

# Brazil SotP 2019 Notes:

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

The Millerites are approaching Dan 11:40 in a different way to our approach. We have seen that there is a relationship between vs. 40 and 1840.

Vs. 40 = ToE or 1798

If you want to follow this rule or principle that you can run a story through these waymarks you actually see that approaching the Millerite story in the way that they did with Europe, Egypt, Syria and Turkey, which is not the way we approach it, you end up seeing that all those players end up being all the same players in 1840.

Not only that, but you can develop a historical connection between 1798 and 1840. We haven't discussed that in class but you can research that. The problem with their approach to vs. 40 is that they go into vs. 40 and they pick up the word "him" and they trace it back to which vs? 36

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Who do we say the king is in vs. 36?

In vs 40 it says "the king of the south shall push at him."

	KS	'Him'
(us) 1798 -->	France	Papacy
(Mill) 1798 -->	Egypt	France

They use geography. It is good to use geography?

(S) We started off the chapter doing that.

Egypt fights with whom in the natural story? France goes to Egypt and they have some interactions and struggle and then Napoleon goes to Syria. The argument they use that this 'him' in vs. 40 is that they start tracing it back. In Portuguese the pronouns are hidden in the verse so we won't trace it.

40 days 'him'...39 'he'... 38 'but in his estate'...37 'he'... so it is the same person all the way through. So in vs. 36 it says 'the king' and the problem is if you say that definite article it already tells you before that who that king is. So the Millerites change this from 'the king' to 'a king.'

We say, what kind of silly methodology is this? All they do is take this natural approach, contextual approach, and what we are going to do is use a grammatical methodology to say that can't be right. Then we are going to use a chiasm to show that it isn't correct. So when we go to Dan 2...

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

In the first part of the verse we do the same as the Millerites. We take the kings and say they are some kings existing at the end of the world and we pull in Rev 17 to do that. Depending on your approach some people might go to the 10 horns of Dan 7. But they take these kings to be in some shape or form the toes of the statue. My argument is that if you do that you are doing the same thing that the Millerites did. So if you were to just follow the grammar like we say we should be doing in Daniel 11, if I said 'these kings,' 'these' is the definite article for the plural. You should be able to trace who those kings are in the previous verses. In vs. 37 when Daniel speaks to Nebuchadnezzar and he says that 'you are the king of a kingdom' we know that is referring to the head of the gold. So when you go to vs. 44 and it says 'in the days of these kings' you know that those kings are referring to kingdoms. You don't even have to go outside the verse. We read the first part and the middle of the verse says that there is going to be another kingdom/God's kingdom. Then it says that it will break in pieces and consume all these kingdoms.

Kings - kingdom of God's - kingdoms

So you know that the kings in the first part of the verse are connected to the kingdoms in the last part of the verse.

What kingdoms are being discussed in this verse? In Rev 17 it is only speaking of 1 kingdom. Those 10 kings give 'their kingdom' which is a singular.

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 you can take models from the OT to show this. We have discussed a number of times that when the kingdom of Israel divides or splits it splits into 10 tribes and 2 tribes. Those 10 tribes are called what? Israel

It isn't called the kingdoms of Israel's, but the kingdom of Israel - singular. It is 1 kingdom which is composed of 10 tribes or rulers. In vs 44 it talks of plural so you know it can't be the 10 of Rev 17. Just go to the next verse...

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

"forasmuch as" = equal... it's a parable

As soon as you see that word you should know there is a parable going on. 1 becomes an explanation of the other, or a repeat. Because the words are not identical

Woe = Woe

The same - no enlargement

There is no added information and it isn't particularly helpful. If we were to change this to:

Woe = Pain

And you knew that there was a connection that meant equals you have a repeat and enlarge. So when you see 'as much as' or anything that sounds like that, just put = there. It helps to fix in your mind what is going on.

(Student) How do you get 'for as much as' to mean equal?

In the Portuguese it is translated as 'in the same way.' So we pick up the 1 word 'same' and would you be okay to say that 'same' could mean equal? It is the same thing. If it's a parable you know that one is going to explain another. We already know that these materials represent what? Kingdoms... I do want to point out that it is a double parable because what does the head represent? Kingdoms... so you have body parts as well as materials. It is approaching the problem at 2 levels. For whatever reasons it is strange for anyone to look at the body parts and tries to dig into the symbology of what is behind those parts. We tend to confine ourselves to the materials. If we are okay that the kingdom = the material, 44 says 'the kingdom' and 45 'equals the kingdoms.' We won't read 45 but I want to point out that if you want to identify the kings in vs. 44 just check the material in vs. 45. We will just read 1 material - Gold. So the kings in 44, 1 must be gold because the verses teach that. So how can you make them the toes or the horns of Rev 17? The passage is teaching something different. I'm not trying to attack anyone's position but the reason that I went there is to show that the approach to Dan 2 should be the same as Daniel 11; especially if we are critical of the Millerites changing 'the king' to 'a king' because we do exactly the same thing. We like the 10 kings of Revelation so despite what the verses teach we just say 'use some common sense.' Where is the stone hitting? In what history? The beginning or end of the world? At the end... it is 10 toes. Daniel and Revelation are 1 book... a hand in a glove. So we have to bring Rev 17 into the story and we know there are 10 kings at the end. If you count to the 7th kingdom you see the 10. It is very logical but it is not grammatically correct. You might argue that we shouldn't use the grammatical method but I just want us to see that it is the same method we use in ch.11.

(S) Is it completely wrong to see the 10 toes as the kings of Rev 17.

My next point:

How do we understand what is wrong and what is right? If you've got 14 rules, put them in a bag and say 'I'll just pick some.' We can pick separate rules. Or we might even pick the same rules and use it different ways. People don't like that because it seems too vague.

Are the Millerites completely wrong?

(S) Yes

And we're completely right on vs. 40? So why won't you use the same methodology in Dan 2?

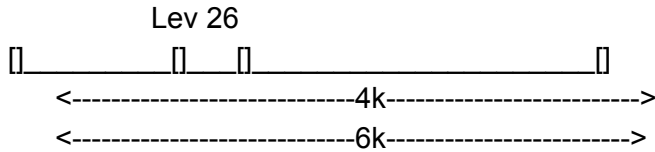
Are we wrong about Dan 2?

(S) Yes, we're wrong.

I want to go to a related subject where we approach prophecy from a different perspective. To begin with I want to say Lev 26 = Dan 2

That is the assertion I want to make. This is not the Lev 26 that my sisters taught yesterday.

We should have a reasonably good understanding now of how that chapter works.



6,000 years of the Great Controversy. Christ's kingdom is warring against Satan's kingdom. Once we pick up Babel we can begin to see the war between the kingdoms of this world and the kingdom of heaven. I'm going to say that Lev 26 is a blip in history. God's people sinned and God initiates a punishment that takes about 100 years.

This little story as it is written - what is it trying to teach or show us? What purpose would it have for us if that is all that history was? What do we think that is? How do we approach that story? We saw 'same' and took that to equal a parable. I am suggesting that this natural story of Lev 26 is a parable that is going to explain some spiritual phenomena. That spiritual phenomena looks in structure like this, but the scale is much bigger. We can take a small history which would be the natural and expand it out to a totally different scale. I am addressing my bro. question 'are we completely wrong to make this the 10 toes' and 'are the Millerites completely wrong to make it France.' Our problem is that we are not comfortable or experienced in using parables. Our problem is that when we see the spiritual tension between Moses and Miller for example, we want to see 1 as wrong. If Miller had have said from the very beginning that this is a parable we wouldn't be having this discussion. We would have been indoctrinated with parables from our birth and this would be easy to tackle. But we have a disconnected and punctuated approach to study. I don't think we have seen inspiration in the way that God intended us to read it.

I'm saying - Lev 26, as was taught yesterday, is a parable; a natural story that explains a spiritual. I'm suggesting that once someone points that out hopefully you can see how that works. It is much more complex than what we are used to.

1 example: Lev 26, without going into the complexities of what those 70 years are, what we all agree on is that it represents captivity. Brodie is going to make an observation and say that the 70 years captivity is the same as what?

The 1260 - PK 714. If you are familiar with this passage and we went to Dan 2:45 and the 'forasmuch' as my question is, is it now clear that this model is a parable? Even though you may have not seen it that way before. If you go to the passage and read the 1st sentence I'm going to paraphrase...

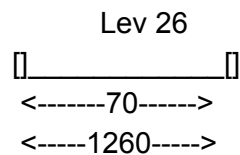
Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. 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}

'The church is free, but in the past it wasn't free. As a consequence no work was being done in the world to save people. It got so bad that the cause of God looked like it would come to a complete failure. '

But, thank God, His church is no longer in bondage....  
{PK 714.2}

I don't believe that statement is prophetically accurate. No one in this movement believes that, because if you believed that this movement would not exist. That has important implications. But back to the p. we were looking at.

Louisa said that the 70 years = the 1260 years. We defined in Dan 2 that it equals a parable, and then you know that the relationship between the 4 kings in the natural story and the 70 year captivity is a parable of the destruction of God's church.



If you're okay with that then tell me who is right and who is wrong. Is she right when she says "the grammar teaches only 70' or is Miller right when he says that Lev. 26 = 2520?

(S) Louisa is right

(S) Millerites didn't know they were doing an application.

(58:00) I want to pull out of this word 'application' and say that this is a parable that is being given to us. In a parable, if 1 is wrong the other is wrong, and if 1 is right then the other is right. You can't have right and wrong in a parable.

This can't be 10 kings with gold. It says captivity and captivity, therefore none of them can be wrong. 1 just becomes an explanation of the other. What we have been calling 'original intention' or 'grammar' or 'application' or 'do what you want' what we begin to see is all about a parable.

(S) I agree that they made an application without knowing it.

Do you agree that they were making a parable without knowing it?

(S) You have a natural and you make an application with natural

Then watch how you approach Daniel 11 and Daniel 2.

(Daniel) I just now understood the logic of vs 44 and vs 45. I would like to disagree with that. We are using the grammar what are those kings. But before that we should use the context. Vs 45 says that the way that Daniel saw it was the stone coming to the feet of the statue and that is in vs. 44. We know that it is kingdoms that go one after another. The statue has to hit the 10 toes.

You said sequence... so in vs 34 and 35 what does it say? you said it was destroyed in 538 and the passage says that it was destroyed here. I'm not interested if we have Babylon at the end of the world because I don't want to use common sense but a 'thus saith the Lord.'  
I'll say that even though the dominion of Babylon was taken away it is still alive today:

Dan 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(S) That isn't til the end of the world

In Rev 17 what is the kingdom called at the end? Babylon... is it alive? Yes

(S) I think if you use grammar plus context you would see that when Daniel is talking in vs 45 he is saying that based upon what he saw. (1:09:05) [Notes end here.](#)

The kingdoms of this world that are identified here "these kings"