

Brazil SotP 2019 Notes:

25. 10 Virgins - (27-01-19)

We were looking at Lev 26 and I tried to keep the study relatively easy and straight forward. People have asked about the relationship of the 490 years with the 70 and also the 490 as it interacts with the 4 punishments. Some of us began to do that at the end of the class on Friday, and through my observation the more you do that the more light it seems to be shedding on this passage of Scripture. Some of that light you can't see if your approach to this chapter is that it is 2 1/2 thousand years. I didn't want to get into the complexities of some of those issues, but I want to encourage us to continue to study those issues.

For those of you who were aware of the 70 year subject, there are a number of different 70 year periods and it is those that can cause confusion. But they can also give us light. I want to say that I recognise that this simplistic picture where I had:

[] ch. 25 [] 15-17 [] 490 [] 18-35 (70) []

I know this isn't technically correct because the 490 doesn't end in vs. 18 and depending on the 70 year period it doesn't necessarily begin in 34. But I wanted to give an overall structure to assess whether this subject was correct or not; not to give a definitive study. It was to open inquiry and when I do that it stimulates questions. I don't claim to have all the answers but I think the methodology or approach is correct. If you were to describe this approach to the approach of duration, what is the fundamental difference?

(S) We are making application, not going to the original history

Many people haven't come to that conclusion and we should just believe the Millerite's conclusion. I've mentioned this already but I think the way that we approach the 7 times was different to how we approach this pattern in other stories. If we had approached the subject in the same way we would have seen this issue a long time ago.

1st	2nd	3rd	4th
7T	7T	7T	7T

(S) I think we tried to do a repeat and enlarge and say that the 7T were all the same period of time instead of looking at the progression.

(S) We taught that each of these times were representing the same period.

So what do I do with my picture?

So the way we approach this chapter was to use a proper method of repeat and enlarge and when we use that method you end up forcing yourself down a road/path that will force you into duration. You will naturally fall into that thought process.

$$\begin{array}{ccccccc} 1\text{st} & & 2\text{nd} & & 3\text{rd} & & 4\text{th} \\ 7\text{T} & = & 7\text{T} & = & 7\text{T} & = & 7\text{T} \end{array}$$

We say 4 times = completion. Becomes a prophetic story... brings you to the end of the world. It is easy once we make the assumption that it is = and it is a logical road to go down. I don't want to make it look silly. I don't want us to mock these people and say 'why could they have been so silly.' Whether we agree or disagree with how Millerites approached the verse, after listening to brother Hoachin's presentation we should be impressed with how sophisticated their understanding was.

(Digression) If you go to the Millerite history what did he pick up?

Vs. 40 -- this was the preamble. What waymark is that? 1798 and the 1AM. What is the next major waymark? 1840 and Rev 10. If I was in the book of Daniel what vs. is it then? It is the 1AM. We would call it the empowerment. So when we approach this history and we are going to make this super correct understanding or application, who are the players involved in vs. 40? Just remember that they are the same verse and all the 1st Angel.

Europe (4 nations), Egypt, Turkey and Syria

If you go back to brother Hoquin's study, who is involved in 1798?

Egypt, Turkey, Syria and Europe, and there is at least France and UK involved. So I'll just keep it at Europe. What I want us to see is if we could explore this option and see a connection between 1798 and 1840, and Rev 14 and Rev 10, maybe there would be light here for us to see how you get from 1798 to 1840. How long is this time period? 42 years.

42 => A symbol of wilderness, or 1260

The more you look the more you see that this is perhaps not a crazy idea. Not saying it's the only answer but I'm saying that just thinking about what the Millerites taught or understood I think can help us to understand what is going on. You remember that he told us that Egypt and Syria were provinces or Vassal states and you see the same dynamic in this history. In 1838 and 1840 the problem that is going on is that Egypt have become radicalised and it is the radicalisation of Egypt as it tries to free itself from Turkish influence to try and initiate a 3rd jihad, that is causing the problems in Europe. So the fact that it is a province of Turkey is not a coincidence when you see that was the same dynamic in 1798. We use the famous day in 1840 is August the 11th, but if you go into that year and history there was an engagement in Syria, in the same city that was involved in 1798, and that happens on 9/11.

Aug. 11 is a relatively unimportant situation. The leader of Egypt signs a document saying that he will agree to peace.

(S) Who is he not to attack?

Egypt wants to go to war with Turkey. So the dynamics are slightly difference but it is all the same players and then at 9/11 there is a relatively small skirmish in Damascus. And we read that in 1798 there was an interaction in Damascus in Syria. All I wanted to point out is that if you look carefully there are very logical arguments for something.

So when the Millerites do essentially $7T=7T$, repeat and enlarge, it is extremely logical. But when we approach this we use the concept of progression. I don't want to give the impression that the Millerites were wrong and that the charts are therefore wrong and it is error. But what I want us to see is that the way that the prophet is approaching this problem/history is by using the concept that it isn't equal but that one leads to the other and when the Mill. do it they approach it in a different way and rather than being something that is silly, observing this fact of what they did can teach us some important lessons. Rather than it being an attack on this movements understanding it should teach us something.

(S) Do we have the number 4 as a symbol of destruction before this instance? I think the people that were living at that time should be able to understand the prophecy and all they had was the 5 first books.

They didn't even know they would have kings.. they would have thought that was crazy. So I'm not sure how they could have fully understood what is going on.

(S) Aren't they using the same methodology as for vs. 40?

I don't want to say that they're using the same rule throughout. They pick and choose like we do. But I want you to see that they are using the same rules that we use. And I don't think they approach vs. 40 differently to how they approach Dan 2. The objections we would have to their approach for Dan 11:40 is the same thing that I would object to

in our approach to Dan 2:44. We just go and approach it in a way that is not internally consistent to the chapter. What I wanted us to see is that they are using rules and so are we. But the small difference has a large effect on the conclusions.

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. {RH, August 19, 1890 par. 3}

So in the intro. thought is about the 3AM. One thing I haven't done this trimester is to have a discussion on how we should approach the SoP. It works the same way with the Bible but sometimes it is more relevant when we think about her writings. What I'm talking about is the following:

We take this passage and it is dealing with the parable of the 10 Virgins. We go straight to p. 3 and read her statement. We try to understand what she is saying and we come to a conclusion and then at a camp meeting this passage is repeated over and over again so that after 10 years people look at this as the only right way to understand it because we have repeated it over and over again. As a class I'm saying that is a dangerous approach to take. You assume that all the 100's of people that come before you that if there was a problem they would have picked it up by now. So you can trust that the movements interpretation was correct because the people that came before you would have sorted it out. But ask yourself a question - when you read this passage or heard it, how much checking did you do? Or do you not question? My guess is that most of you took that approach. So if you did that, the person before you did that and it goes all the way to the beginning. You see how fragile your belief systems can be because we just copy one another and we have been doing this for a long time. We = Adventists

How should we approach the subject? 1st of all obviously you read the p. which you probably came to through a word search. You should look at the historical context. Where is EW, what is she doing and who is her audience? When you've heard this passage that the parable of the 10 Virgins is going to repeat and you haven't taken the time to look at the year and the title of the article you already know you've failed and are exposing yourself to danger because you have no idea what she is talking about and who she is speaking to. We know she is talking about the parable, but the purpose of this article and the reason she wrote it. It actually has nothing to do with the parable of the 10 Virgins but the righteousness of Christ. So why would that be such a big issue in 1890? 1888...

There is a huge problem in the church about what subject?

(S) The acceptance of the message about the righteousness of Christ

I want us to look at that history in a more systematic fashion and obviously the issue is about Christ's righteousness, but I think that answer can lead you in a wrong direction.

(S) The message of Jones and Waggoner

Let me ask again with a different perspective. There is someone who is sick and there is a problem and there is a remedy - medicine. So what is the problem not what the medicine is. I would say that the message of Christ's righteousness is the remedy.

What are they trying to cure?

(S) The problem in the church is the rejection of Millerite truth

1 of the rules of writing is fractals - you see the theme in each level. Introduction, body and conclusion. It isn't a coincidence that it is in 3 steps. The human mind struggles with anything above 3 - it has this really neat property to it. We all know how this works. You say what you are going to say, then you say it, then you repeat it.

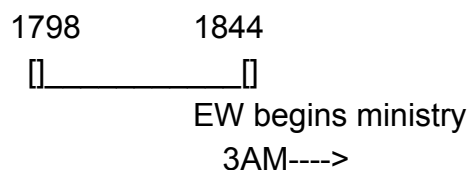
What is the problem in the church?

(S) The 3rd Angel's Message

That is what the issue is. Waggoner and Jones are brought to the church to do what? Restore the proper message

(S) The 3AM is the message of justification by faith.

Most conservative Adventists would say yes. And I would say no. It is a correct answer but if that is all that you see that it is, you disconnect it from history - a progressive history.



She has a vision early in her ministry and she is taken to the Sanctuary in heaven and sees a copy of the 10 Commandments. Number 4 has a halo or light around it. She realises that there is something special about the 4th Commandment. She also realises is something about the presence of Jesus - the light or glory around Him, or the subject of Him. So there is a light about the Sabbath and about another subject - she calls the incarnation.

What we would normally do is think that these are 2 separate subjects but I'm saying that they are the same subject. The Sabbath and the incarnation are different parts of what subject?

(S) The 3rd Angel

So the 3AM at this simple level = the Sabbath and the incarnation. We had a baptism yesterday and as part of the devotion and part of the evening study we were talking about the same subject - the incarnation. But this wasn't the incarnation of Christ but of

a human being. It is a combination of the human and the divine. So if we jump forward 44 years and we deal with the subject of justification by faith looks like some new issue. That is why I don't want to call it that but the incarnation. What have they done wrong in this 44 years?

(S) They rejected the message

What message?

(S) Righteousness by faith

Let's call it the incarnation. There is the problem in the church. What is it? Jones is the doctor and he has medicine - there is a sickness. It is the 3AM. What they've done is that as you go through this 44 years we have identified 2 components. The Sabbath begins 1844 and starts off with 0 understanding and then it grows or perfects. It is a good message. But they have another message and their other message is the message of the incarnation which is humanity and divinity. As they begin to learn this what happens to this message? It gets stuck. It develops and then gets stuck and dies. So their message begins to get distorted and twisted. What word would be used instead of distorted and twisted? Because they are preaching the Sabbath but not the incarnation. What kind of religion is that? Legalistic type of religion. You keep the law in your human strength. So the SL is coming and what needs to happen before they get to that test? The church needs to straighten this issue out. So they don't have a legalistic religion. The 3AM is perfectly well if it is only the Sabbath but not if it is dealing with the incarnation. So Jones and Waggoner are going to be raised up to deliver what message? The 3AM - not Justification by Faith - because that is the 3AM in verity. So if you see the story line you can see why she says what she does. That is why when EW hears their presentations she says that she has been preaching it for a long time and they are the 1st people she has heard preach what she preaches besides her husband. But they approach it in a different way - much more confrontational and technical and they stir up the church which is why there is this attack upon them.

(Lara) (P. summary) So if the fathers had listened and studied the SoP properly they wouldn't have been in the mess of 1888.

So if you had studied properly at 9/11 would you be in the mess that you are in today?

(L) No, but I was supposed to recognise the authority of the movement

Your issue was following the SoP not the leaders. If you had have followed the SoP Lev 26 wouldn't be such a challenge today. History repeats.

(L) I think the big issue is to follow the light no matter how it is shown. If they had have followed the light of Miller even though he didn't recognise the light of Sabbath those who recognised the light of Sabbath, because they followed all the light, they had to recognise the light of Miller in the charts and they couldn't have rejected.

You have a really rosy idea of this picture. Miller was both good and bad. When he gets to the MC he doesn't help, he fights against it. You shouldn't be following him then. (L) That is why you follow the light

Why did the message of the incarnation and justification by faith and humanity and divinity all die? All the answers you give you have blamed the Millerites. It was their fault.

If you were to go to Early Writings, without reading anything, and went to the book 1SG and check how she lays out the story of the GC. About half-way through you have William Miller. When you get to 'the 3AM' and 'A firm platform' where are we? 1844 If you jump down 4 chapters to the 'Loud Cry' she is talking of the SL. So the chapters between those 2 is the history between 1844 and the SL. After "A Firm Platform" it is talking of Spiritualism and Covetousness. The way she structures this is intentional. We take it that the church is into spiritualism. We don't do public evangelism so all our guns are pointed at the church. Anything that has gone wrong in the world we target and blame the church. So we say that the church is into spiritualism. When you start approaching it that way it is a risky proposition. What we've done is taken this concept of spiritualism and adjusted it or changed it because if you see how EW uses it and took the time to read the ch. she will say that spiritualism is connected to the world. It isn't the world doing their own thing but demons knocking on people's walls scaring and exciting them. Why would Satan do that? He knows that this group of people called Adventists are about to make war with the world and he wants to stop that so he wants them to trust in supernatural phenomenon and not the Word of God. If spiritualism is for the world, who is covetousness targeted at? The church. So when we in this movement start targeting spiritualism to the church. We have to know why and what we are doing. What does covetousness look like? He says that he wants to get a job with lots of money so I can get a nice car and a nice house and I can enjoy those luxuries. Or... I'm jealous of my neighbour so I want to be better than them. It is covetousness. Your eyes or attention turns from heaven to hear on earth. What condition do we call that? Laodicean

Satan had a war planning meeting on how to stop those Adventists. This satanic attack is what caused the failure. We lost our connection to heaven. It is the Laodicean condition that is all human. So we bought into all of this. But I want us to see that as a movement we have a systematic version of events that takes us all through this history and when you do that which is basically running a story and connection waymarks together you can see how God has led us in the past and therefore you can see how He has led us in the present. The reason why I think all of this history is important for us to understand (1846 etc) is connecting it to the 3AM.

...I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to **this time**, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time...{RH, August 19, 1890 par. 3}

We say that she is saying that it was fulfilled in the past and will be fulfilled in the future - Dan 11:40 and 1989

What methodology are we using here? 10V = 10V --> Repeat and enlarge

What is EW is doing? Is that what she is doing in this passage? What EW did was to take the word "fulfilled" and make it 'complete' or 'end.' Of course the parable will be fulfilled in the end, but when does it begin? She is targeting the end. We assume she is targeting the beginning using a repeat and enlarge. I am trying to go through her approach to this passage. What is "**this time**?" Present.. and then she speaks about the 3rd Angel. She has no idea of 1989. I don't know what her and God's communications are, but when she penned this statement in 1890 she is talking about the fulfilment of the parable of the 10 Virgins in the present tense. Instead of doing a repeat and enlarge what is she doing? She is showing progression and somewhere in that history is our history. The church went to sleep and it will be woken up somewhere at the end of the world as God's people see Christ returning. So she is using progression and we are using repeat and enlarge. You get different answers. When you approach something I think it is important to read carefully and try to get into the mind of the author and try to understand what they are saying. If you read the passage carefully you will see that it is progression, not repeat and enlarge. Like the Millerites, if they want to do a repeat and enlarge for Lev 26, they can. But what did the author mean? Moses and EW meant progression. The Millerites wanted repeat and enlarge and so do we. So this isn't just a doctrinal issue but how we approach Scripture and Inspiration. It is about understanding what we can and cannot do. Are we allowed to change things from a progressive statement to a repeat and enlarge application? So you understand my position - yes we can. But rather than just saying 'I think EW or Moses meant this' I'm more inclined to say she meant this but I want to do this. He did this but I'm willing to accept this. You might say that we get to the same answer so why all the issue...

1. It is the meditation of the Word of God that changes you. If you don't have a deep study of the Word you won't be transformed.

2. When it is explained I hope you can see how relatively straight forward these issues are. What happens if you get to a complex subject - or 'new light' - like the MC

message. If you are not used to how we should approach inspiration and how parables work you will make mistakes when you approach the MC and you won't have the tools or self-awareness that you are doing something wrong.