

Brazil School of the Prophets: January-February 2019

32. Daniel 2 and Leviticus 26 - (03-02-19)

- Millerites have a different approach of Dn 11:40. There's a relationship between vs 40 and 1840. If you want the rule of the thread of history through the waymarks, we actually see that in 1798 we have Europe, Egypt, Syria and Turkey, you end up seeing that all these players end up being the same players in 1840. Not only that, but you can develop a historical connection between 1798 and 1840. Their problem with this approach is that they go into vs 40, pick up the 'him' and trace it back to Dn 11:36. Why we say that approach is wrong? They change the 'the king' and 'a king'. We say what a silly methodology, but all they're doing is a contextual approach. And we use grammatical arguments to say they're wrong, and we use also a chiasm to show they're wrong.

- But in Dn 2, 'these kings' and we use Rev 17 and the 4 horns of Dn 7 to change what 'these kings' are. We're doing the same thing the M did. If so, we should be able to trace back who 'these kings' are. Vs 37 says king = kingdom. 'The kingdoms' = the 4 kingdoms. Vs 40 say 4th kingdom, there's only 4. In fact you get into trouble if you bring Rev 17 because there it is just one kingdom: the 10 kings will give the kingdom [singular kingdom].

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

- We know this is correct because we can take models from the O.T. Israel divides in 2 and 10 [Israel]. It's not the kingdom of Israel's, but of Israel. It's one kingdom which is comprised of 10 tribes or rulers. Same dynamics. So Dn 11:40 cannot make it 10 kingdoms.

- If you're not sure, go to vs 45: 'forasmuch' it 'equal', immediately you know there's parable, it's a repeat. If it was woe = woe that's a repeat but no enlarge. But if we do woe = pain, then there's R&E.

- You have body parts and materials: it's approaching the problem in two ways. It's rare that someone looks at the body parts, we focus on the material. But if we are ok that kingdom = material. So 44 and 45 say that kings = kingdom. Example: gold. So one of the kings of vs 45 has to be gold. So how do you make it the 10 toes? The passage is teaching something else. How can we be so critical of the M when we do the same? It's very logical what we do but it's not grammatically correct what we do with the 10 toes (Rev and Dn are the same book, the stone hits the toes, etc).

- So we put 14 rules in a bag, and you pick one and I pick another. Or we pick the same rule and you use it how you want and I use it how I want.

- Are the Millerite's approach of vs 40 completely wrong? Only if the 10 toes approach is

completely wrong.

Another model. Lev 26 = 26 Dn 2.

- When you look at the great controversy timeline, you pick up babel and begin to see the war between the kingdoms of the world and the kingdom of heaven. Lev 26 is a little portion of this history of the great controversy. Lev 26 is about God's people having sin, punished and restored and life moves on. If that's all that history is, what purpose it serves for us? How would we call that story? 'In the same way', parable. This natural story is a parable that's going to explain a spiritual phenomena which is has the same structure but a very different scale.
- So Lev 26 is a parable, but we want to choose who is right (Miller or Moses). Because we're not used to parables.. If Miller would have says that it is a parable, we would have been indoctrinated into how parables work from our birth. EGW says 70 years captivity = 1260 years. Why can't Miller make the 7 symbol = 2520.

The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. {PK 714.1} But, thank God, His church is no longer in bondage.

- I don't believe that, if we did this movement wouldn't exist.
- Application is not '=' . = is parable.

- Daniel disagreeing with the argument of vs 44 and 45.
- I don't want to use logic, I want to use a thus saith the Lord. But, if you want go to Dn 7:12 and Babylon is till the end. And even the dominion of Babylon is taken 538, Babylon is still all the way till the end. Also Rev 17:5.

- Parminder then did Hiram Edson's 2520 line, putting the kingdoms of Dn 2 in the 1st 1260 and the clay and iron in the 1260 papal and Daniel was forced to agree there was 4 kings. Hiram Edson is doing the original reading of Dn. 2.
- Hiram Edson's line is the natural of Dn 2.