

# Brazil SotP 2019 Notes:

## 26. 10 Virgins (Part 2) (28-01-19)

In our study yesterday we had a brief review of vs. 40. We saw how we could relate vs. 40 to the history of 1840. I was speaking to br. Gabriel and he thought it was worthwhile clarifying some points of that history.

In 1798 (vs 40) you see European powers + Egypt, Turkey and Syria

You see the same powers involved in tension in 1840. There is 42 years between them but I'm suggesting that the events of 1840 are connected to the events of 1798. I just want to clarify what is happening in 1840. A basic understanding is that radical Islam is restrained.

[Gabriel] The situation we have is a Ottoman Empire that has become weaker and weaker over the decades. The Sultan was getting weaker and weaker and within his own kingdom there was the province of Egypt with this leader the Pasha who became rebellious. He started expanding the Egypt territory and even taking Syria which at that time had a different name. When he conquered Syria, the Sultan's army in 1839 tried to reconquer Syria with the help of a Prussian general. Mehmet sent his son into the battle and Egypt wins. In response the Ottoman Empire sends their entire fleet against Egypt and Egypt takes their entire fleet without any battle. The Sultan dies and leaves his 16 year old son who is now in charge of the Ottoman Empire which used to be the important political player of the time. Prussia, England, .... and Russia become extremely worried about this situation. They see that Egypt is getting to strong. On the 15th of July they sign a treaty - 1840 - which has a list of demands against Egypt. Among others, he is to return Syria. Litch made his prediction and we have the scenario of newspapers which doesn't compare our communications today. So, what at first seems is that prophecy isn't fulfilled on the 11th but on the 15th because of this significant meeting. At first Litch tries to correct his calculations and his argument goes that the prophecy in Rev. only tells us the hour and he says that if we go from the 11th to the 15th it is equivalent to the difference of 60 prophetic minutes. This is how he first tried to adjust his calculations but then he reconsiders and tried to find proof of the fulfilment on the 11th. He comes across a newspaper "The Ottoman Observer" that shows that there was a significant event on the 11th. The ambassador had arrived on the 11th at the Port of Alexandria and as it seems that they immediately put restraints on the ship and it also seems that there was an immediate meeting between the ambassador and the Pasha. So the ambassador read out all the conditions. It seems that the Pasha did not agree to them and postponed his answer to a follow-up meeting.

At this meeting they have the other ambassadors present. At the end the Egyptian Pasha doesn't accept the terms. There is reason to believe that he was counting on the help of France. This never happened so he being an old general just prefers to fight a battle and lose with honour rather than just surrender.]

The reason that I wanted br. Gabriel to go through that history is I think that there is a danger that we overly simplify history. What truth do we take of 1840? What year do we line up? 9/11... So what are we taking from 1840 to line it up with 9/11. Someone said that it was the restraining of Islam. We usually have the concept of radical Islam. But what we don't do is to try to search in the history of 1840 and see all those players. I'm not trying to say the specific countries - but we know that there is tension between 2 Islamic countries. That is the backdrop behind 1840. So when we take the characteristics of 1840 and take it to 9/11 we don't look at the history and see how it might be being fulfilled today. We just take the concept of a radicalised group and we see how they interacted with the USA. Because of that basic parallel we are in danger of not being able to see the development of radical Islam as we go through history. We don't have the tools to identify what is happening in the Islamic world. If you go back to yesterday's study, I'm not sure how many of us are aware of the dynamics of the Syrian war and how Islamic countries are struggling one with another. Some are going into alliance with the west and some aren't - depending on how you define the west. Most of us have a very shallow understanding of the Afghanistan War which has striking parallels to the Syrian War. At least partially, our blindness is due to our poor understanding of 1840. I really want us to be encouraged to try and understand that history better so that we can understand current affairs. We saw Lev. 26 and what I wanted us to see is that according to what we saw - Moses is seeing a 4 step prophetic history.

Moses - 7T1 --> 7T2 --> 7T3 --> 7T4 (Progression)

But the Millerites don't see it that way. They see it as a repeat and enlarge.

Miller - 7T = 7T = 7T = 7T (Repeat and Enlarge)

If we can observe the relationship between these 2 we would be well served in our study of God's word. So I gave an example of that. What was the example that we looked at? - The parable of the 10 Virgins because if you went to Matt 24:29 you would see that verse is connected to the history of 1798.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

3 Things happen after the tribulation --- the sun, the moon and the stars. Without going into the details I'm saying that those 3 events are clustering around the events of 1798. 2 happen before and 1 happens afterwards. All I want us to see is that this is the history of the beginning of Millerite history or Dan 11:40.

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

(Rephrase) Then = 'at that time' in this context. (Thayer's)

There is a direct connection then between Matt 24 and 25. So what is 'at that time' referring to? The structure of Matt 24 is not that straight forward but all I want to suggest without proving it is that when it says 'at that time' in ch. 25 it is referring to the history that begins in 24:29. Vs. 29 shows the sun, moon and stars all cluster around this event.

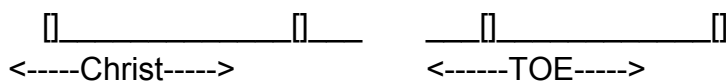
(Q) Is that the way the Millerites saw it?

I'm not sure if they approached it in the same way but they believed Matt 25 began in 1798 and covered the history in which they were living. So I think the answer yes but they might not have been as precise as we want to be. So they have an awareness that they are fulfilling Matt 25. As a church our approach to Matt 24 is quite poor. As a movement we should really have a good understanding of how this ch. is structured and part of that work would be able to demonstrate that that is what is happening.

If you are going to approach it just with the Bible and not with the EW it never says "Millerite History" but just the "kingdom of heaven." So when you see that phrase you have to see how it relates to Matt 24.

I presume that you are aware that Matt 24 is really just divided into 2 sections.

So if I began with the history of Christ and then the end of the world, with a big gap between them. In vs 29 it calls them "those days"



So you have 3 dispensations and you need to know when you would put the "then." If you use EW you will get to the right answer and put it at the ToE but if you were to just do that you would lose a lot of information. We spoke about the events of 1840 and I'm suggesting that we should try to understand that history in more details to begin to make

a proper application for our history. If you just use EW, getting the answer is not enough. There is information in these vs. that you will miss, so the exercise of just trying to do it just with the Scriptures as much as you can is not a worthless exercise, nor is it saying we shouldn't be using the SoP. This is an example of if we just don't study we will miss information. I understand that you've said that you can't do it without the SoP but it is possible by reading the vs's carefully and seeing how the ch. is structured.

(S) EW does say that we shouldn't go to her writings without seeing what the Bible says itself. 29 talks of 1798 and the clustering events, and then vs 30 talks of Dan 7:13... for me "those days" could be the days of the Apostles.

I asked the question, it wasn't her question. I stated it as a fact that you have 3 dispensations and how would you know where to put this "time." You would have to understand how to do it and if you say that it was in the time of the Disciples I don't think you could defend it.

For those of us who aren't aware of this ch. Matt 24, Mark 13 and Luke 21 are all the same story and you would have to overlay each one of those to get a better understanding of how to do this exercise. The only reason I mentioned this is because when we looked at Matt 25 and the parable of the 10 Virgins, it wasn't a disconnected thought. We looked at RH Aug 19 1890 and we discussed how we could approach this passage. We discussed the backdrop and the rules and methods we should be using when we approach any passage or SoP quote.

...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 should be looking for the historical setting. The first thing we do is look for the date --> 1890. Then you would have to know something - that 1890 is connected to 1888. You would already need to know that link. That is why it is so important to read widely, so you have a concept of what history looked like and what was happening in the church. If you never heard of 1888 this wouldn't mean anything. We can see that this is the history of 1888. Then what would we look for? We would go to the title. Then we would read some background information and see that it is a letter. A brother has asked EW a question and this is her response to him. It actually begins "dear Brother." If you were going to do this properly, the 10 Virgins parable is in p. 3. What stands out in p. 2?

Sister Rosy said to look at the historical context. What is the clue in p.2?

(S) She mentions a meeting in Kansas

If you were going to study this properly you would go to find out what those Kansas meetings were and when they happened and what was going on in those meetings. If you did that you would have a much better understanding of what the background history is. What we can see here is that something positive happens at Kansas but as you read the article there was a controversy there and some people accepted and some people didn't.

Then she goes in p. 3.

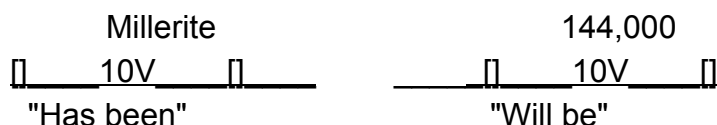
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I am suggesting that the way that we have approached this small part of the p. hasn't been quite correct. It hasn't been true to the words that we read. The way we approached that was to do what Miller did - basically a repeat and enlarge.

For a long time that is how we have used this passage. We use it as a strong proof to show that we have a history that is identical to the Millerite history. I would suggest that a more careful reading isn't represented by this diagram.

(Chimene) I used to read it as a repeat and enlarge because she says "has been and will be."

She picked up a phrase that says "has been."

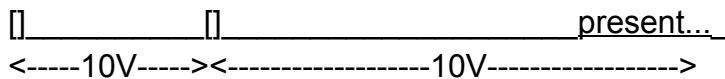


Has been = past. Will be =?

(Discussion about past perfect and English language...)

So to me it was just past and future. So in the movement that is how we have read this. Something is in the past and something is in the future. The point I want us to see is if this is what EW was seeing. I think it is pretty clear that when the parable "has been" fulfilled it is something that has happened in the past. Then she says that it will be fulfilled to the very letter. It is that statement that we end up pushing this into the future. But sister Chimene is reading it differently now and I think she is saying that it has been

fulfilled and when says "will be" it has the connotation of being presently fulfilled. But that isn't from the phrase "will be." I don't think you can do it from those English words. You have to go to other words in the sentence to draw out that point. So instead of having a diagram that looks like this we end up having a diagram that looks differently.



Then she says that it has special application for this time.

When was the 3AM fulfilled? She says 10V = 3AM

Just like the 10V she does it in this past and then continual tense. The says that the 3AM is structured in the same way. How do you understand the word "fulfilled?"

FULFILLED, pp. Accomplished; performed; completed; executed.

Fulfilled = completed and what does that mean to you?

(S) It fulfilled in history. Fulfilled = appeared

What about if I changed the word "appeared" to "happened" So we are looking at what the word "fulfilled" means and I'm asking sister Louisa what that word means. You said that it was the appearance of something which is like saying something has just happened. So the 3AM has been fulfilled. If you look at the Greek definition of "fulfilled" it means to make perfect, to complete something, to bring something to an end or to accomplish something. So it has this connotation that something has been finished or completed. Another Greek word for fulfilled = to carry into effect, to fill a cup, to make happen. If you are okay with those definitions is it reasonable to say that the 3AM was fulfilled in 1844. It has only begun its work.

Br. Jorlan said that it was fulfilled in 1844. What does that mean?

(S) the beginning of the investigative judgement

So the 3AM - its fulfilment was the beginning of the investigation of the dead. How do you read the word "fulfilled?" Does it mean completed or filled up, or does it mean beginning?

(S) For me it means complete

But if you say that it is investigative judgement that is beginning.

2 points - are we reading correctly when say that it has been fulfilled

We have 2 stories - Matt 25 and Rev 14. She is bringing them together. I think we have a reasonable understanding of Matt 25 so I would suggest that we would put a closed door at oct 22 1844 and say that that was how it was fulfilled. The story was finished. Br. Jorlan said that the 3AM has been fulfilled in 1844. So I'm asking what that

looks like. Sister Anna said that it looked like the investigative judgement of the dead which is the beginning not the end. So I'm asking how we get that. We are in 1890 and EW says that it has been fulfilled, so maybe there is some date where it came to its end and maybe that is what it is referring to. But most if not all don't agree with that, but that it refers to 1844.

(Repeat) Everyone knows that the 3AM arrived in 1844. She says "fulfilled" which means complete/filled/accomplished. So when is the work of the 3AM accomplished?

(S) The 3A comes in 2 steps - investigative and executive judgement. You've moved the 3A and put arrive at 1844 and empowered sometime between 1844 and 1890. That is what brother did and you have done the same thing.