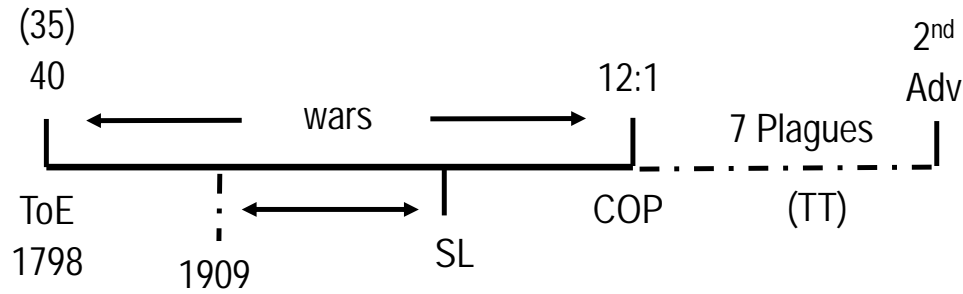


Réunion Seminar March 2019:  
Summary  
5/16 - Parminder Biant

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9T 11.1            321 1<sup>st</sup> SL  
 9T 14.2            538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
 Job 33:14  
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 Isaiah 46:  
 Isaiah 1:1 (4 kings)  
 Exodus 20:5 (4 generations)  
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 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15

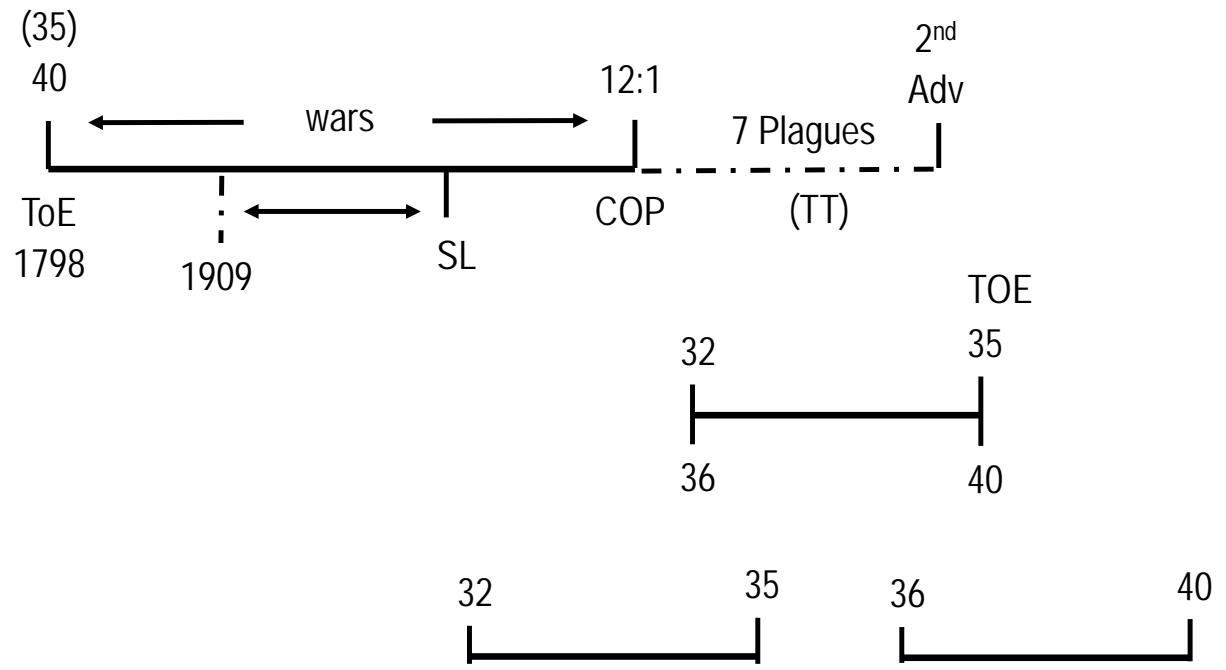


9T 14 we read the following”

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. {9T 14.2}

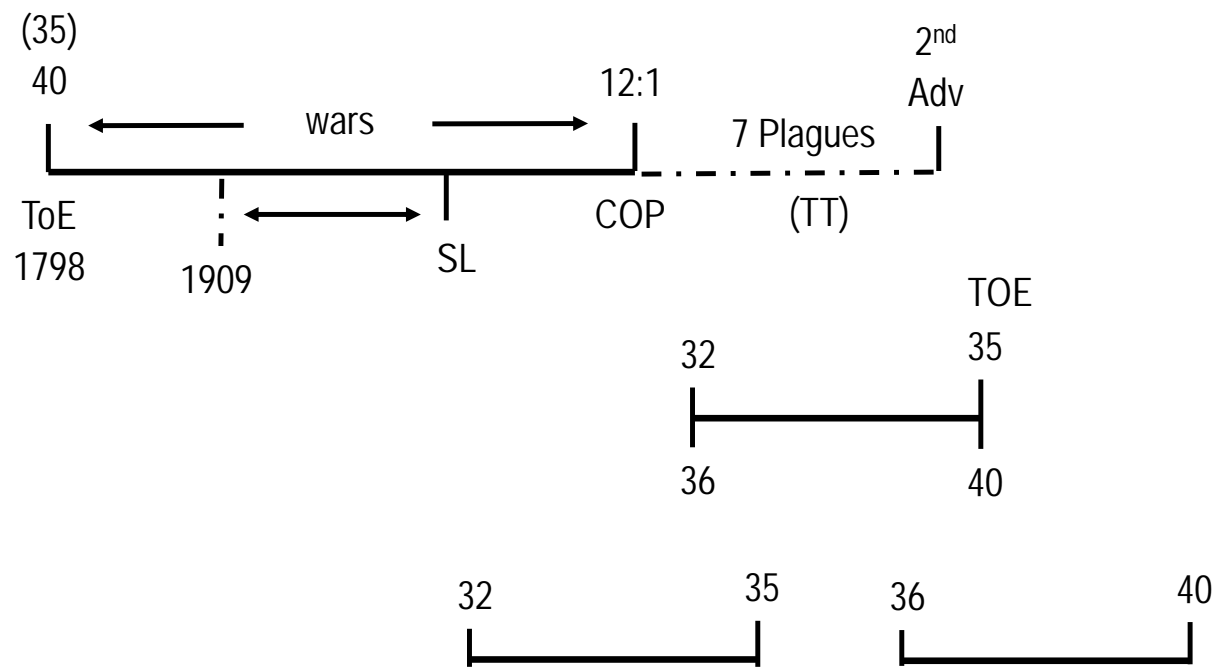
We saw that if we're living in the period of the time of the end that the prophecy of the 11th chapter of Daniel has almost reached its fulfillment or completion. Then she says the scenes of trouble spoken of in the prophecies will soon come. So we turned to Daniel 11 and we saw the time of the end in that chapter was brought to view in verses 35 and verse 40. There's 40 begins at the time of the end and verse 35 gives the experience of God's people until they reach the time of the end. I didn't go into the details of the relationship between these two verses. I'm assuming that we understand that the Bible is not just a linear book. God uses a technique called repeat and enlarge; so He'll say something and then He'll repeat what He says but with a different perspective. God does this many times in the scriptures and that's what He's doing here. So verse 35 and verse 40 are the same event. And from verse 36 to verse 39 it goes back into history and looks at that history from a different perspective

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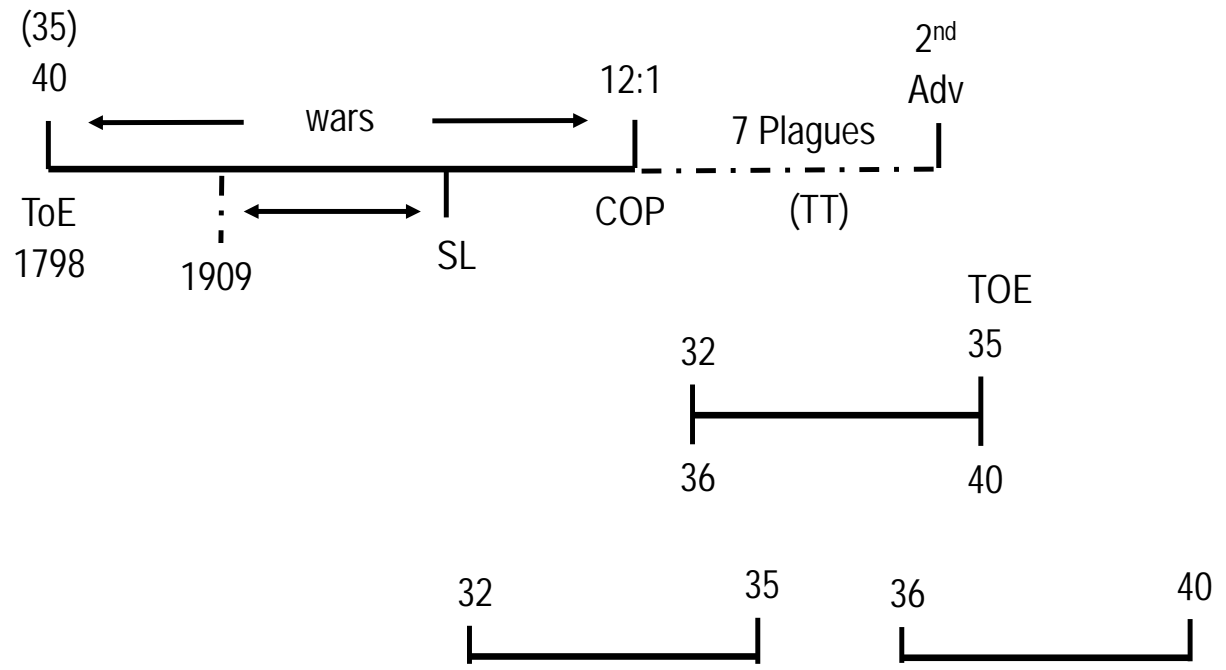
We'll draw that out: you have a set of verses and I'll say 32 to 35 Daniel 11. And 35 is the time of the end. And then from verse 36 God's going to go back into history but from a different perspective until you get to verse 40. So verse 35 and verse 40 are the same point in history whereby God is using this repeat and enlarge technique. If I could draw another way, we have 32 35 36 and 40. What God does is he breaks this history, and we can take these verses and put them under here because they discuss that same history but from a different perspective.

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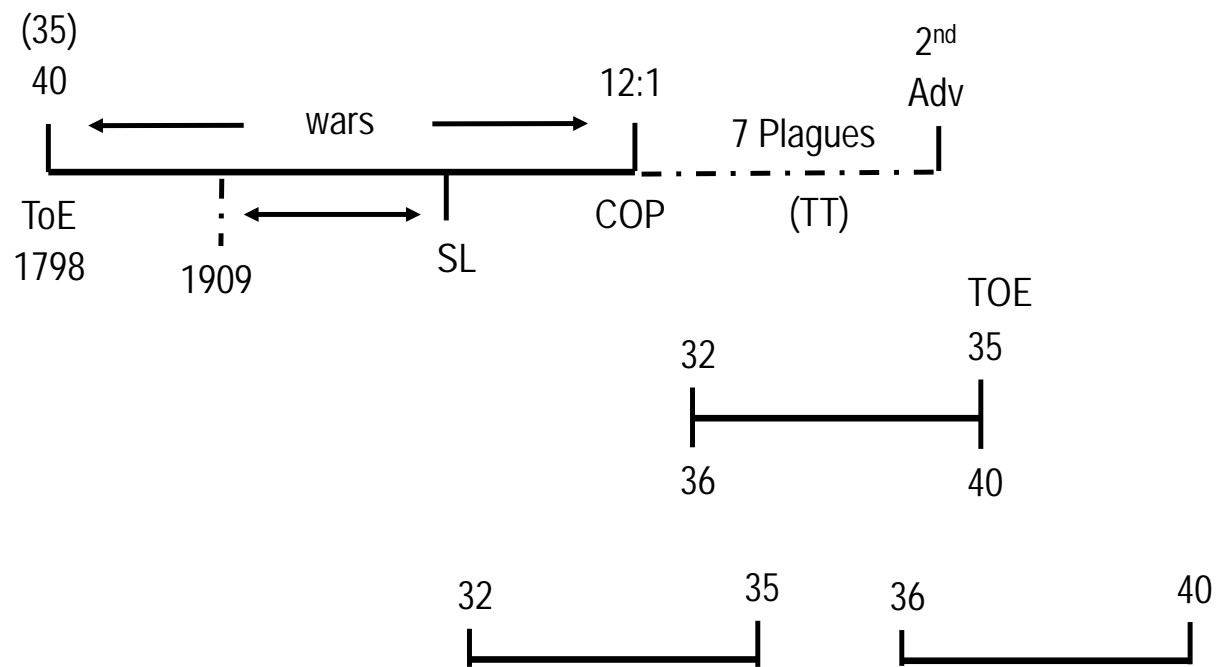
We took these two statements and we put them on a line. We saw a verse 40, 35 the Bible calls the time of the end, she said that the world is stirred with war. Then she says that the time of trouble spoken of in the prophecies would soon come to pass and that time of trouble that she mentions there is the seven last plagues found in Revelation 16. The next verse after verse 45 of Daniel 11, because she says the 11th of Daniel is nearly reached its fulfillment nearly come to its end, the next verse is Daniel 12:1. Daniel 12:1 is when Michael stands up, we understand that Michael is Jesus Christ. It's indicating the completion of his ministry in the most holy place. This is the close of human probation. So verse 40 to verse 45 which is the remaining portion of Daniel 11 is the history which we're dealing with In this passage.

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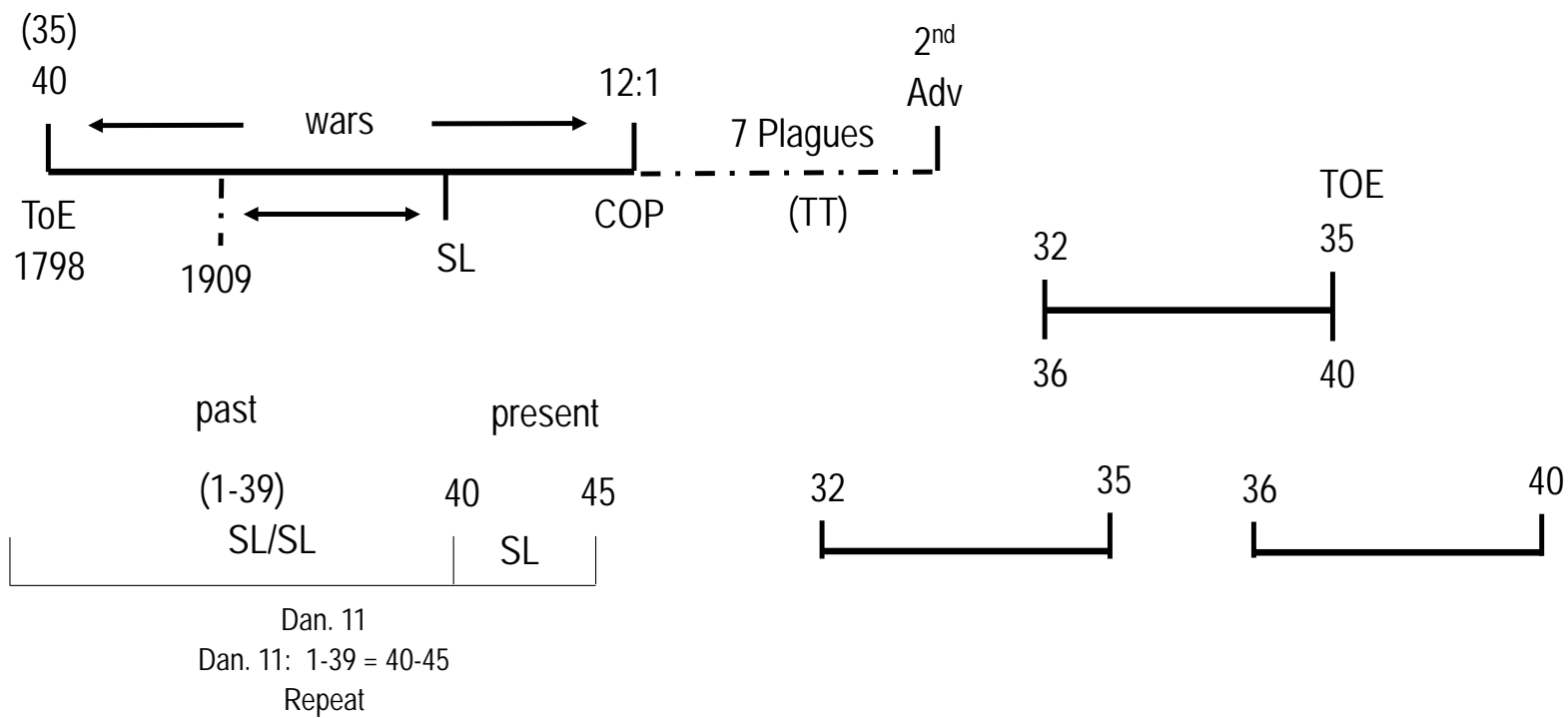
This statement was written in 1909. We haven't yet identified when the time of the end is. In another study we will lay out the evidence to show that the time of the end that we can identify with a specific date, we can use Bible verses that will of course not give the year, but Ellen White gives us the year for this. It's the year 1798. As I said she wrote this statement in 1909.

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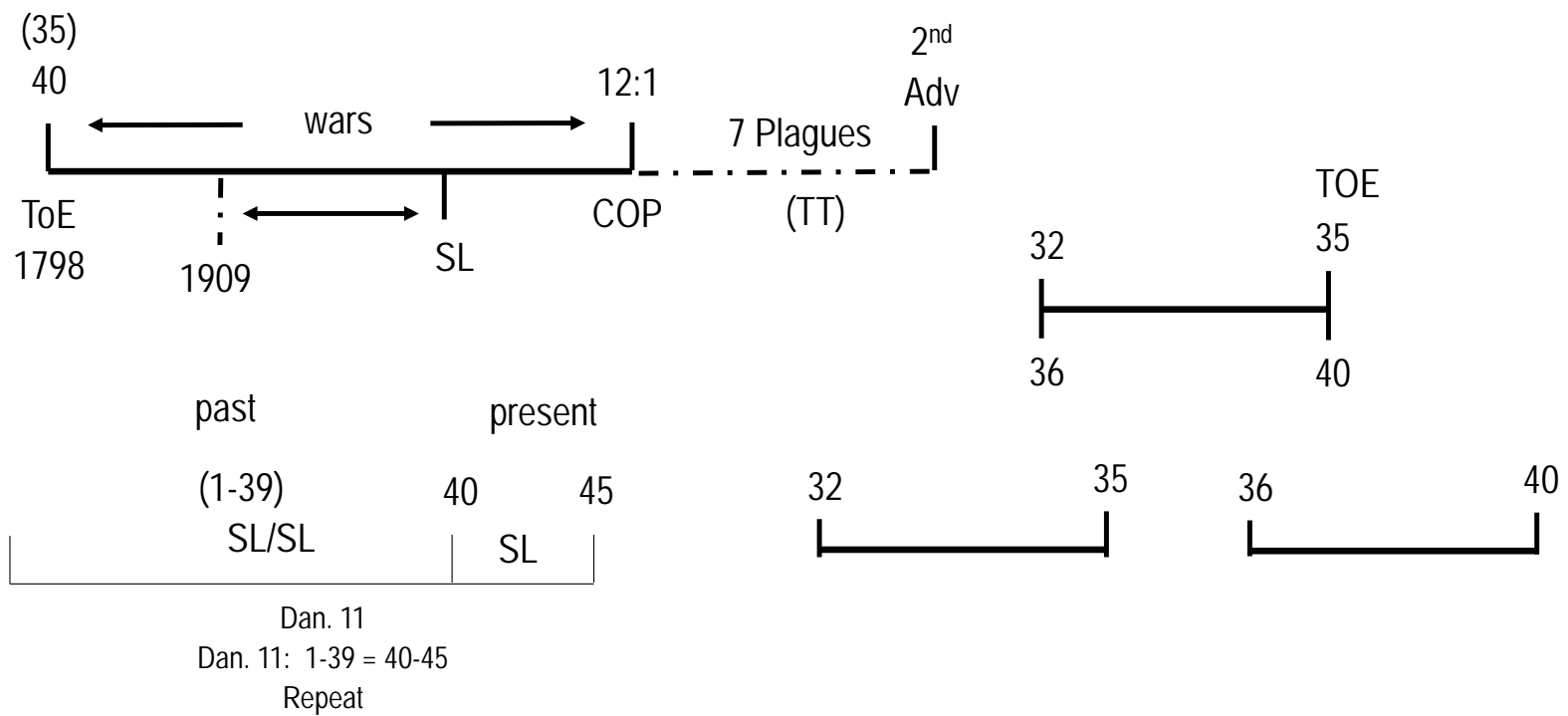
We then developed our study and we read from Manuscript Releases 13 and in this passage, Ellen White speaks about the 11th chapter, The Book of Daniel. What we picked up from this passage in paragraph two, and we haven't yet finished dealing with this passage, there are some more details we still need to pick up, I'm just going to paraphrase and summarize what she says, she says troublous times are before us, (the time of trouble.) The world is stirred with the spirit of War, and we put the war here. Soon the signs of the scenes of trouble will come. The 11th chapter of Daniel is nearly finished. Up to that point it's really the same as our first reference from 9T.

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Then she goes into more detail, she says much of the history that is taking place in this chapter will be repeated. So we took that statement, and we drew a picture of Daniel 11. We already understand that from verses 40 to 45 is the present experience, the present history so we call that the present. Then from verses 1 to 39 are the past. She says clearly, much of the history of the past will be repeated. So I've drawn it in a simple fashion, versus 1 to 39 are going to be repeated again in the history of verse 40 to 45. So I said the past equals the present. This helps us to understand or introduced the subject of parables because we can go into the past, those literal natural stories, and they will help to explain what's going on today which we would understand is the spiritual of those events.

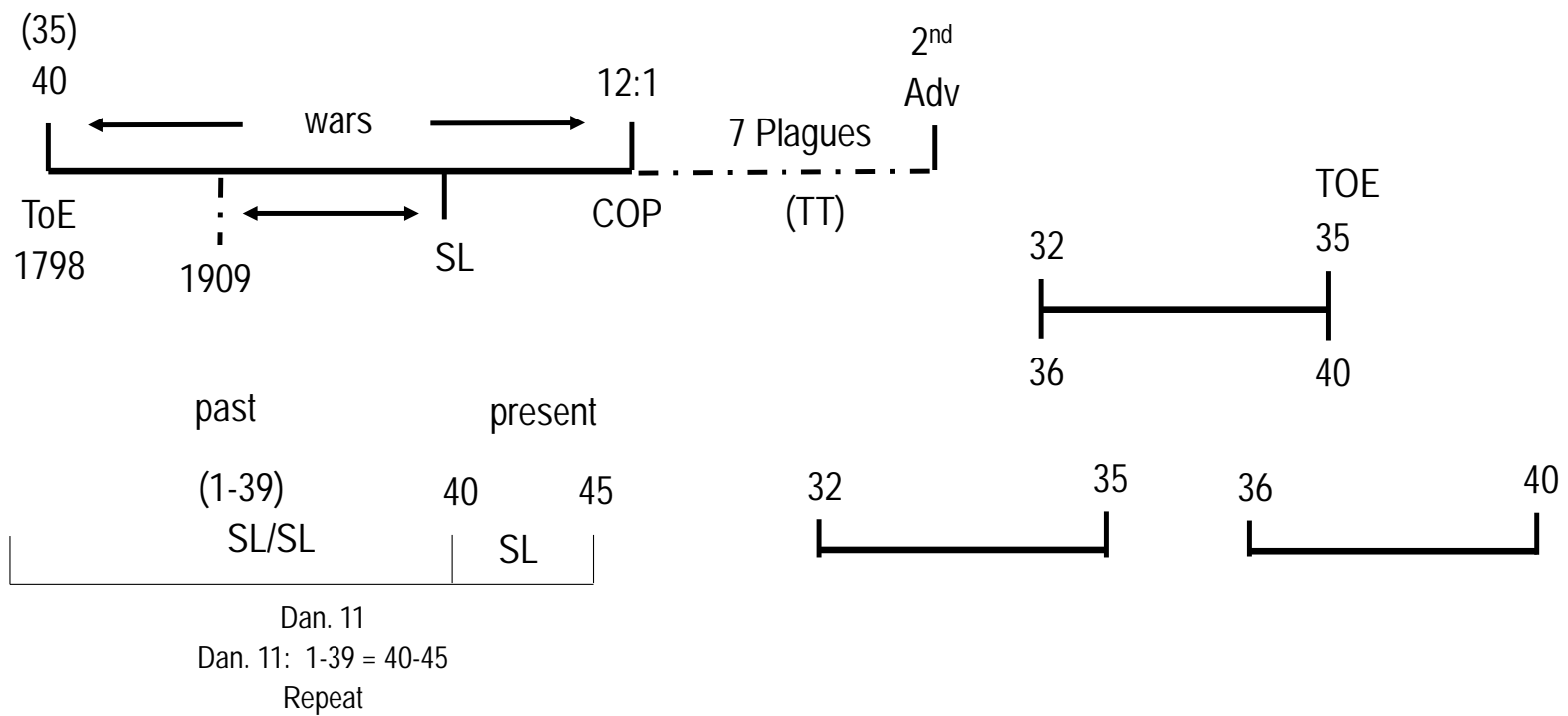
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So we've said that the natural equals the spiritual. You can either say the past or the present or the natural the spiritual, there are various ways to describe the same phenomena, depending on the subject that we're dealing with. This is how parables work. When you speak about a sheep and a shepherd and you compare them to a human being and Christ, the reason that we do that is to explain our relationship with God because we don't actually understand who God is. So He has to reveal Himself through the relationships that we have on Earth. We discussed five of them in a previous study, husband and wife, parent and child, brother and sister, Friends, and servants in their masters.

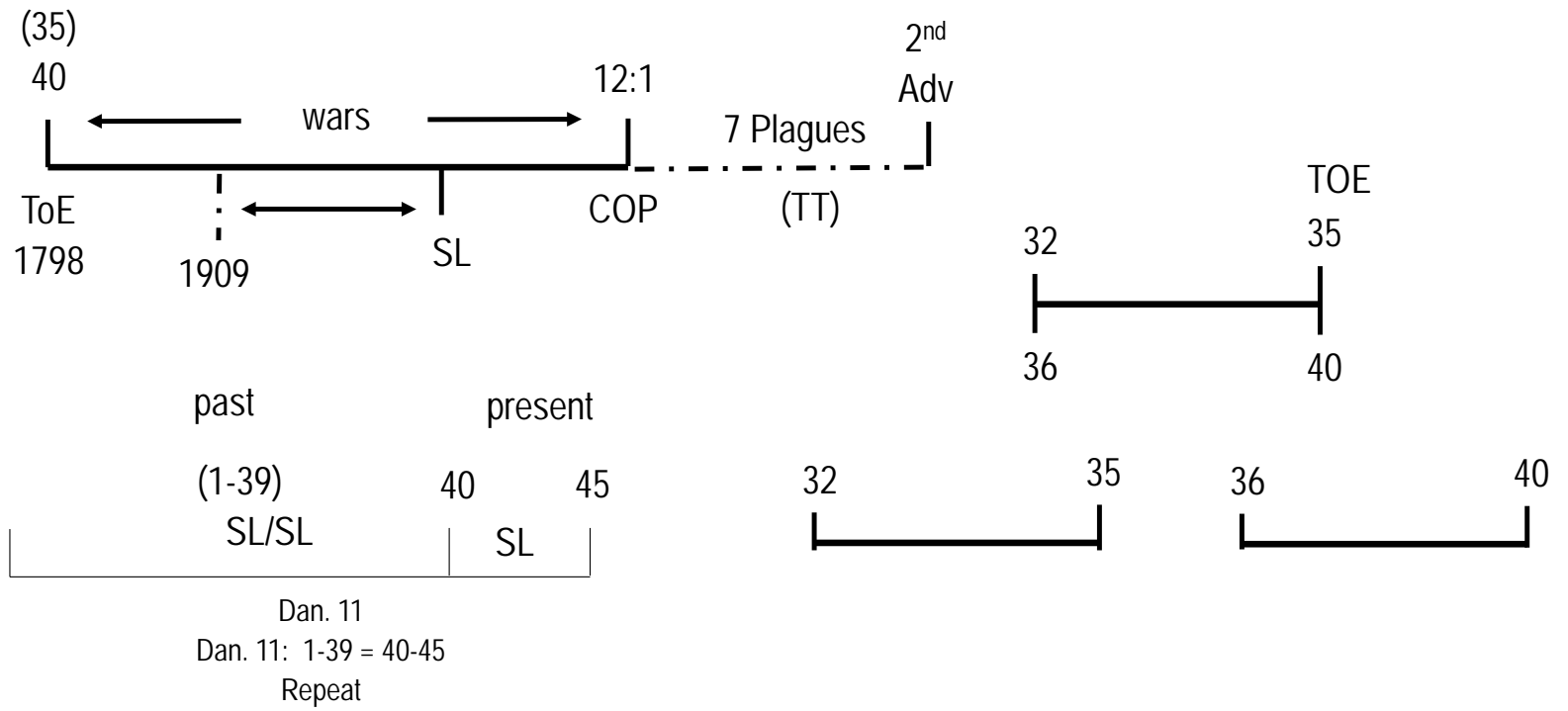


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So those five human relationships that we have, they help to explain our relationship with God, when you can see it in that fashion you know that marriage was given to us as a parable to help us to understand what our relationship with God is. That's why we're given animals to take care of, that's why we enjoy all of the colors in the scenes and the sights of nature. All of them are tools to help us to understand our relationship to God.

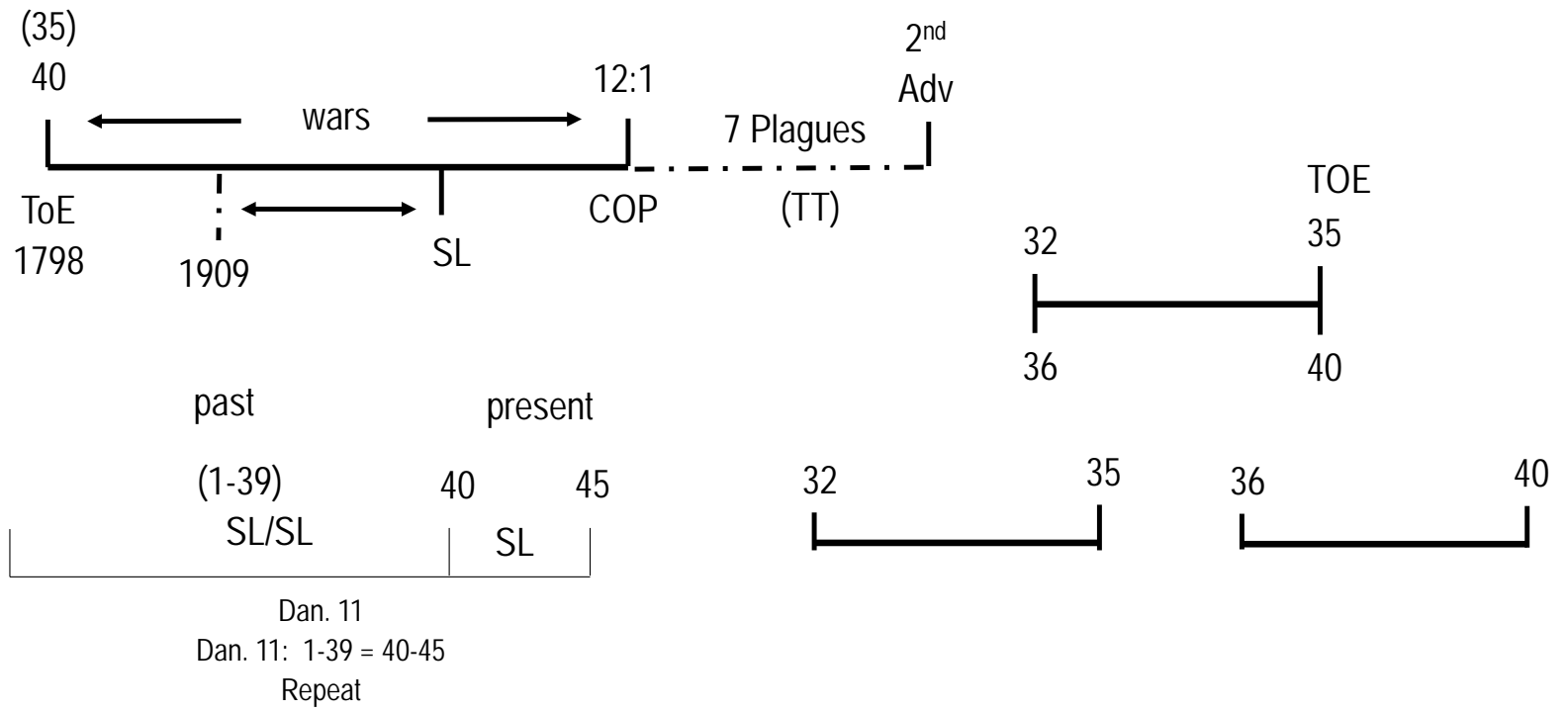
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We're using that same methodology, that same understanding that people often use in a moral or reformed framework to help us to understand and to explain prophecy. Because the reason we have prophecy is so that we might learn to be moral beings.

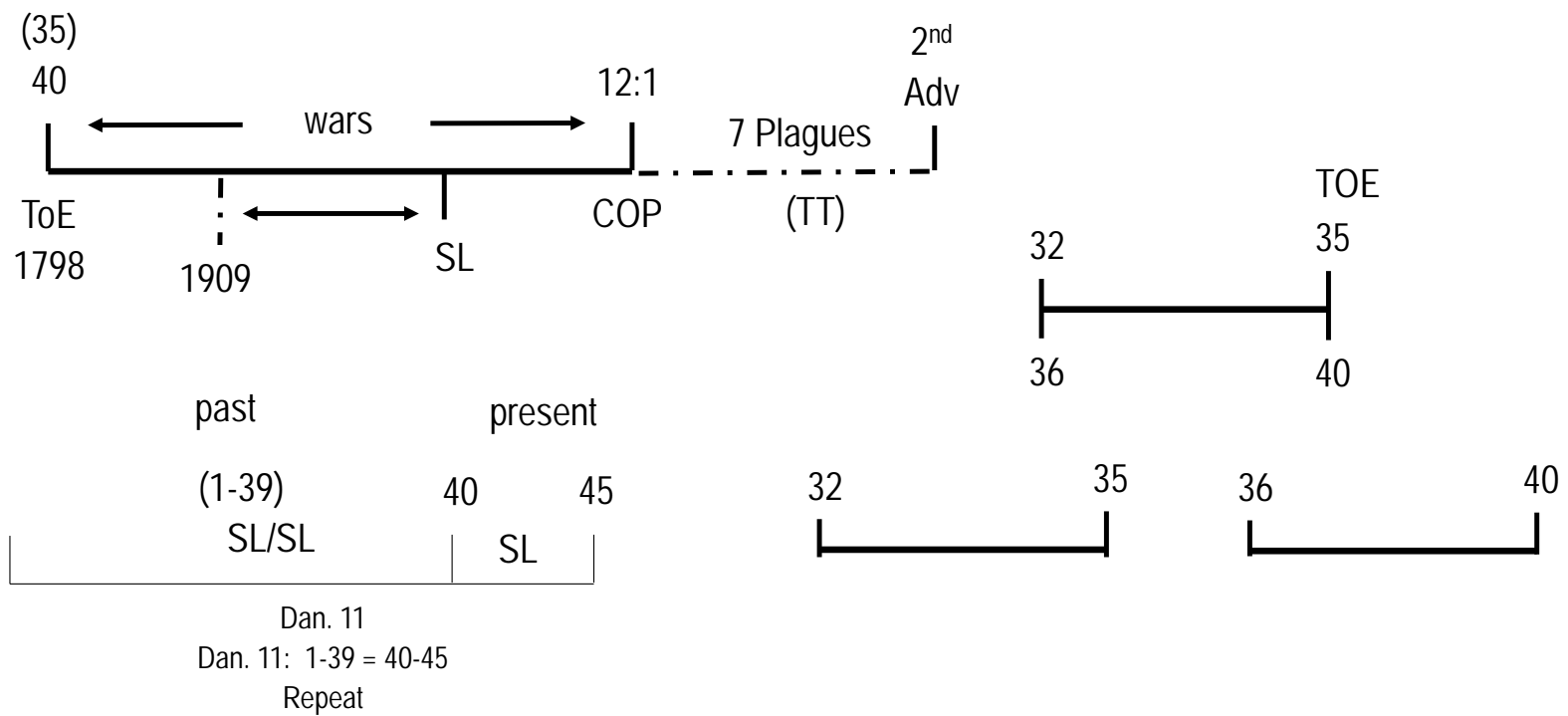
We then took this concept of repeating, and we saw how God repeats. We went to Deuteronomy 19 and Job 33 and in those passages, we saw that God instructs us that if we have an issue of judgment that you can't execute judgment safely without at least two testimonies or witnesses.

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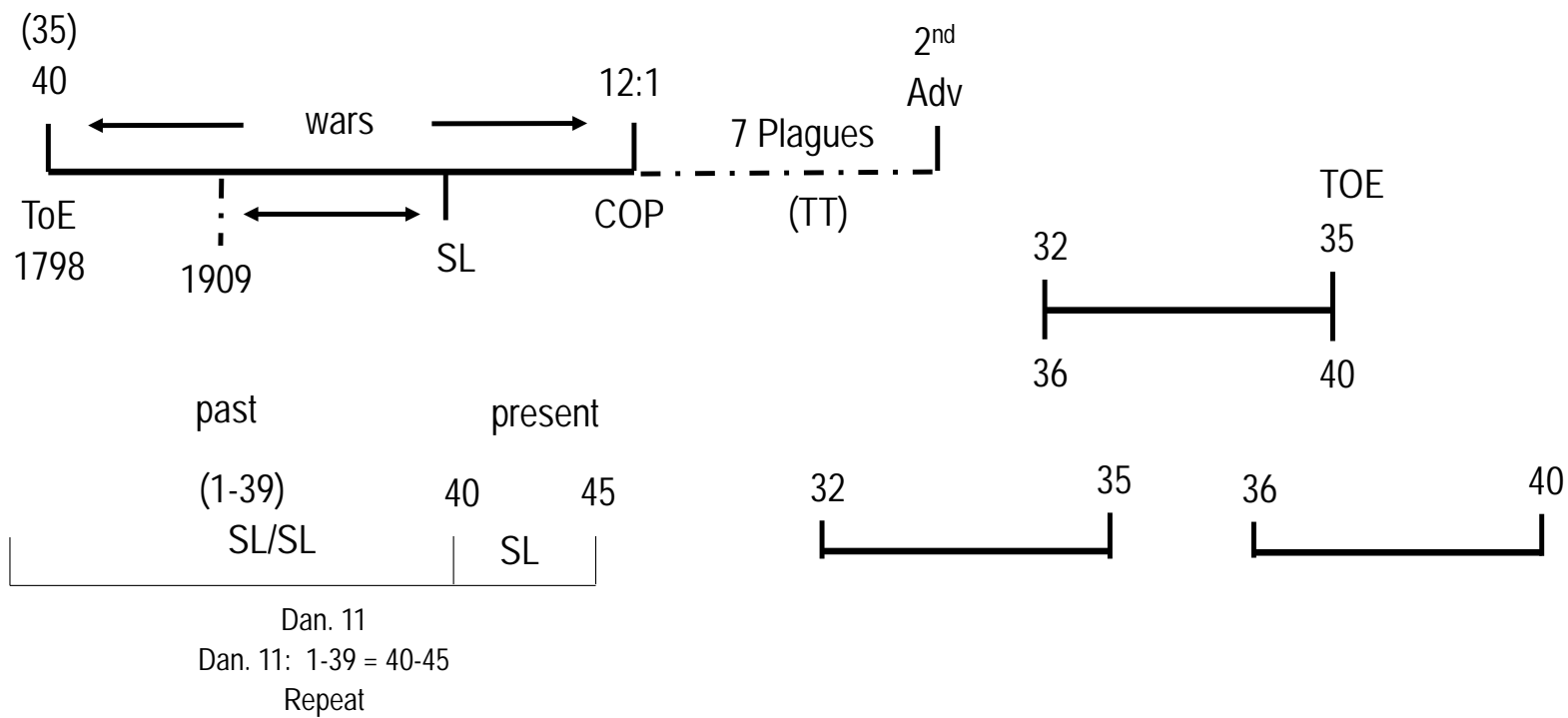
We'll read Job 33:14 For God speaketh once, yea twice, [yet man] perceiveth it not.  
 God speaks twice, repeating Himself so that we can understand. And yet the testimony is mankind still doesn't seem to understand even when God repeats Himself. There are many Bible verses in the Old and the New Testaments talk about this principle that you cannot establish a biblical truth or a biblical doctrine with a single Bible verse, it's not an established principle if you do that. That's why Adventists are so keen to use what we call proof texting. You take a subject, Sabbath, and you take that word and see how it's used throughout the Scriptures, therefore establishing that we need to keep the Sabbath. And more than that, explaining and showing to us how we keep the Sabbath.

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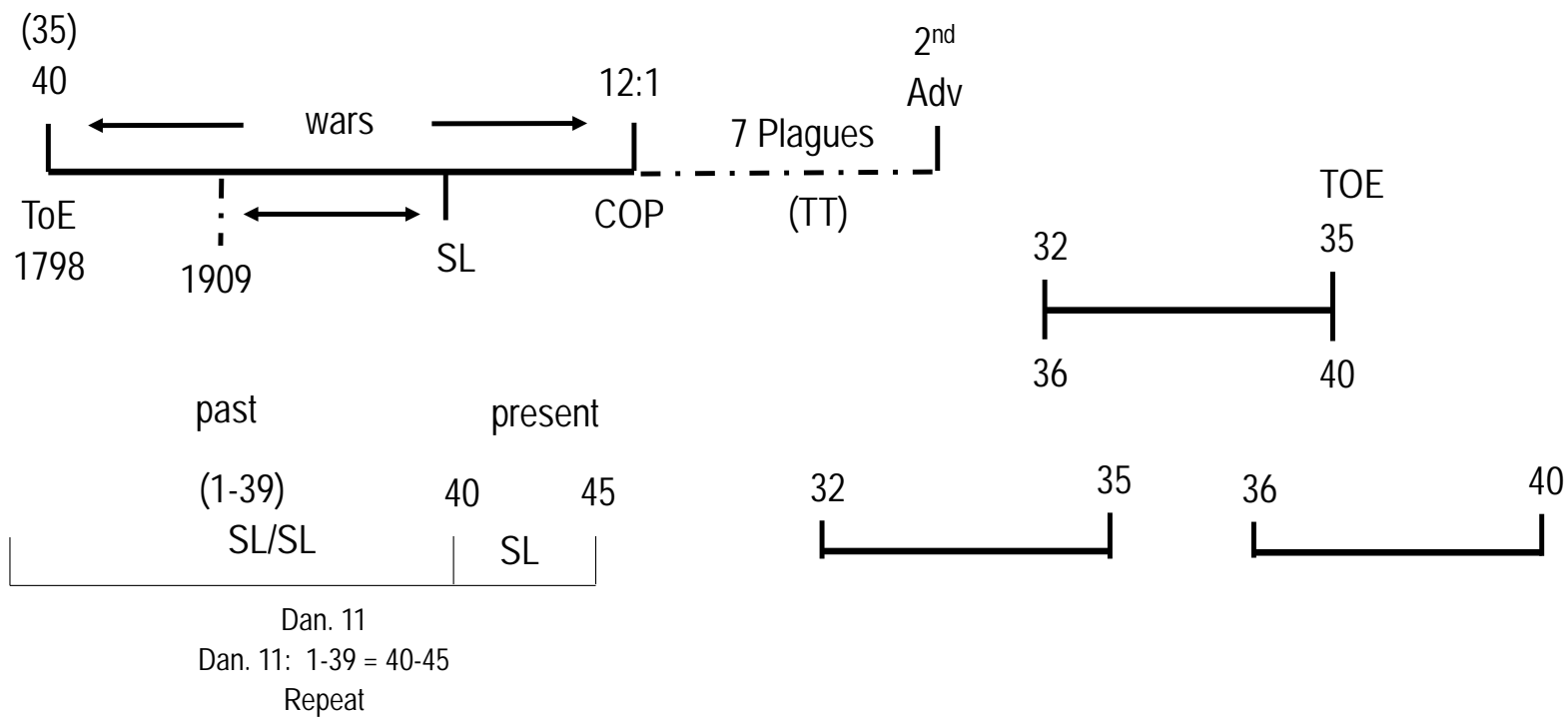
Most Adventists are familiar with that technique or that method. If you go to evangelistic seminars, particularly when we speak about the state of the dead and the Sabbath, we use that technique. When people go to the parable of Lazarus and the rich man which shows that when bad people die, they go to hell and they're alive and talking to people in heaven, we explain that that is a parable, and it cannot be taken literally. Then we proof text and go into the Old Testament to show that the dead don't have any part in life afterwards, until the resurrection at the end of the world.

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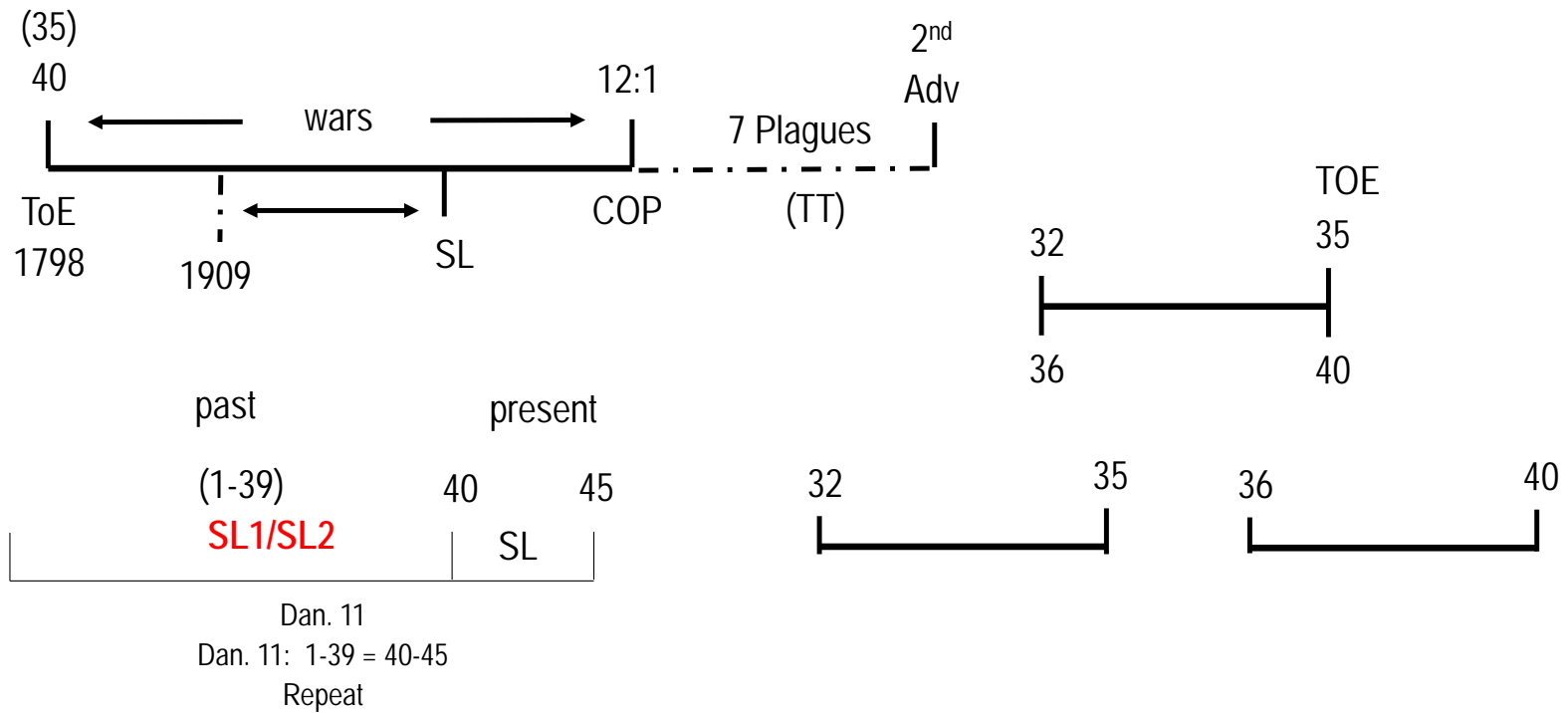
This technique of proof texting most Adventists only understand on a superficial level and what they don't appreciate is the extent to which this way of studying the Bible can be used. When you begin to use this method correctly it opens up the scriptures in a really profound and deep way.

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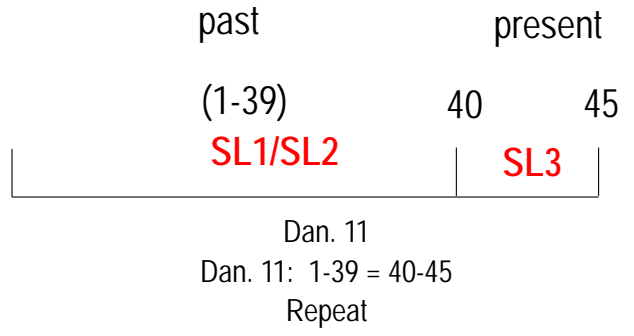
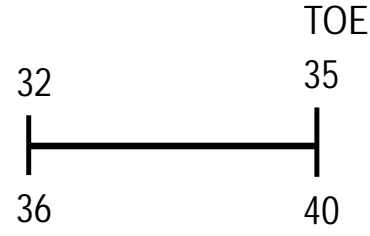
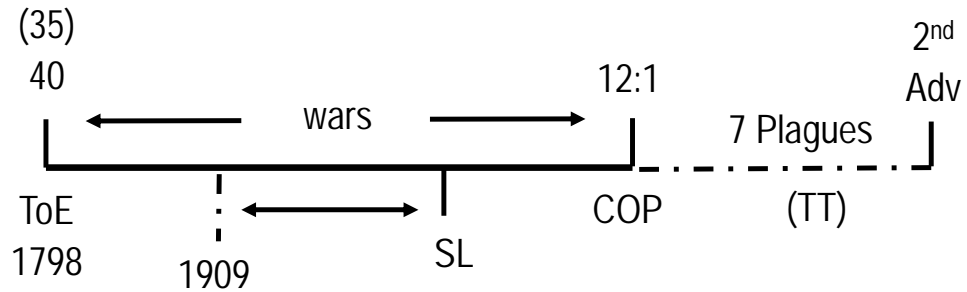
Going back to the summary, we spoke about how history repeats using this concept of repetition or two witnesses. Then I gave some examples, we as Adventist, understand that before Christ's Second Advent, before the close of human probation there's going to be a Sunday law. If you were to ask people or if they were to ask us, how do we know there's going to be a Sunday law, what's our proof? Most Adventists will hand that person the book called The Great Controversy where Ellen White talks about the subject. But of course, that's not the only argument or defense that we have. We are certain that there's going to be a Sunday law not just because Ellen White tells us, because we know there's nothing new under the Sun.

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Another way to express that concept is that history repeats. We know, historical fact, that there have already been two Sunday laws. The first one is in 321 AD and the second one was 538 AD. The first one was initiated by Pagan Rome Emperor Constantine. The second one was instituted by the papacy, and it was enforcement or refinement of this first Sunday law that happened 200 years before. The history of verses 1 to 39, while they don't speak about these two Sunday laws, they contain the history where these Sunday laws were given. So **we put Sunday law one and Sunday law two** and based upon this concept of repeating we know that much of the history here will be repeated at the end of the world.

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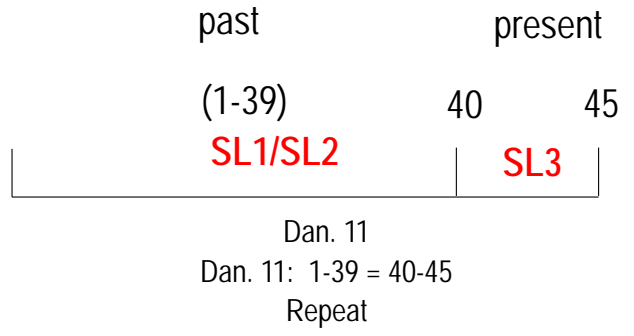
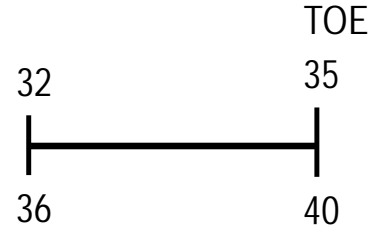
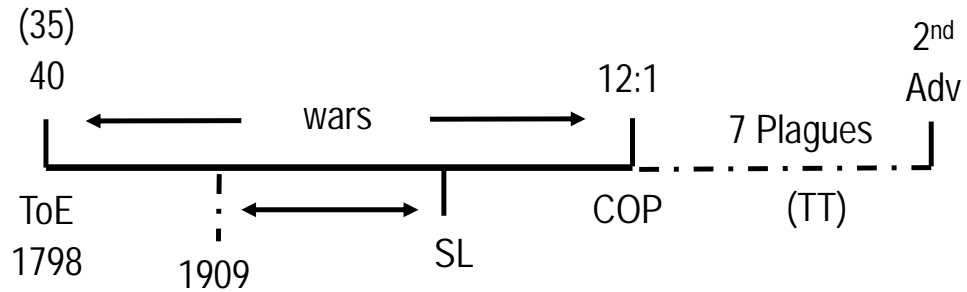


**SL1 + SL2 = SL3**

So that **first and second Sunday law** show us they were going to have a **third Sunday law**; Sunday law one plus Sunday law two equals Sunday law three. Some people call this understanding a triple application of prophecy, because the Sunday law happens three times. If you were to go into the history, we know if we turn to Revelation chapter 13 which is the premier chapter dealing with the Sunday law Rev 13:3, verses 1 and 2 talk about a beast that comes out of the sea. Verse 3 says this beast had a wound that was inflicted upon it, it was a mortal wound, and it killed the beast. Sometime later the wound is healed, and the beast comes alive. If you were to read Revelation 17 verse 8, it's a parallel verse to Revelation 13:3. In Revelation 17:8, once that beast dies it speaks about its resurrection.



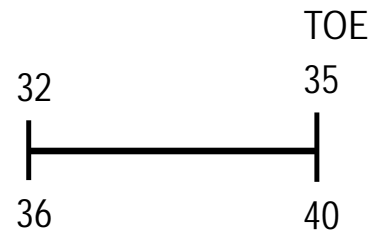
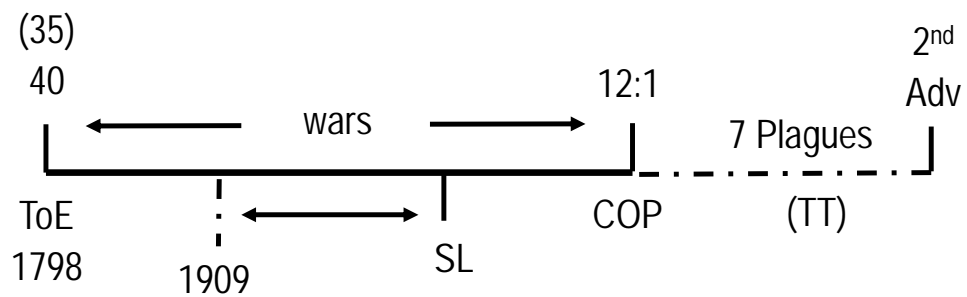
- 9T 11.1 321 1<sup>st</sup> SL
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**SL1 + SL2 = SL3**

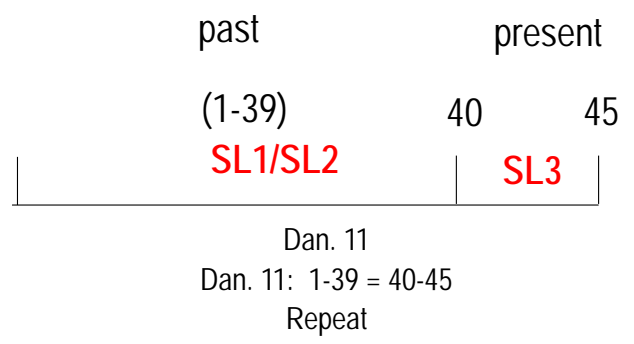
Rev. 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

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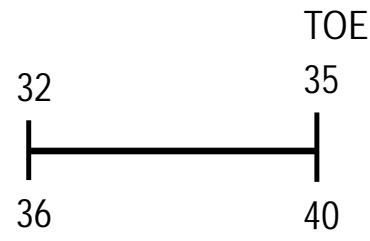
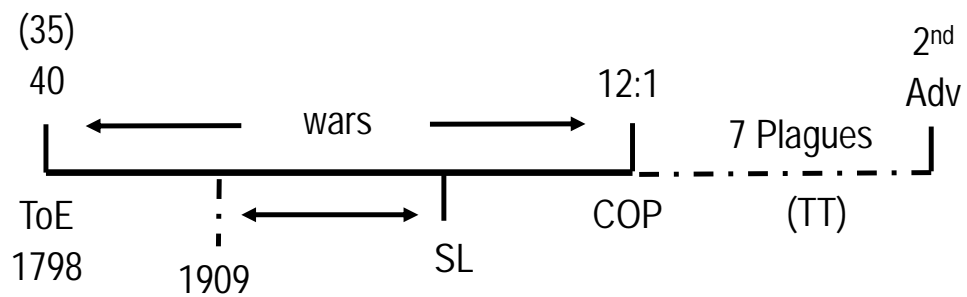
$$\text{SL1} + \text{SL2} = \text{SL3}$$

old
modern  
papacy
papacy



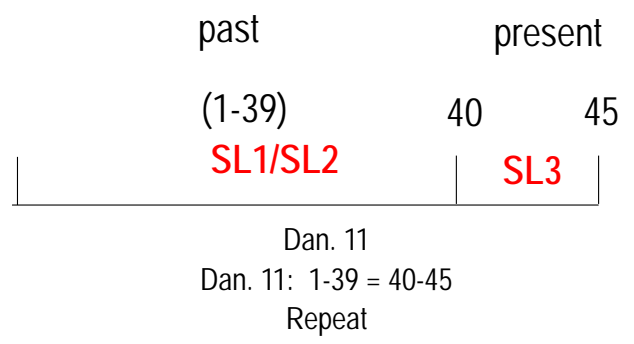
Coming back to Revelation 13, this beast that comes up out of the sea in verse one, Ellen White in the Great Controversy tells us is the papacy. The papacy that is being brought to view here is the papacy that brought in the **second Sunday law**. It says that this beast dies and resurrects. Therefore, the papacy is going to come back and I'm going to call it modern papacy. And we'll call this the old papacy.

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**SL1 + SL2 = SL3**

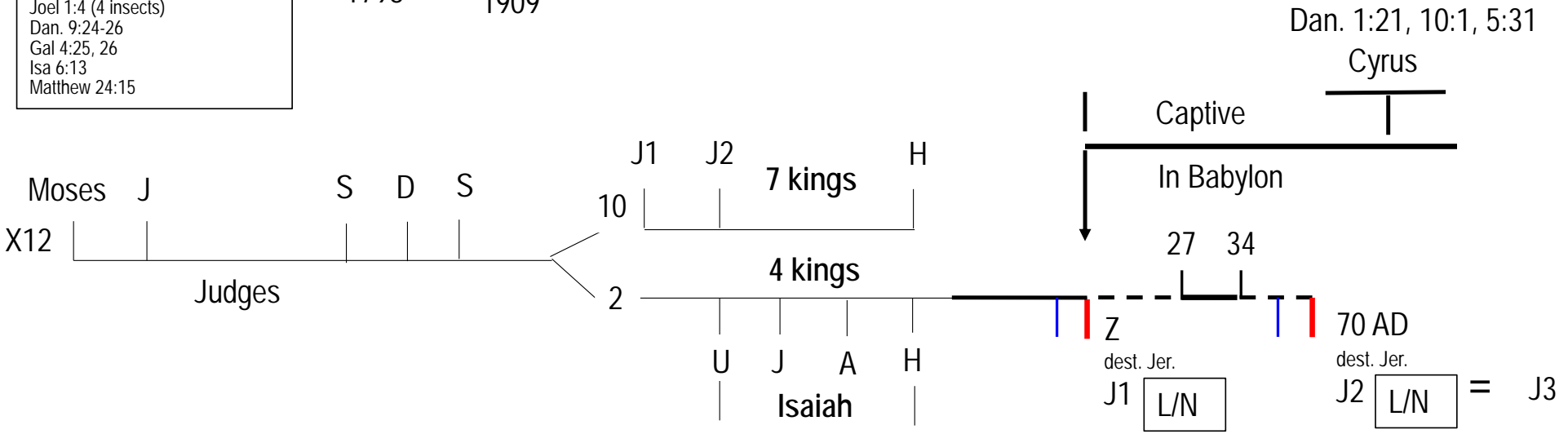
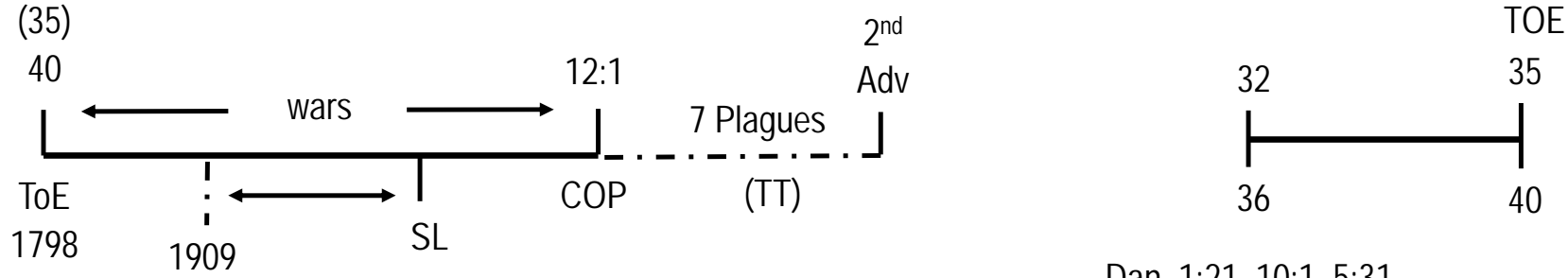
Pagan Rome                  old papacy                  modern papacy



In 321, that Sunday law, was decreed by Constantine who is an emperor of pagan Rome. Not only are there three Sunday laws, Rome comes three times; pagan, papacy and then a resurrected papacy. And in end time prophecy the papacy that we're dealing with is this third one, modern papacy. So we saw how this concept of repeating history is used to understand end time prophecy. The reason why Evangelical Christianity, and unfortunately most of Adventism today, doesn't understand end time prophecy is because we don't understand this concept that history repeats, that the past explains and shows us the present. Unless you see that, when you see what's happening in the world, you're liable to come to wrong conclusions. You expose yourself to making mistakes because God explains the future, which is our present, by the past. We've shown this two or three times already.

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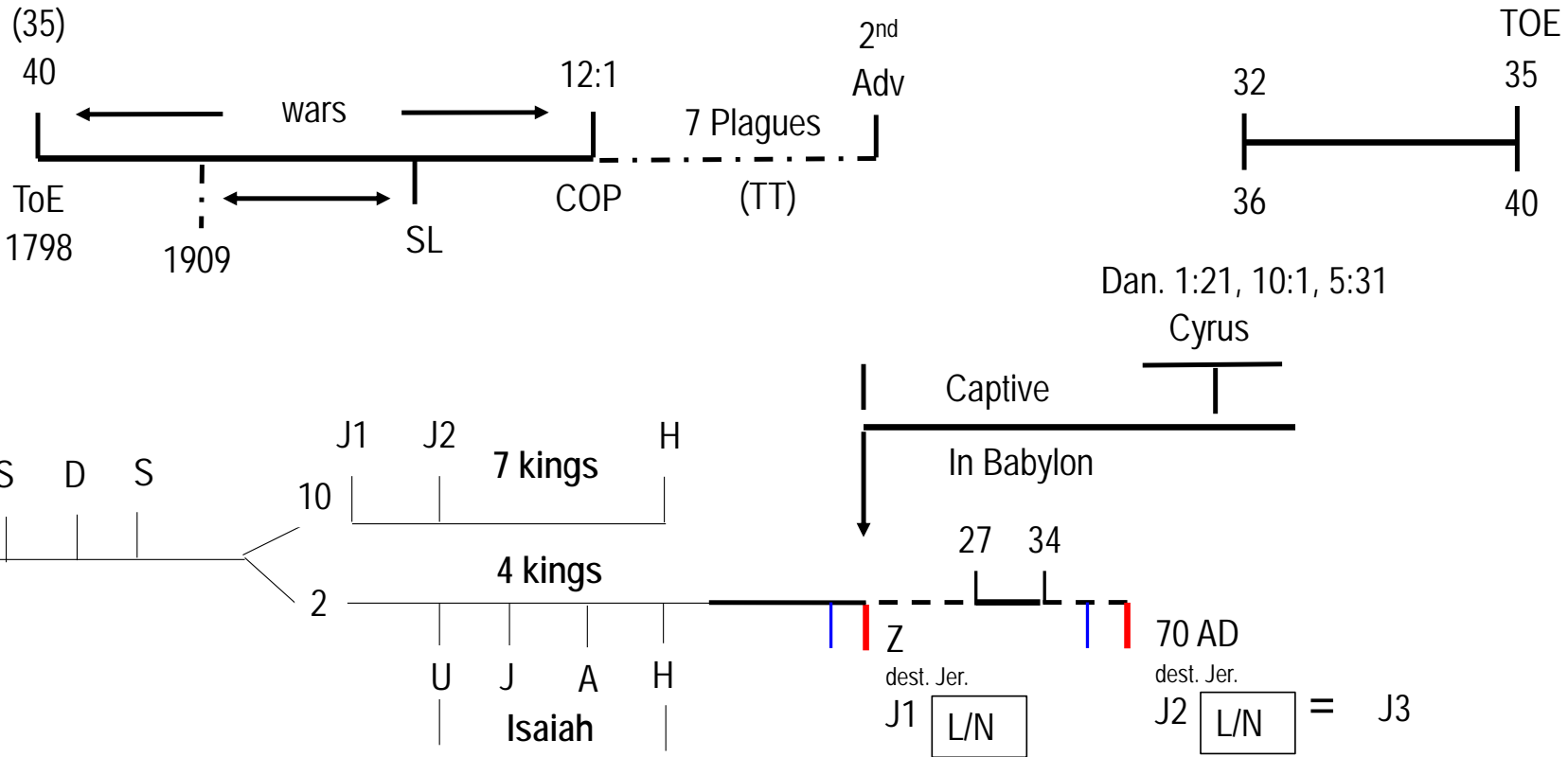
321 1<sup>st</sup> SL  
 538 2<sup>nd</sup> SL



Then we looked at another example, we gave a brief overview of the history of ancient Israel. We begin with Moses we have 12 tribes; these are the tribes of Jacob who had his name changed to Israel. After Moses's death Joshua takes over. After Joshua's death you have the time period of the judges. God's people tire of the judges and the reason they become tired of their experience is because they keep on getting attacked by foreign nations. You and I know why they keep on getting repeatedly attacked, because they do what we do, they sin, God punishes them, and they repent. They forget, they sin, God punishes them, and they repent. All they mark is the pain through their history, the punishment. They don't go from cause to effect.

9T 11.1  
 9T 14.2  
 13MR 394.1  
 Deu 19:15  
 Job 33:14  
 8MR 413.2  
 Isaiah 46:  
 Isaiah 1:1 (4 kings)  
 Exodus 20:5 (4 generations)  
 Joel 1:3 (4 generations)  
 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15

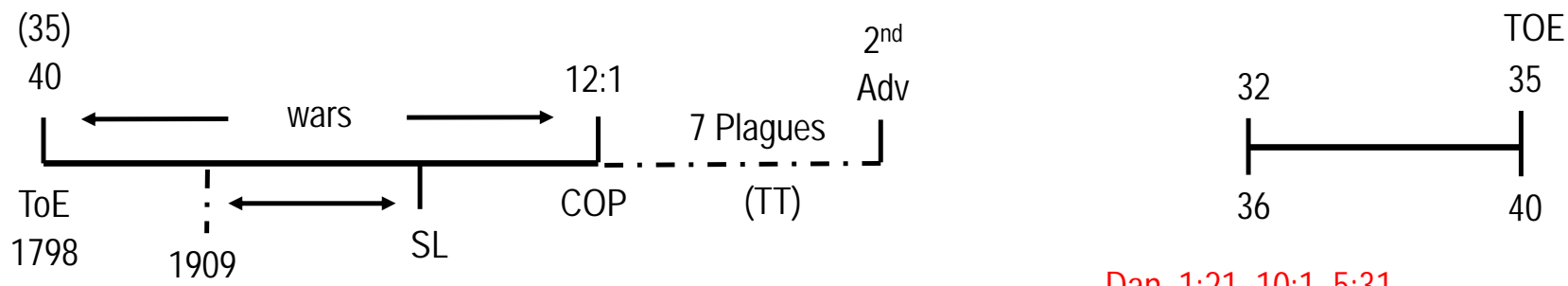
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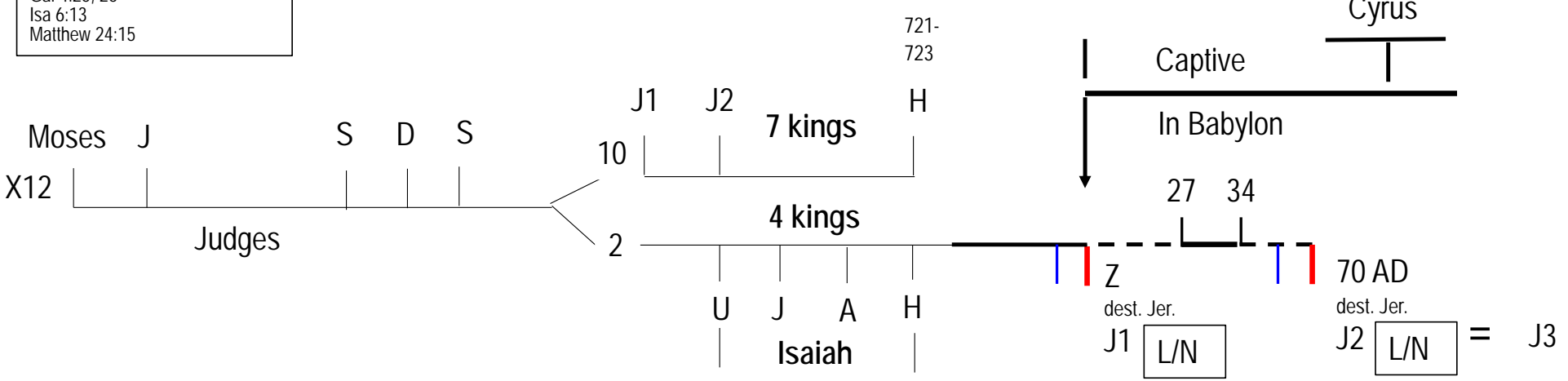
The solution is to stop doing sin. They come up with a different solution: give us a king, a king who will create a standing army and they will fight our wars for us. God protested, they demanded, God gives him their will, their choice. So He gives them Saul then David and then Solomon. Solomon, he takes Israel into apostasy, into idolatry. And because of his sin, even though he repented when he was an old man, God decided to break up the kingdom. On his death the kingdom is split between 10 tribes and two. Solomon's son Rehoboam was given two tribes, Judah and Benjamin. Jeroboam one, he was given charge over 10 tribes. He had no right of inheritance to take that, God gave it to him. So the kingdom got split between the North and the South, between 10 tribes and two tribes. And then begins the Civil War that runs a few centuries.

9T 11.1  
 9T 14.2  
 13MR 394.1  
 Deu 19:15  
 Job 33:14  
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 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15

321 1<sup>st</sup> SL  
 538 2<sup>nd</sup> SL

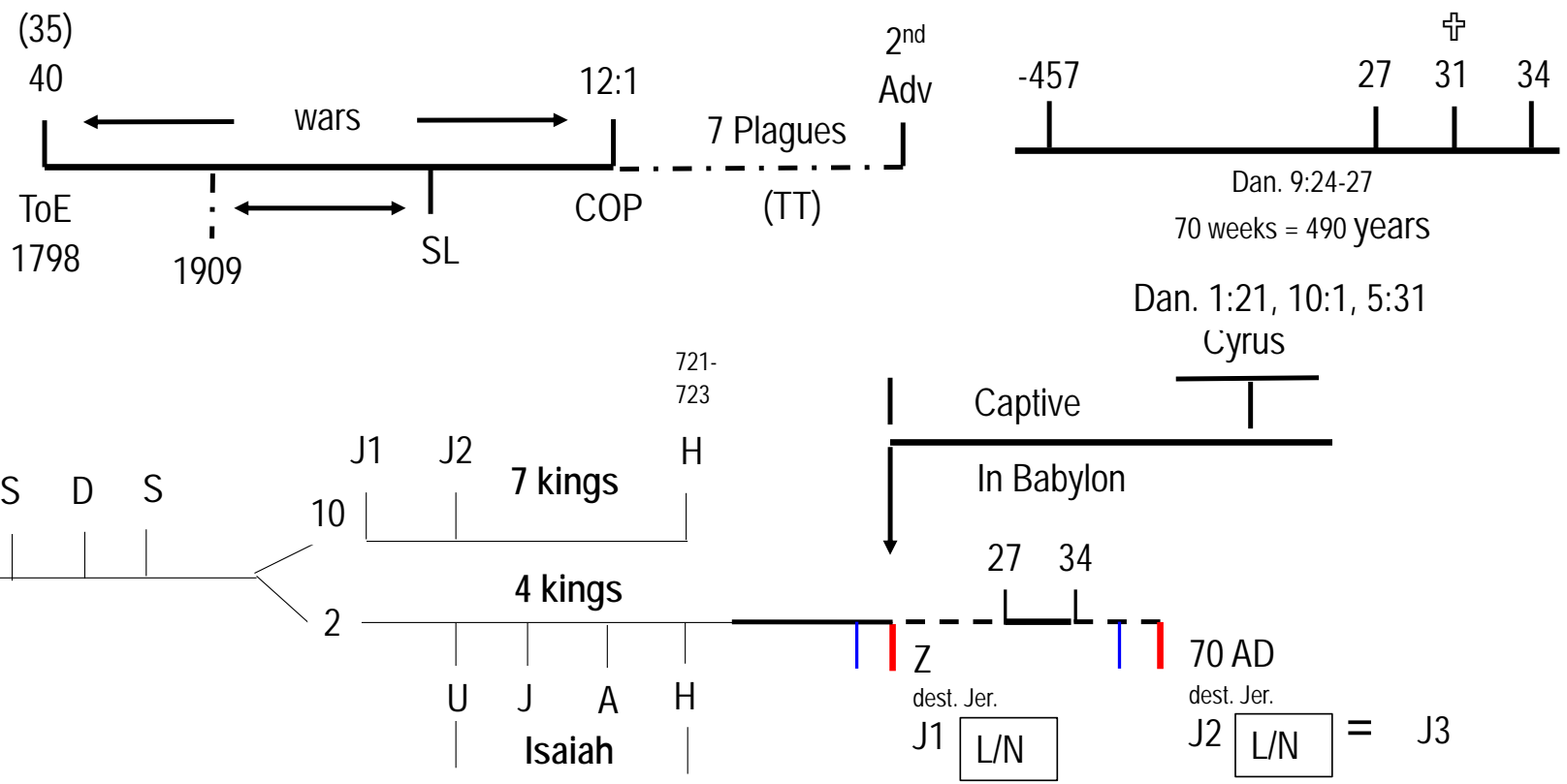


Dan. 1:21, 10:1, 5:31



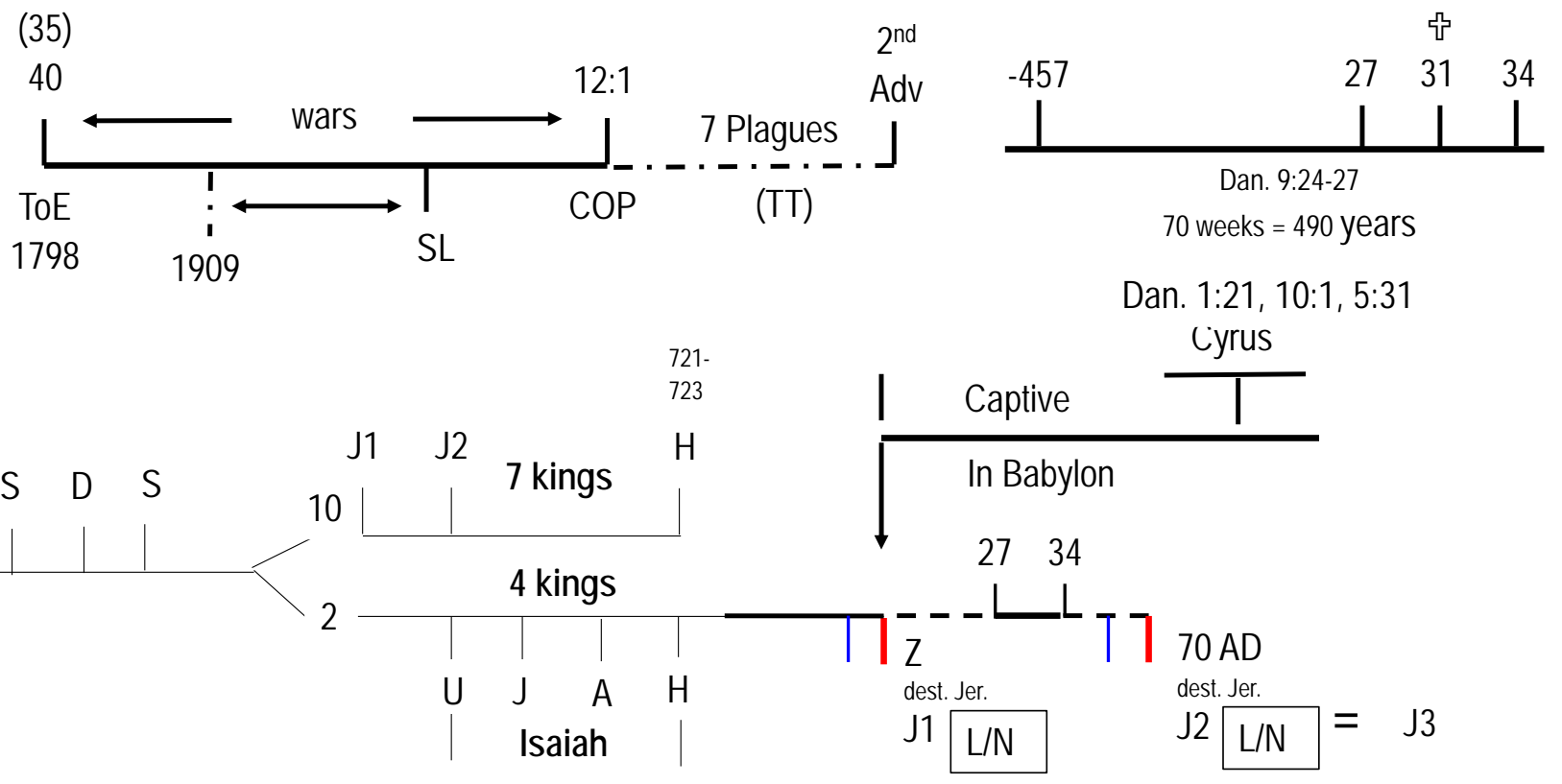
We laid out some of the Kings and the last king of the northern tribes was Hoshea, and he comes to his end in the year 721 to 723 BC. Then we laid out some of the kings of the two tribes and we ended with King Zedekiah. During the reign of King Zedekiah, the Babylonian empire who was led by King Nebuchadnezzar besieged Jerusalem and then destroyed both the Sanctuary and the city. The Old Testament talks about this, we didn't go to the passages to discuss, it's relatively easy to find. We saw that there's a destruction of Jerusalem. Then we went forward many years, 500 years. Remember it was this part of the board that we discussed the history of Daniel 9 and also Matthew 24.

9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
 Job 33:14  
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 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15



So Daniel 9:24 to 27 speaks about a prophecy of 70 weeks. That 70 week prophecy works out to be 490 years, we went through that calculation. We used to Ezekiel chapter 4 verse 6 one day for one year and I think most of us are familiar with that. This prophecy begins in the year 457 BC and it ends in three parts. Its official land is 34 ad but there's this last week which takes us to 27, 31 and 34 ad. I think we're all familiar with that hopefully we should be. We then connected the year 34 ad after the completion of this prophecy, and we went to [Matthew 24:15, 16](#) and [Daniel 9:24 & 26](#). So if you go to Daniel chapter 9:26, we read this passage and will read it again

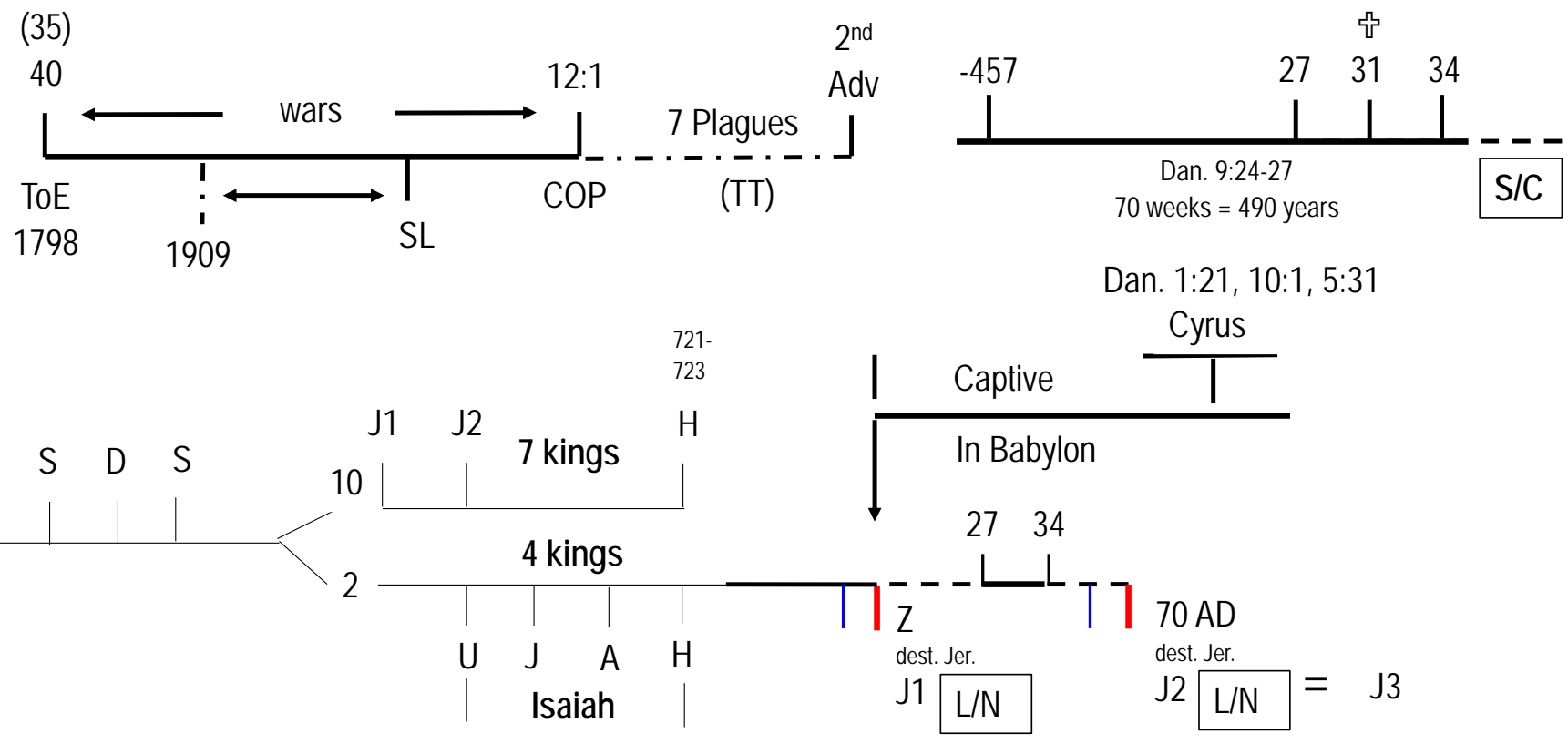
9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
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 Exodus 20:5 (4 generations)  
 Joel 1:3 (4 generations)  
 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15



Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

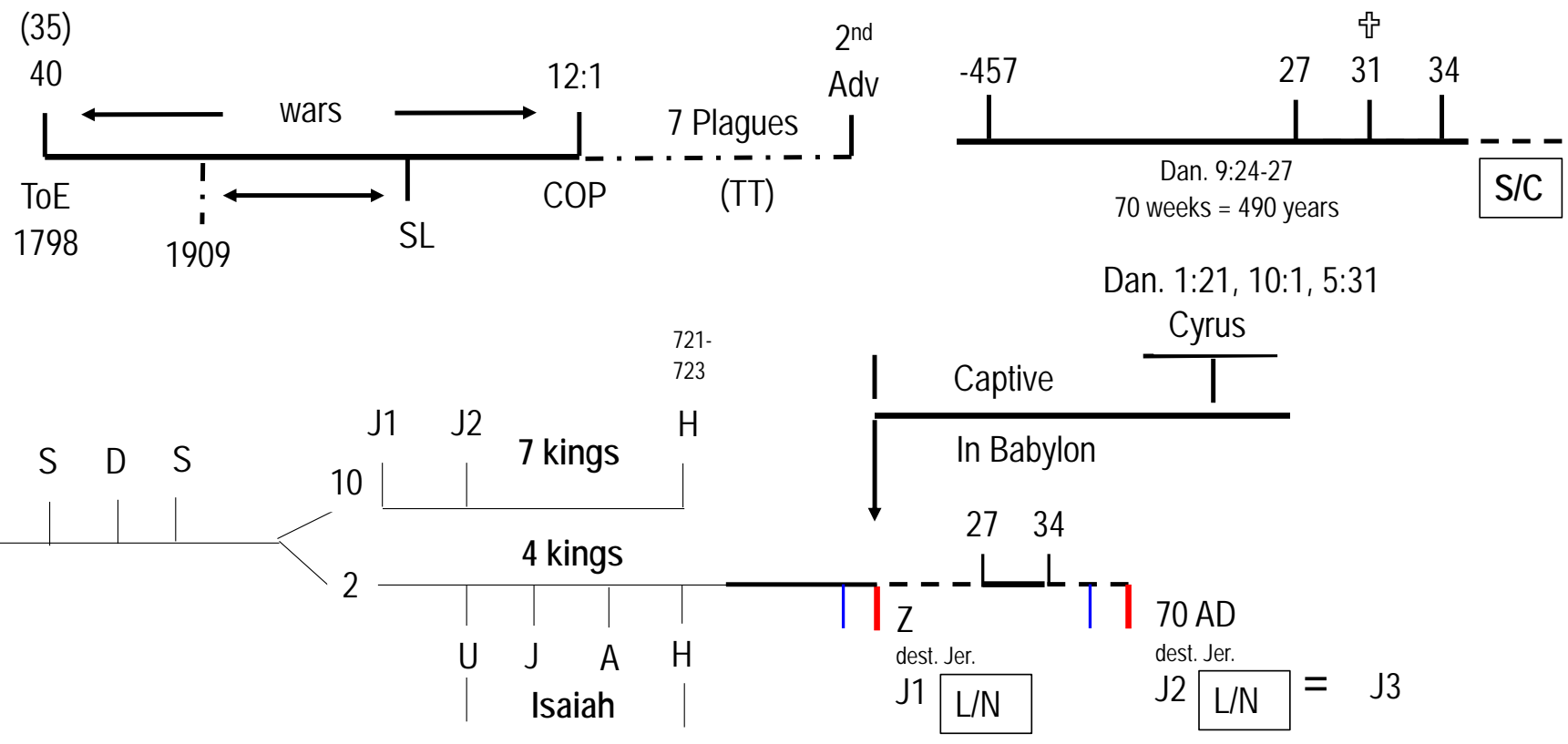


9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
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 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



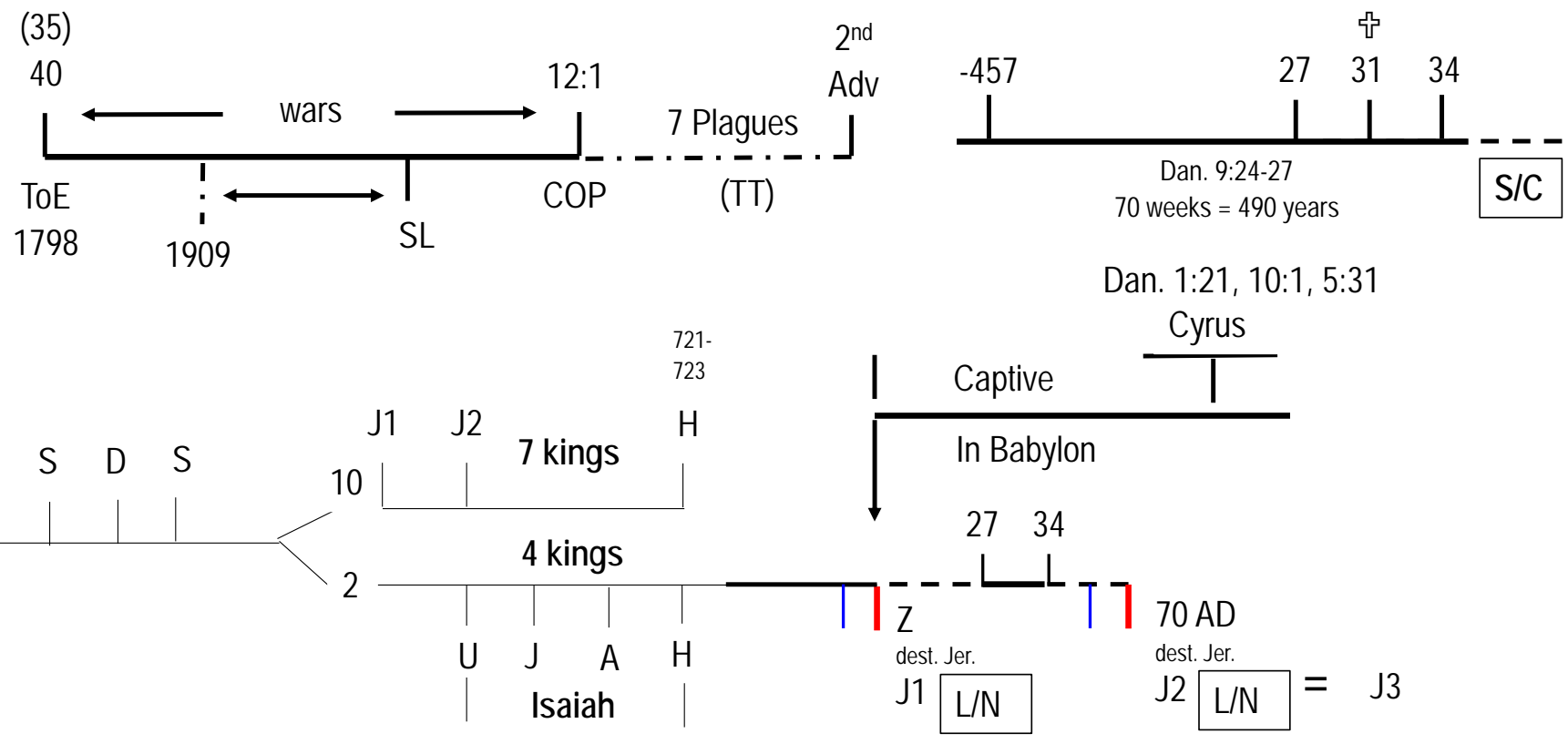
The point we wanted to pick up in verse 26 is that after AD 34 the Sanctuary and the city we're going to be destroyed. We all understand that we're all familiar with that history. Go to Matthew 24 and we looked at verses 15 and 16, in fact in Matthew that was written about 500 years after Daniel, Jesus tells his disciples to go to the Book of Daniel which is what we did. The reference in Matthew 24:15 takes you to Daniel chapter 9.

9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
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 Joel 1:3 (4 generations)  
 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

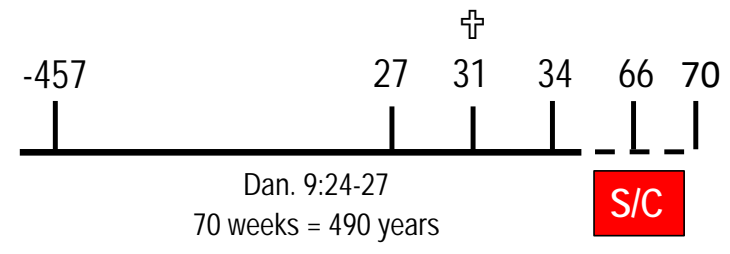
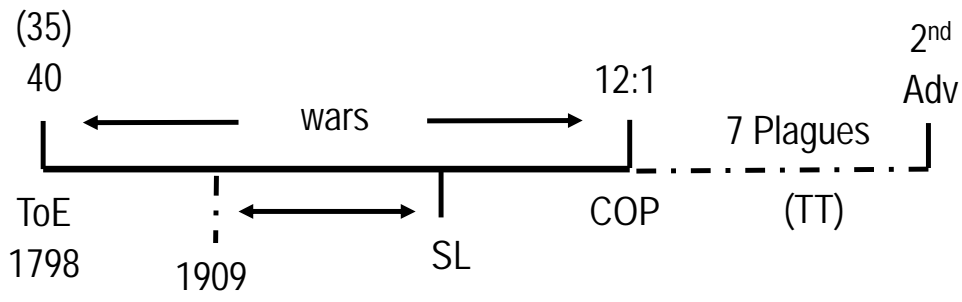
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 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
 Job 33:14  
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 Joel 1:3 (4 generations)  
 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



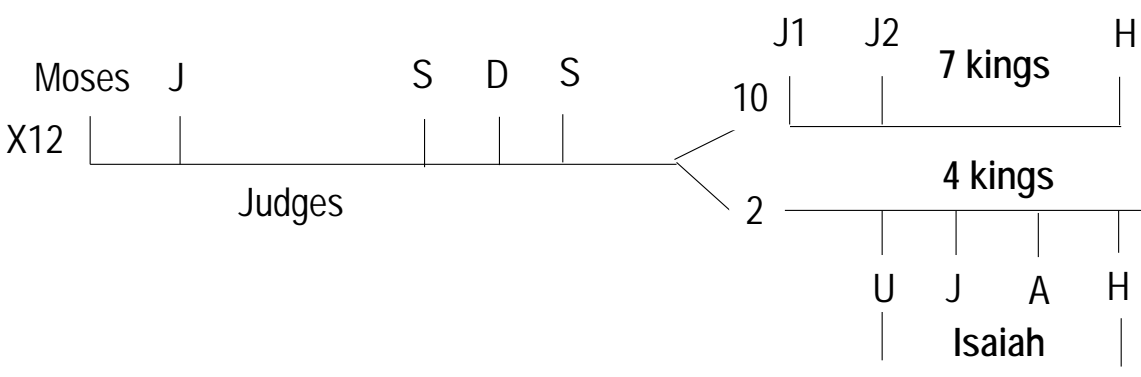
Daniel speaks about the event that's about to happen, and we know that this is a destruction of Jerusalem. If we did a comprehensive study on this we would go to Matthew 24, Mark chapter 13 and Luke chapter 21. All three chapters deal with the same subject. If you went to the Desire of Ages and went to chapter 69, Ellen White gives a good summary of these three chapters in that book.

Verse 16 says 24:16 Then let them which be in Judaea flee into the mountains:

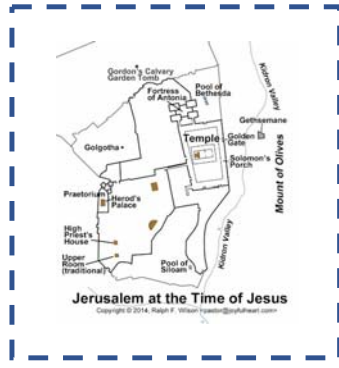
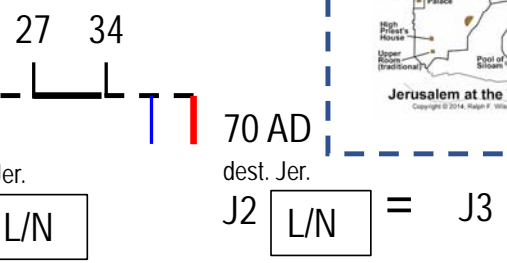
9T 11.1 321 1<sup>st</sup> SL  
 9T 14.2 538 2<sup>nd</sup> SL  
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 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



Dan. 1:21, 10:1, 5:31

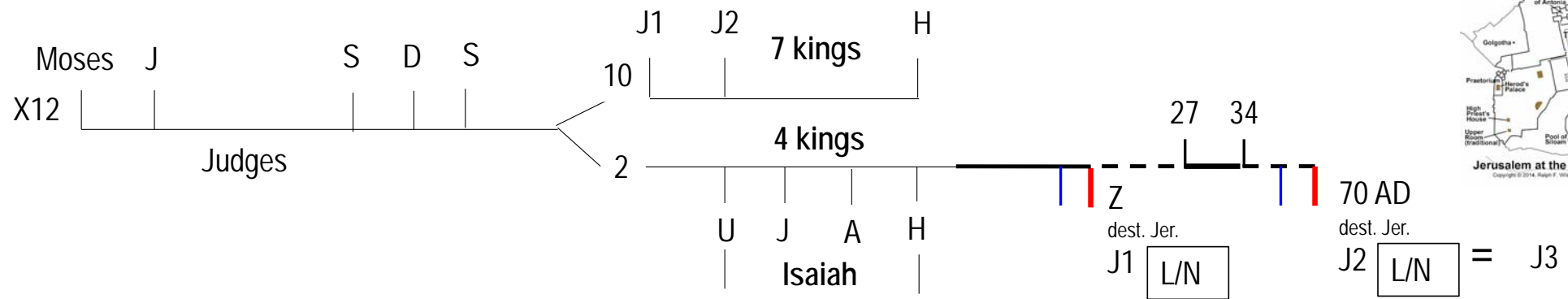
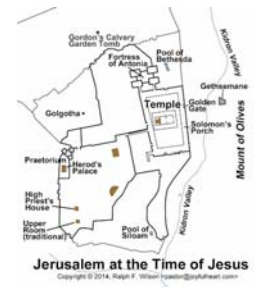
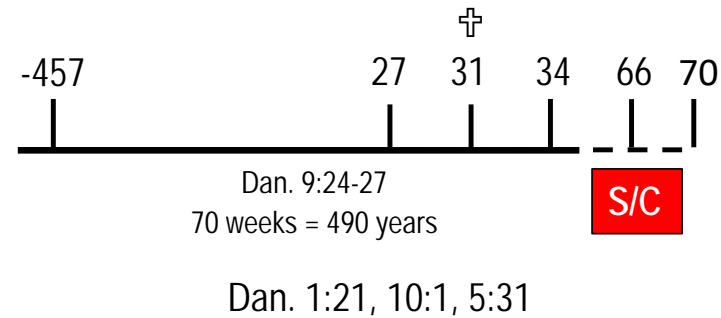
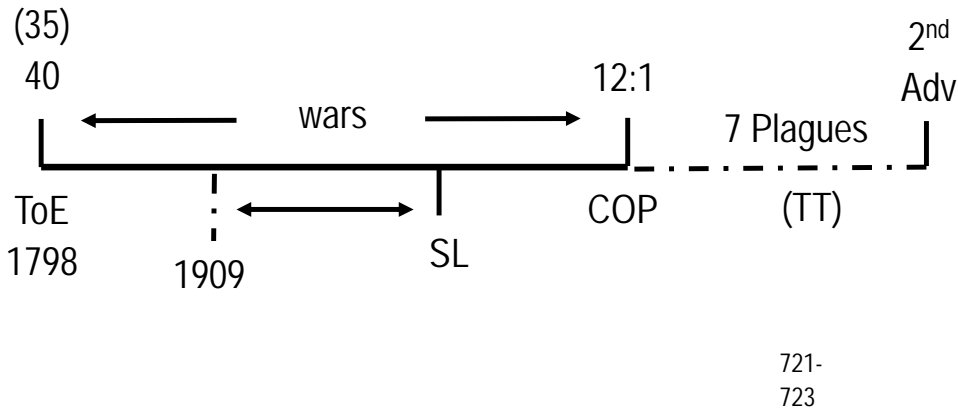


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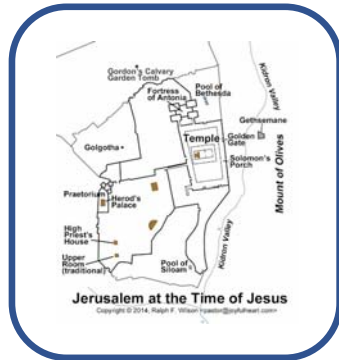
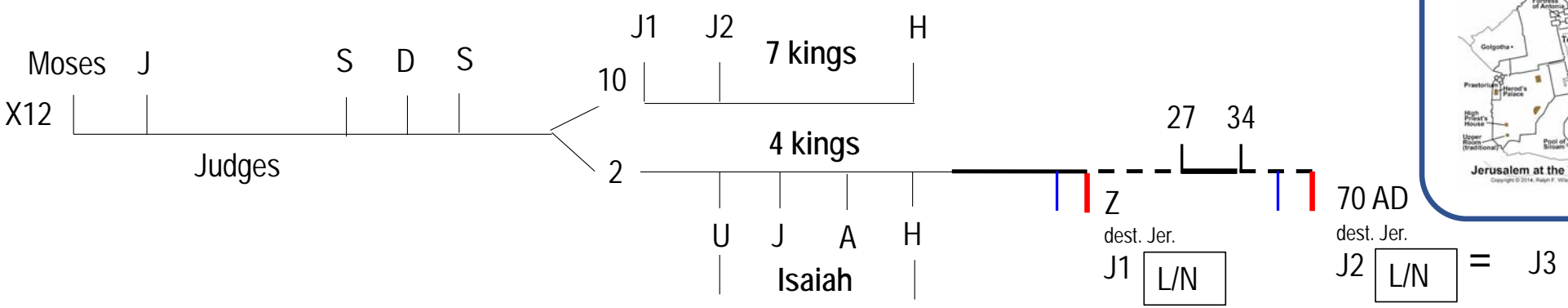
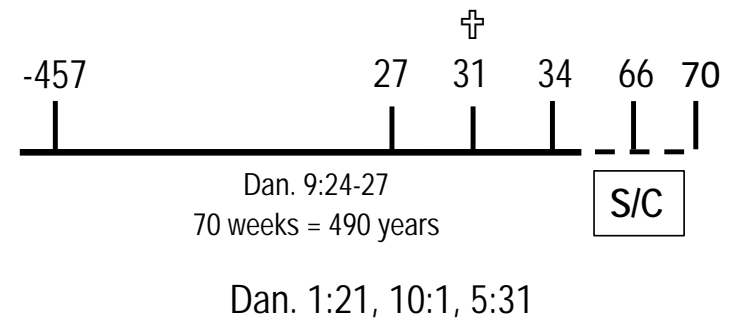
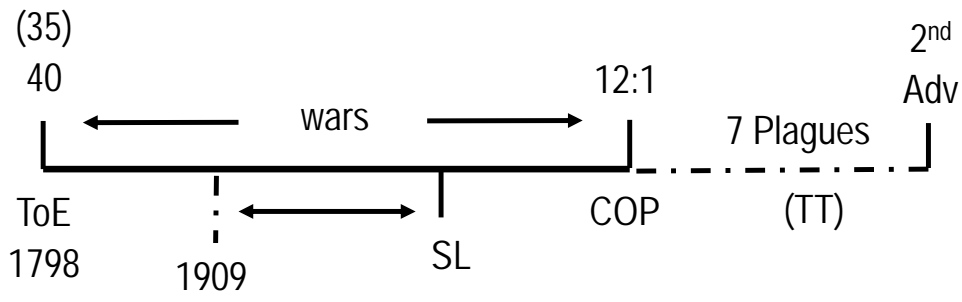
When you see the abomination that make it desolate stand in the holy place, what were you required to do? You were required to flee. **And that's here when the sanctuary in the city** would be destroyed and that year was AD 66 going to AD 70. This is a view looking at Jerusalem and Christ says when you see the abomination of desolation, and if we were to read Mark and Luke it would say the armies. If we were to read Daniel, it would be the people of the prince, the prince being the Caesar or the Caesar's general. When you see his army surrounding you, you're supposed to flee.

9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
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 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



But we know if you're surrounded you can't flee. This occurs in the year 66 AD. All of this is documented Great Controversy chapter 1. As a miracle, mysteriously, without clear understanding, the army of Rome left, they stop the siege of Jerusalem. The gates were open, and the disciples escaped. As per these instruction they fled. Verse 16, they fled to the mountains.

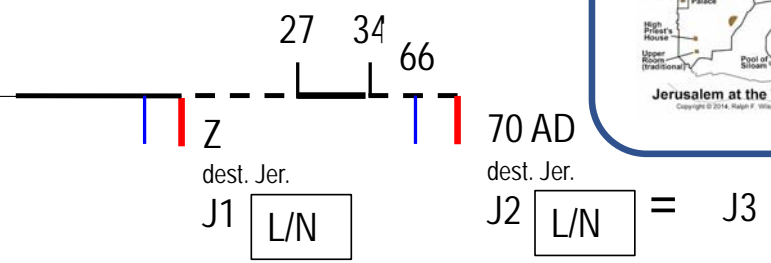
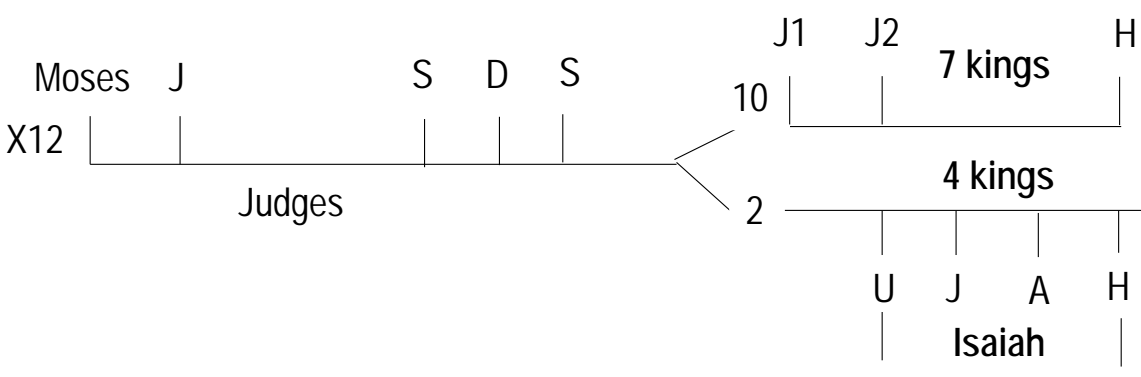
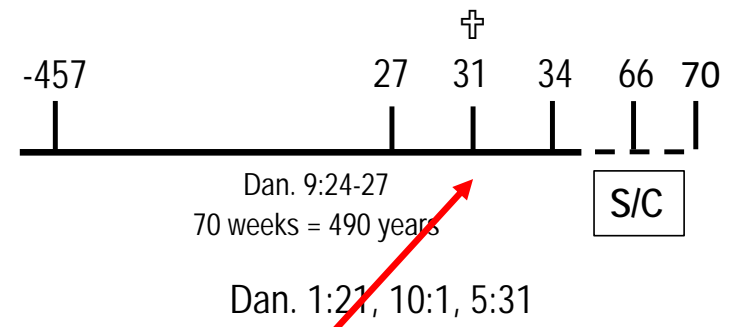
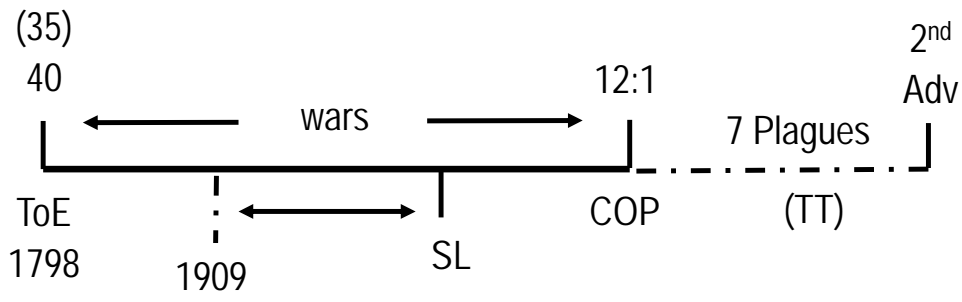
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 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



3 1/2 years later the doors are shut because Rome came back. And when they besieged Jerusalem this time, they destroyed it.

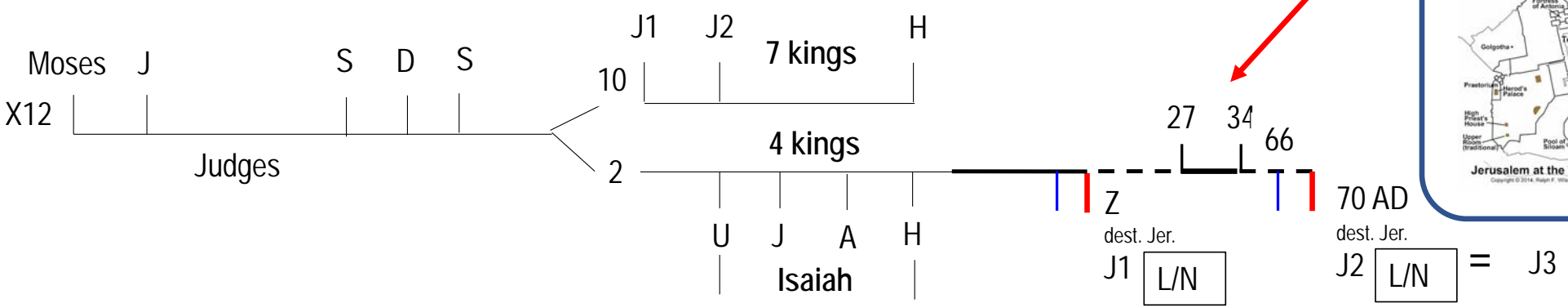
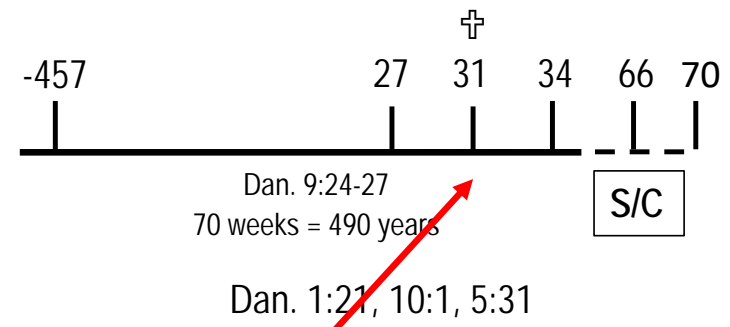
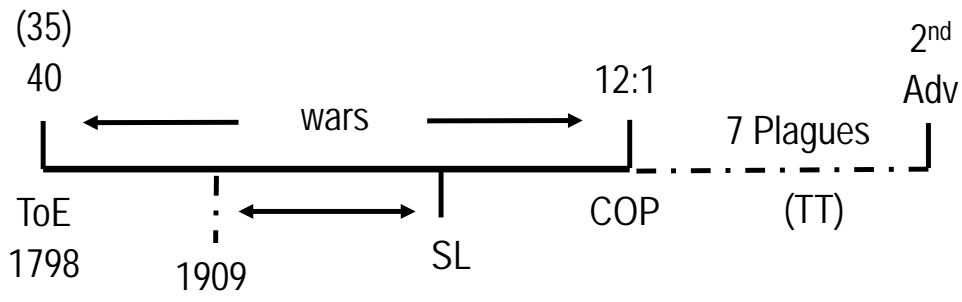
So we have the destruction of Jerusalem by Babylon, there's a siege and then the destruction and that's Jerusalem destroyed the first time. It's a literal natural destruction.

9T 11.1 321 1<sup>st</sup> SL  
 9T 14.2 538 2<sup>nd</sup> SL  
 13MR 394.1  
 Deu 19:15  
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 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



We then jump forward about 500 years, and I put this last part of this history of Daniel here and then we have 66 and then here's 70 and what do we see? There's a siege and there's a destruction of Jerusalem, this is Jerusalem 2, literal and natural. The destruction of Jerusalem the first time with the destruction of Jerusalem the second time shows us that Jerusalem is to be destroyed a third time. By Babylon, by Pagan Rome and Jerusalem 3 by the resurrected beast. This is not literal Jerusalem. The Jews, they're no longer God's people and we discussed that in a previous study. I showed you the Bible and Spirit of Prophecy proof. This has to be understood in its spiritual nature.

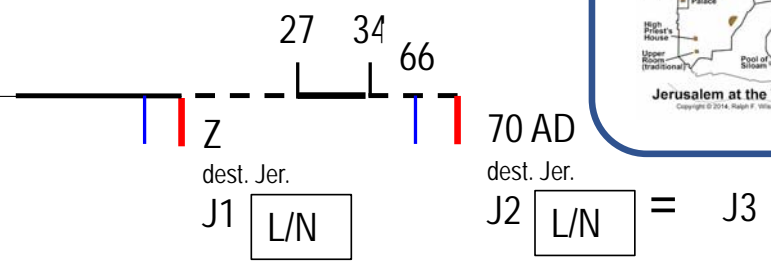
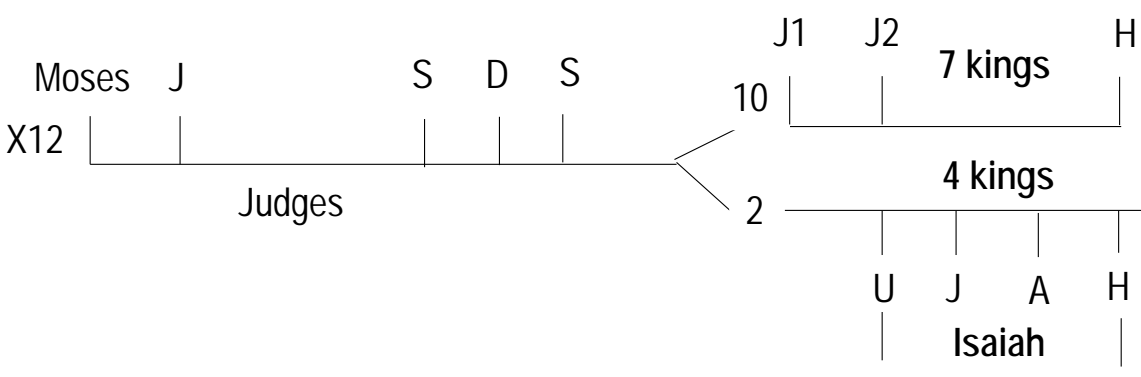
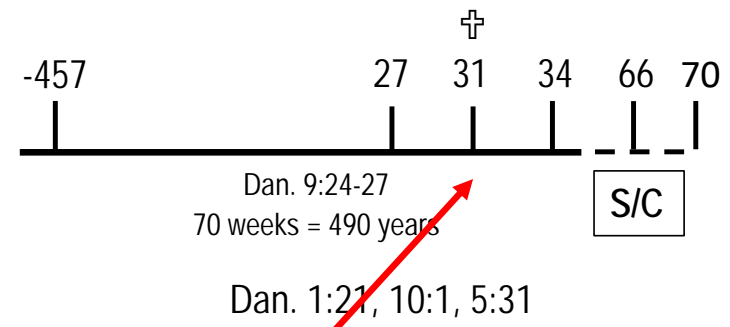
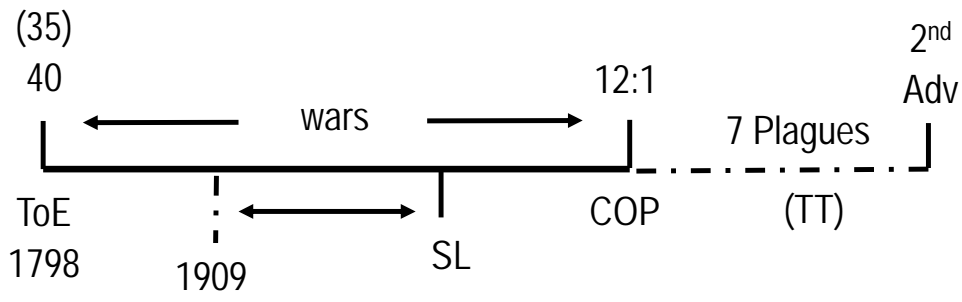
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 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



We know this is so, let's go to Revelation 17 and we already read verse 8, God gives us a clue here. We go to verse 5, there's a woman who's riding a beast. The woman is identified in verse 1 and also in verse 4 and verse 3. Then in verse 5 speaking about this woman, you see that her name is called mystery Babylon the mother of harlots. Now this woman is not this Babylon here (literal/natural), because Revelation is dealing with end time prophecy, it's dealing with Babylon here (spiritual) at the end of the world.

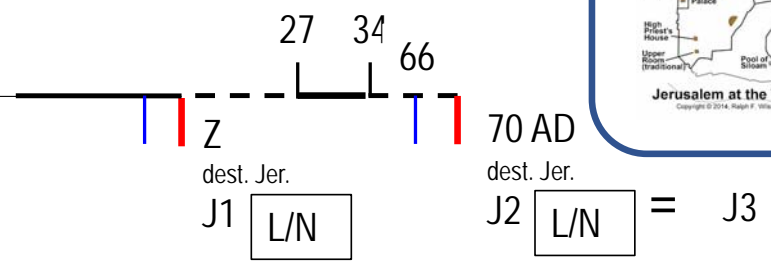
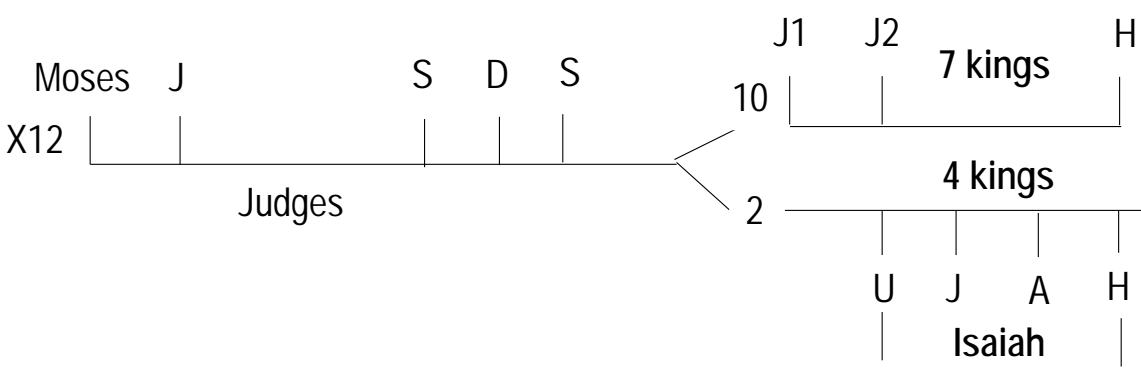
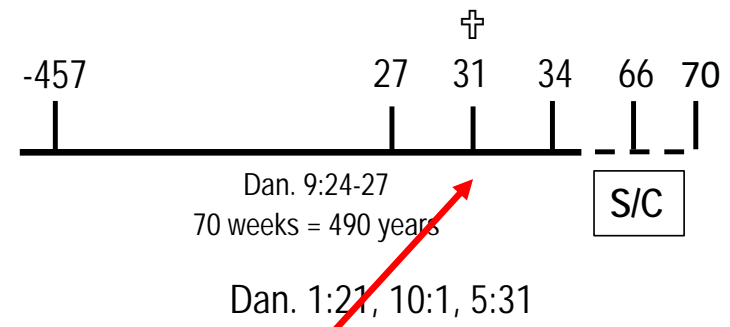
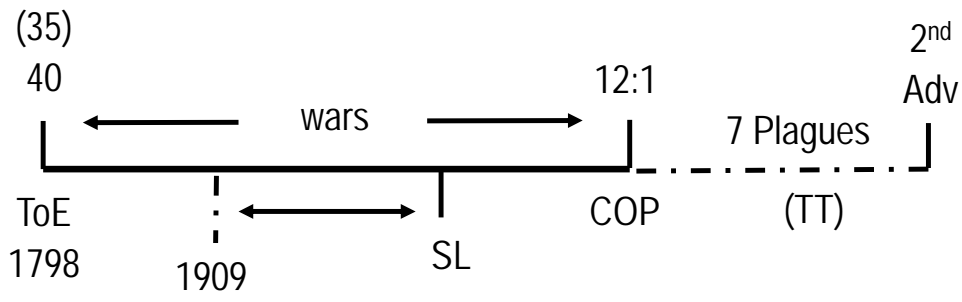


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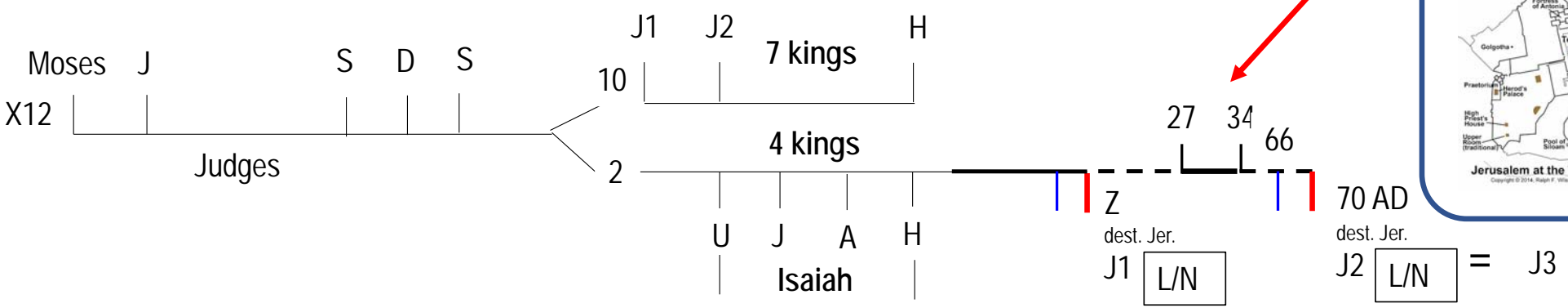
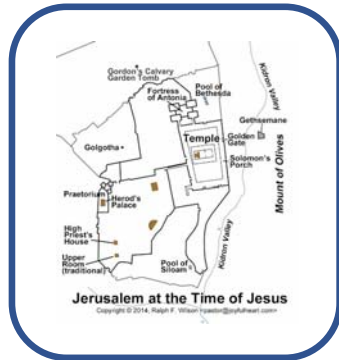
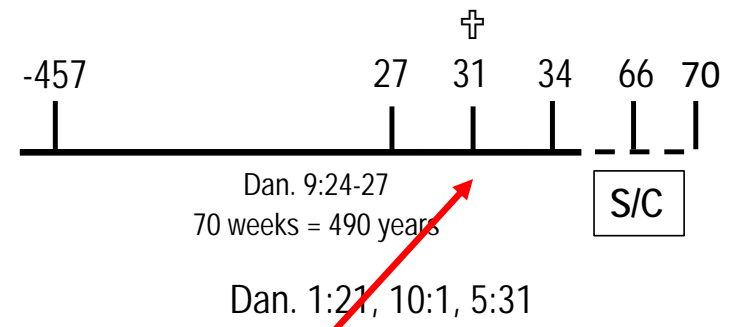
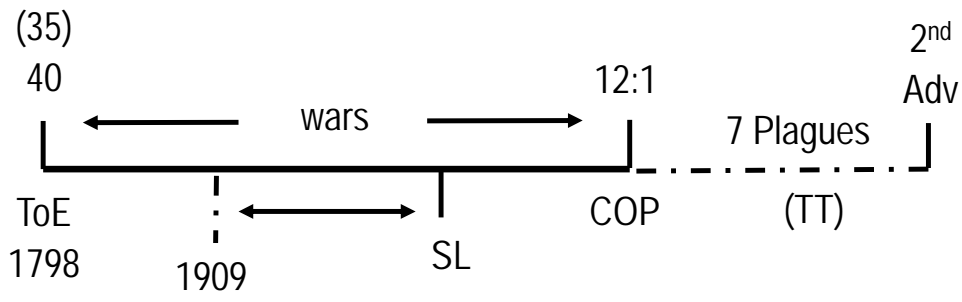
We already discussed that you cannot go to Iraq today, the line land of Shinar and recreate the city of Babylon and try to understand end time prophecy from that perspective. We just read Revelation 17. In our last study, we read Revelation 16 verse 12. The reason we read this, because revelation 16:12, is dealing with what subject? The destruction of what city? Babylon.  
 16:12 *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

9T 11.1      321 1<sup>st</sup> SL  
 9T 14.2      538 2<sup>nd</sup> SL  
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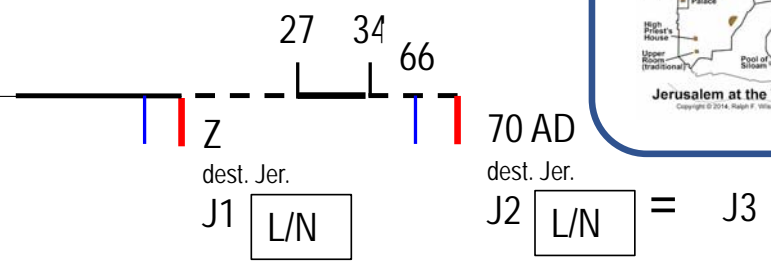
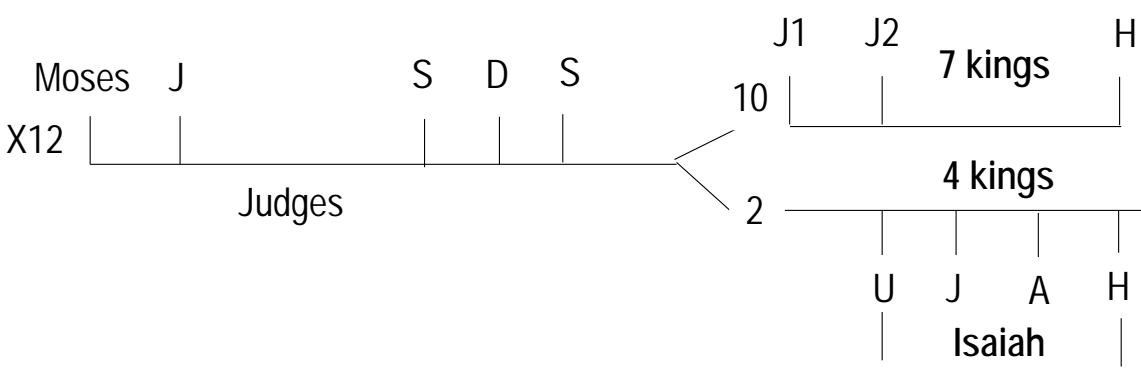
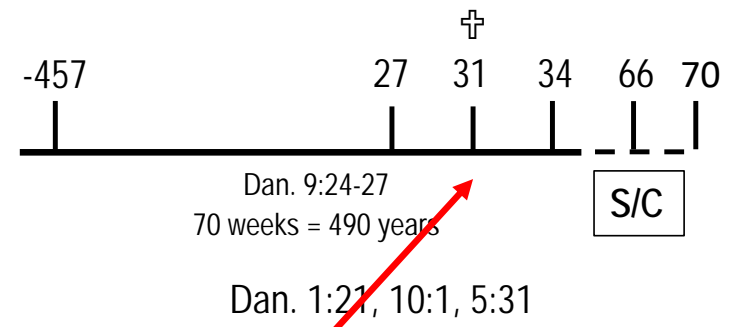
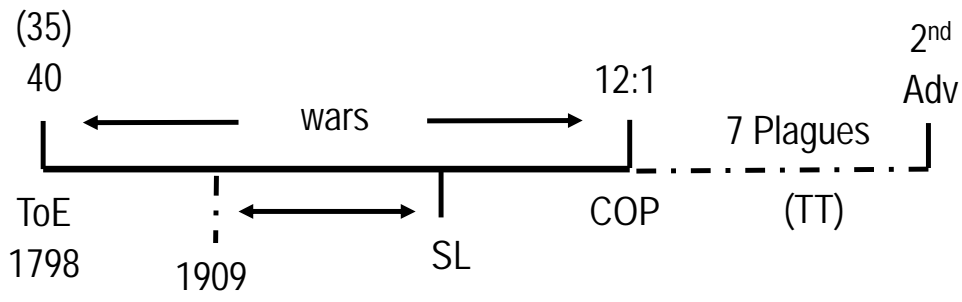
So it talks about the destruction of Babylon here, it talks about the river Euphrates, it talks about two kings that came from the East. Who are the two kings? Cyrus and Darius. But we know that Cyrus and Darius are not going to be resurrected, this has to be understood in spiritual terms. So over and over again we see that the natural points to the spiritual. The past points to the future, it's just different ways of saying the same thing. If it's not literal Babylon, then it cannot be literal Israel.

9T 11.1      321 1<sup>st</sup> SL  
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Just go in to verse 19 of chapter 16. It says that Babylon is divided into three parts. You don't get a city and divide it in three parts, that's not what it's talking about. When Babylon has filled its cup and comes to the point where God will judge it, it's now understood to be three parts. What are those three parts? The chapter tells you if you go to verse 13, the three parts that form Babylon are the dragon the beast and the false prophet.

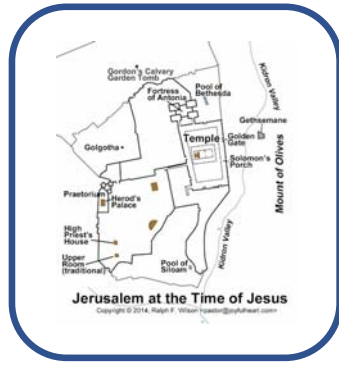
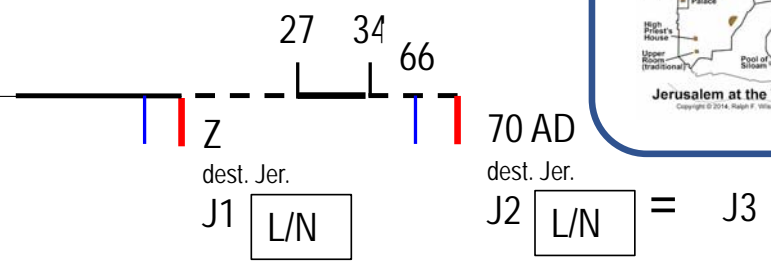
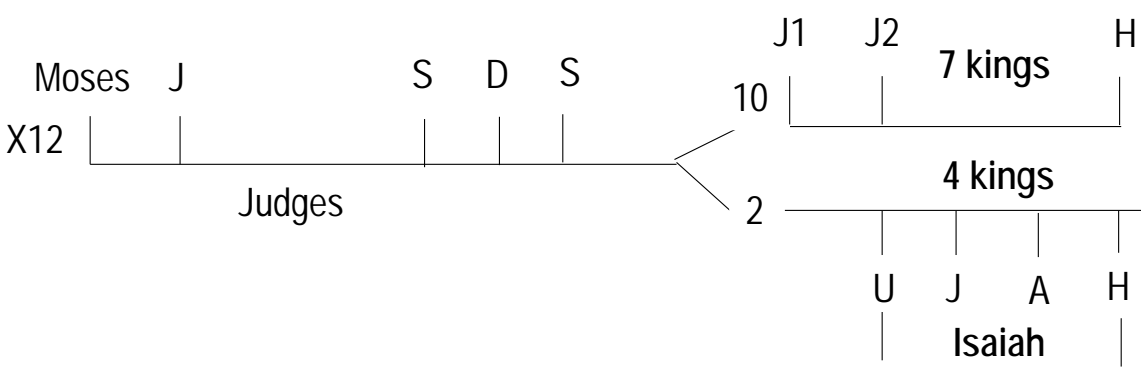
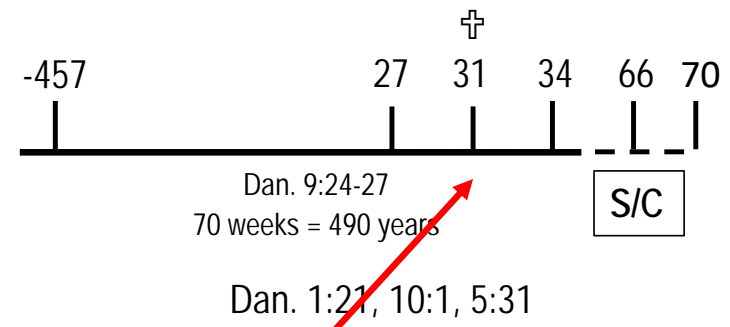
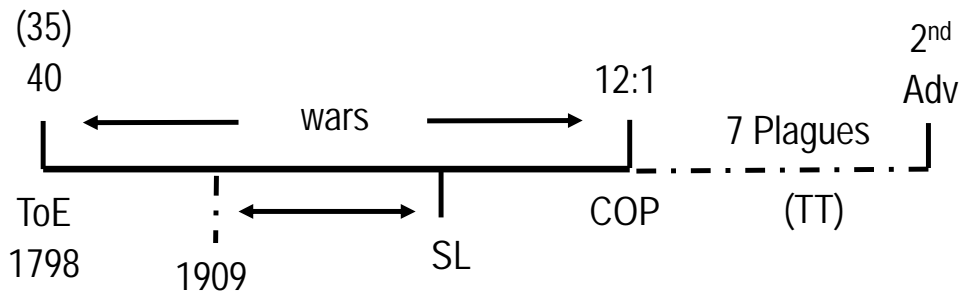
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 Joel 1:3 (4 generations)  
 Joel 1:4 (4 insects)  
 Dan. 9:24-26  
 Gal 4:25, 26  
 Isa 6:13  
 Matthew 24:15, 16



16:13 *And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

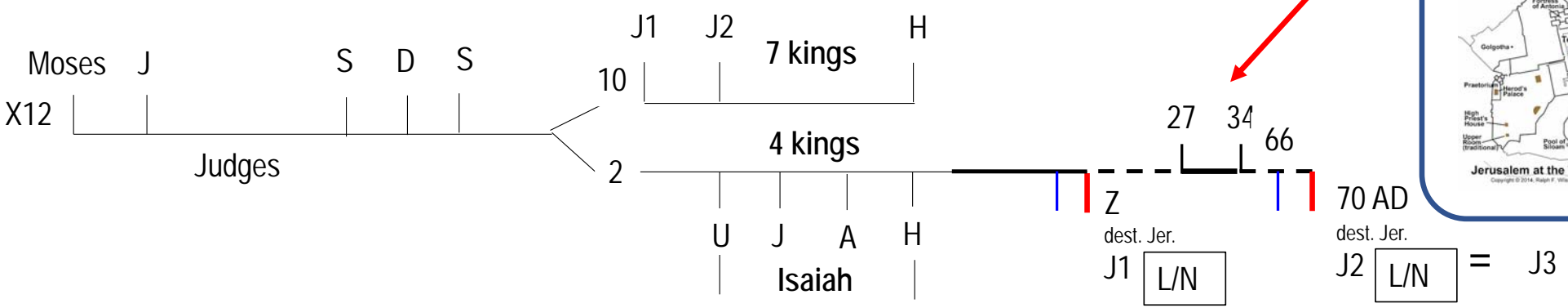
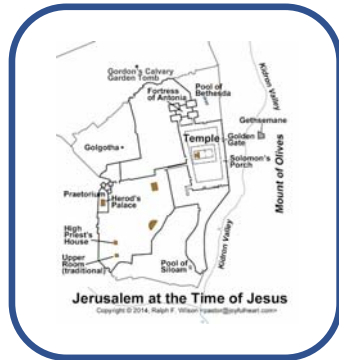
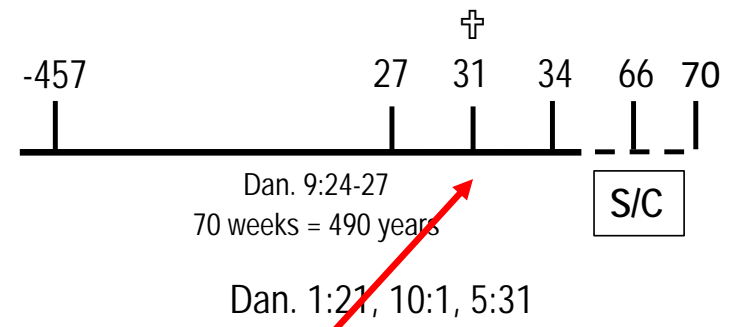
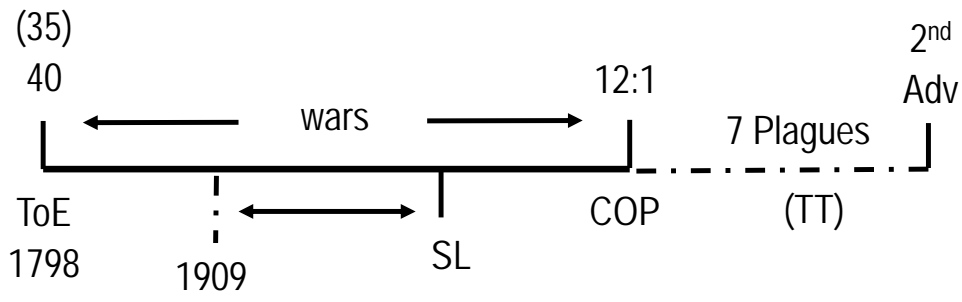
It tells you why these things are happening in verse 14 because these spirits are preparing the world, the kings of the Earth to go to war, the war of Armageddon which again many people have many strange ideas about.

9T 11.1      321 1<sup>st</sup> SL  
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We have strong arguments to show that this is to be understood in a spiritual sense, I just showed you that with Babylon. We know that Babylon is a symbol, it's a city and it symbolizes the kingdom of Satan, just like Jerusalem, Mount Zion, the glorious Holy Mountain is the city which is the symbol of God's Kingdom. So Babylon on one side is a spiritual phenomena, not the literal city in Iraq. The description as chapter 16 verse 14 just told us the whole world, that's what Babylon is.

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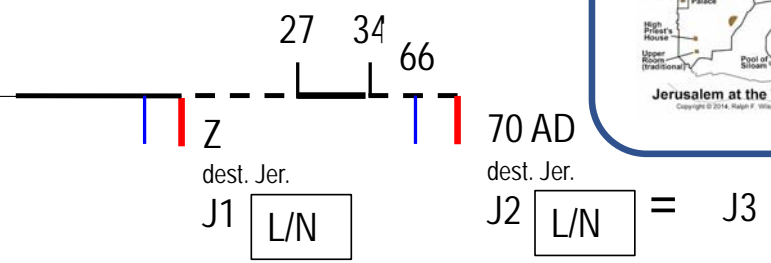
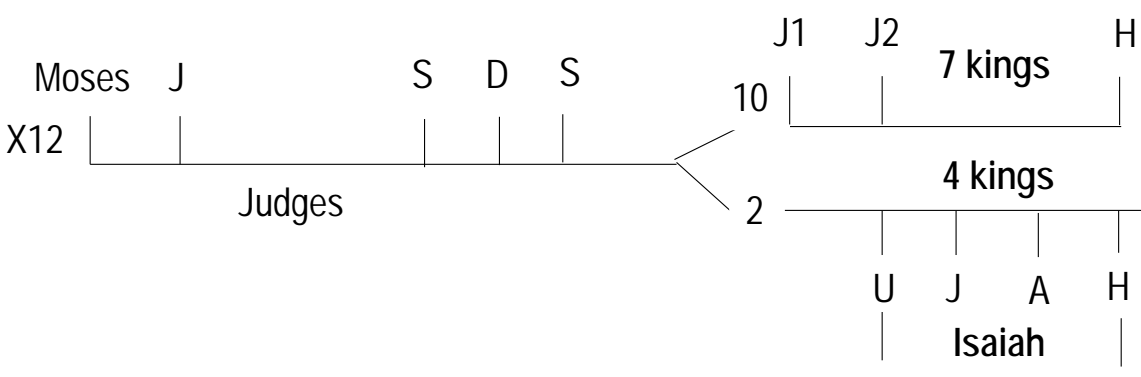
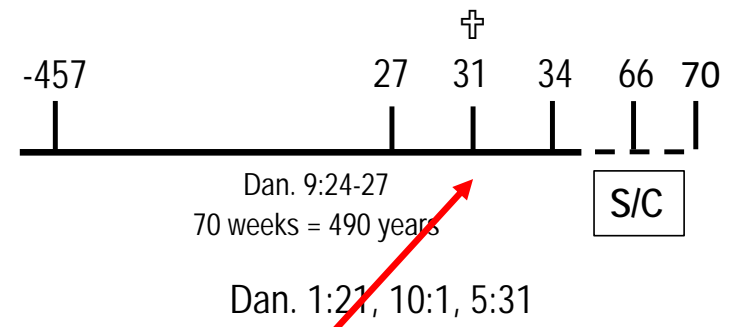
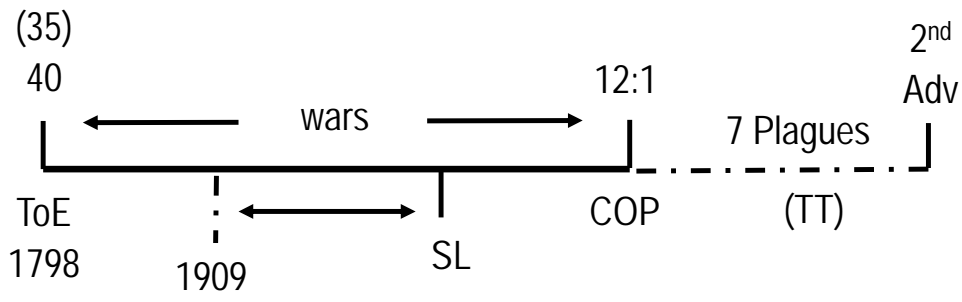


We read another verse in chapter 13 verse 8

13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

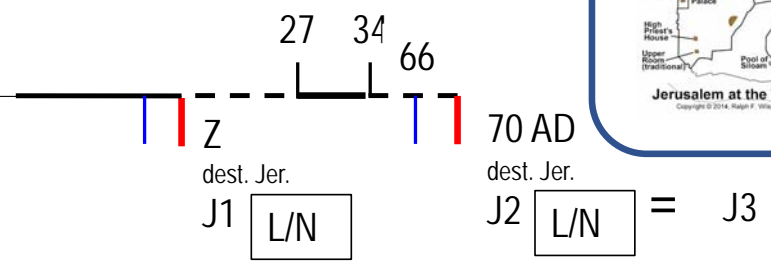
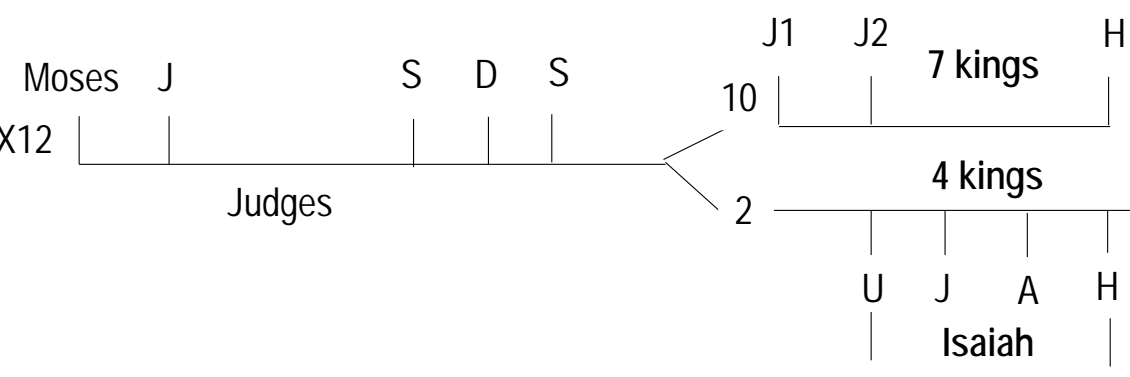
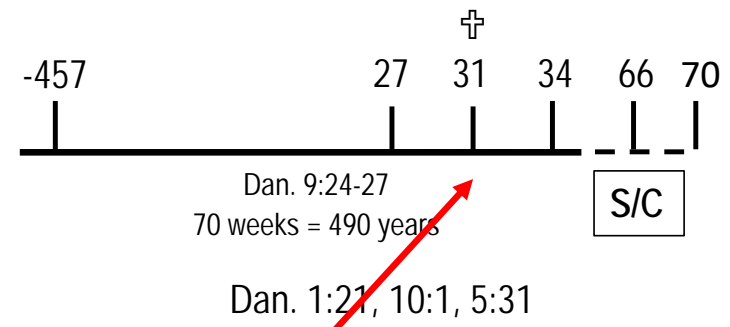
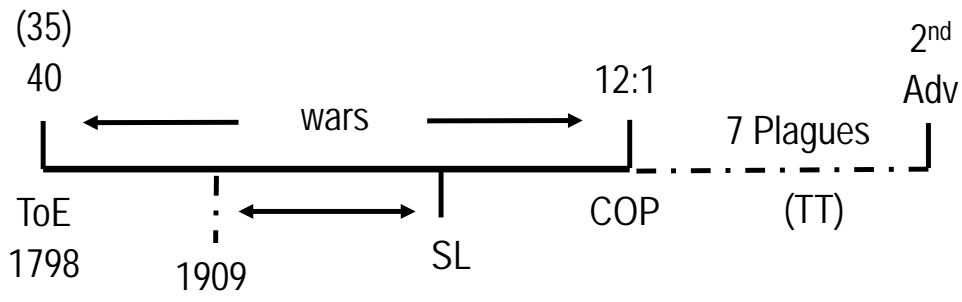
It says everyone that dwells upon the Earth, it qualifies who the everyone is: those whose names are not in the Book of Life, those are the subjects of Babylon. If you're still not sure go to Revelation 17:2

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 Dan. 9:24-26  
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 Isa 6:13  
 Matthew 24:15, 16



17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

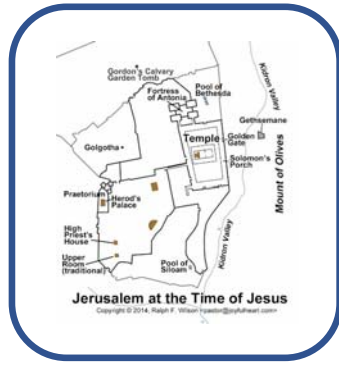
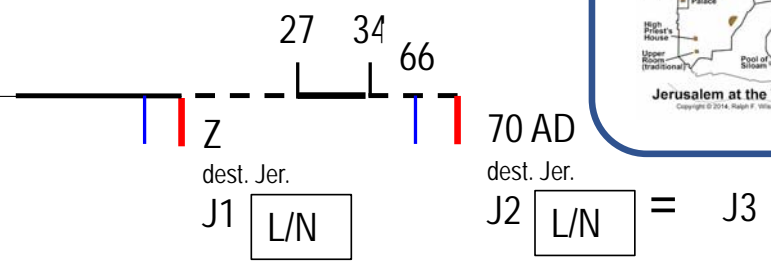
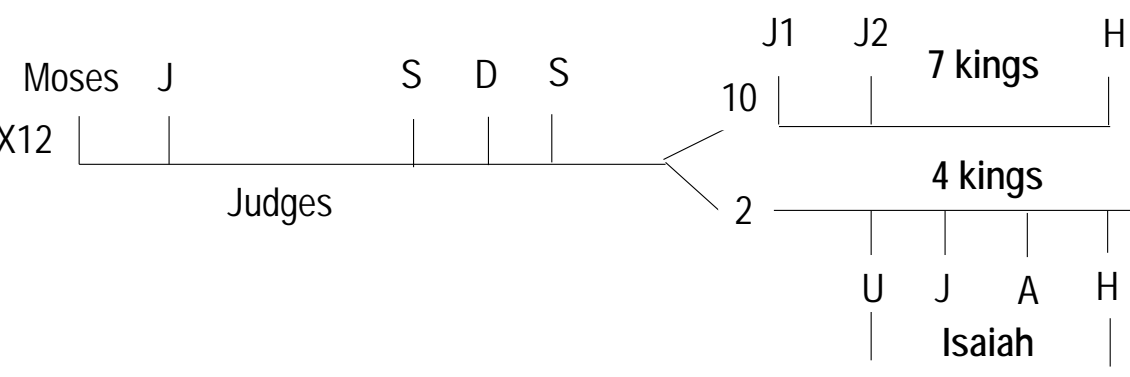
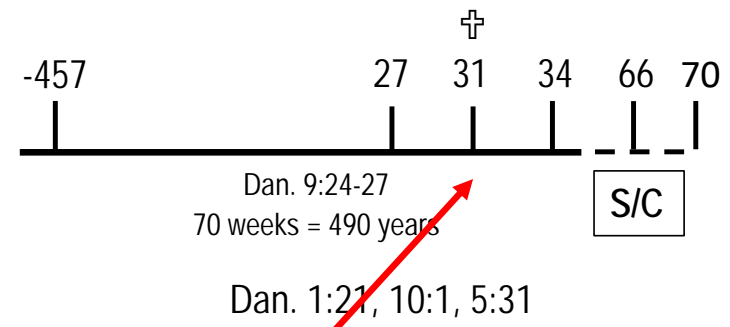
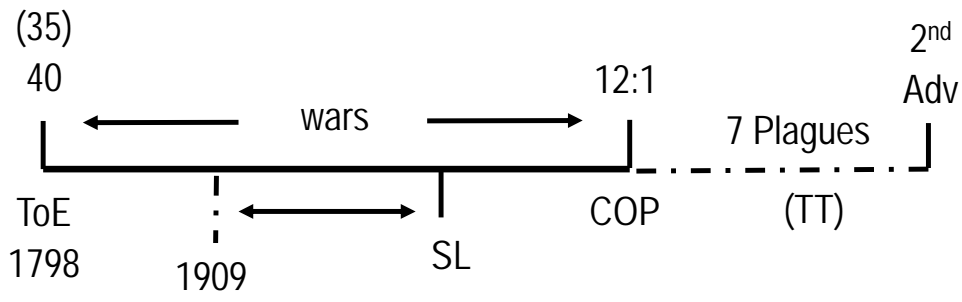
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So the people are forced by their rulers to commit fornication with this woman, the woman of Revelation 17 who is mystery Babylon. There's this church State relationship, a woman and a king, Jezebel and Ahab if you're familiar with Old Testament stories. I can't help saying this in a strong fashion, Israel today is not Israel the country in the Middle East. Ellen White calls us Seventh-Day Adventists modern Israel just like modern papacy. She calls us spiritual Israel because we are the people of God. You can trace our history all the way past Moses going back to Abraham. But of course, we don't have bloodlines, do we? Because Abraham is a father not by works, which means blood, but by promise.

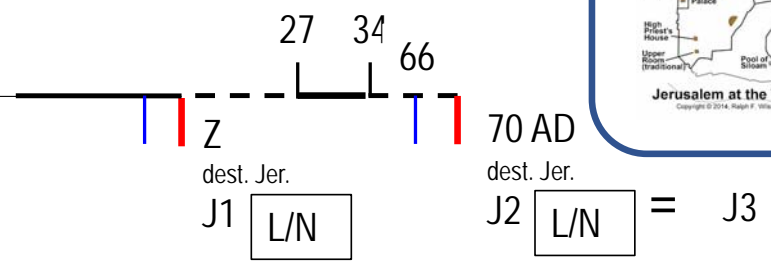
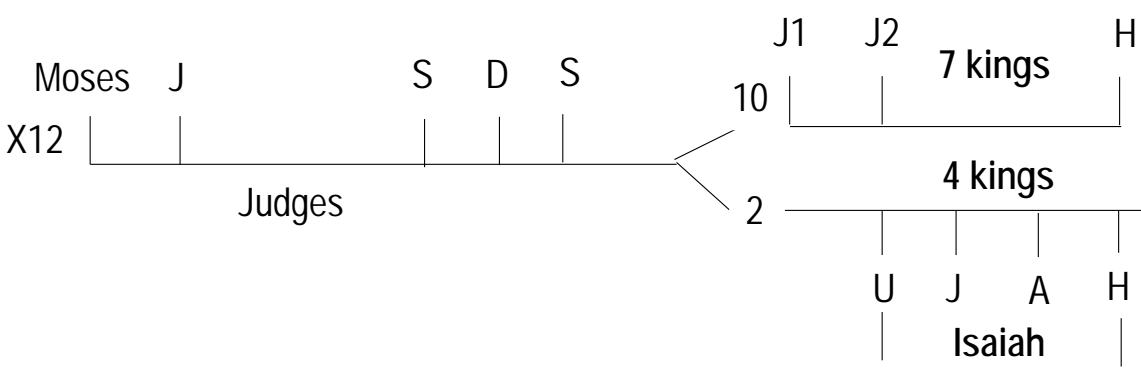
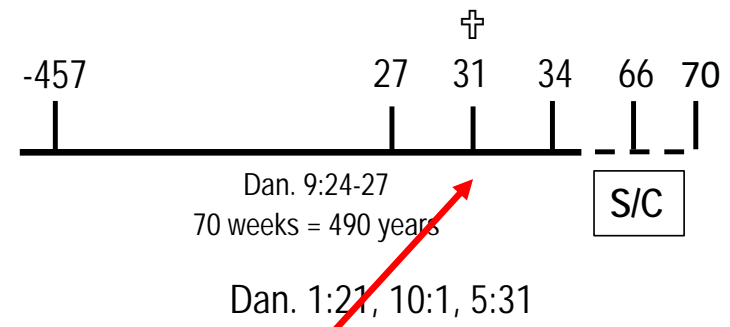
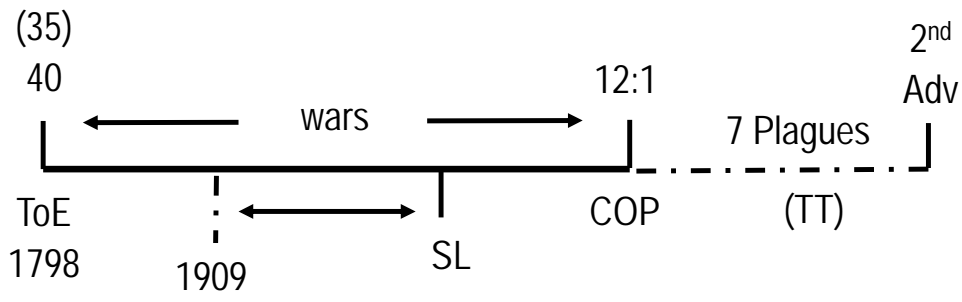


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Paul in Galatians chapter 4 explains this. Because in Galatians chapter 4 he speaks about Abraham's two wives, Hagar and Sarah. And Hagar's son Ishmael he was a son of the flesh, of human works. But Sarah's son that was a miracle, that son was a son of promise. We didn't read those verses yesterday, but we read the verses that were attached to them. If we're still not sure, how many Jerusalems are there? Not just one, we'll read Galatians chapter 4 in verse 22 talks about Abraham's wives. Verse 23 one was of the flesh, like a bloodline and one was by promise. We are sons and daughters of Abraham by promise, we're spiritual Israel.

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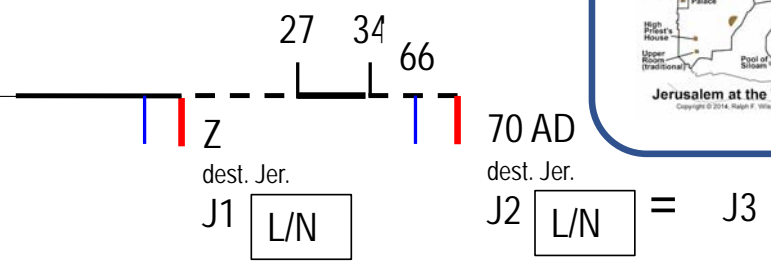
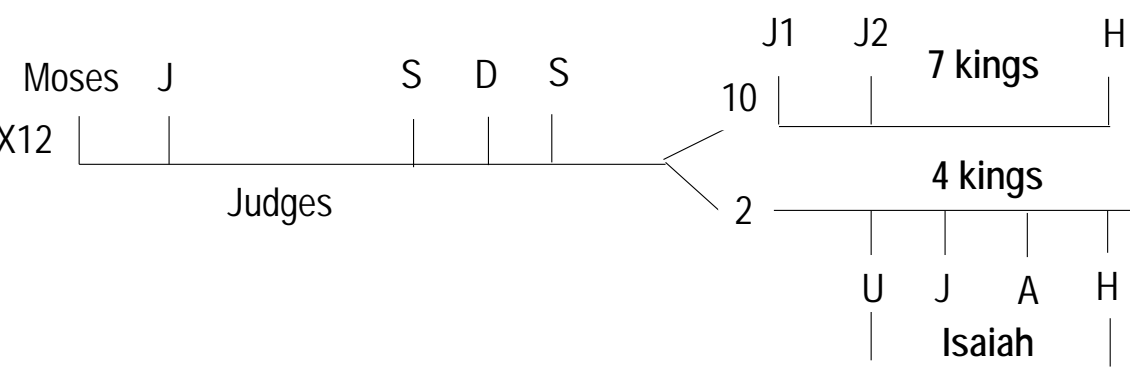
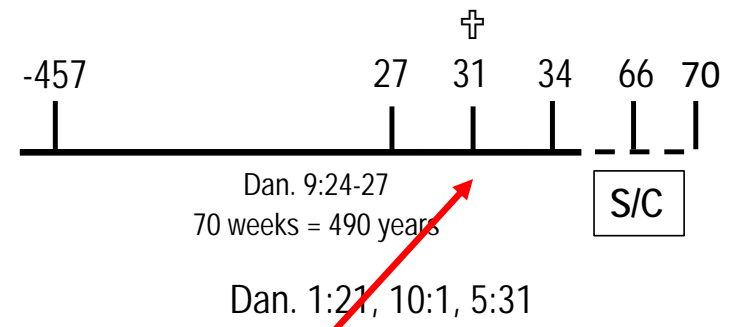
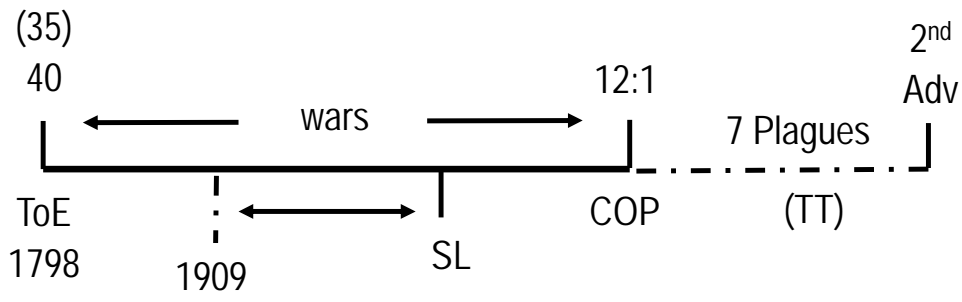


Galatians

4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4:23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.

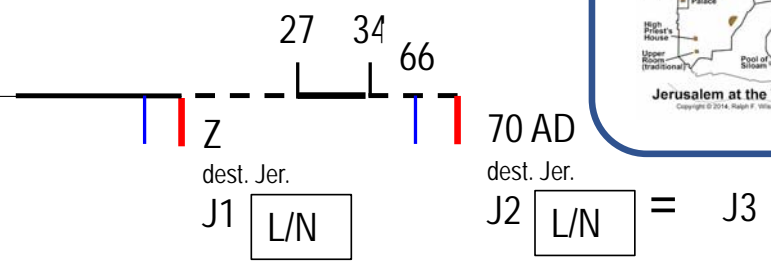
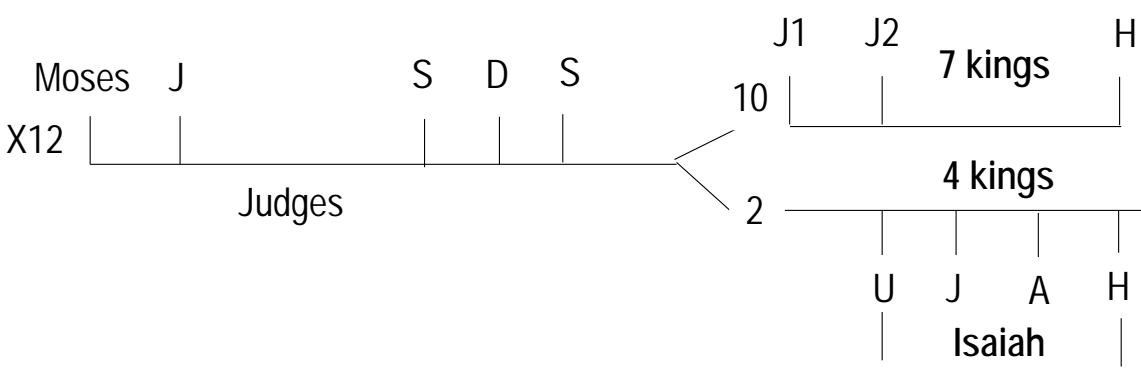
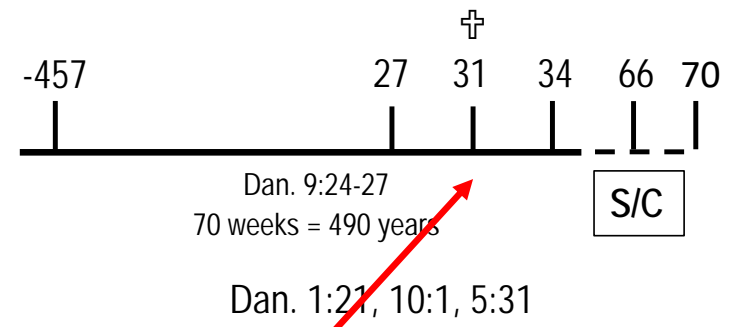
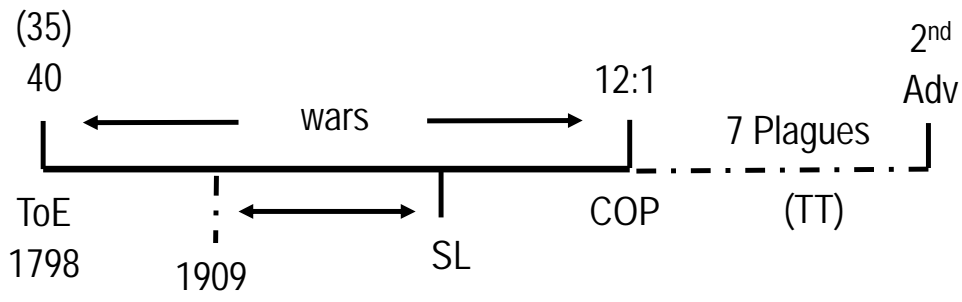
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And we read verse 25 & 26 in our previous study, in those verses we see that there are two Jerusalems, there's a Jerusalem that's in bondage which is the Jewish Jerusalem the one that's still there today. But we, if we are free, the children who are free, our Jerusalem is where? In verse 26

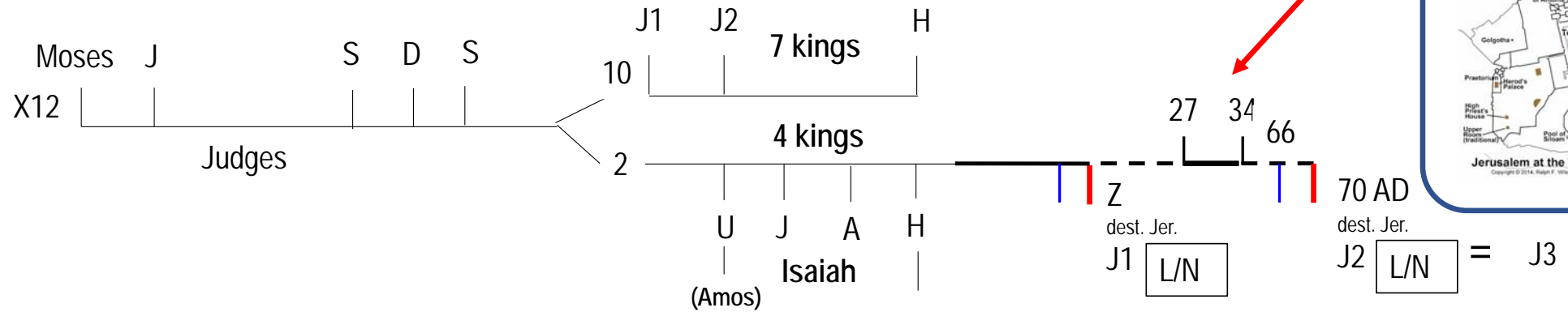
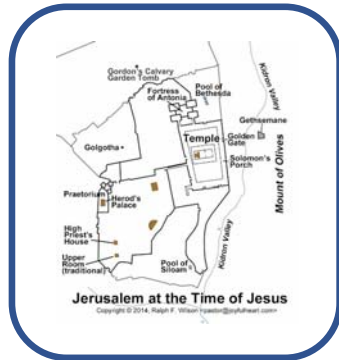
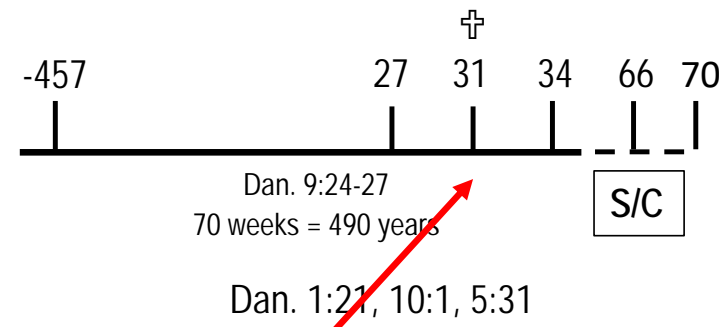
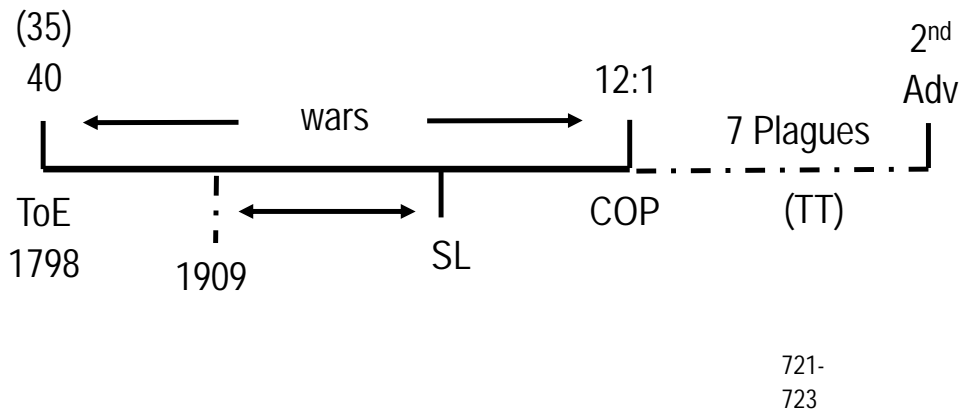
4:26 But Jerusalem which is above is free, which is the mother of us all.

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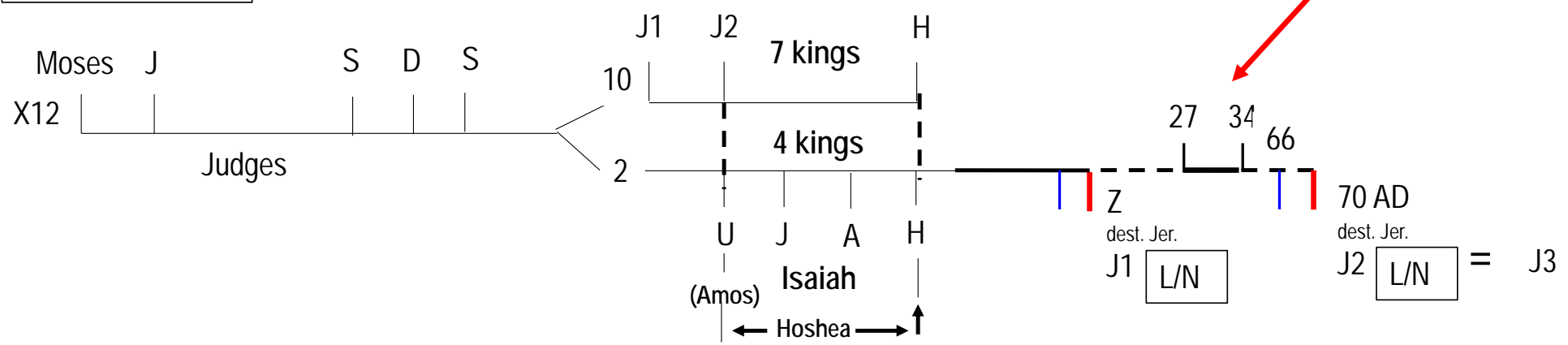
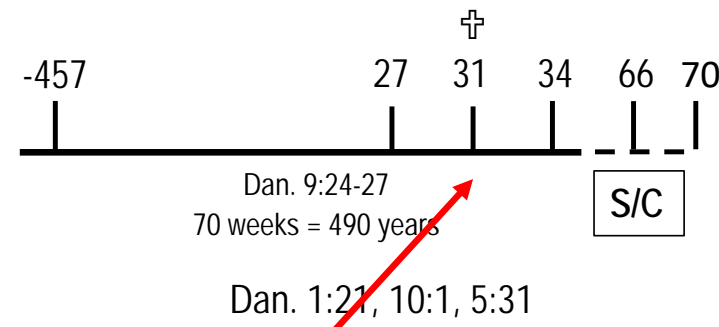
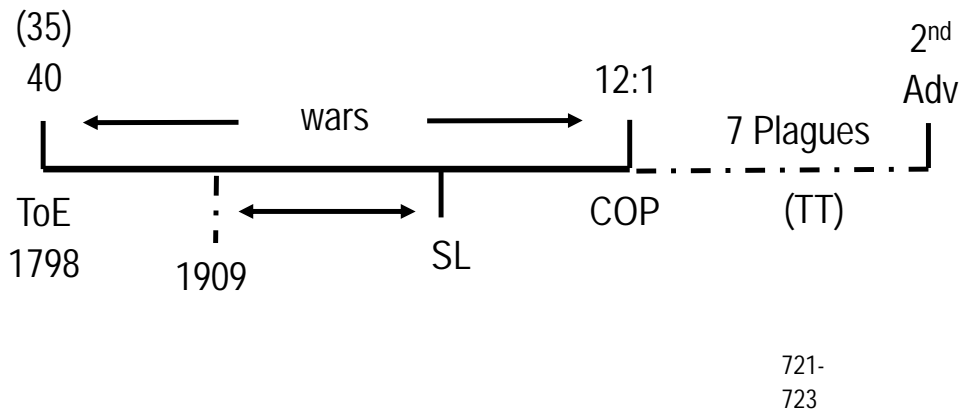
We know that it says *is free and its the mother of all*. What did we say Jerusalem was? We went to Revelation 21, Jerusalem is the bride of Christ remember? Jerusalem in Galatians is called what? *The mother of us all*. If she's the mother, she must be the wife and who's her husband? Christ. And who are the children? We are, the verse says she's the mother of all, what does Paul mean by that? Jews and gentiles. So we know everything has to be understood in a spiritual context.

9T 11.1 321 1<sup>st</sup> SL  
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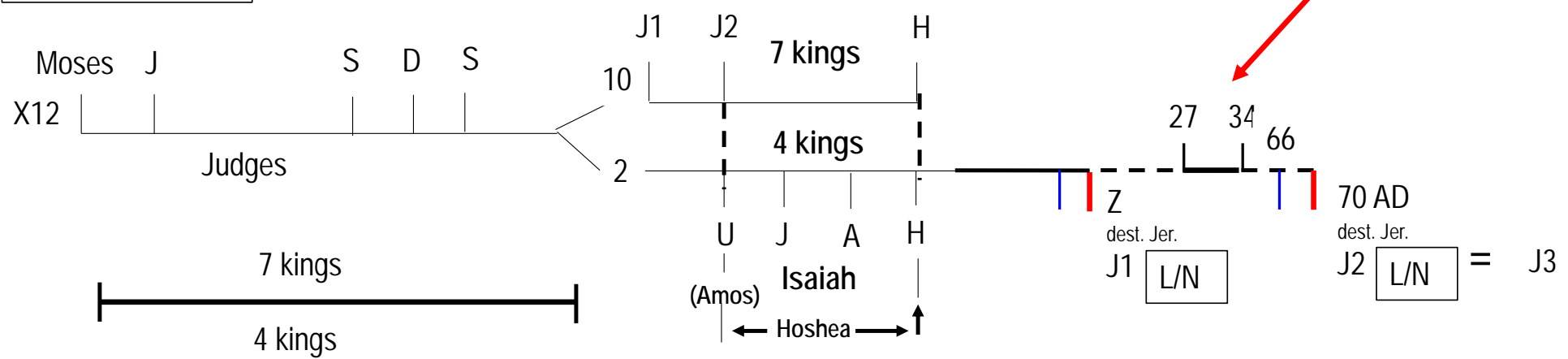
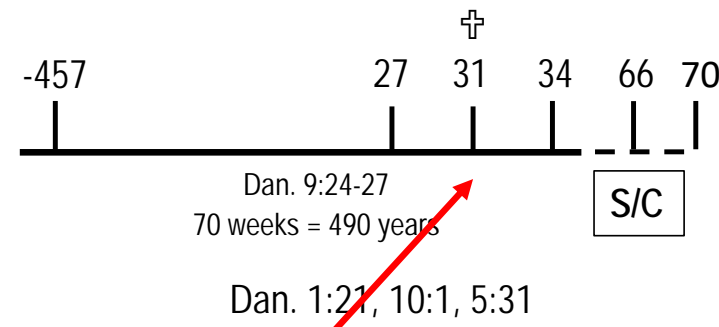
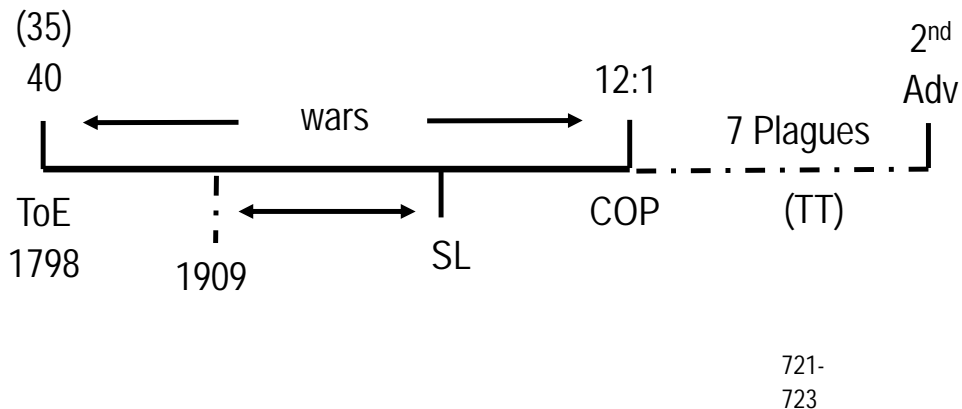
We then went to the book of Isaiah. I want to remind us that we looked at the number four briefly, we went to the Book of Joel, verse 3 we saw four generations. We went to Exodus chapter 20 the Ten Commandments and we saw four generations. We saw Joel chapter 1 verse 4, we saw four insects. This number four comes up over and over again. We went to the book of Isaiah, and we wanted to know when Isaiah was ministering, and it tells us in Isaiah chapter 1 verse 1. He's ministering under four Kings: Uzziah, Jotham, Ahaz and Hezekiah, four kings. When you go to The book of Amos you see that he's ministering just under the reign of Uzziah.

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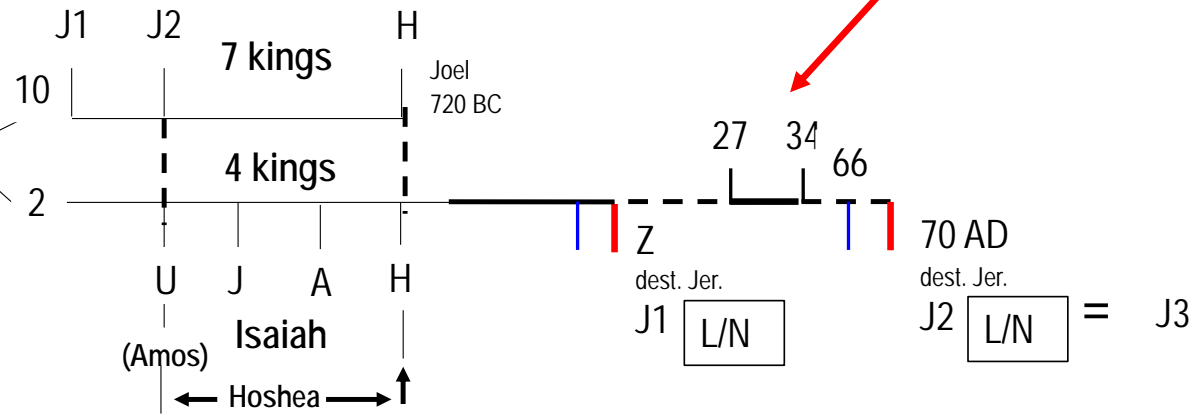
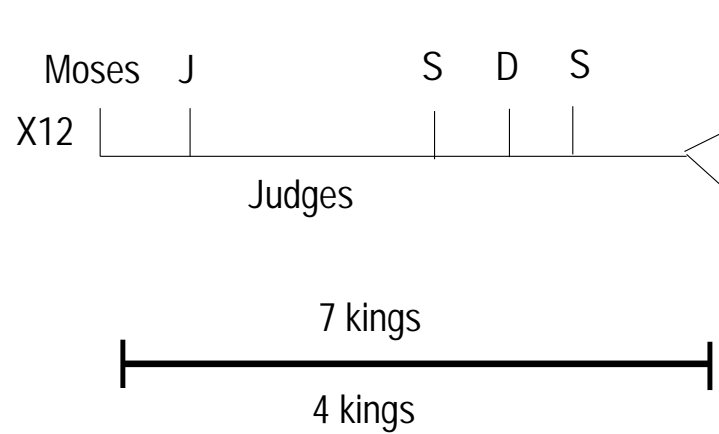
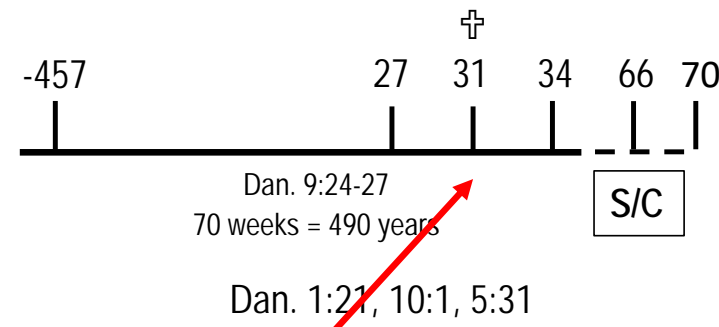
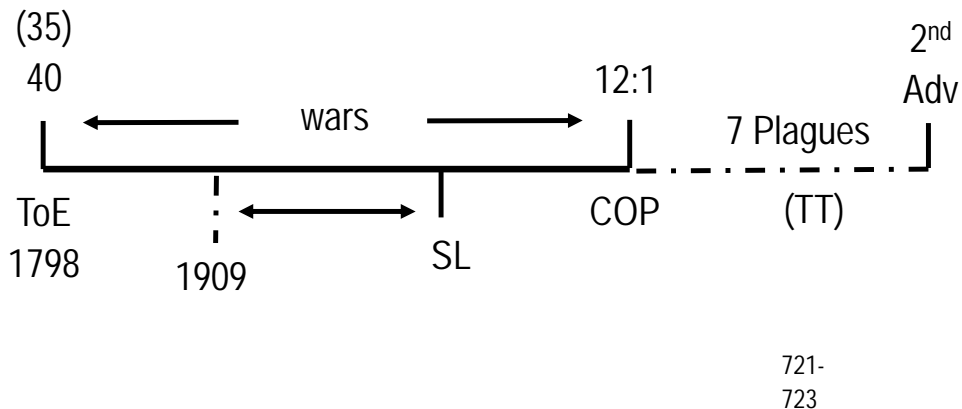
But it also mentions Jeroboam because they reign at the same time. So we can mark Uzziah and Jeroboam at the same time. Then we also looked at Hoshea and Hoshea ministers at the same time as Isaiah. Why did we do that? Why did we identify four Kings? Because if you go to the northern tribes, and we already identified in 2 Kings chapter 18 that when Hezekiah is reigning it's the same time period as Hoshea.

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 Joel 1:2  
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 Hos 1:1



So we can mark for kings in Judah, and we didn't prove this, but you can, we see in the northern tribes, Ephraim, there are seven kings reigning. So you have seven kings and four kings, even though it's two separate kingdoms, it's actually one kingdom, the Kingdom of Israel. So we can get that picture work and illustrate it this way seven kings and four kings in the same history. Remember I said hold that thought because we're going to make an application.

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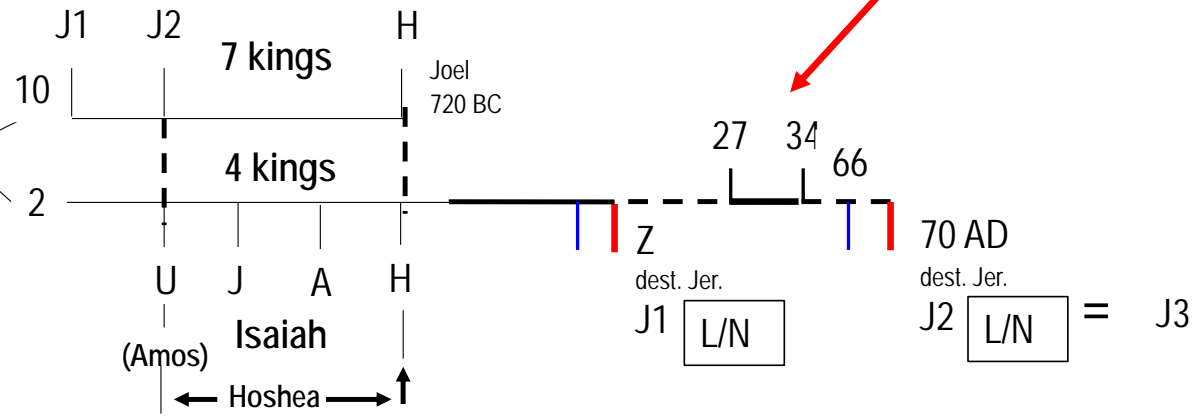
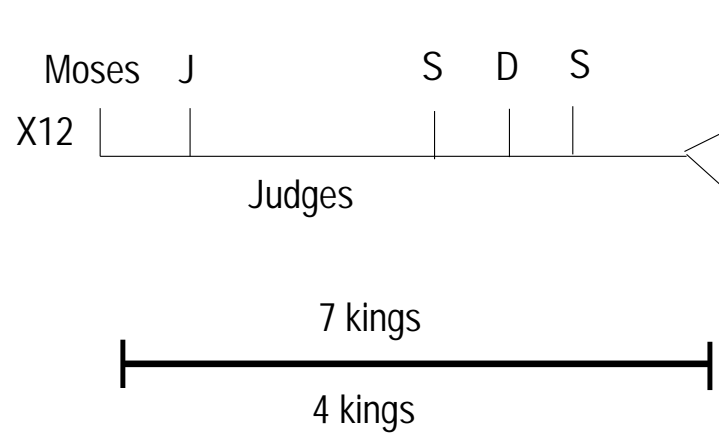
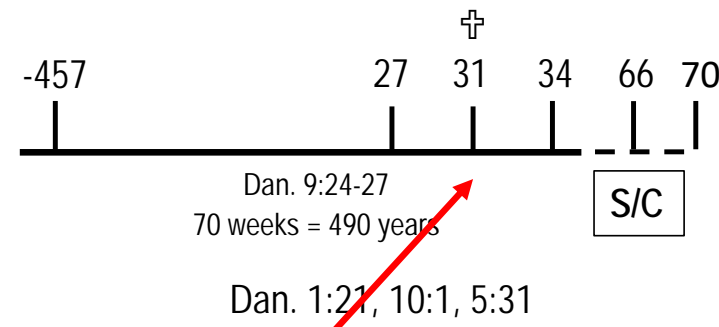
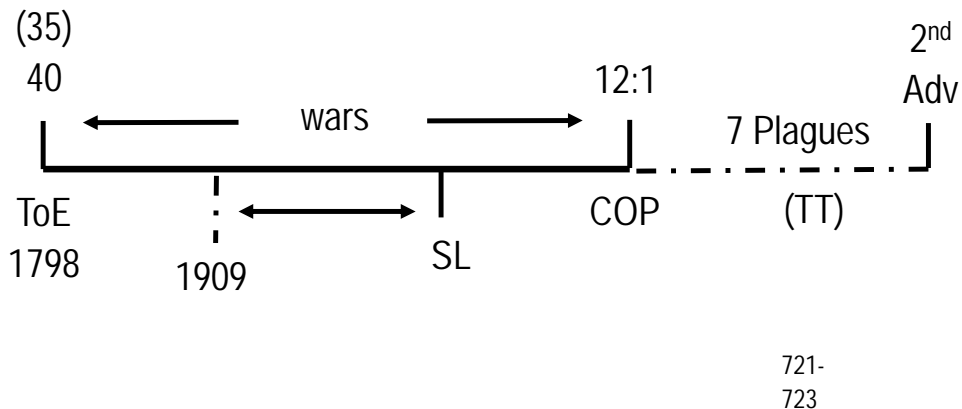


I don't know how familiar you are with the Book of Joel, I won't prove it, but the Book of Joel is written here in the year 720 BC, just after the destruction of Samaria which was the capital of the northern tribes.

You remember the Book of Joel speaks about these four insects which is verse 4, if you go to chapter 1 verse 6 it tells you who the insects are, or what they are. Will read that

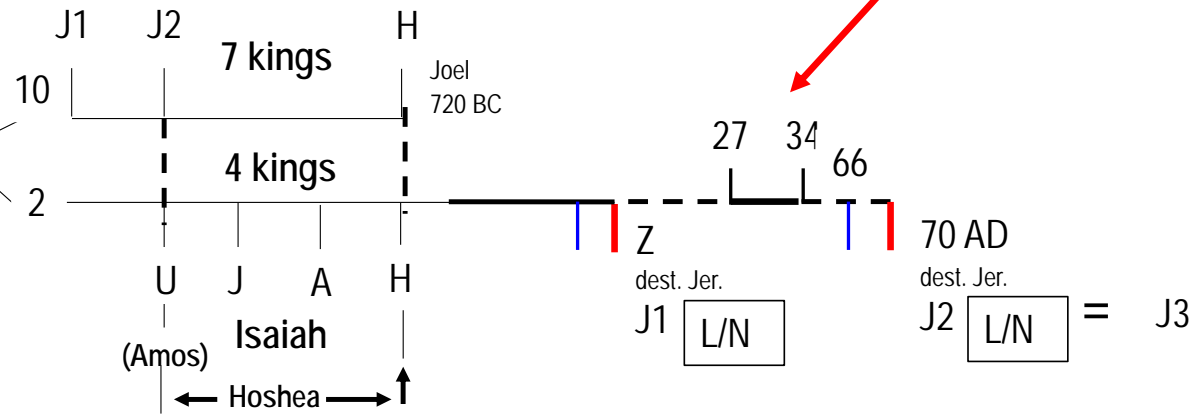
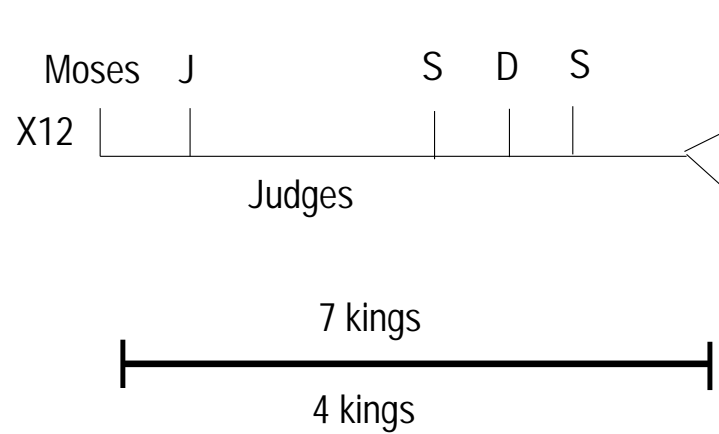
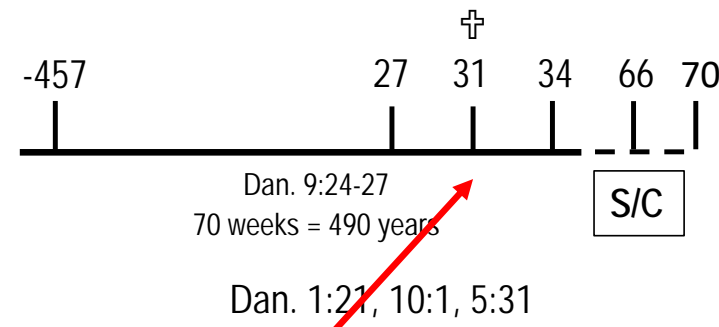
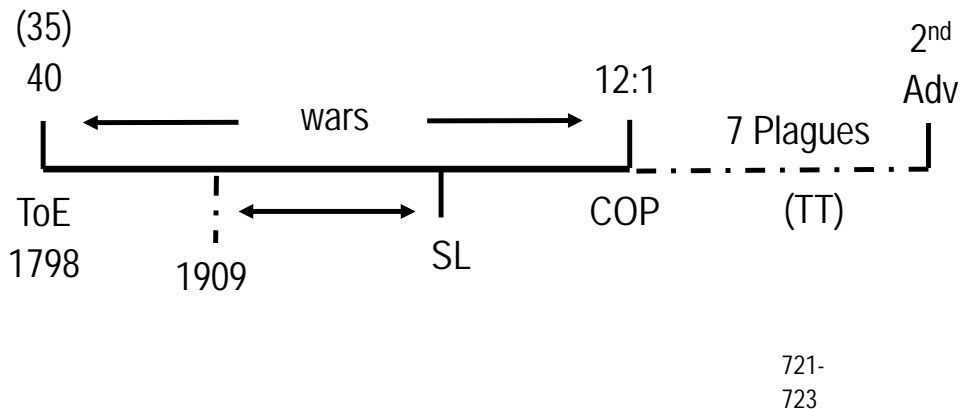


9T 11.1 321 1<sup>st</sup> SL  
 9T 14.2 538 2<sup>nd</sup> SL  
 13MR 394.1  
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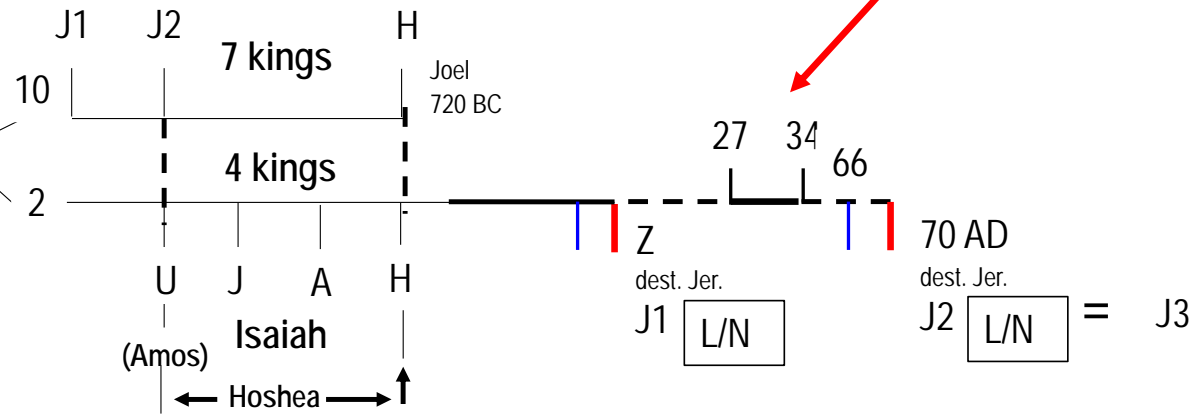
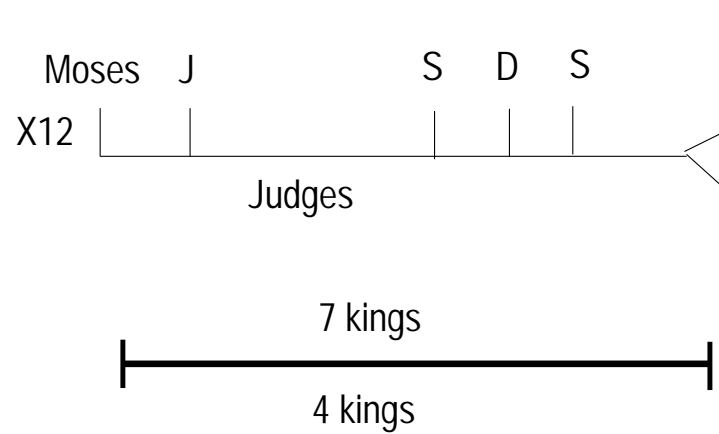
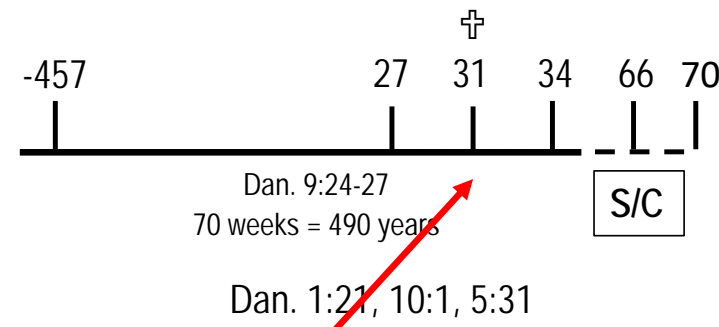
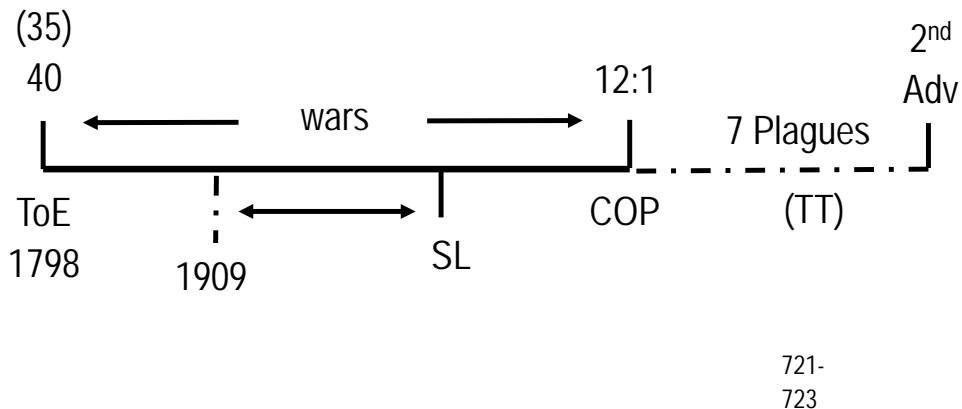
Joel 1:6 For a nation is come up upon my land, strong, and without number, whose teeth [are] the teeth of a lion, and he hath the cheek teeth of a great lion.

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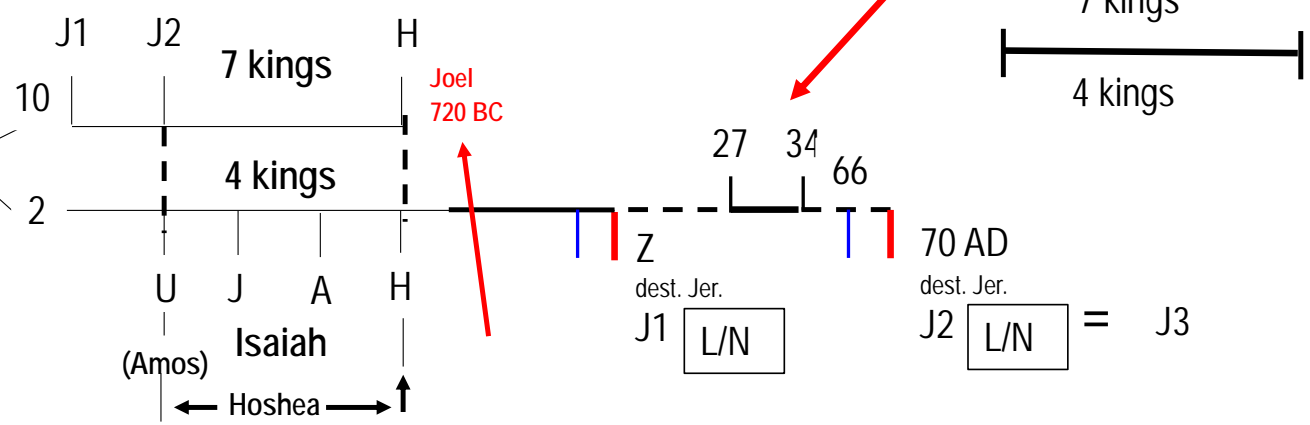
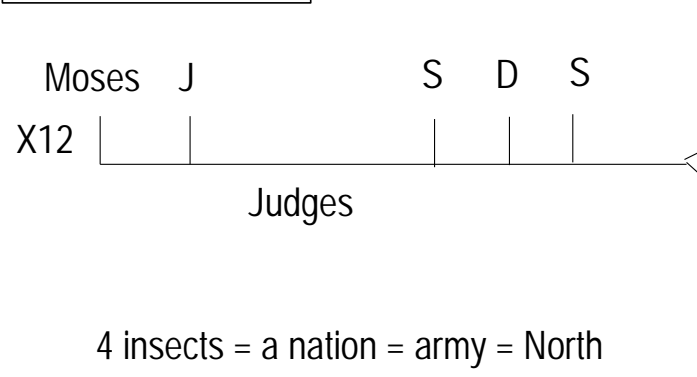
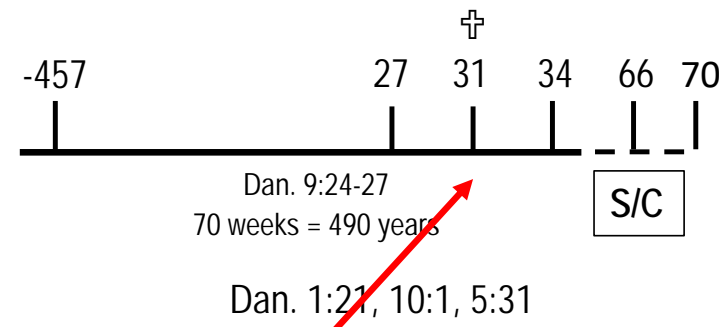
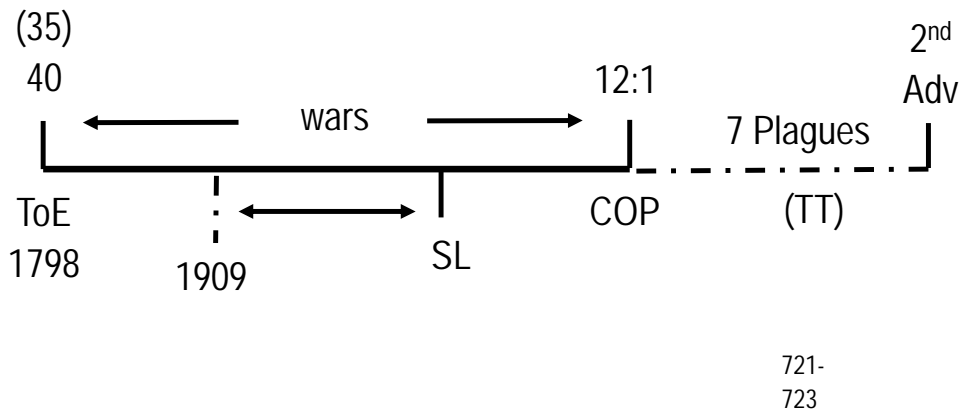
The four insects are one kingdom or nation. Let me just develop that thought, we read in chapter one the four insects, verse 4, it's a nation in verse 6. And if you go to chapter 2 in the beginning it talks about an army, this army is this nation. And in chapter 2 verse 20 first we'll read the first part of verse 11, so chapter 2 verse 11

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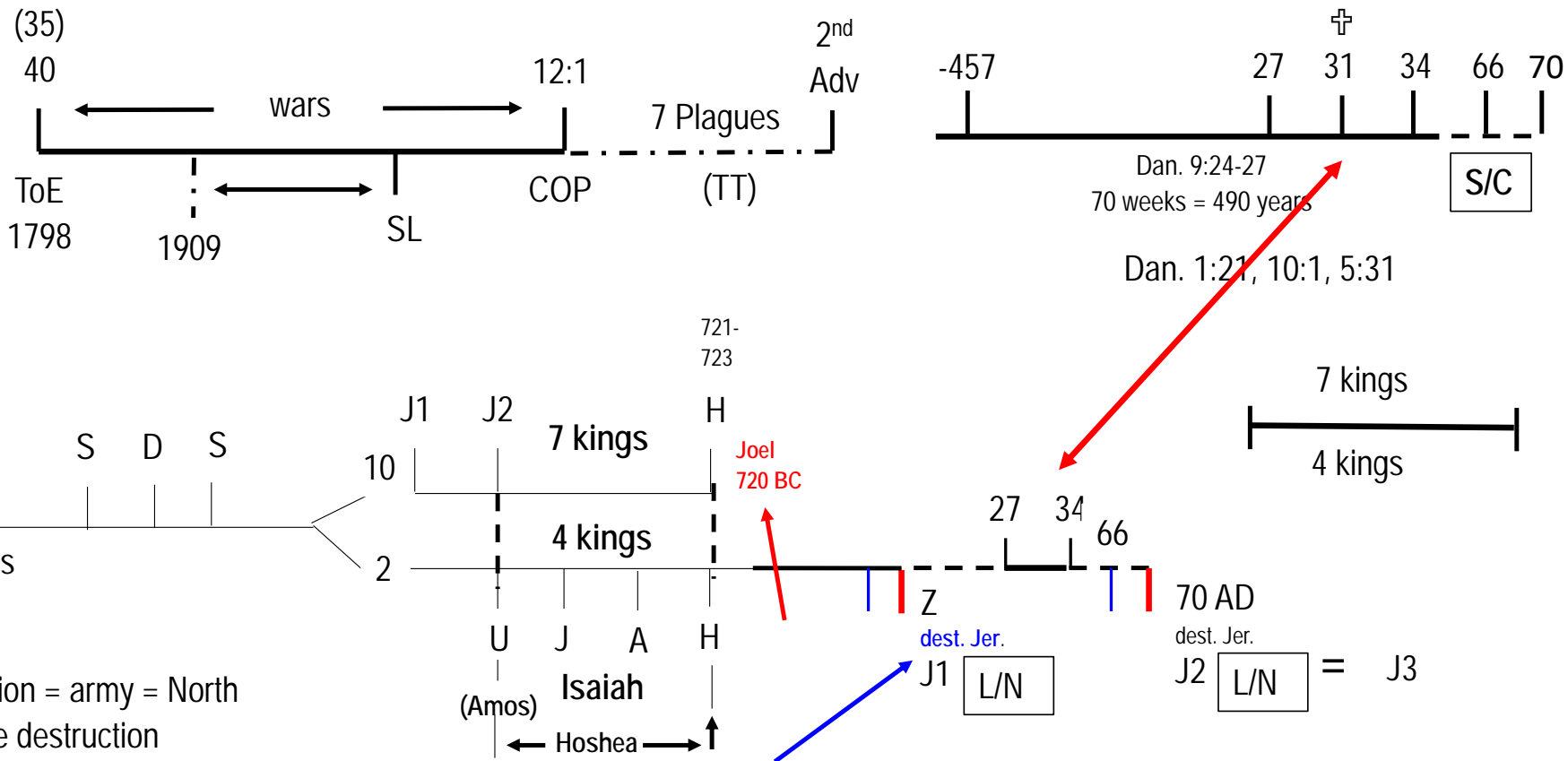
Joel 2:11 *And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?*  
 2:20 *But I will remove far off from you the northern [army], and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.*

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So the insects is a nation, they destroy, God says it's his army in verse 11. In verse 20 it tells you where they come from: it's the army of the North. Which nation comes from the north? Babylon, so these insects, this nation, this army that's going to destroy God's people which has been discussed **here** is what army?, What nation, what destruction? We didn't read about the destruction, but in chapter 2 verse 1 to about 11 it talks about the destruction of Jerusalem, **right here**.

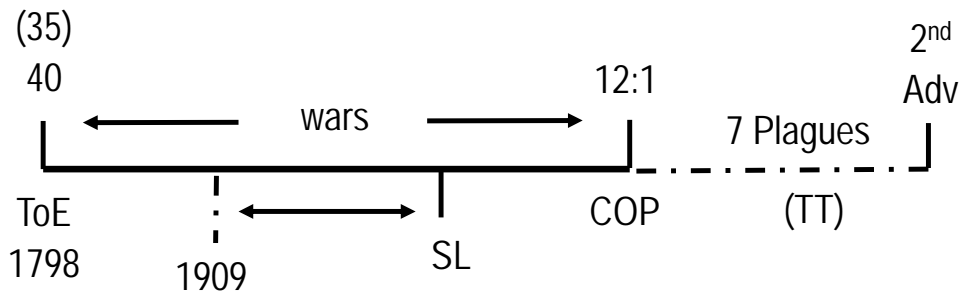
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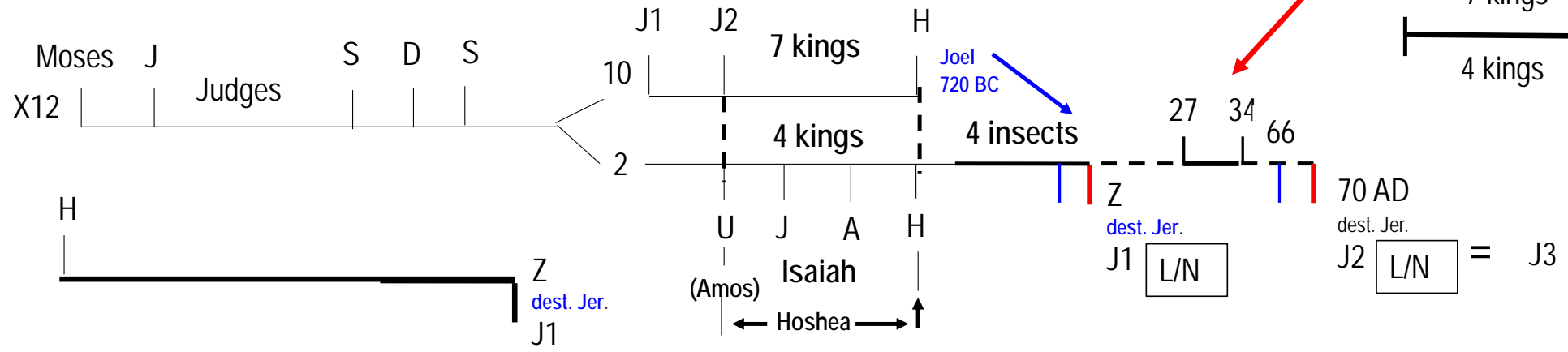
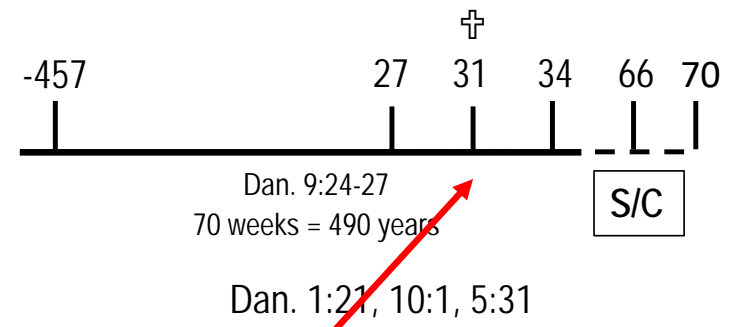
4 insects = a nation = army = North  
 4 = a progressive destruction

So Joel is predicting the destruction of Jerusalem [here](#). He's going to symbolize it by four insects. We don't have time to prove it but I'm going to make an assertion, the number four is a symbol, I'm going to say four equals a progressive destruction, it's a symbol. If you go to this story, you have the number four at the same time number seven and we'll discuss that later, these four kings in Judah with these prophets: Isaiah, Amos and Hosea, all of these are predicting the demise or the end of the northern tribes.

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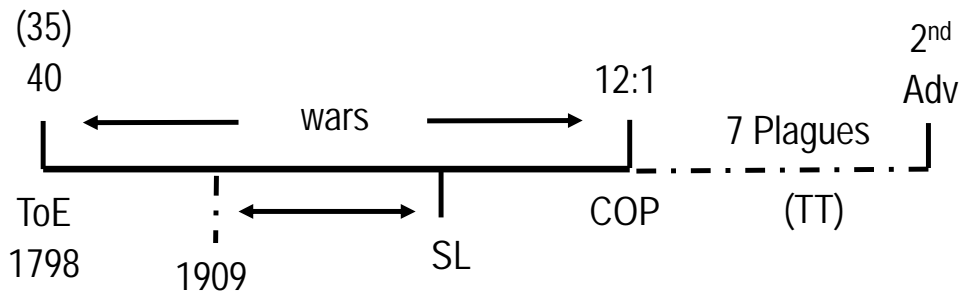


4 insects = a nation = army = North  
 4 = a progressive destruction

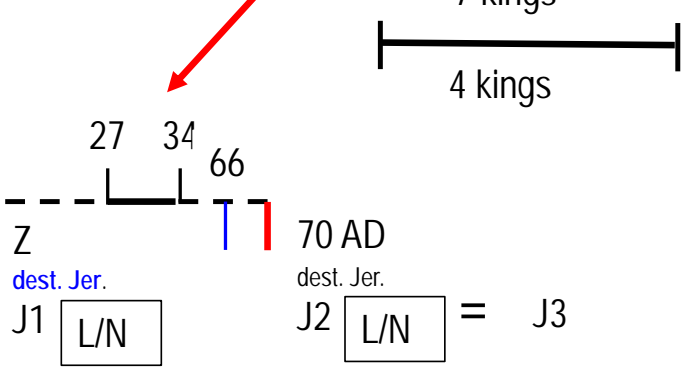
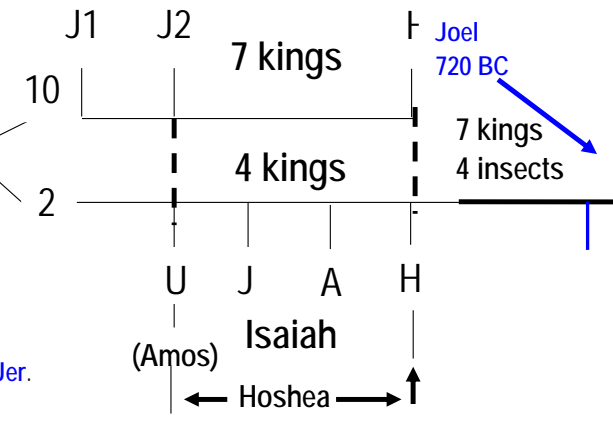
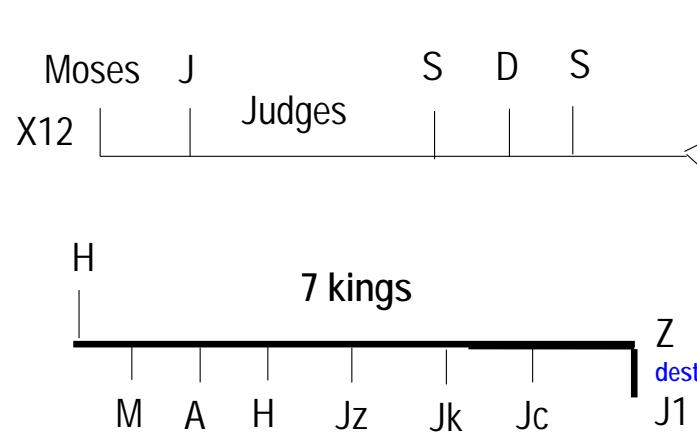
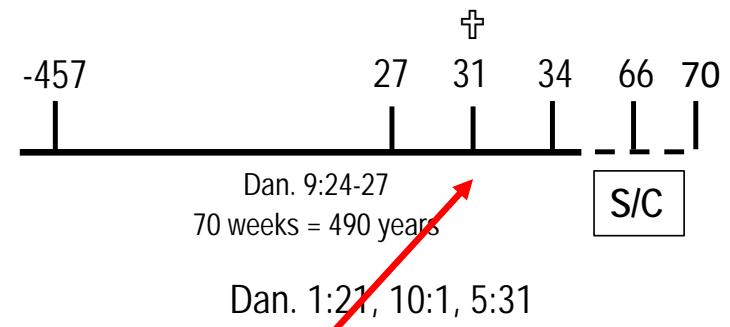


Four marks a progressive destruction of these worldly tribes. But they also talk about in the book of Joel the destruction of this kingdom by four insects. So we have four insects and four kings. I don't know how well you know your chronology; do we know who Hezekiah's son is? I'm going to enlarge this so we have Hezekiah and we've got Zedekiah. Hezekiah's son, if you don't know who Hezekiah is he's the king that had a wound on his leg and the prophet got some figs and put a poultice on his leg and healed him.

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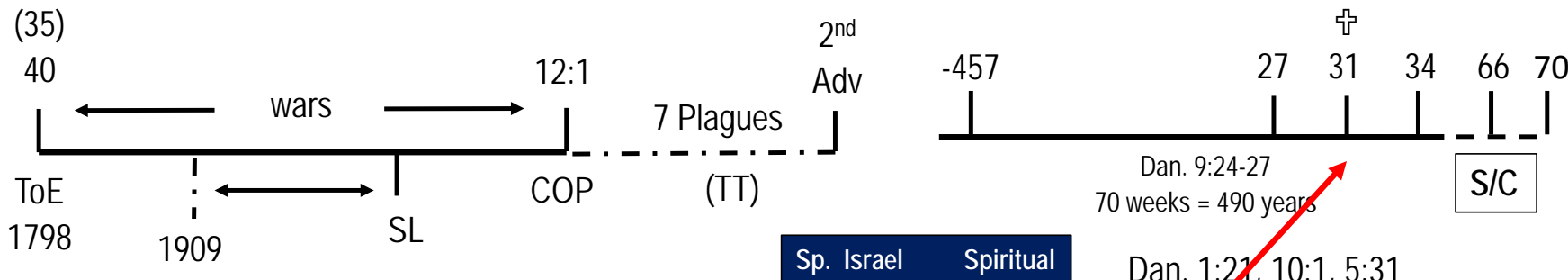


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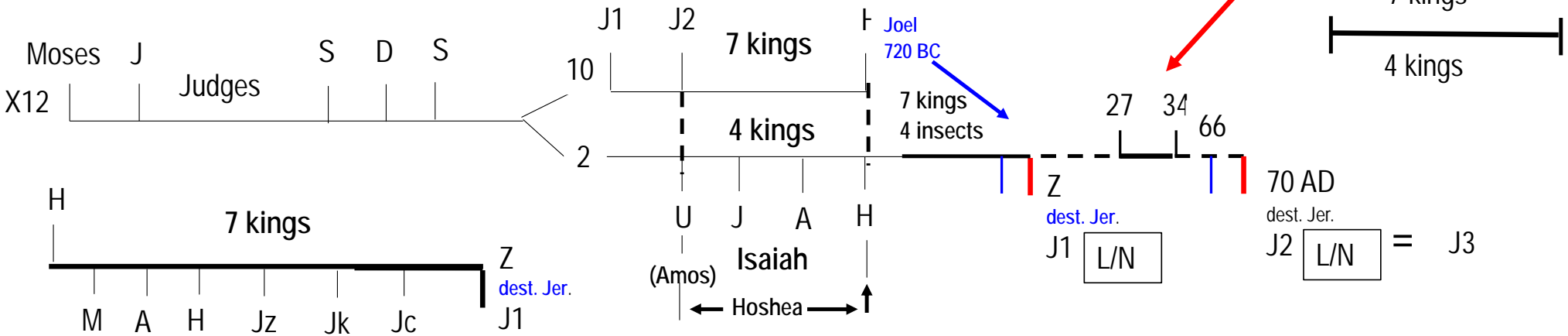
He had a son his name is Manasseh, and he had a son his name is Ammon, and his son was Josiah. Most people remember Josiah. Then comes Jehoahaz, Jehoakim, and Jehoichin. Count how many kings there are, there are seven kings. So we get this repeating pattern of seven and four, seven and four. These are clues, these are designed by God to show us that these are repeating histories that are pointing to something that's going to happen in the future. What we must never do is take the literal stories and turn them literally at the end of the world.

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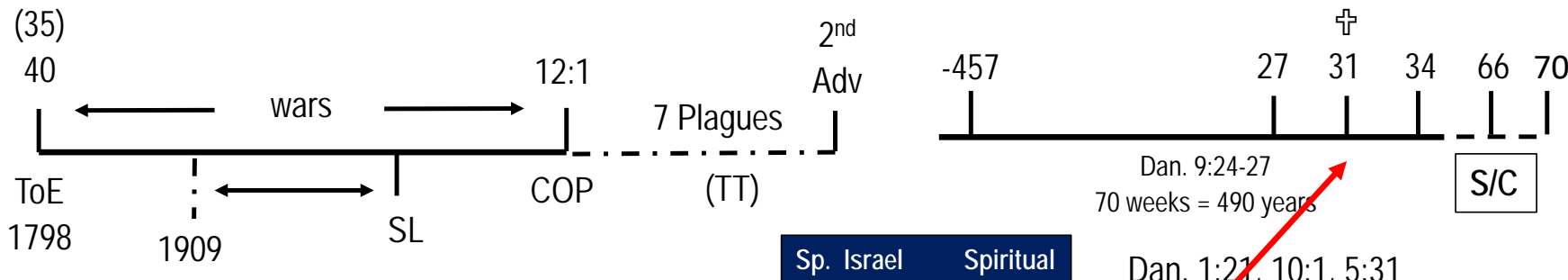
Sp. Israel = Spiritual  
 =  
 Nat. Israel = Natural



How we do that, go from the natural to the spiritual has to be done carefully. What I don't want us to misunderstand, remember we read in Revelation 17 and it says the kings of the Earth, Revelation 16 all the world. We're talking about real countries; we're talking about real organizations. We're not talking about some spiritualistic phenomena but what I mean is that you can't go to literal Jerusalem in the past in the literal and say at the end of the world it's still literal Jerusalem.

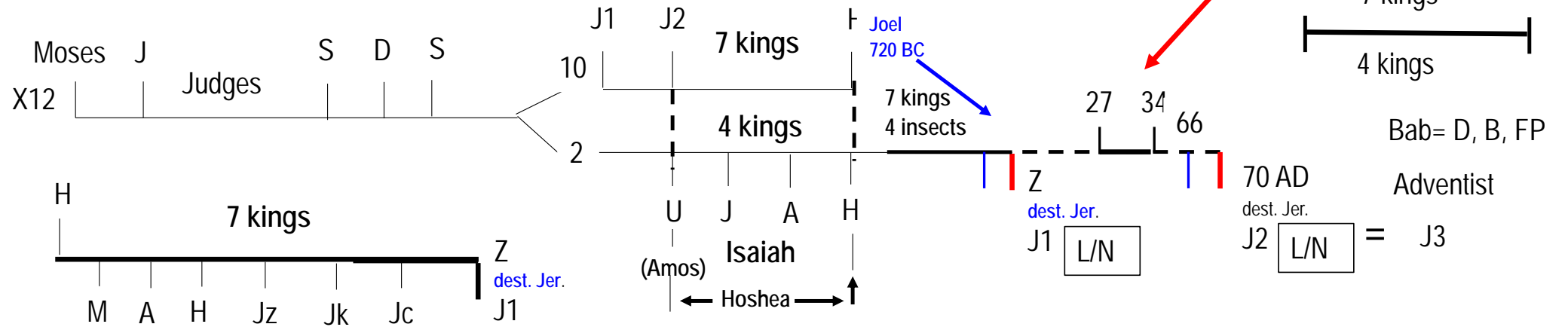


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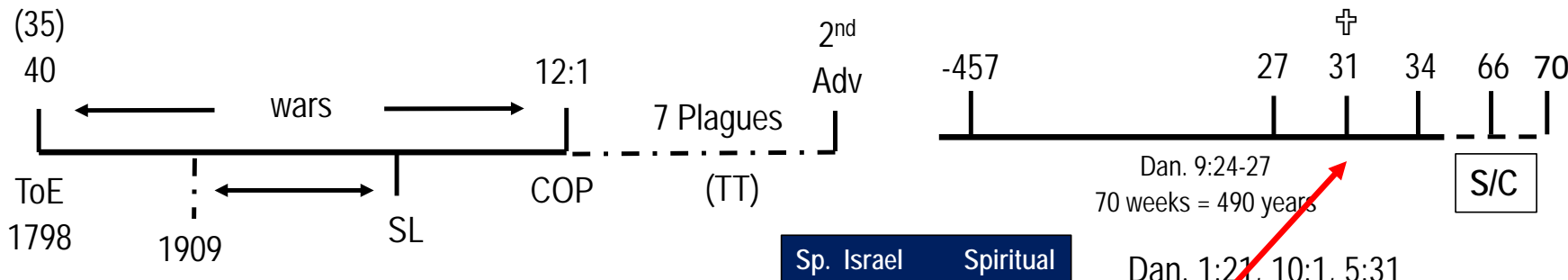
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Sp. Israel	Spiritual
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Nat. Israel	Natural



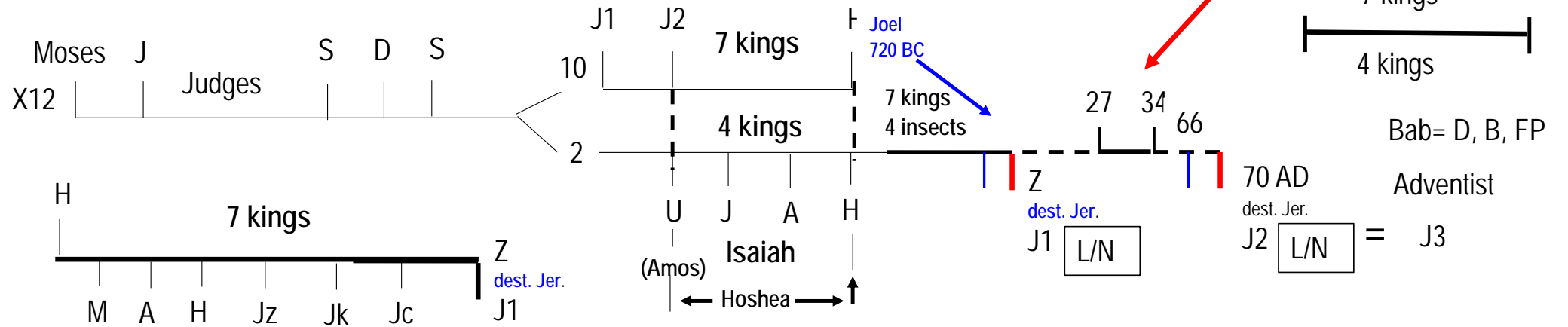
Because now it's spiritual and spiritual Jerusalem today is The Seventh-Day Adventist Church. Just like spiritual Babylon are the kingdoms of this Earth, all the nations that come together. Babylon as we already read is in three parts, the dragon some of the beast and the false prophet. What we would need to do is identify these three entities, organizations or countries. They're literal countries but they're not the same literal countries that were here before. We'll discuss it as we go continue our studies.

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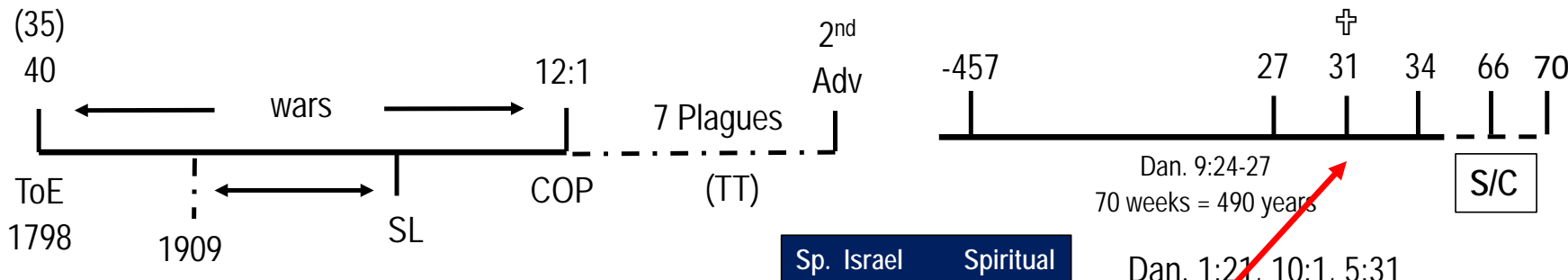
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Sp. Israel      Spiritual  
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 Nat. Israel      Natural



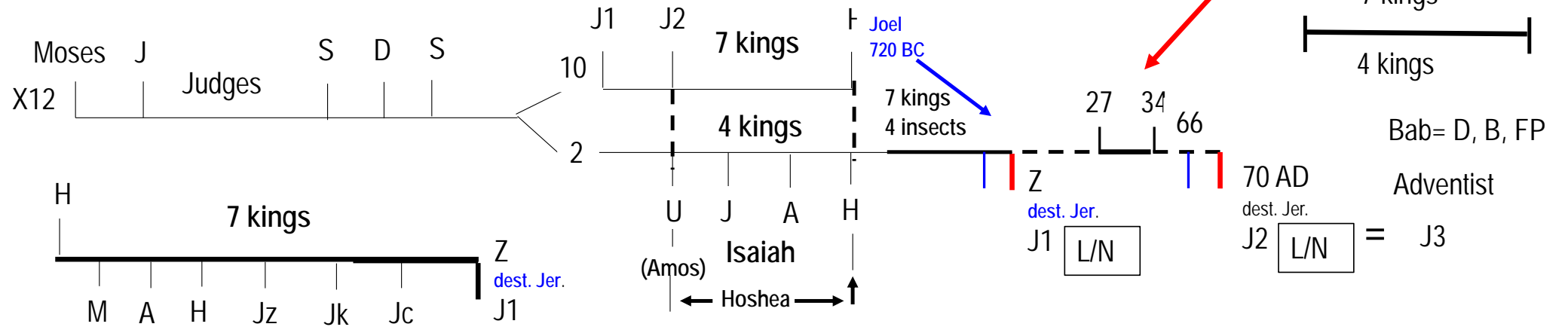
I don't want us to misunderstand by what I mean by spiritual, I don't mean that they're not identifiable, because they are. All of us understand who The Seventh-Day Adventist Church is but we're not the city of Jerusalem and we're not from Israel and we're definitely not Jews. We started our studies yesterday with Daniel 11 verse 45. This glorious holy mountain is not a literal mountain. We need to understand what a mountain is, so we need to go through the symbology of what a mountain is. And what we will find is that a mountain is a kingdom, or a nation or a people. And understanding that you can understand what mountain at the end of the world; the glorious and holy.

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Sp. Israel	Spiritual
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Nat. Israel	Natural



Dear Lord may it be our prayer to have a deeper understanding of your word. Please pour upon us the Holy Spirit so that He might teach us. We pray in Jesus' name Amen