

Reunion France Seminar 2019

Elder Parminder

Part 3 Daniel 2

We have looked at Daniel Chapter 2 and we have begun to introduce other bible verses, other stories, to begin to explain what is happening in that chapter, to give secondary and tertiary witnesses. We looked at Rev 13 in some depth and as is normal in a study like this, the more information I give the more questions it creates. That's good. It's good that you are thinking about what I am presenting on especially when some of the things may be different from your present or current understanding.

So, I had a few questions. One of them, a natural one, is how do we go from this 1260 to this other 1260. SO even before we were to answer a question like that, because what would happen normally, a presenter like me would say something unusual or strange. The 1260 is coming back and it might surprise or shock you. Before I give an explanation to that, and I don't think I will do that in this presentation, it's to see why we would say that. I gave you the answer that you would have these two 1260's, but what I want us to see, more than the answer, is the importance of how I came to that conclusion. I think for many of us that point is lost.

So I just want to recap. When we start looking at parable teaching, you compare things. That's how it works. Sometimes you compare literal things with spiritual things. Sometimes you can compare literal things with literal things. You might not appreciate that but you all believe it. In this story here are you going to compare the behavior of the sheep and the behavior of the shepherd? Of course, you are. You are going to think about the waywardness of the lamb. It's immaturity, not paying attention to its environment, oblivious, careless, not aware of the dangers that surround it, not appreciative of the care of the shepherd. You think about all these things of the sheep and what do you do? You don't compare a sheep to Jesus. You compare the sheep to the shepherd. What kind of person is a shepherd? Someone who takes the responsibility seriously, who cares, who is willing to do anything to help, a shepherd who doesn't drive but leads, doesn't push. So, I want us to see when we start thinking about parables, we have a very shallow understanding how they work. So, when other ideas are being brought forward, often we think it's not true or there is error that is being taught. Or we would say I have never heard conclusions like this before. I want us to see that we already do this. The bible talks about not judging one another, about not comparing ourselves with each other. But we all do that; you know we do. It's human nature. In fact, you have to judge people. If you are a young man and you want to marry what would you do? You would judge the woman that you are interested in. If you are a young woman and you are interested in a man what would you do? You would compare them to your father, your brother, another person, another man. We are all comparing and judging. It's part of human nature to do that. I would say it's common sense. You go shopping and you buy a melon what are you going to do? Not just pick the first melon that you see. You are going to make an assessment of a judgement. You compare, you will look at prices, compare the price of one fruit compared to another to see which you will buy.

So, what I want us to see is that you don't just compare the literal with the spiritual. First of all, you have to stay in the literal and compare and contrast those things. Then you go to the spiritual. How different is a human being compared to Jesus? Are we completely different or are there similarities? This becomes a tricky subject because we make Jesus too much God and we make human beings too much Satanic or evil. We make Jesus too much sinless and we make ourselves too much sinful. When you do that you are only taking half of the parable. There is a big difference between a sheep and a shepherd but that sheep has a mother, has warmth and affection, wants to feel part of something, a family. So does the shepherd. They have very similar characteristics. We and Christ also have very similar characteristics. We could delve into this subject and spend a long time looking at it, but what I want us to see is that we are more like God than we realize. Whilst at the same time we are different. Were we not created in the image of God? Of course, we know that. Go back to the book of Genesis and it will tell you clearly. What does image mean? It means copy. We are a copy of God. Physically, mentally and spiritually. But sin, in the English word it says marred or damaged, it's damaged that image or that copy. So we kind of look like Adam or Eve. They had five fingers and so do we. They had two eyes so do we, but there are many differences. They were tall, strong, healthy. They were well proportioned. Look at us. We are all different shapes and sizes. We are marred, damaged. Nearly every single one of us some kind of illness or a blemish or some kind of defect. So we can see from the very beginning we were created in the image of God a copy of him.

The reason why we have these parables is to teach us our relationship with God today but also to show us what it was at the beginning. What is the purpose of that? To get us from this sinful condition to a sinless condition. To get us from earth to heaven. So that is the purpose of all of these parables. So, when we come to this story and we see a lamb and a dragon, the first thing you know is that these two expectancies are being compared. The good and the bad. It's easy to see that but then also we are comparing this earth beast with the sea beast. You can see how we have paralleled them all opposite to each other because the lamb beast is the good beast and the sea beast is the bad one. How do we know the sea beast is bad? Because the beast is a representation of the kingdoms of Daniel 7. The kingdoms of Daniel 7 are a representation of the kingdoms in Daniel 2. In Daniel 2 is a story of Satans kingdom as it gets destroyed by God's kingdom. So, we come all the way here (Rev 13) and we have compared these. They are different. But as soon as the beast goes from a lamb to a dragon then now they become the same.

We are in Rev 13 and let's look at verse 2. It's going to tell us that the dragon of Chapter 12 gave this beast of the sea all of its power and seat and great authority.

13:2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

It says throne in the French. So, if I give you the throne that means you have the crown and you have the title. It's like the king when he dies everything gets transferred to his son. So, they become the same person the king of a country of nation. So, if this dragon of chapter 12 gives everything to this beast then what does this beast become? The dragon. And not this earth beast goes from a lamb to a dragon. So this beast here of the sea is a dragon. So, can you see they are the same now. If they are the same, they

do the same thing. So, before we even explain what this means or what it looks like, I will read the question.

Q: how do we understand what it will look like?

The first thing I want us to see is that it will happen and that is in fact a true representation of what is going to occur. It's not guesswork or a supposition or my thoughts. It is all being understood through the system of parable teaching. When it's laid out hopefully you can see. Here is dragon at the beginning of the sea beast and lamb at the beginning of earth beast and a dragon at end of sea beast and a dragon at end of earth beast. At the beginning a dragon and a lamb are different so we are doing them opposite. The lamb becomes a dragon and now they are the same. So, whatever this dragon of sea beast does the dragon of earth beast will do because we have brought all of these things to the end of the world. So if this beast destroys or punishes for 1260 then the earth beast will. This is the hard bit to see. Once you can see how you develop the argument, to explain when this will happen is the easy bit. So, the question asks as far as I understand. It didn't ask when but I am going to add that in.

When this happens what will it look like?

When and what. When will it happen and what will it look like? The person has already understood that it is not literal which is good. Some people try to make this into 1260 years so all I want us to see is that it is symbolic or spiritual. The question is when and what. Before I do that because that is easy, what is difficult is to show why it will be like this. Because when you read the verses it doesn't say that. You can see it through this structure. I want to say the same thing in a slightly different way. This sea beast, when it rises up and does its work for 1260 years what happens at the end of the 1260? Let's read. We are in Revelation 13 and we are in verse 3.

13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

So what I wanted us to see, the beast comes to power, it does a work of persecution and then it receives a wound and dies and then it resurrects. So, when it resurrects what do you think it will do? The same thing that it did in its previous life. It will act in exactly the same way. So this beast lives, receives a wound, dies and then resurrects. So, when it resurrects what will it do? It will continue to persecute. So, during the 1260 it comes alive here and then it receives a wound and then it dies. That is its story. It comes alive and persecutes for 1260 and receives a wound and dies. In the future what is going to happen? It resurrects, comes out of the grave, it comes alive and it will do the same things. 1260. So then what will expect to see? A wound and a death. So, you can see in the verses that once you establish this logic that this concept is correct. We are still in chapter 13 in verse 12. So, we have spoken about the lamb beast.

13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

So, what the lamb beast is going to do is it's going to make everyone worship the first beast. No, it's not going to worship the dead beast. Last part of the verse they will worship the beast who's wound was healed. If you go to verse 14 the last part.

13:14 And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

It says they will make an image to the beast which was wounded and lived. So, this beast died and is going to come alive again. Now when this beast comes alive again it is not the original beast. It is a copy of it because in verse 15 it says what will come alive.

13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

So, it's going to get this image like Daniel 3 and it is going to make that image come alive. So, this is the beast and then is the image of the beast. It was alive here and it is going to be alive here in future. Now there is one more thing. When this beast comes alive what will it do? It will speak. The speaking is commanding. It is going to command people to do things. If you go to verse 11 you will see that that lamb beast will speak like a dragon. In verse 15 when you speak it means to force people to do things which is a law or a command. So in verse 11 this lamb will begin to speak like a dragon. Speaking means giving commandments or law. So speaking is law or a commandment. You get that straight from verse 15. This image will create laws and command you to do things. If this image speaks then what was the first beast doing? It must have spoken. They are both speaking. If you go to Daniel 7 you will see this speaking. In verse 25 the first part. In fact, we will read the whole verse.

7:25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

The speaking of this beast, the sea beast is what it is referring to, what will it do? Change law. There was an old law and it's going to make new ones. Hopefully we can see that. So, this one is going to make law the sea beast because the beast in Daniel 7:25 made laws. But it doesn't just make laws. The laws that it makes, what properties does that law have? It's apposed or opposite to a previous law. It says change laws not just create news laws. So, if this beast changed the law then the sea beast will change the law. If you use parables carefully and you find one piece of information here then you can bring it over. So,

when it says when the dragon will speak, which means to make law, is this lamb like beast which makes law, evil law, is this some brand-new law? No. What kind of a law is it? It is a law that changes something that was already put into place. Who made the original law? The lamb like beast. If the lamb beast spoke then the dragon beast speaks because we are comparing and contrasting the two. So therefore, the lamb beast would have spoken before a law which is good. Therefore, this law of the dragon beast is bad. You have a good law and bad law.

What kind of a bad law is this? Is it a random law? No. it is a law that is directly opposite to the lamb's law. If you want to find what this law is where would you look? You would look to the lamb law and you would find the opposite. Can we see how we should be developing end time prophecy? God's church has not done this. We have random thoughts and disconnected ideas and we then develop these pictures of the end of the world through these add-hock random words like dragon laws and we don't understand what that dragon law will be. Some people would say it's a microchip on your wrist, the mark of the beast, or they implant a tracker into your neck. The reason why come to these conclusions is because we don't know how to use the correct methodology. Whatever law the dragon law is it has to be compared and contrasted with the lam law.

Did the bible in verse 11 say that this lamb spoke? It does not say that. So why am I saying that the lamb did speak? Am I making things up? Am I adding to the word of God? Or is this the correct methodology. I would argue that it is correct because it is using the principle that God has given us. The principle of comparing the literal with the spiritual and the literal with the literal. According to John chapter 10 there is a sheepfold and that sheepfold has a door. There are sheep inside. Then it talks about a shepherd and then it also speaks about one other thing. Do we know? The robbers. It also speaks about a door. It also speaks about a wall. So, you have all of these symbols and they are all natural or literal. What are you required to do? You are a sheep and what are you required to compare? The shepherd and the robber. You have to decide who you will follow. There is no spiritual here. You have to go to the literal first. Each of us has to decide if we are going to follow the robber or if we are going to follow the shepherd. How do you know which one is which? In the verse it talks about the voice. So, there is this voice. If the shepherd has a voice you know that the robber has a voice. There is not only a voice but there is also the way that they enter into the fold. The Shepherd enters in through the gate and the robber jumps over the wall. So it's a complex story but it's all about comparing and contrasting. You are in here and there are two people who are trying to take possession of you. One is the shepherd who goes through the door. Shepherd door and the voice. The robber climbs over the wall and try to take you through smooth words. All of this is comparing and contrasting in the natural world. You all know how it works. Who is the robber? Satan or his agent. A false prophet. A corrupt minister. Who is the shepherd? God. Jesus His son. Or His representative. So, we go first to the literal and then to the spiritual. That is what we are doing here with the beasts of Rev 13. This is literal to literal. If this one speaks then this one must speak. We will draw a balance. The sheep on one hand and the dragon the other side of the balance. It is balanced. What is the dragon doing? It is speaking. Now it is unbalanced. This one the lamb too has to speak. Now there is a balance. All of the things on the side of the dragon is bad. All the things on the side of the lamb is good. Good animal and good speaking. Bad animal is bad speaking. What is this speaking? You go to verse 15 and it says the image of the beast will speak and when it speaks it means to command. That is law. Daniel 7:25 speak means to change law. Not just to make but to change. So when this Dragon speaks it will make a law that has changed an existing law. There was a good law and it turns in to a bad law.

All of this can be understood straight from a bible study if you use the correct methodology. And you know this is correct because you can confirm it all in the spirit of prophecy. This is not just things that I

have made up that are not true. Why is all this significant? Because when you come to a story such as Daniel 2 and the verses say a stone comes out, I am saying that there is something that comes out of the statue. Hopefully we can see why that has to be. When you see that you can begin to understand what is going to happen at the end of the world. I will show you the imagery of that. We are in Daniel 2. Now the bible uses symbology sometimes in a simple fashion and sometimes in a complex fashion. We have this stone and this stone is going to destroy this statue. Now the imagery is the stone hits the statue. Now do you know a story about stones hitting people? David and Goliath. Where does David's stone hit? In the literal story it hits him in the head and in the prophetic story it hits him in the feet. If David's stone would have hit at his feet what would have happened? Nothing. Goliath may have limped a little bit but he would have carried on fighting. You can't kill people by hitting them on their feet. So just by taking that story you know that the head is the same as what? The feet. We already learned that. We have here literal Babylon and Mystery Babylon the feet. They are the same. It begins in Babylon and ends in Babylon. You can see this even within the natural story. This stone that will destroy this image. Now we want to take this story using different imagery. Stones with a sling shot is all nice but there is other ways of understanding the same story and the bible is going to show us this. Now we are in the Daniel 2 verse 35.

2:35 Then was the iron, the clay, the brass,
the silver, and the gold, broken to pieces together,
and became like the chaff of the summer
threshing floors; and the wind carried them away,
that no place was found for them: and the stone
that smote the image became a great mountain,
and filled the whole earth.

So, it says all the materials are all broken together or at the same time. Then it says the statue, what did it become like? It became like the chaff and it's the chaff of the threshing floor and it says the wind carried them away. When it carried them away it couldn't be found and the stone that did all of this damage became a mountain and it filled the earth. So, we can see how this war is going to work. Third kingdom is going to fill the earth. Greece. Now that kingdom is going to be taken from Satan and given to God. The stone is going to grow into a great mountain. This is another reason that it cannot be Jesus because Jesus does not grow. It is a symbol of His people or the church because we know the church grows like a mustard seed. It starts as the smallest of seeds and becomes the greatest of herbs.

Now often when we discuss this chapter in the French some of the imagery doesn't seem to be clear. Especially when we begin to talk about the threshing floor. Now I want us to understand what a threshing floor is and its purpose. Because what is going to be done now is, we are going to go from the image of a stone hitting a statue and destroying it, think of David and Goliath, to a different image. The image of agriculture. What happens in late summer? You have a harvest. We are going to harvest a crop such as wheat. So you have a wheat plant and then we cut it. Then what do we do? We take all the wheat berries off and the stalk or the stem is dried and becomes straw. So, here are these wheat berries. Can we eat them? No yet. Why? Because they have a very thick and hard shell around them. Here is the wheat berry and it has a protective coating around the outside. We need to remove that. How do you remove that outer shell of a wheat berry? It's not just wheat it could be rye, barley, all these grasses are all the same. Even rice. You may have eaten whole grain rice and occasionally when you chew it you feel something hard or crunchy. You take it out and it looks like a piece of skin or shell. That is what this is. It is the outer shell of a grass. It is inedible. It needs to be removed. When you remove this, it is called chaff. That is what this verse is saying. Now how do we remove these? Today there are

mechanical ways of doing it. But they are still very similar to the old fashion way. Essentially you have to beat this grain and when you hit it the shell begins to separate from the wheat berries. In the olden days they would do this on a special piece of ground, floor, the bible says it's a threshing floor and threshing means to beat. There are different ways to do it. Often, they use sticks connected with a chain or a rope. You would the stick and use the other end to beat the berries. When you beat it you separate the wheat from the chaff. This is the threshing floor. They are now separated and they are all there on this floor, the wheat and the chaff. You normally do this on a sheet. You take the four corner and you flip the sheet and all of it rises up. Then what will happen? The wind will come and blow away the lighter chaff which is light and the wheat berries which are heavy will fall back on the sheet. So you have separated the two.

This is Daniel 2. What is this threshing instrument this stick in this imagery? Something that does the beating. It is the stones. The stone is going to come and beat this statue. So, the threshing instrument is the stones. When it does this work it is summer because in ancient Israel that is when you did this harvesting. So, when you beat the statue it's like beating these wheat berries. The whole statue disintegrates and the statue becomes what? The statue becomes chaff but within this statue what is there? Wheat. wheat is precious. So, what is going to come out of this statue is this precious wheat. The stones come out of the mountain and the wheat is going to come out of the statue. Now you know this Human being if I can call it that. We don't have wheat inside of us. We have to be careful how we use these parables. To make the point, it switches from a statue to a wheat plant and then you get this separation. So this wheat here is what comes out. And this is pure and good. And the rest of the statue is chaff which is going to be blown away. the wheat is it good or bad? Good. The statue is it good or bad? Bad. The Stone is it good or bad? Good. Therefore, the mountain that is left over is it good or bad? Bad. People often ask what happens to this mountain? Who is the mountain? We know it was God's kingdom here on earth. The kingdom in heaven never goes bad. When it separates and this becomes the kingdom of heaven (the stone) the mountain that is left becomes bad. Just like the statue. In that statue there is some good things but I want us to see that those good things are not part of God's kingdom. They are good things that are in Satan's kingdom. This mountain is the church and the statue is the world. Are there good things in the world? We would say are there good people in the world? Of course, there are. Now why would these people come out? What makes them come out? The Stone does. The stone makes them come. So, when the stone destroys this kingdom what is the mechanism? It is the gospel. The gospel that destroys Satan's kingdom. When this stone hits the statue, it beats these wheat berries and causes a separation. I want to give you a verse for that. In Revelation 18:4. This is the story of Daniel 2. This is a new voice.

18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

This is a new voice which says to those wheat come out of her and the her if you trace it back through the verses into verse 2 is Babylon the statue. Rev 18:4 is the same story as Daniel 2. The stone hits the statue, it's the same as the threshing instrument hitting these wheat berries, and it causes a separation. For that separation to be complete there needs to be strife or wind. The words in 18:4 says come out of her. The imagery in Daniel 2 is beat the wheat berries, or take the stone and take the statue and destroy it. So we can tie in Revelation with Daniel 2. I want to go to Daniel 11 to one of the last few verses there. In verse 41 in Daniel 11. We are going to pick up one word which is escape. So, think about the word

escape. What I want to say is that in Revelation 18 it says come out of her my people. That means escape. In Daniel 2 the wheat is escaping and the stone is escaping. So, let's read verse 41.

2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Now there is a lot of information in this verse. The first thing is that someone is going to go to the glorious land. Without proving it here I want to suggest that that glorious land is the lamb like beast. The U.S. this is the glorious land. Someone is going to come in and destroy the glorious land. It is going to turn from a lamb to a dragon. When it becomes a dragon now comes the time when those people who were in Babylon in that dragon entity. They need to escape. How do they escape? They need some help. Some assistance. If someone is in prison who can help them? Only people on the outside. So, there is a voice coming from the outside. The outside is here the kingdom of God, are going to help those people who are in prison in captivity, in bondage to Babylon. And they are going to do that by the gospel when they destroy this kingdom. Once the kingdom begins to be destroyed and broken apart, these people the wheat berries, they are now able to escape. This is what prophecy is teaching. It can all be seen in Daniel 2.

Now the problem is when those people are escaping, let's see what the verse says. 11:41

11:41 He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.

Overthrow means destroyed. But these shall escape. What can we see here? If one group escapes what happens to the other group? They get taken captive. So, if you want to understand what overthrown means, it means taken into bondage. One group were in prison in this kingdom of the statue. They escape. So, who is overthrown? It must be someone who was in God's kingdom. Can we see a group of people who are overthrown in God's people? Because it is not the stone is it. Who is overthrown? Here it is. The mountain that is bad. So, there are many things we can understand from Daniel 2 with a careful analysis.

I want to finish with this point. People have spoken about Ephesus. I spoke about it and someone has asked a question. If I were to ask you which church is Ephesus, I am hoping you would all say the new testament church. The Disciples, Paul, Sylus, Luke. All of those people, those names. They are the new testament church. Ephesus. What did they do? We read yesterday Colossians 1:23. They successfully gave the gospel to the whole world. Just before they begin to do that the Jewish nation have taken Jesus captive at midnight. They are going to get the help of the Romans. They are going to make the Romans Crucify Jesus. Do the Romans want to do this work? No. Pontius Pilot says I do not want to do this. So he says, parable, we will compare two people. Contrast them. Who is 1? Jesus. Who is the other? Barabbas. Both of them are prophets, both leaders, both are messiahs, both can heal. Barabbas was a powerful

man. He is in prison and Jesus is free. What are they going to do? They are going to swap roles Barabbas is going to be made free and Jesus is going to take his place. And Pontius asks them a question. Who do you want to choose? Barabbas or Jesus? They say Jesus. He says what about Jesus? What do they say? Crucify him. Give him Barabbas punishment. Then they say let Jesus blood be put upon us and our children. That was in A.D. 31. What happens 40 years later? The mountain is destroyed. This is all in the history of Ephesus. In the history of Ephesus, the disciples, the movement that Jesus creates is the movement that does the gospel work whilst the Jewish nation who has Jesus blood upon them is going to be destroyed. All of these issues are prefiguring what is going to happen at the end of the world.

I want to add one point. Because when we do a study like this, people are going to start thinking "I knew the SDA church is bad. I bet they are doing some secret negotiations or deals with the world or the government or the papacy. it's an evil corrupt church." This is what people begin to think when we do studies like this. That is not the case. I do not want us to leave this weekend thinking that the SDA church is going to go into some secret alliance with the world and say there is these disciples and you need to kill them; we will bribe you. They will bribe the world to let them do something. When they kill Steven, it is against the law. Why did the Romans allow it? Because they bribed them. They say don't look; we will kill the disciple. This is a literal story. We are now in the spiritual. In the spiritual it doesn't work that way. The dynamics are there and church and state come together but they are not making secret deals and we are not going to be gathered together and put into prison. This is a wrong view of the end of the world. We have made things too literal. Not understanding that the spiritual has the same dynamics as the literal. Jesus and the shepherd, us and the sheep. Jesus and the Shepherd is good. The sheep and us are self-willed and disobedient. But we are not sheep and Jesus is not a shepherd. We have to be careful how we go from the literal to the spiritual. The dynamics and the relationships are the same but it is not going to be literally fulfilled that way.

2,000 years ago, the church literally made a deal with the government and they said turn your face away, have a blind eye to what we are doing, and we are going to kill the disciples. It's not going to be like that. The SDA church is not going to kill those rebels. The Disciples today is a spiritual manifestation and we need to be aware of how these stories work because already many of these things have been fulfilled. They are being fulfilled today. Because we are looking for literal fulfillments, we are waiting to see something. The longer you wait the harder it gets to see what reality is. These studies should teach us that we are already at the end of the world. The Spiritual has the characteristics of the literal but they are not identical. Let's pray.