders three messages. What's happening under the three messages? It's something that's progressive, what is progressing? Something positive or negative? Positive because something's being built. It's not a progressive destruction, it's a progressive restoration.

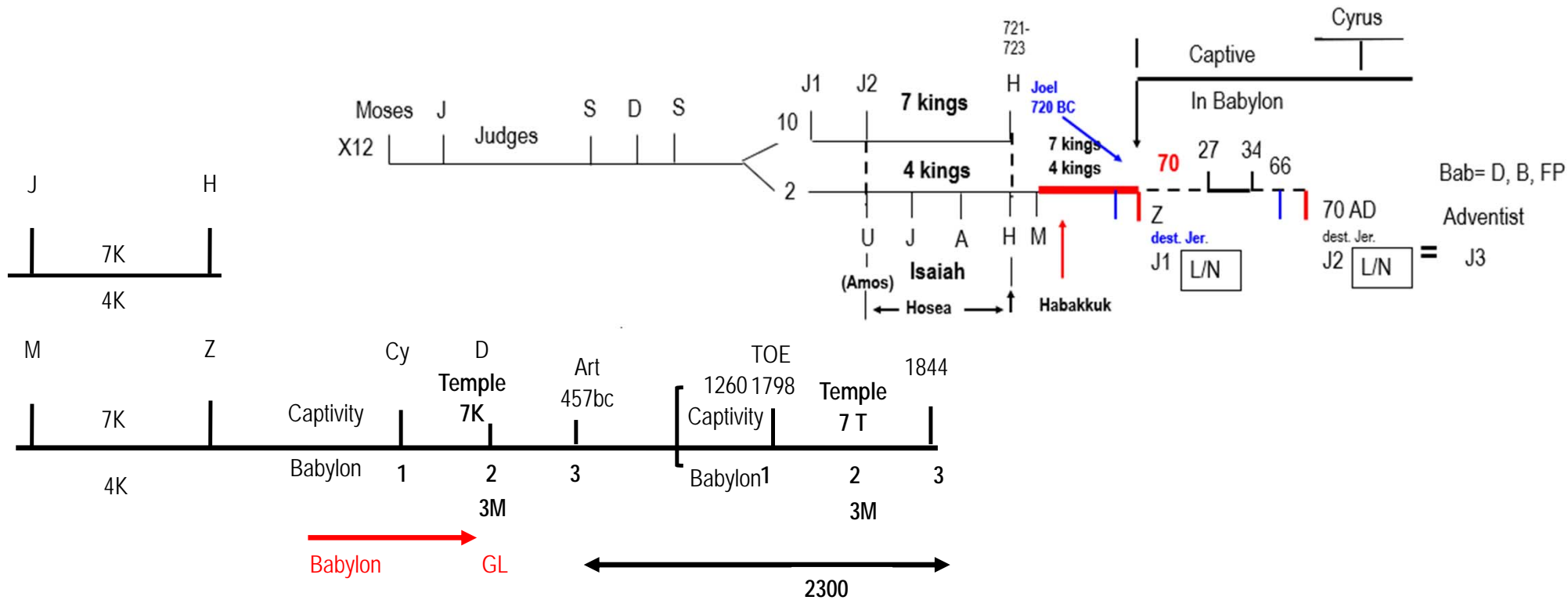


So when we see these sevens, some stories teach us progressive destruction, and some teach us progressive restoration. Cyrus is going to do two things, first he's going to allow God's people to be freed, release them from Babylon. Where did we read that? Isaiah chapter 45, 46, 47, we discussed that in some length. So this is captivity from Babylon. And **what's happening here for 1260 years?** Captivity, where are God's people in captivity? It's literally Europe, the kingdoms of Europe but prophetically, it's mystery Babylon. So this is Babylon.

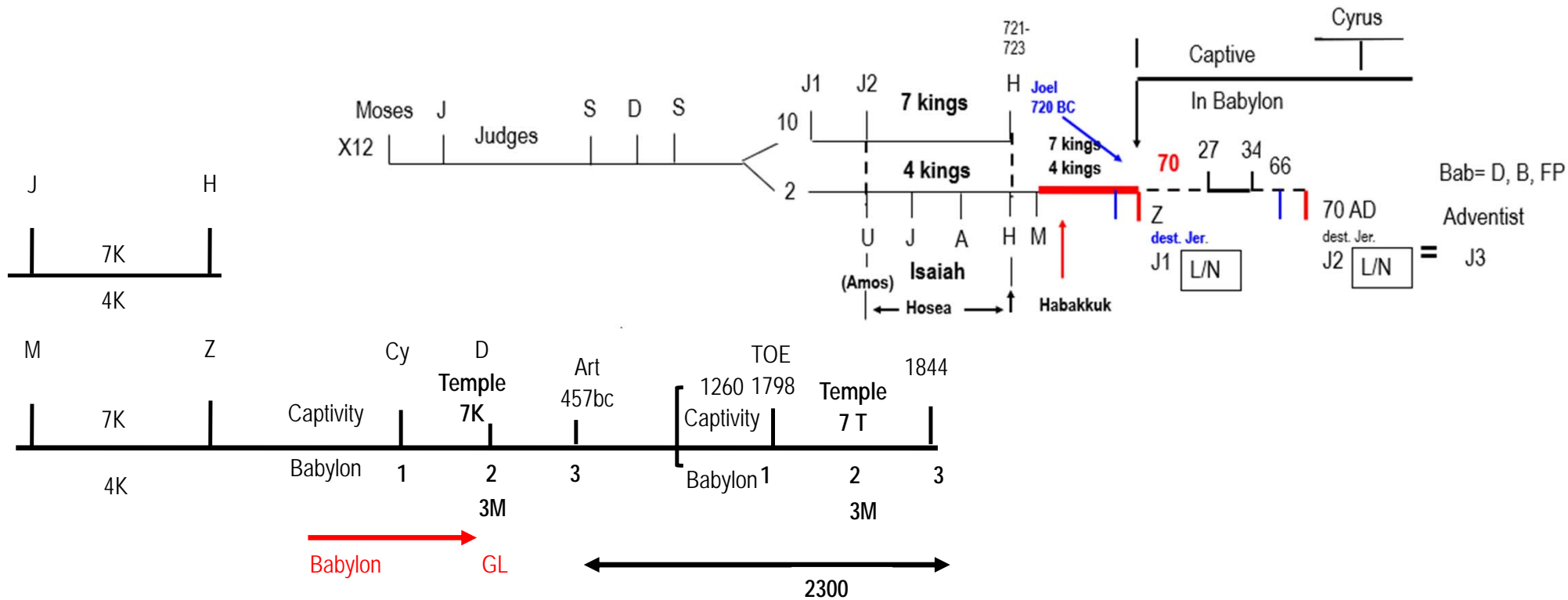
4 = a progressive destruction  
 3 = a progressive restoration



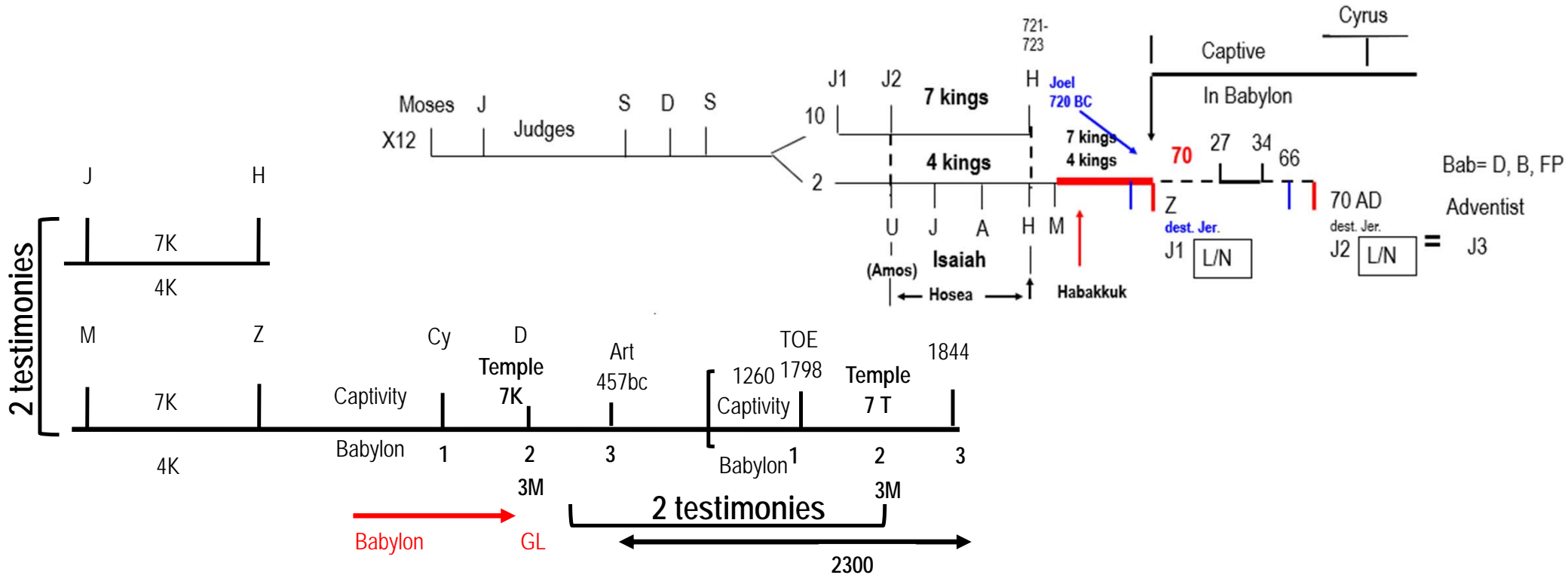
They're going to leave Babylon and they're going to go where? You go from **Babylon to the Glorious land**. The land will be restored after the captivity. But that captivity was here with the 70 years, and we can continue this line because this is now Zedekiah, and this is now Manasseh, and this is seven Judean kings with these progressive destruction and four steps. So you can see how we can get a consistent line that leads you all from ancient Israel to modern history, the time of the end. It's a consistent story that runs all the way through.



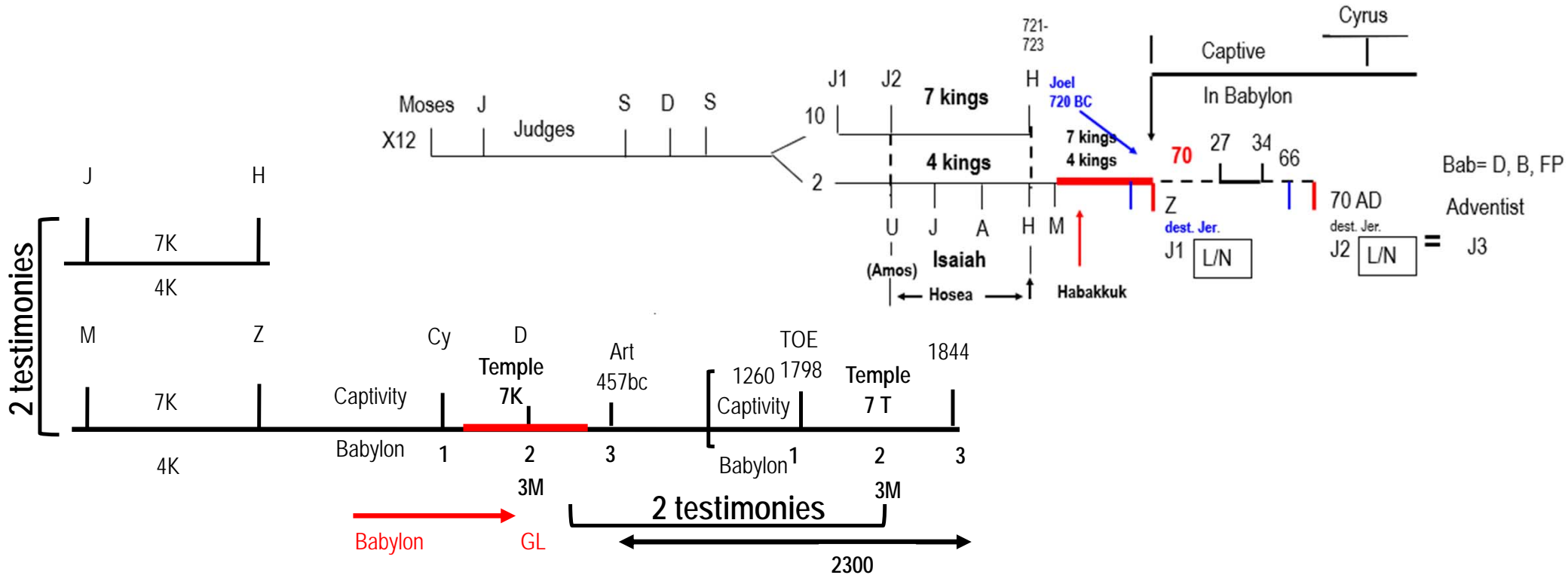
The story begins with Manasseh to Zedekiah in the south. But if that's not enough we have this repeating story from Jeroboam to Hoshea which has also got the seven kings and the four kings, so that we get it clear: what's about to happen at the end of the world. Go to any Seventh-Day Adventist Conference Church and if you try to present a message that says The Seventh-Day Adventist structure is going to be swept away by God it would never be accepted.



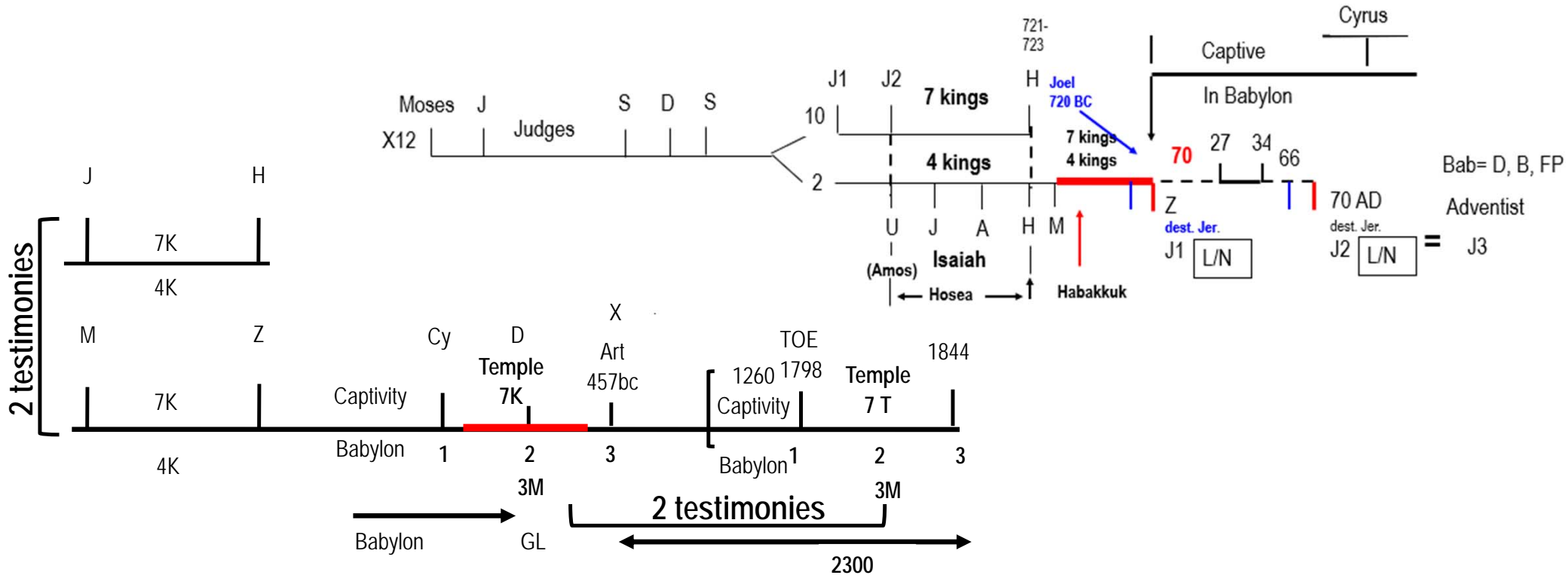
The reason it wouldn't be accepted is because God's Church is Laodicean and we no longer know our own prophetic message, we don't understand the prophetic tools to understand what's about to happen at the end of the world. Like the Jews, when they saw wars and rumors of wars, when they saw the world around them collapsing, they saw this as evidence of their deliverance. But because they rejected the Everlasting Gospel, these were not signs of their deliverance these were signs of their destruction, Great Controversy chapter 1, the destruction of Jerusalem in AD 70.



So in this story we've got a progressive destruction that leads you to captivity. In captivity proceeds a progressive restoration. You have two testimonies (*North and the South*) and then we have two testimonies. I want us to see how **these stories overlap**, these two histories they're tied by this 2300-day prophecy. All the prophecies integrate and lock one with another. This concept of going from Babylon to the Glorious land that is shown here is a message.

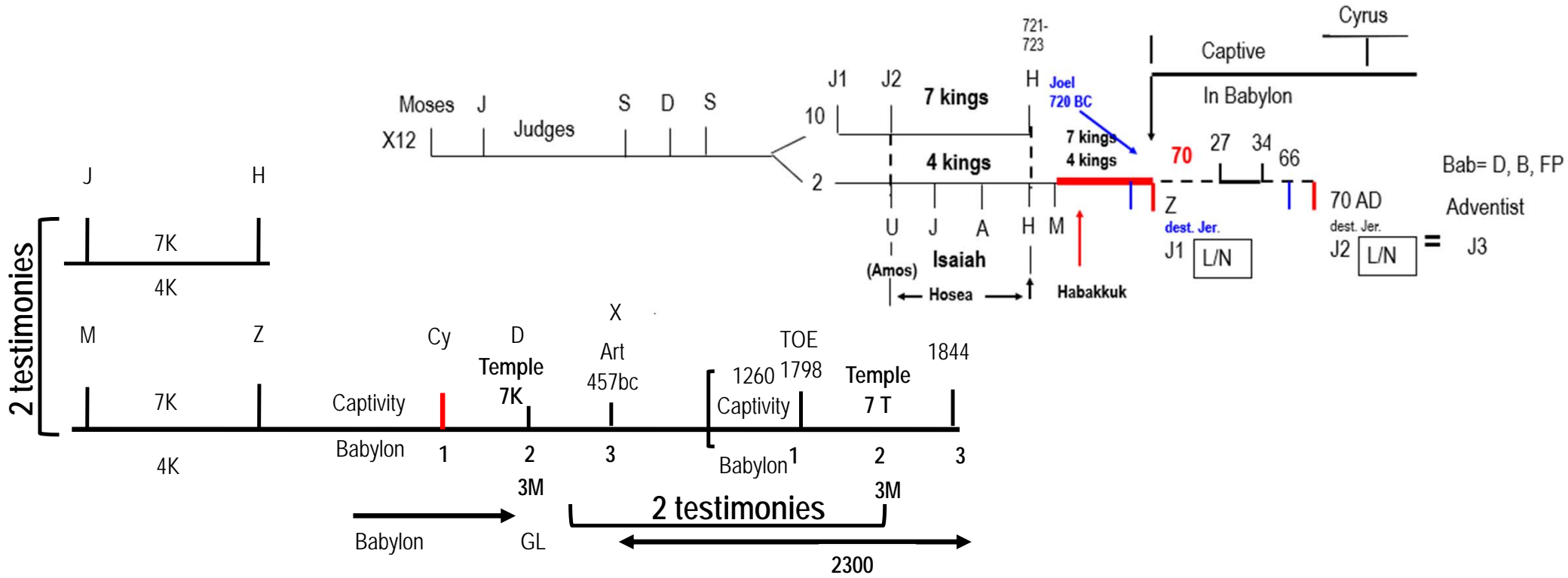


Let's go to Zachariah. I'll give you some background, **we're in this history here**, in the history of the second step, how do I know? Because if you go to Ezra chapter 6:14 the one we read it's under the ministry of two Prophets, Haggai and Zechariah that the temple is restored. If you check the context Zachariah 1:1, the second year of Darius, so we're here at the second step. Remember the story of Noah comes in two steps, church one, church two. Remember the story of Israel in the time of Christ, first temple cleansing, second temple cleansing.



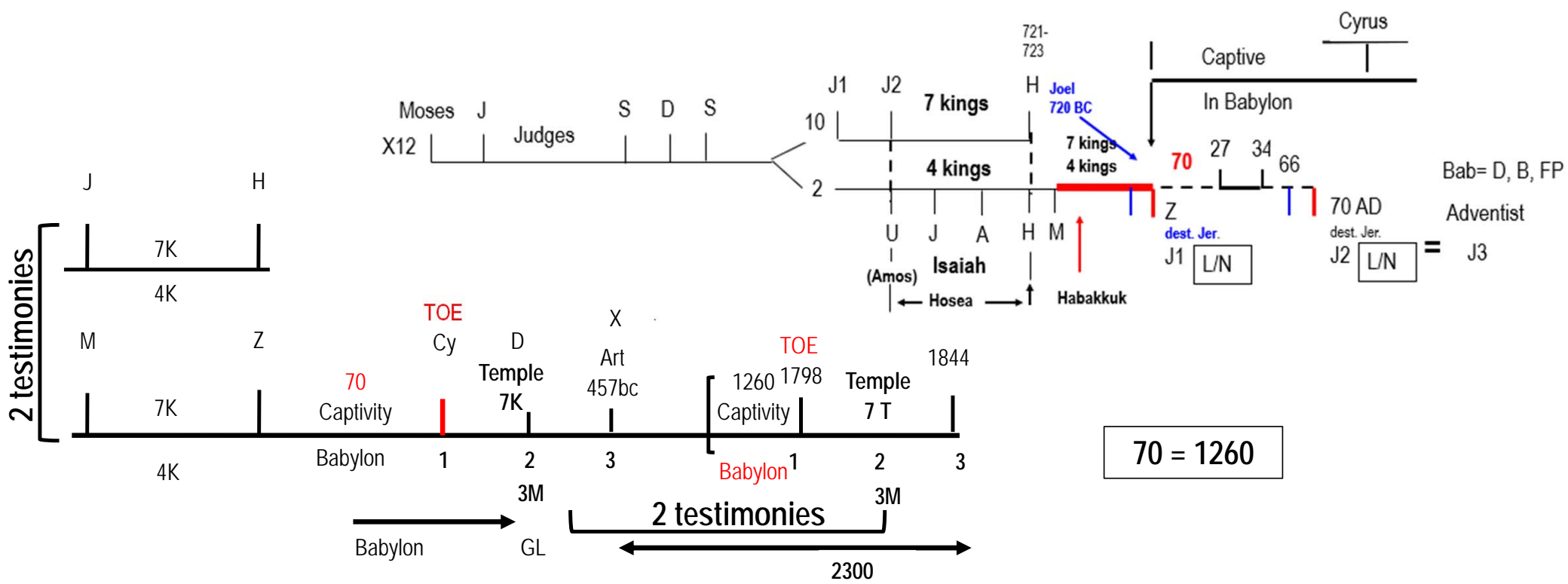
What we see in the history of these Persian kings a group of people came out under the first decree. The vast majority of God's people did not come out. Does everybody know who King Ahasuerus is? Do we know who Esther is? Yes, we do; Esther marries King Ahasuerus. Ahasuarus is not his secular name his historical name. His historic name is Xerxes, and Xerxes is the fifth king, and he comes here, Ahasuarus or Xerxes. He's King number five. Darius is king number four. Before Xerxes comes to the throne God is going to give a message to His people who stayed in Babylon, stayed in captivity.



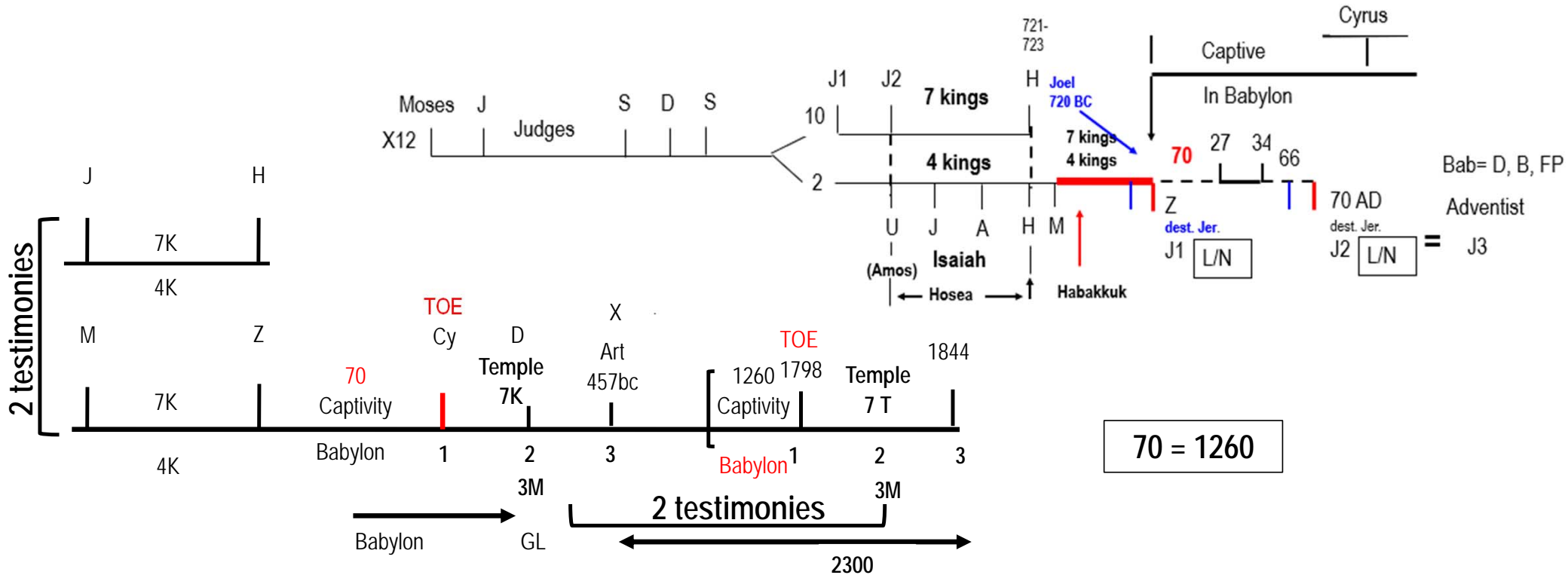


These people have come out of captivity, many people remained. Before Xerxes, before the death decree God wants to save His people, so He gave a message to them, Zechariah 2:6 *Ho, ho, [come forth], and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.*

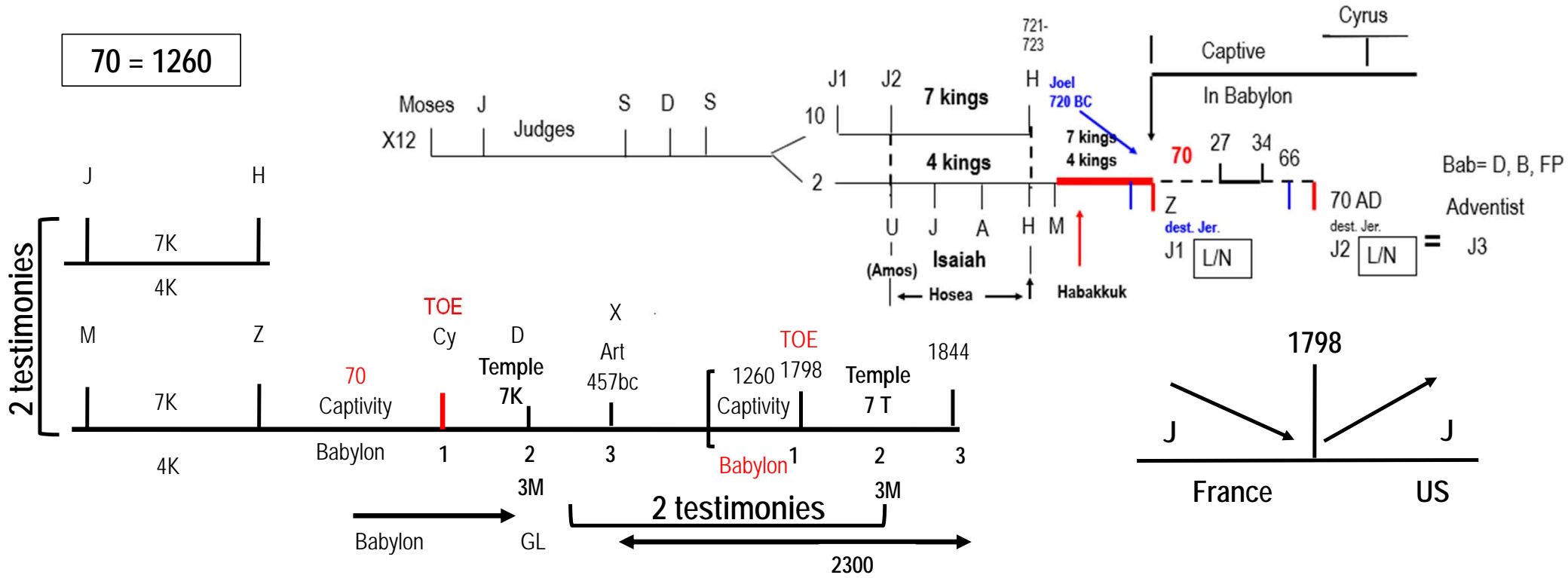
*I spread you abroad as the four winds, when was that? Number four, after you come from progressive destruction, you're scattered to the four winds a group of people have already left Babylon here and went to the Glorious land. They laid the foundation of the Temple, then a message comes, before the death decree the rest of God's people He says come out before it's too late.*



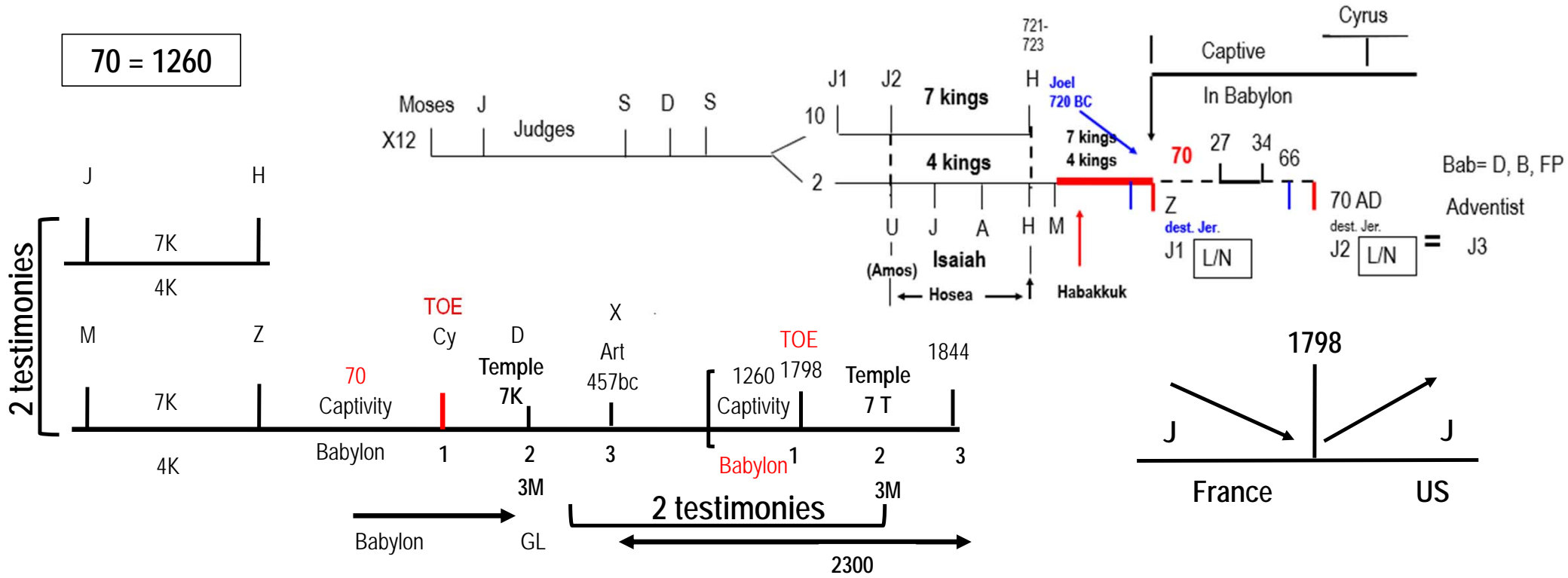
That message can be applied at two levels. It can be applied to the world, and it can also be applied to the second group in God's Church. We can understand things that the end of the world at different levels. If this is **Babylon** and this is **time of the end** it's after captivity and this was the **70 years**, we already read a Spirit of Prophecy quote where Ellen White says the 70 is equivalent to the 1260. Therefore, Cyrus is typifying the time of the end way mark and becomes the time of the end. At the time of the end there's a call to come out of Babylon and go to the Glorious land.



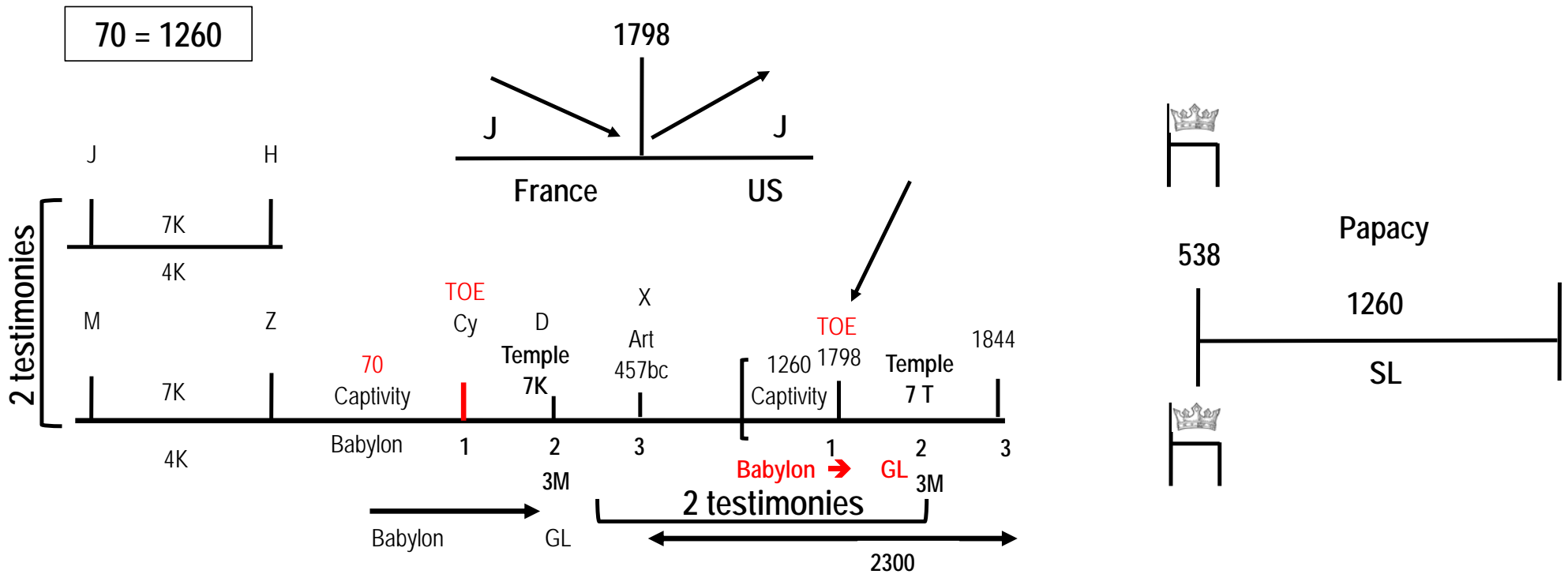
God's people are in Babylon **here**, it's not Iraq, this is Europe and there's a call for God's people to leave Europe, Babylon, and go where? Where would you leave? Revelation chapter 12:16 *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.* It says that the Earth helped the woman. Who is the Earth the symbol of? Revelation 12:16 the Earth sometime toward the end of the 1260 is going to begin to help the woman. Turn over one chapter to Revelation 13:11 *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.* There's a two horned beast that's like a lamb and it came out of the Earth. The Earth is a symbol of the place where this beast comes out of.



Ellen White commented on this verse in Spirit of Prophecy Volume four page 277, it says this: *this is a striking figure or symbol of the rise and growth of our nation, the United states.* The lamb like creature, the Earth are symbols of the United States. Prophetically speaking the United States rose to power, took its role on the prophetic stage when another kingdom came out of its prophetic role. We had one kingdom coming down and we had one kingdom coming up and it happens at the same time, 1798. What kingdom had come down in 1798? France, what kingdom rose in 1798? The United States.

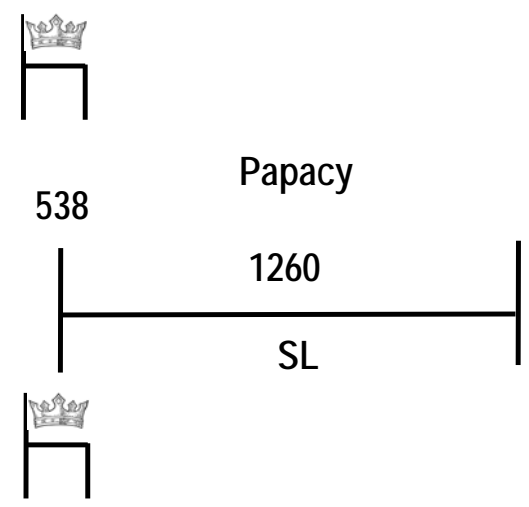
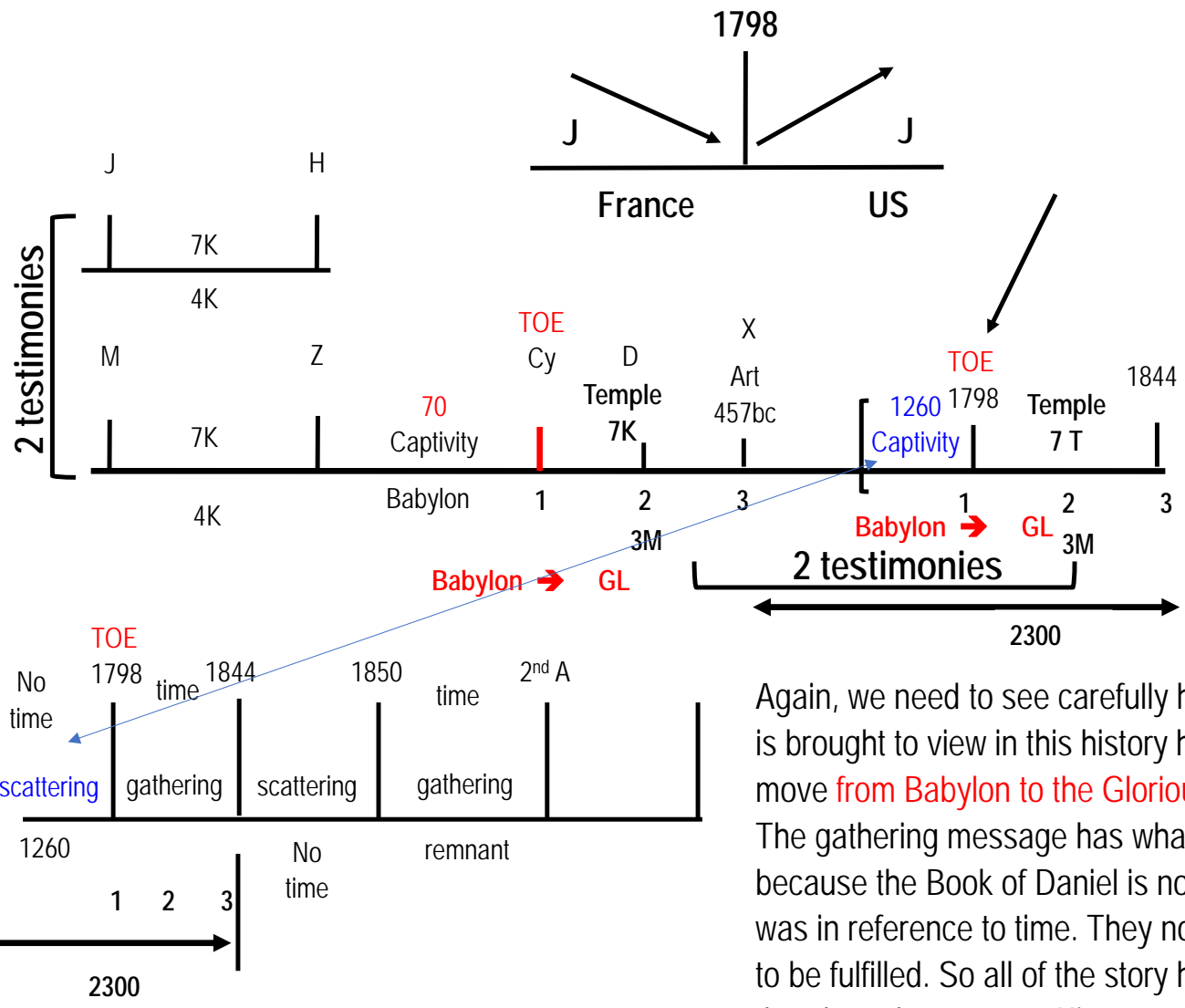


France was the kingdom that put the papacy upon the throne by opening the way in 508 to put aside pagan resistance. Clovis was the first son of the papacy. The kingdom that placed the papacy on the throne did what? Took it off the throne, that was the prophetic role of France. It finished its role in prophecy in 1798 and another kingdom took over: the United States. The United States will do the same two things: it will become the first son of the papacy; it will put the papacy upon the throne, and it will take the papacy off the throne.



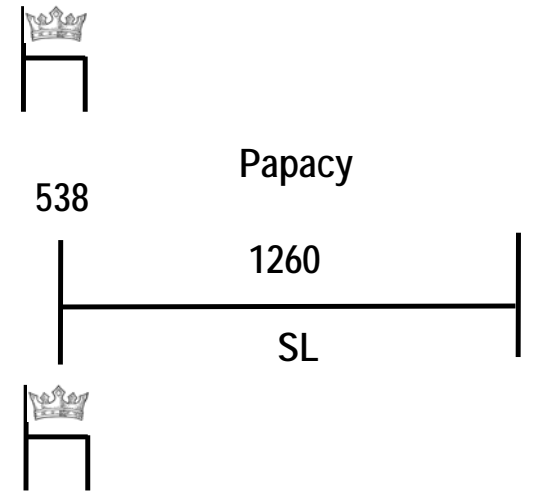
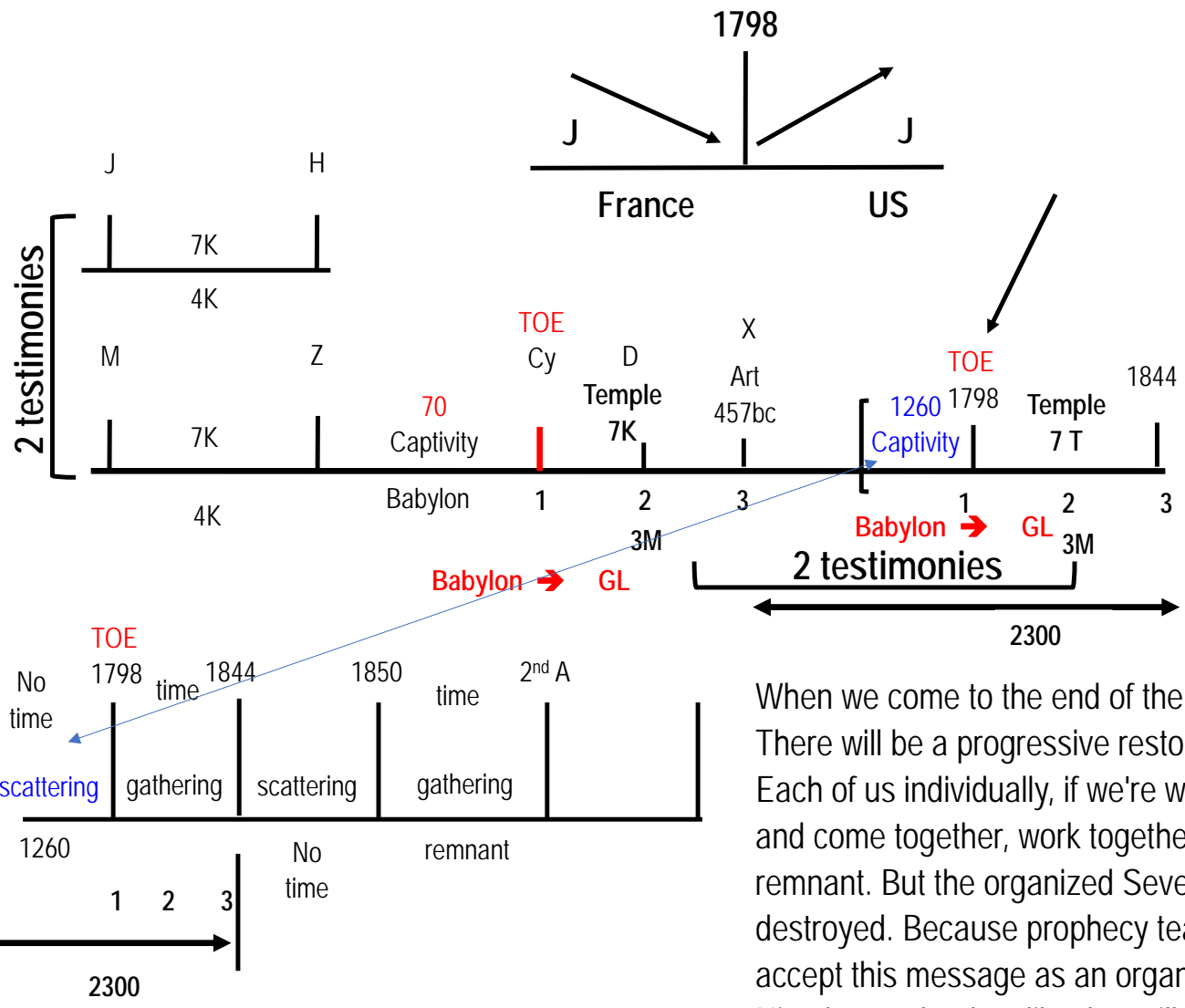
We've already discussed that the 1260 years of papal persecution, Revelation 6:7,8 *the fourth seal*, is prefiguring the Sunday law, Revelation 20:4. There's martyrdom and martyrdom. What happened here in 538? The papacy was put on the throne by the European powers. What's going to happen here at the Sunday law? The papacy will be seated upon the throne, the premier nation that did this work was France. The premier nation that's going to do this work is not France but the USA. So here when **God's people aided by the United States leave Babylon and they go to the Glorious land.** United States assist God's people to go from Europe to the United States; from Babylon to the Glorious land. The story changes, it moves from the old world to the new world from. Henceforth the United States becomes the center of end time prophecy, it's the sixth head of Bible prophecy.

70 = 1260



Again, we need to see carefully how these histories are repeated. This history here is brought to view in this history here. **This scattering is this captivity**, God's people move **from Babylon to the Glorious land**. They're scattered and they're gathered. The gathering message has what characteristics? The characteristic of *time* because the Book of Daniel is now unsealed. The unsealing of the Book of Daniel was in reference to time. They now know in 46 years that the 2300 days are going to be fulfilled. So all of the story here is connected to all of this story by the seven thunders, these seven Kings.

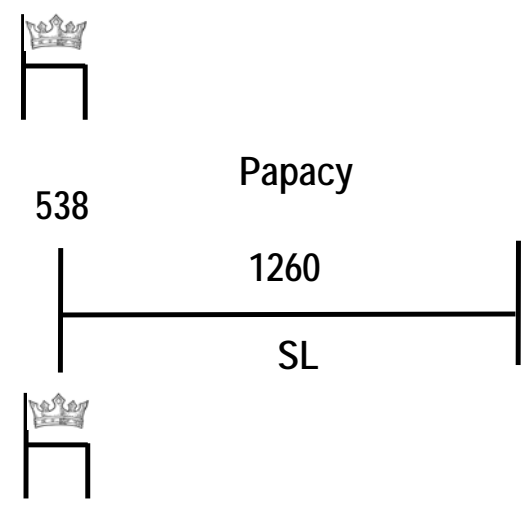
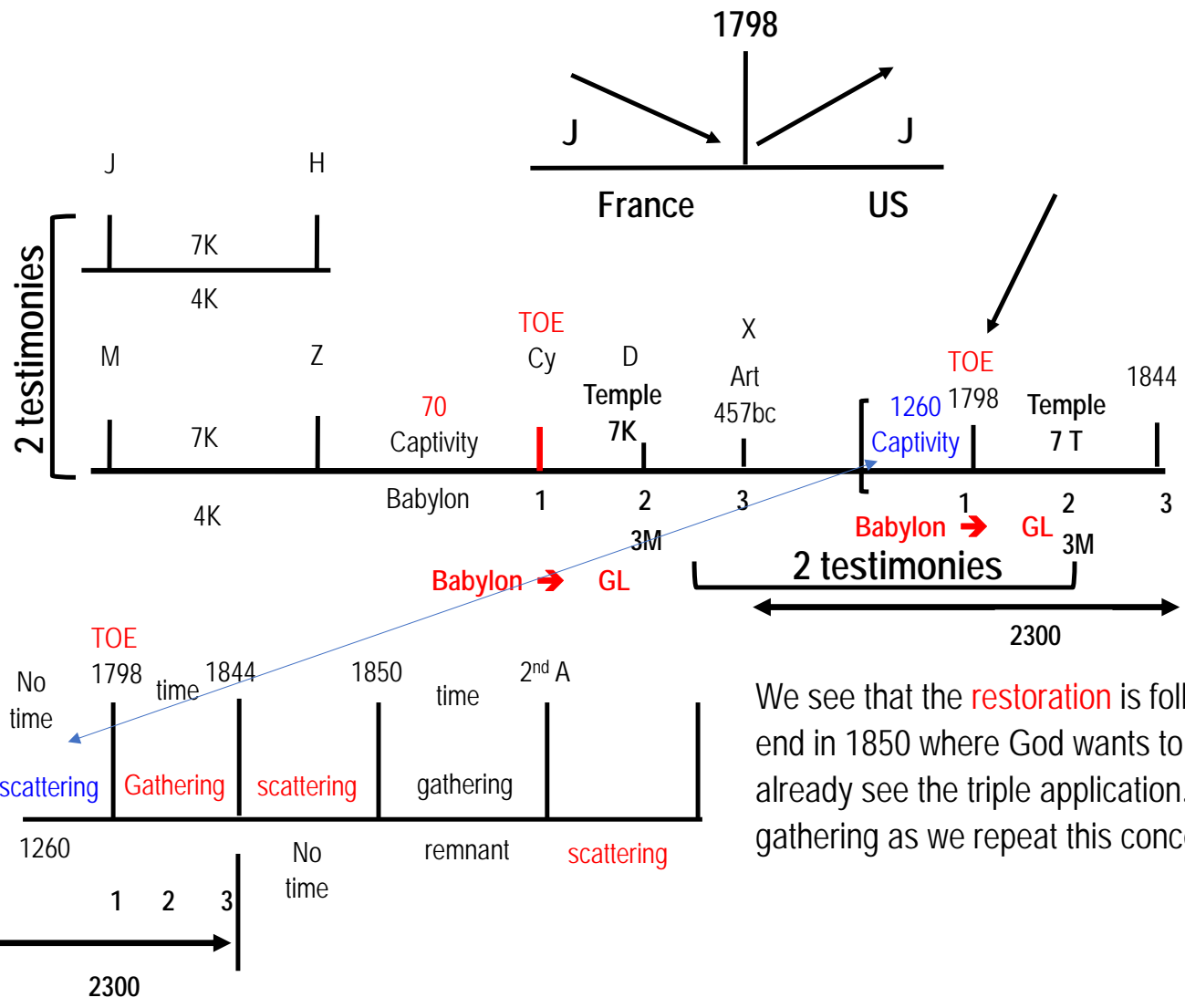
$$70 = 1260$$



When we come to the end of the world, then we will combine this information. There will be a progressive restoration combined with a progressive destruction. Each of us individually, if we're willing to be restored accept the Everlasting gospel, and come together, work together, then that will be good and we'll be part of the remnant. But the organized Seventh-Day structure of our church is going to be destroyed. Because prophecy teaches that the leadership of this church will never accept this message as an organization. Individuals: Joseph of Arimathea, Nicodemus, leaders like that will accept the message and join.

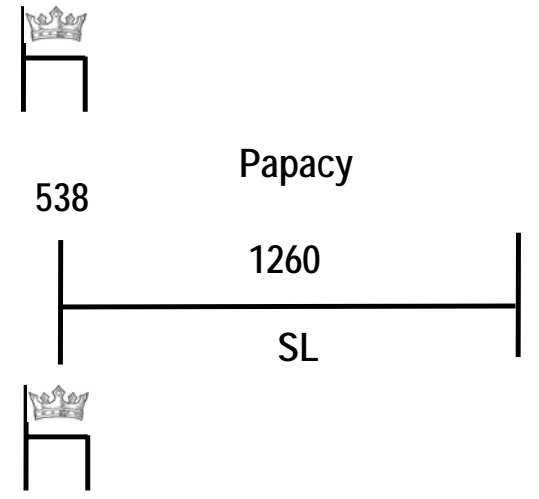
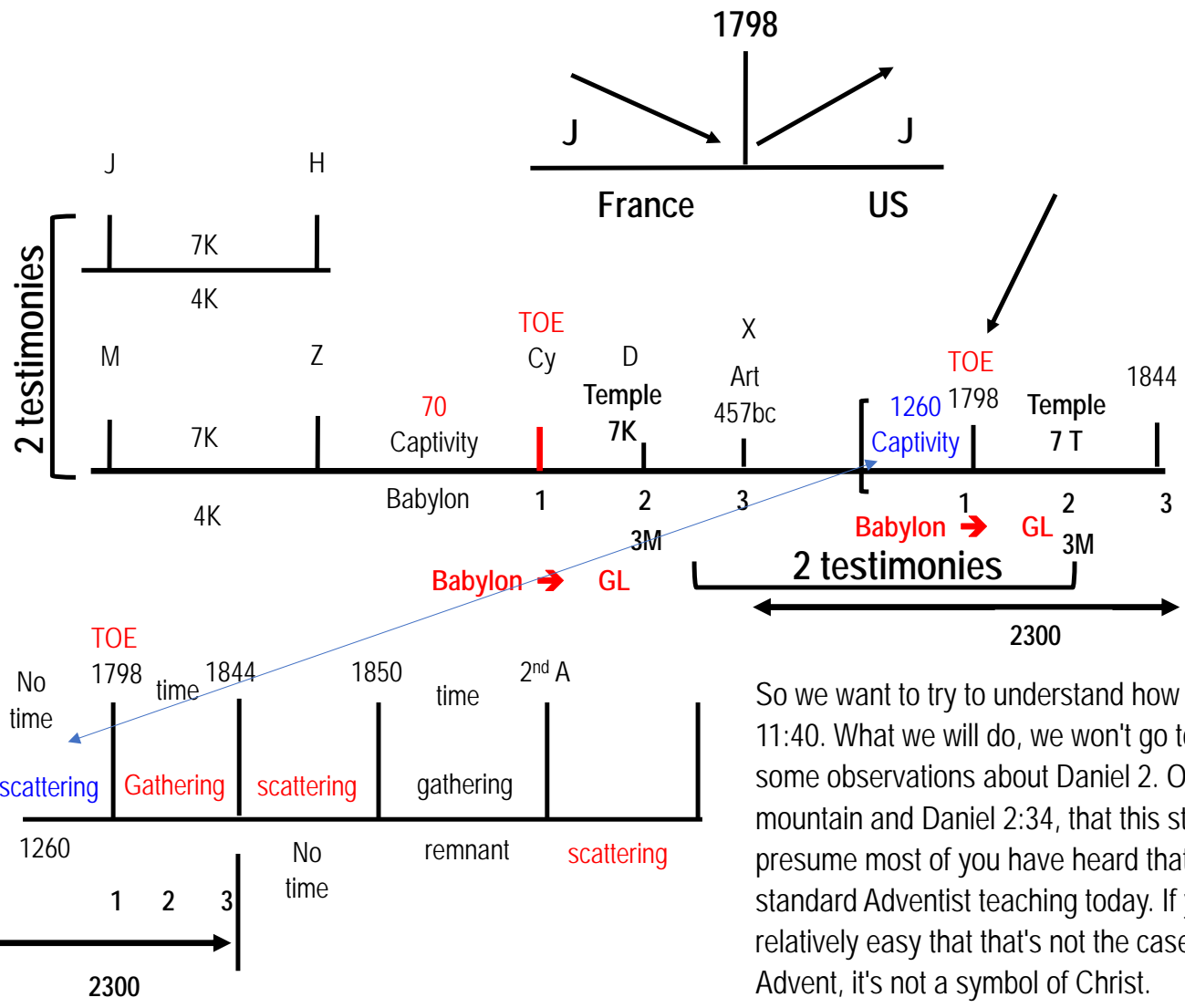


70 = 1260



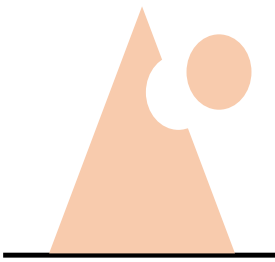
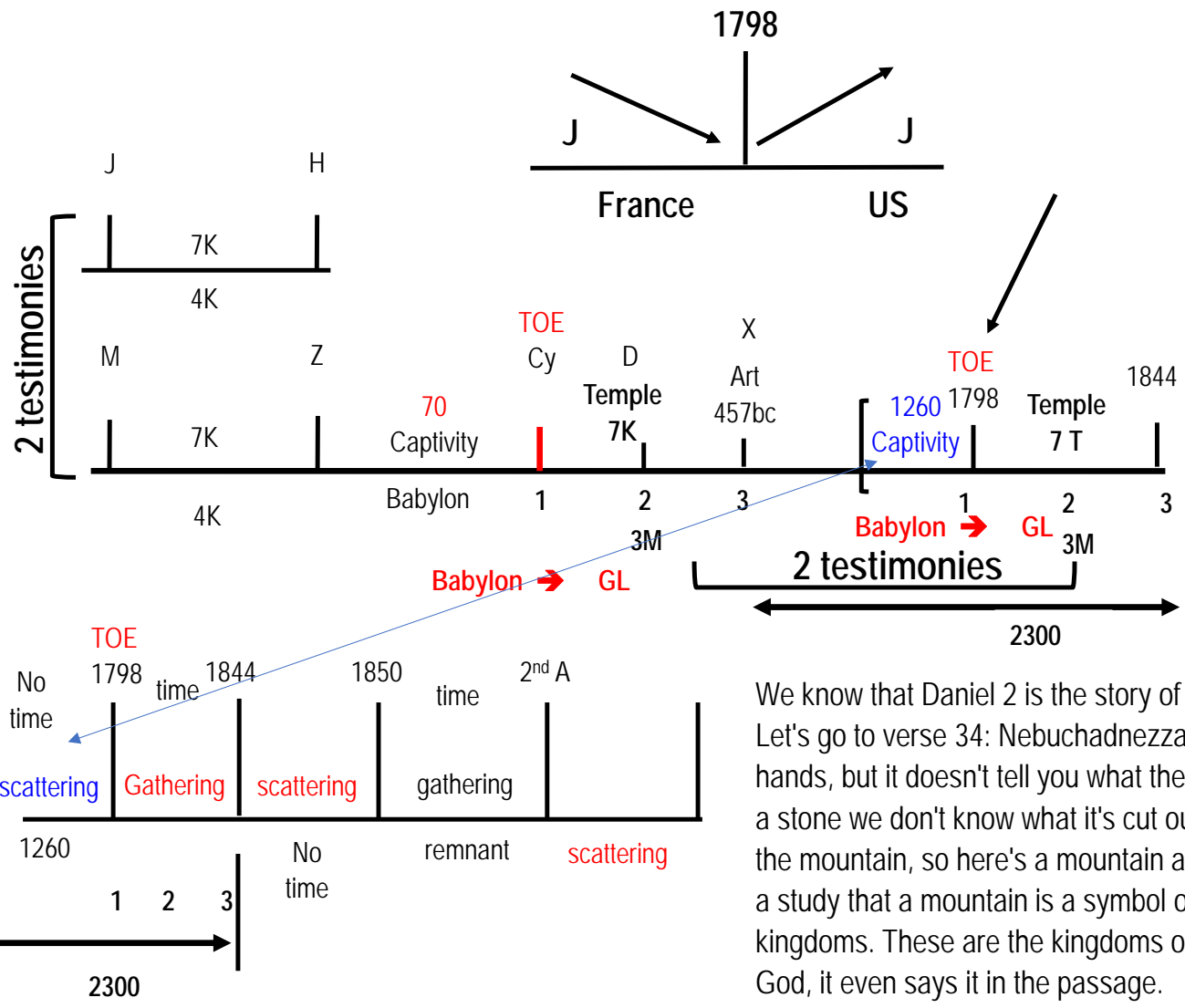
We see that the restoration is followed by a scattering. That scattering comes to an end in 1850 where God wants to regather his people a second time. You can already see the triple application. So therefore, we're going to have a new gathering as we repeat this concept of time of the end.

$$70 = 1260$$



So we want to try to understand how we get a time of the end. Let's turn to Daniel chapter 11:40. What we will do, we won't go to Daniel 11:40, let's go to Daniel 2. I just want to make some observations about Daniel 2. Our church teachers that the stone that's cut out of the mountain and Daniel 2:34, that this stone is a symbol of Jesus Christ's Second coming. I presume most of you have heard that that stone is a symbol of the Second Advent that is standard Adventist teaching today. If you study the chapter carefully you can demonstrate relatively easy that that's not the case, that the stone that is cut out is not in fact the Second Advent, it's not a symbol of Christ.

$$70 = 1260$$



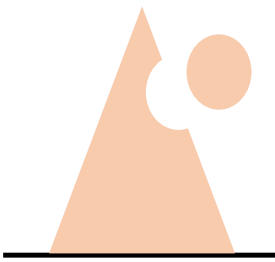
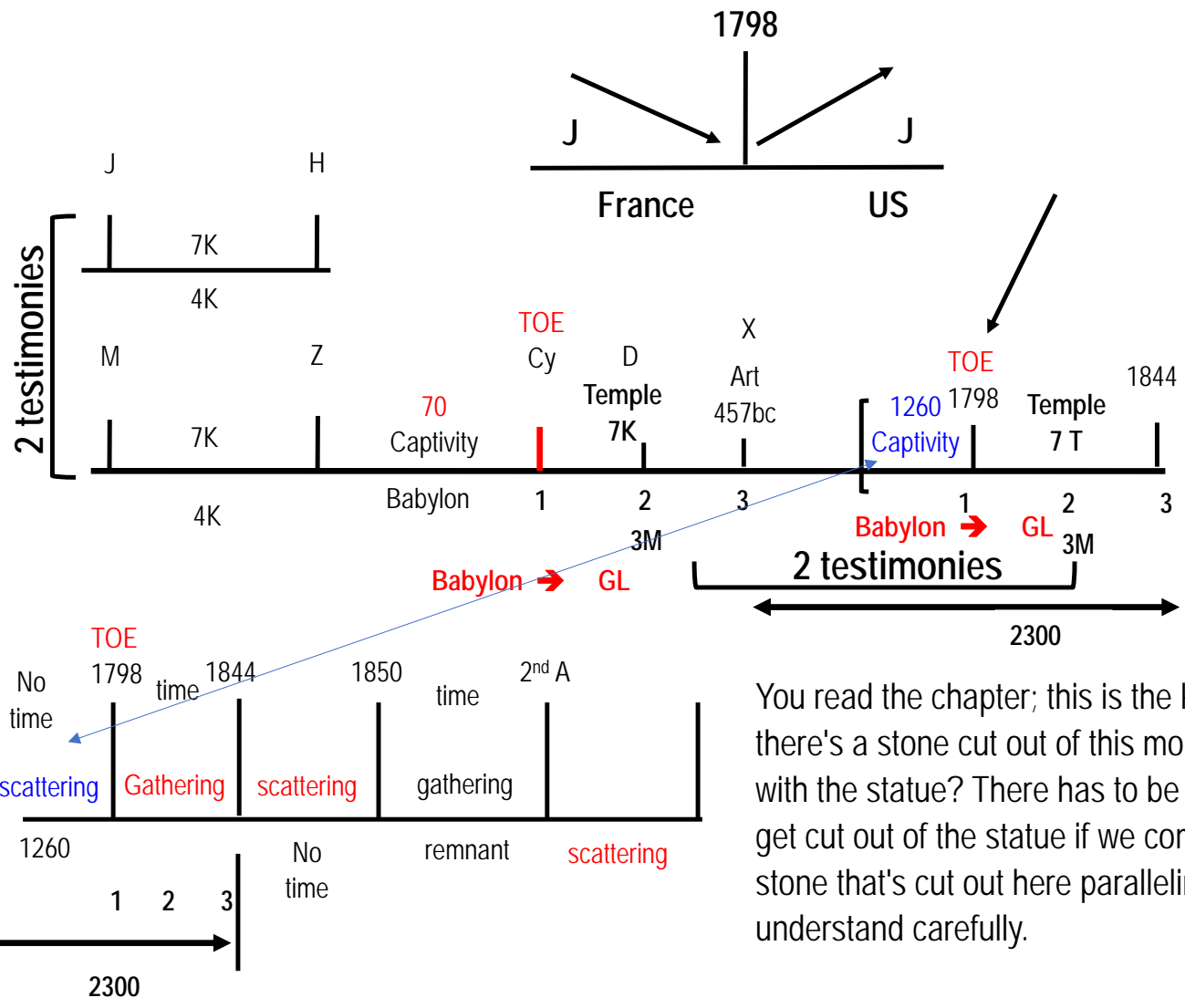
Kingdom of God



Kingdom of Satan

We know that Daniel 2 is the story of a statue, everybody knows the symbology behind that. Let's go to verse 34: Nebuchadnezzar saw that there was a stone that was cut out without hands, but it doesn't tell you what the stone was cut out of. It's cut out of something. So here's a stone we don't know what it's cut out of. Go to verse 45 it says that the stone was cut out of the mountain, so here's a mountain and it has this stone cut out of it. We see if we were to do a study that a mountain is a symbol of a kingdom, and we know that this statue is all about kingdoms. These are the kingdoms of this Earth or Satan. Therefore, this is the kingdom of God, it even says it in the passage.

70 = 1260



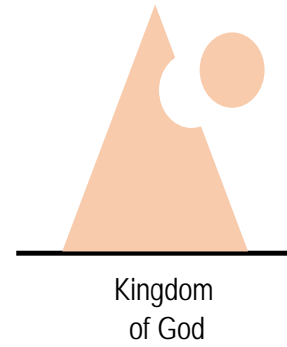
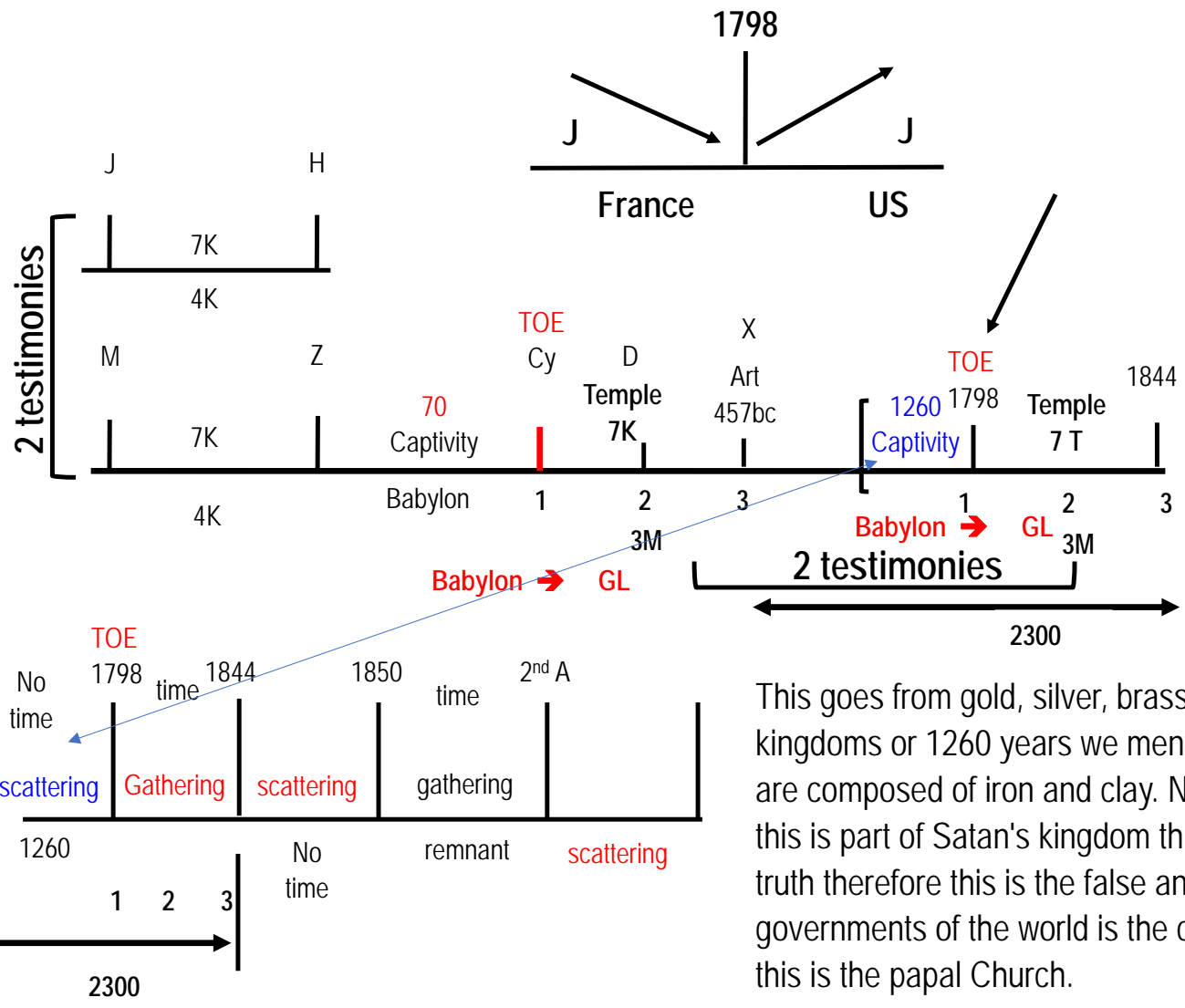
Kingdom of God



Kingdom of Satan

You read the chapter; this is the kingdom of God, the Kingdom of Heaven. So if there's a stone cut out of this mountain, what do we know, what's going to happen with the statue? There has to be something cut out of *him*, so something's going to get cut out of the statue if we compare and contrast the two kingdoms. So this stone that's cut out here paralleling what's cut out of the statue, we want to understand carefully.

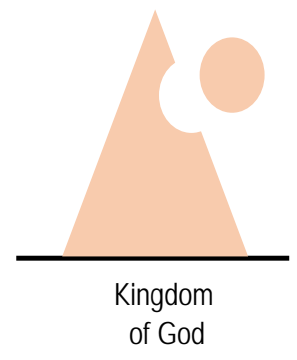
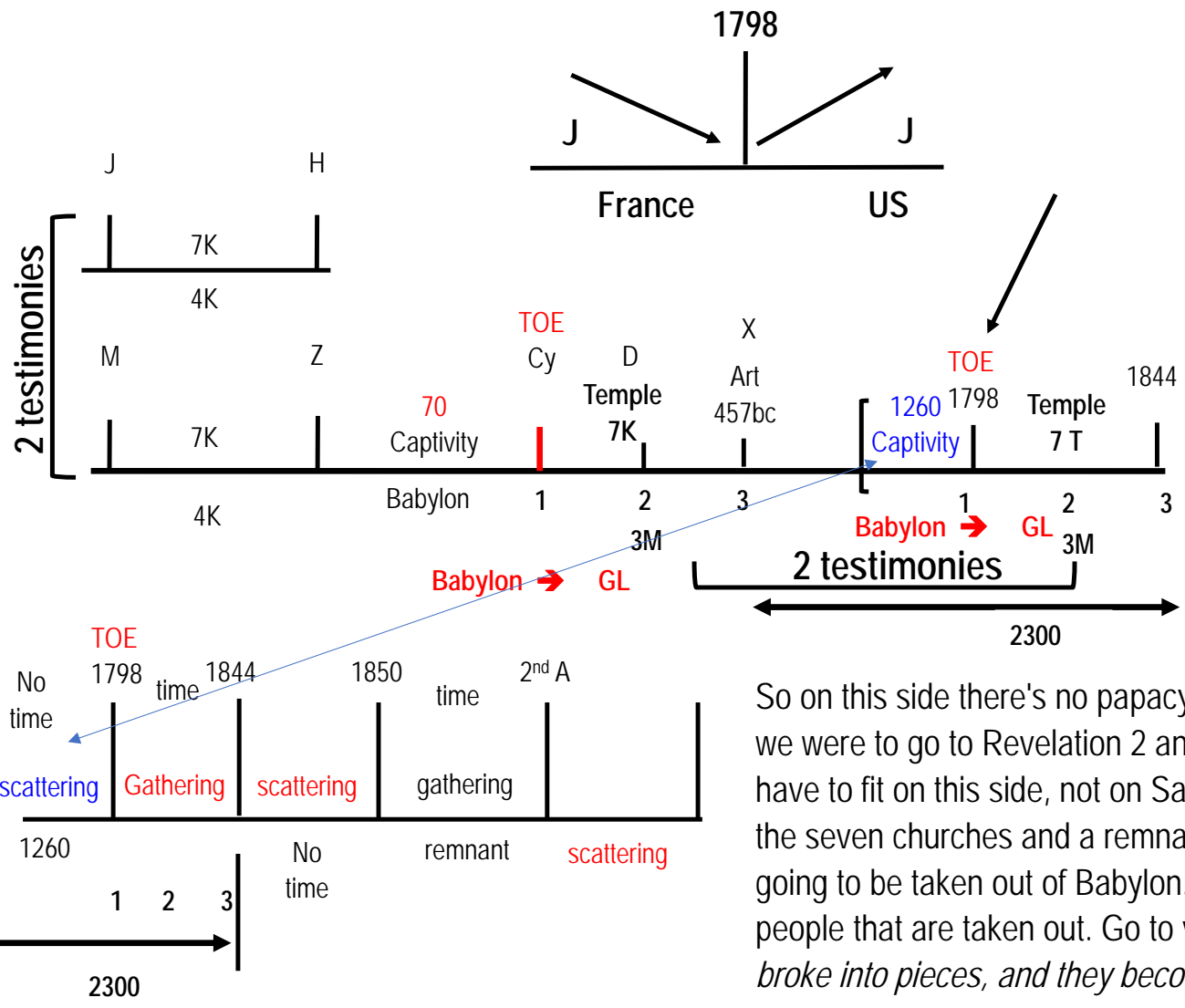
70 = 1260



**Iron Clay**  
Clay = church  
Papal Church

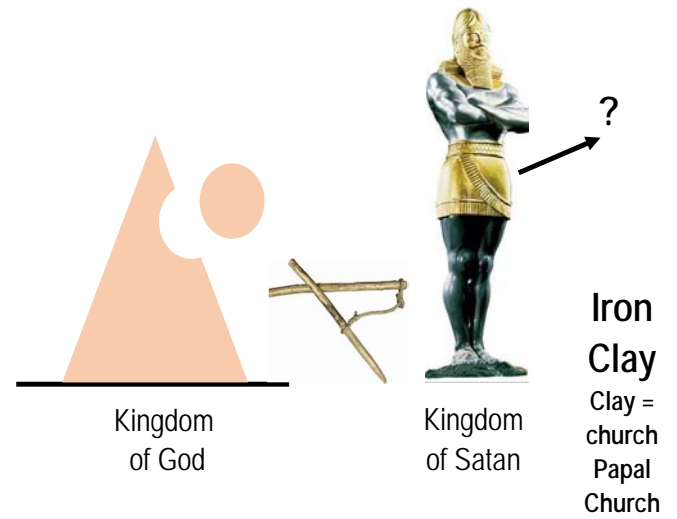
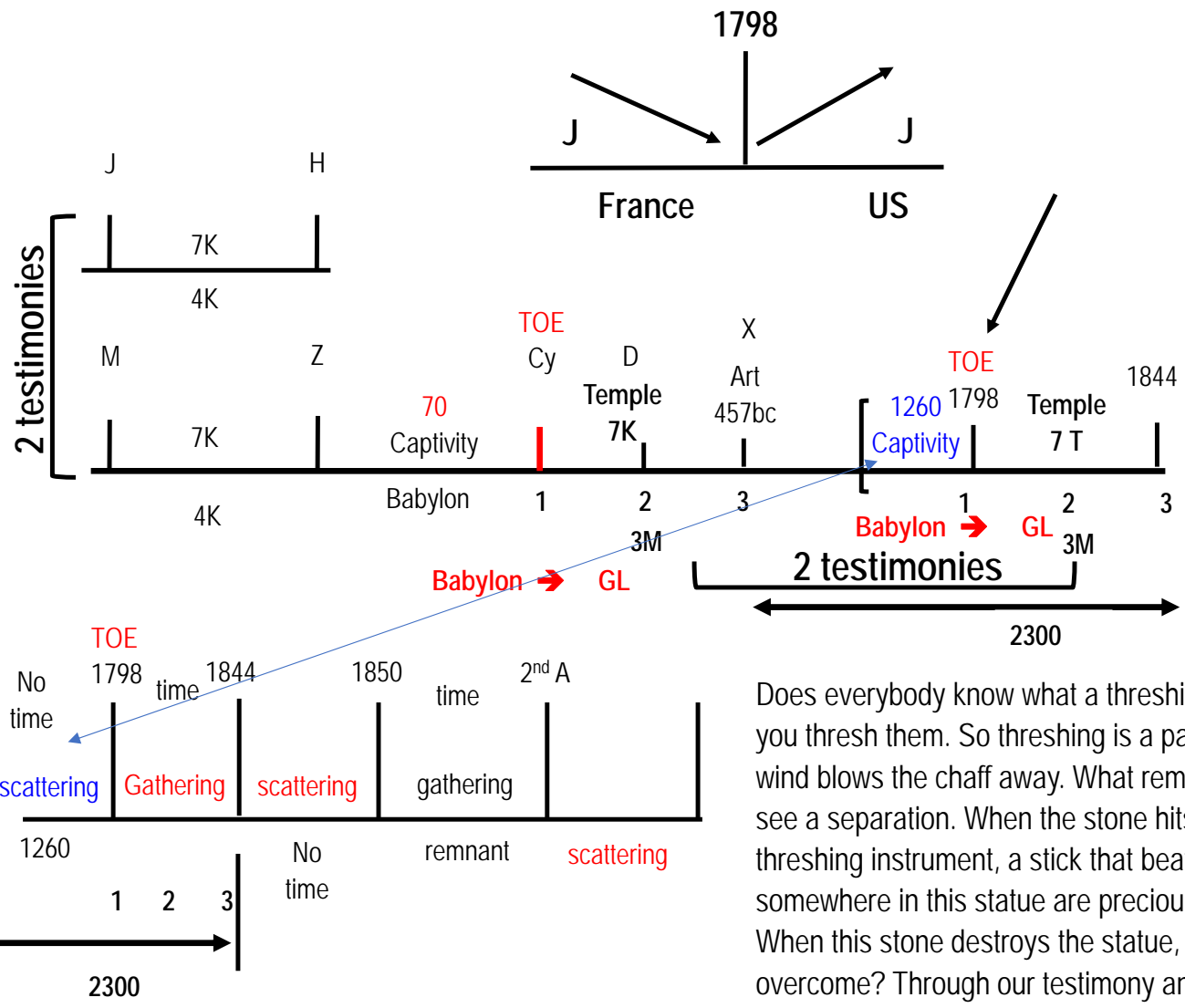
This goes from gold, silver, brass, iron, which is four kingdoms, so it's four pagan kingdoms or 1260 years we mentioned earlier. When you come to the feet, the feet are composed of iron and clay. Now clay is a symbol of God's Church but because this is part of Satan's kingdom this is not a symbol of God's church here. This is the truth therefore this is the false and the false church that mingles with the governments of the world is the church that's in transgression, this is the papacy, this is the papal Church.

70 = 1260

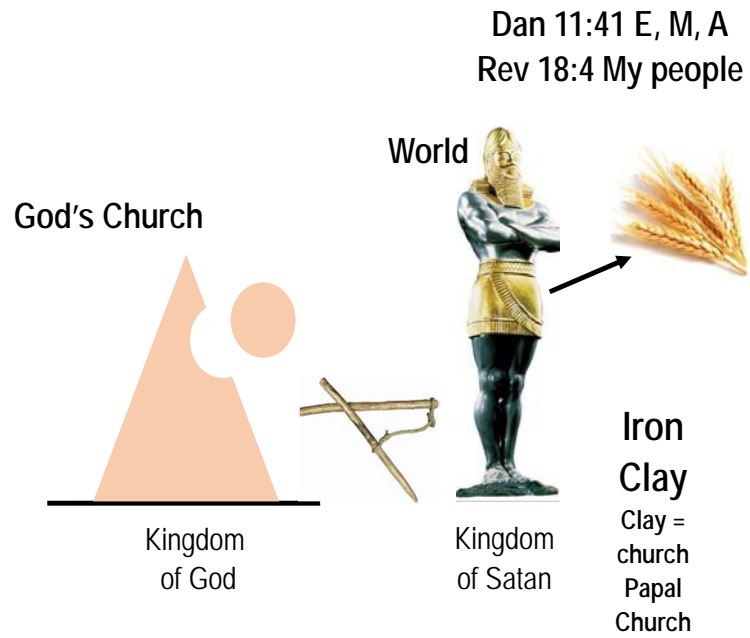
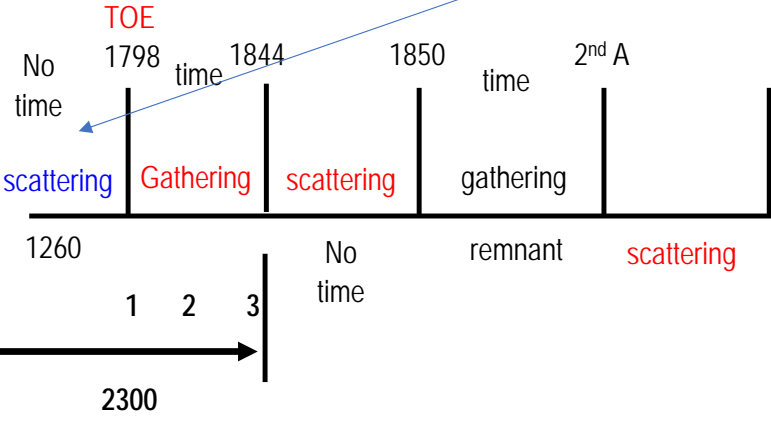
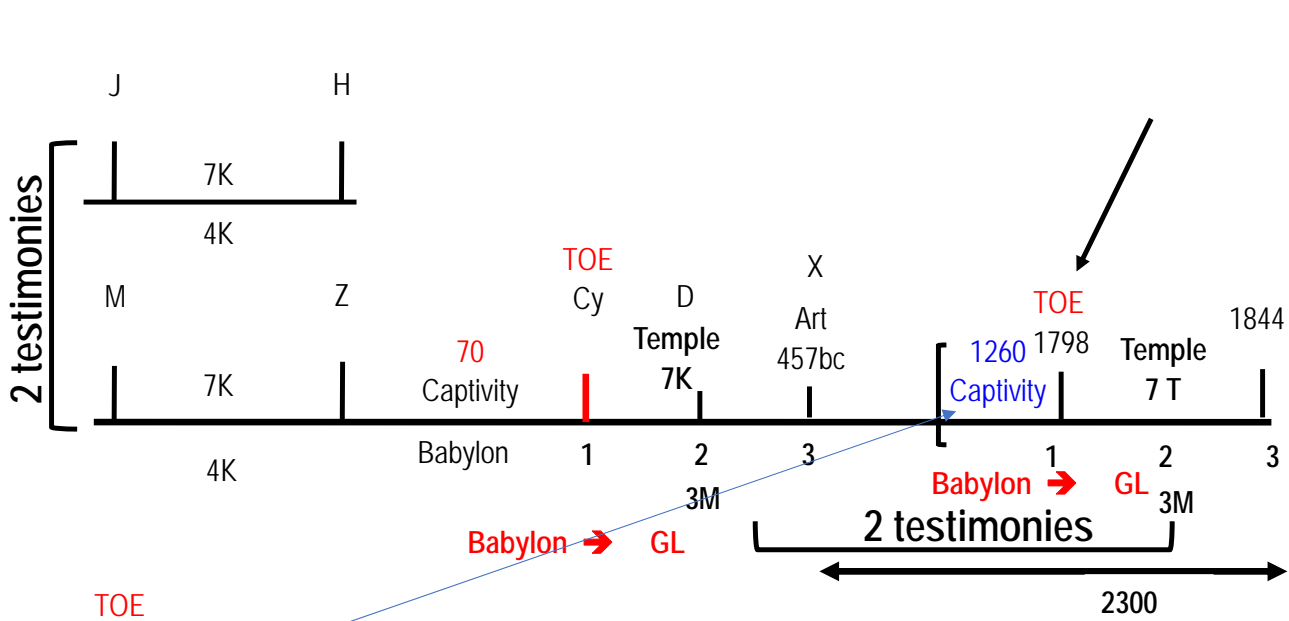


So on this side there's no papacy and on this side there's no true protestantism. If we were to go to Revelation 2 and 3 which is the story of the seven churches, they have to fit on this side, not on Satan's side, there's a divide. Now this is the story of the seven churches and a remnant is going to be taken out, just like a group's going to be taken out of Babylon. I want to show you where they're found, these people that are taken out. Go to verse 35, *then was the iron, clay, brass, silver, gold broke into pieces, and they become like the chaff of the summer threshing floor.*

70 = 1260

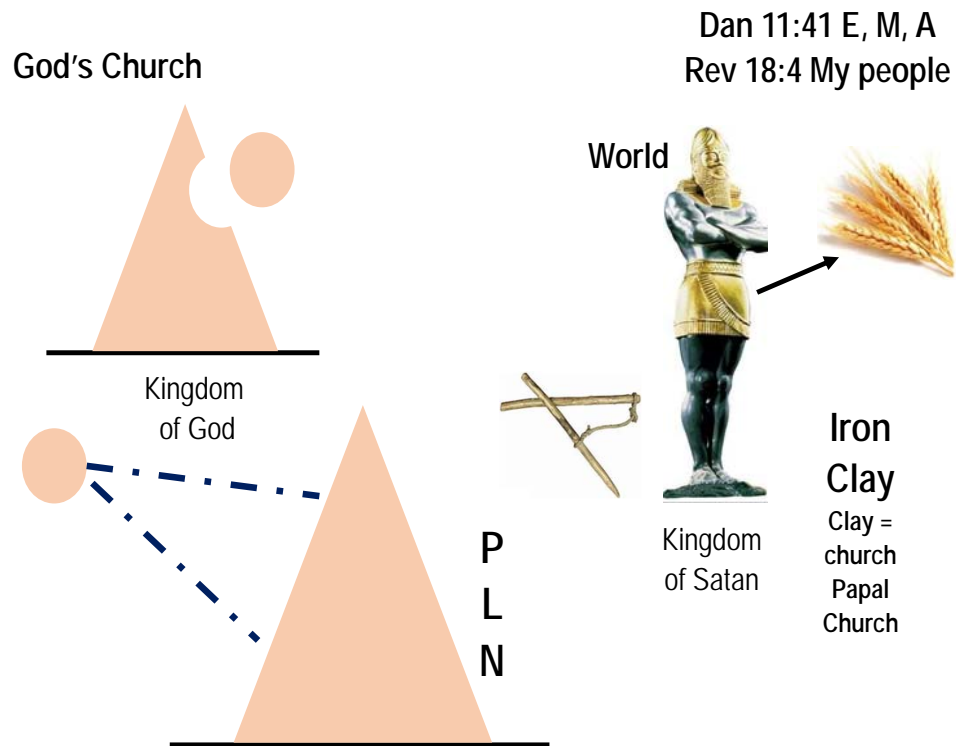


Does everybody know what a threshing floor is? After you harvest you take those plants, and you thresh them. So threshing is a part of harvest. And when these things became as chaff the wind blows the chaff away. What remains after you thresh? The wheat, the pure grain so you see a separation. When the stone hits the statue the stone changes imagery from a stone to a threshing instrument, a stick that beats you and takes this statue and turns it into chaff. But somewhere in this statue are precious things, God's people. God's people are still in Babylon. When this stone destroys the statue, we don't go to war with the statue. How do we overcome? Through our testimony and the word of God.

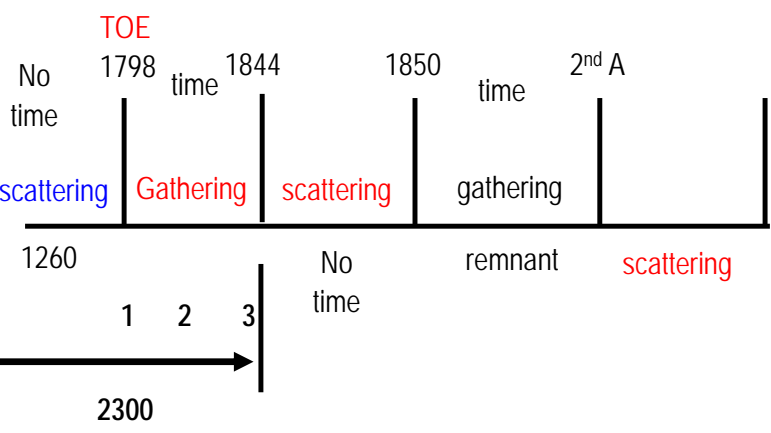
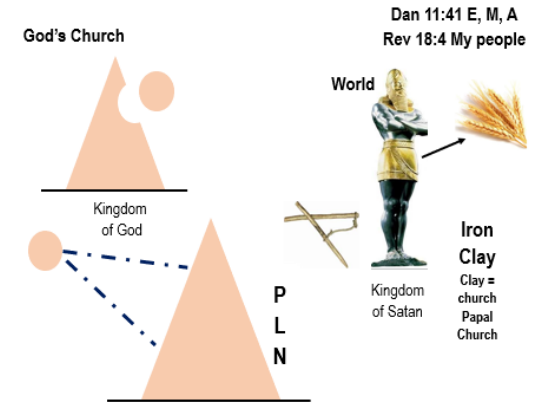
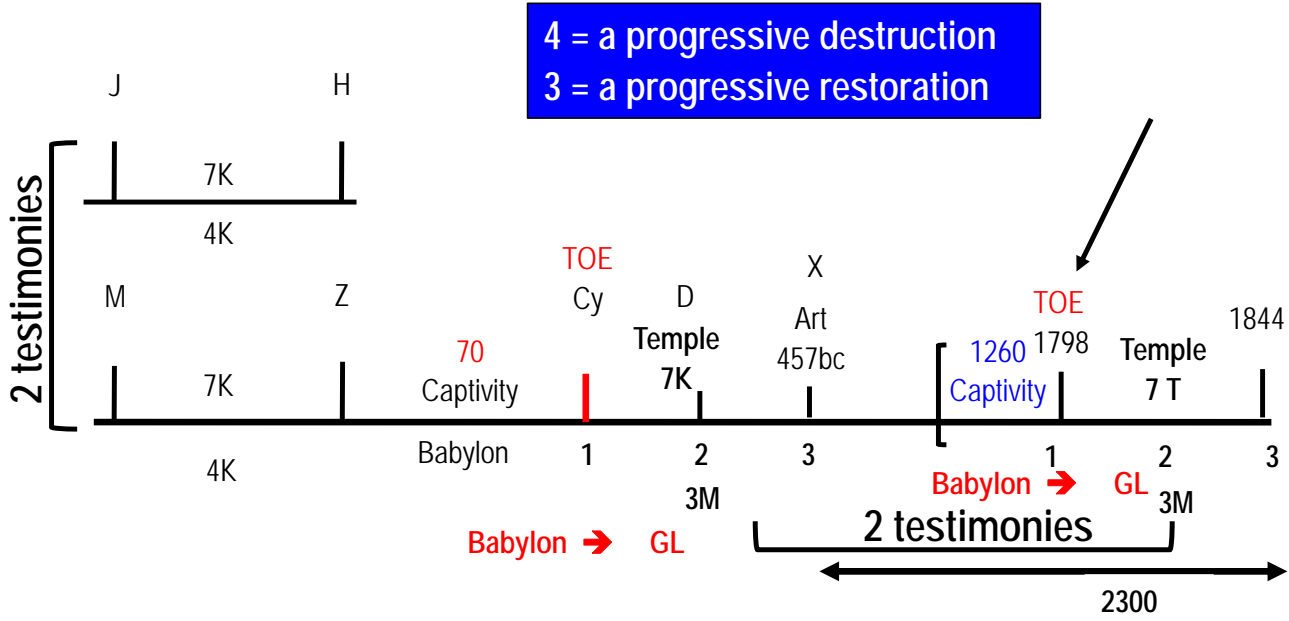


Is the word of God that brings this statue down, it's a message. And this thing that comes out is wheat. This wheat that comes out is symbolized differently. In Revelation 18:4 it says come out of her My people; this is my people. And Daniel 11:41 those that escape are called Edom, Moab, and Ammon, all relatives of God's people, identified as being God's people, identified as wheat, they are still good people in the world. But they've committed fornication with the world, they're not virgins because they slept with the world. There's a distinction between this group and this group. This is God's Church, and this is the world.

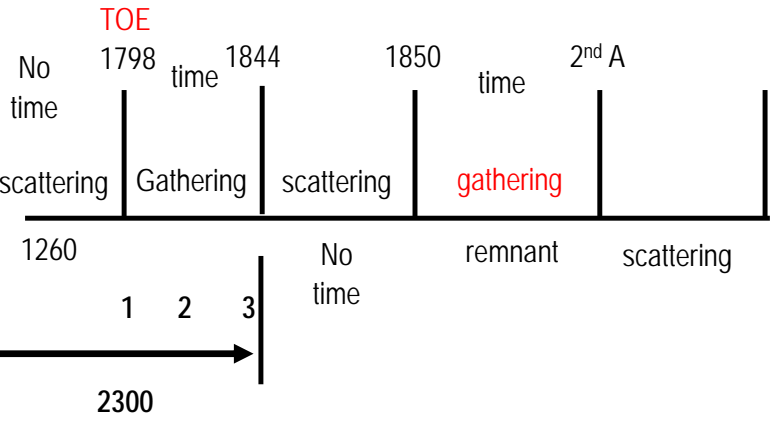
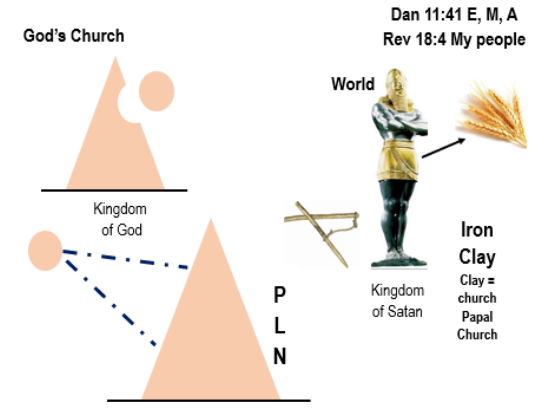
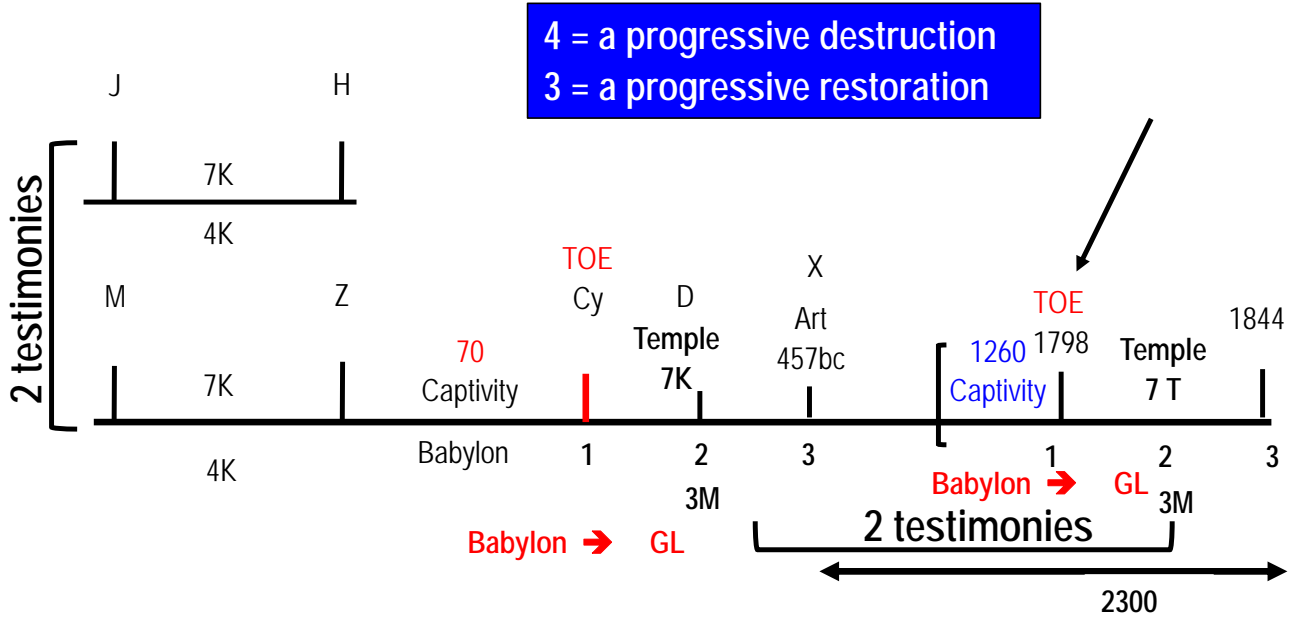




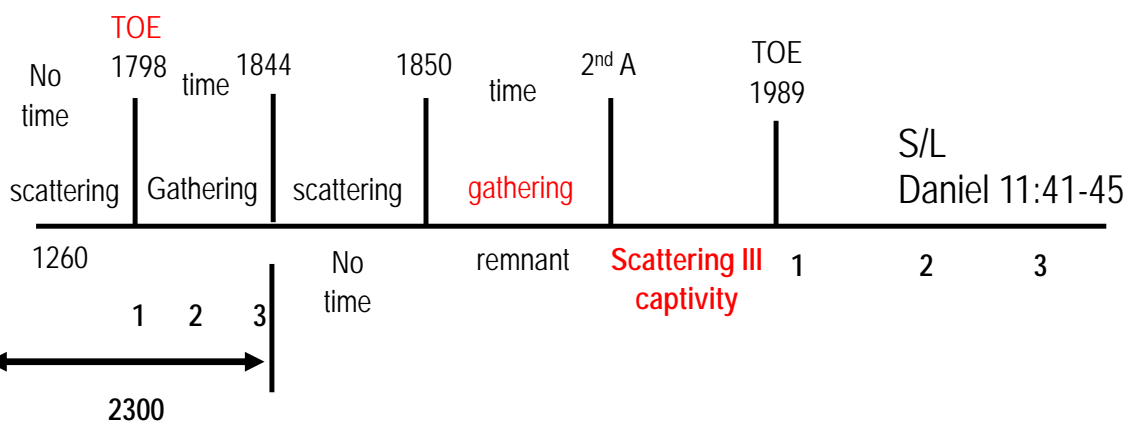
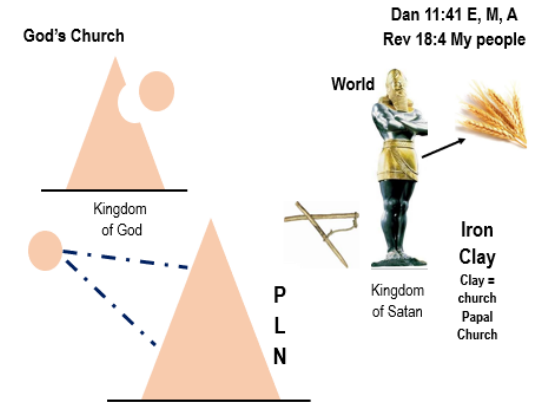
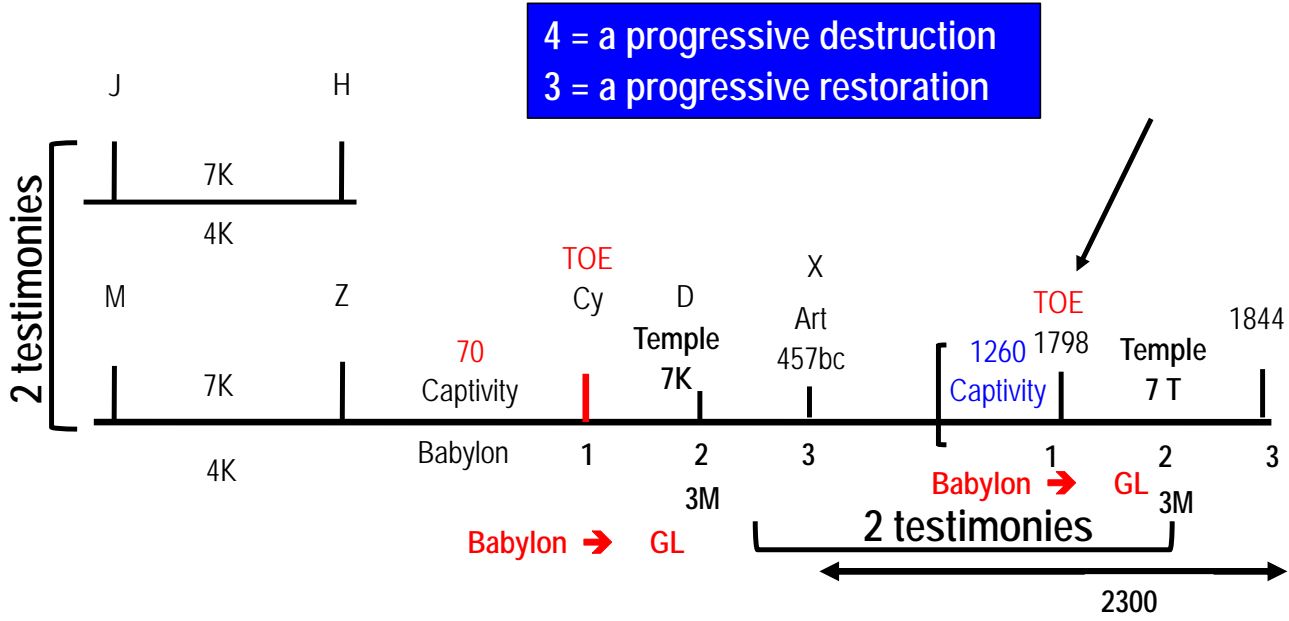
But we know when this stone hits the statue it's destroyed, and the wheat come out and they joined this stone because the stone in verse 35 becomes a great mountain that fills the whole Earth. So it goes from a stone and the stone becomes a great mountain because it's composed of the priests, Levites and those Nethinims. This is the story of Daniel 2 and you have to understand it in connection with the story of the seven churches. It shows the struggle between God's Church and the kingdom of Satan



Let's summarize, we see that in the history of seven kings, or seven thunders you either get a progressive destruction number four or progressive restoration number three. We have a history that's consistent now all the way from the beginning that brings you all the way to 1844 using this repeating cycle of scattering and gathering. It not only brings us to 1844 which is here it now takes us further. We can understand why church is in a Laodicean condition. Because Satan has attacked us with avarice. Today we love the world more than we love heaven. We're a model church, we need to understand the Laodicean condition is not an attack on people's morality, we're not stressing that you need to reform your life.



What we are seeing is it Adventism no longer has a prophetic message that is fit for purpose. When I say no longer it's just got bad from worse since 1850. First, we compromised in **this history which was meant to be a gathering**, but it actually began a scattering. This Second Advent that Christ wanted to return came and went because we were an apostasy he could not return.



We then went into a **third scattering; we went into captivity**. And the captivity ended at the time of the end. The time of the end which is the history of the Omega which brings us to Daniel 11:41-45, the Sunday law history, the First, Second, Third Angel's messages. This time of the end is 1989. And our next presentation I'm not only going to give you the historical reason for this but I'm going to give you the prophetic proof to show you that it is.

A white dove is shown in flight, positioned above an open book. The book is open and lies on a wooden surface. The background is a sky with a sunset or sunrise, transitioning from blue at the top to orange and red near the horizon. The dove's wings are spread, and it appears to be descending towards the book. The overall scene is peaceful and symbolic of the Holy Spirit and the Word of God.

## *Let's pray*

Dear Lord, we give you praise and thanks. We asked that you would guide us and direct us in the study and meditation of your word. Help us to see in the close application that our own lives are being fulfilled today as we repeat ancient history that you gave in your word.

In Jesus's name Amen