

Worshiping the Apis Bull

Speaking for the camera I just want to remark that because of the time that we are in we are really finding the benefit of zoom meetings so if there is anything different from today that's because we are actually meeting as a fellowship right now. We are conducting a zoom meeting but we also happen to have the benefit of having this one recorded to upload.

So for the camera I may also be speaking to this laptop in front of me if that is confusing. I am sure we are all familiar with why we are now able to do that.

Last week I presented one of the presentations on sabbath and that was only done through zoom. that was not recorded and uploaded. So what we are doing today is in some ways the summary of that. I shouldn't summary. It's a review and also a broadening because we are also going to add information and hopefully go through a little more slowly. For some of you what I am going to share today will already be familiar. If you were on last week then you would already be a little bit familiar with some of the points made in this mornings presentations.

What we did is we just went back and reminded ourselves of a couple of points that we repeatedly teach in this movement. Throughout points in this study I don't want to defend every point. I suppose there are things that have already been laid out that I won't repeatedly go over. I will try to tell you when I am skipping information that will probably be found in another presentation quite possibly by someone else.

I just wanted to remind us at the beginning of the presentation throughout the 6,000 years of earths history, we identify two specific dispensational periods. The word dispensation, as I am using it, really just identity's a specific period in time. So when I say two dispensations I am referring to the two groups of people that God calls out to do a specific work. First of all the Jewish Nation, ancient Israel, and then Seventh Day Adventism or modern Israel. So we can break down the 6,000 years of Earths history to these two groups. Ancient Israel and modern Israel. The Jewish dispensation and the Adventist dispensation. You can say it in different ways but twice in Earths history when God needs a specific work done, one relates to His first Advent and one relates to His second Advent. Both relate to Him requiring us to give a message to the gentiles or the world, how ever you want to phrase them. At both crucial junctures in Earths history he is going to have raised up a specific nation or people to do that work. Originally it was the Jewish nation relating to His first Advent. Then the message of His second Advent specifically relating to the Seventh Day Adventist church. It's even in our name. So we talk about Ancient Israel and modern Israel.

I want to begin by speaking about the first of these. I want to begin by speaking about ancient Israel and then we will move on to modern Israel. So this is the Jewish nation. This is Seventh Day Adventism. We are going to begin by discussing what happened with ancient Israel. Another point that I am going to assume that we are all familiar with to our own degrees are the principles of parable teaching. You are going to find that we come back to parable teaching over and over again. I will continually remind us of that but the presentations to defend parable teaching and the rules of parable teaching have already been laid out in some detail. I know that other teachers from our group in Australia we have teachers that have

been laboring those points. Across the world Elder Parminder has done camp meetings on that subject. So I am just going to referred to some those things. But when we do parable teaching we see that the literal explains the spiritual. We see that God lines up two different stories or two different things where one we do understand can teach us what we don't understand. So we are going to treat these two histories as a parable. We are going to say that modern Israel is typified by ancient Israel. So if we want to know what is going to happen to modern Israel, all we have to do is look back and see what happened to ancient Israel. If you don't understand why we do that or how we can do that, maybe in the break after these presentations speak up and someone will be able to send you a wealth of material.

So coming back to ancient Israel we find that they are called out as a people after a time period of captivity in Egypt. So God raised up Abraham and Abraham was given a time prophecy. Abraham was told that his people would go into a strange country and be held in that country for approximately, it's a little more complex, but you can say 400 years. There are two different time frames for two different reasons but Abraham is told for 400 years they will be held in this foreign country and then God will bring them out with great substance. He's going to bring out a people out of Egypt and they will be His people. He will be in a covenant relationship with them and He will give them a land and they will be prepared to do a work. So at the very beginning we call this the alpha history. We find God's people are in captivity to Egypt. This is the beginning of the Jewish nation as God's designated people. When they are led out of Egypt and they are led through a process to the land of Canaan and given land.

So prior to this time there had been a 400 year time prophecy at which Abraham was told that at the end of that 400 years they would be led out of Egypt. But I want to just remark what happened to them in that time period of captivity. I am going to go to the Review and Herald January 9, 1894 p. 6.

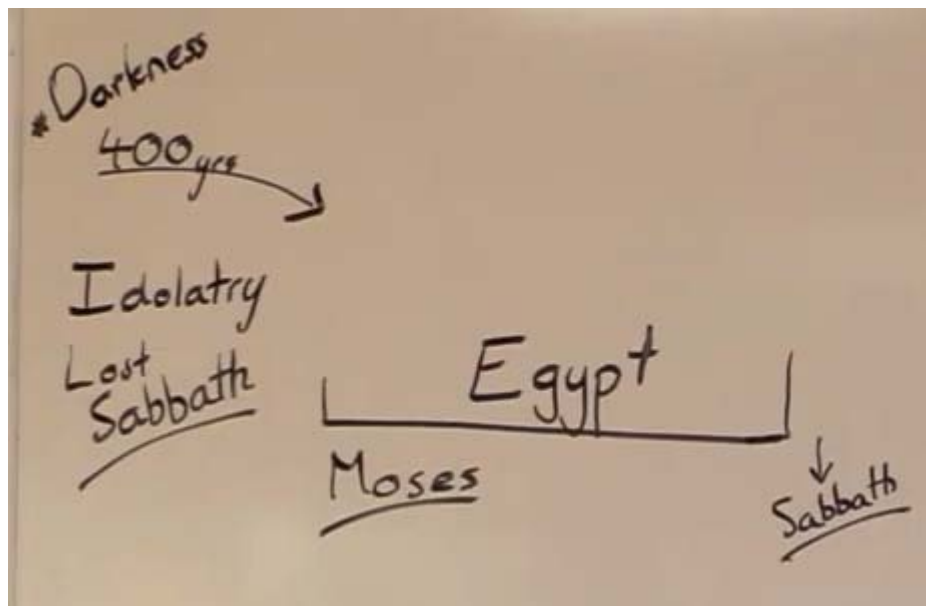
The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt.

So the time period is come to an end and God has raised up a specific person to do that work. This is Moses. God has raised up Moses to lead His people out of this darkness and captivity.

The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and keep his Sabbath, which he had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and build up the foundation of many generations, by teaching their children the binding claims of God's holy precepts. {RH, January 9, 1894 par. 6}

So there is a couple of key points I want us to learn from that paragraph. They have been in Egypt for 400 years. The time prophecy is mentioned. They have been in captivity and then there are two other points I want us to see. What has affected them in Egypt? It's idolatry. So in this time period of captivity they have imbibed the idolatry of the Egyptians and that's an important point that we will come back to in a moment. They have imbibed the idolatry but also what have they lost? They need to leave Egypt so they can keep

His Sabbath. So in this time period of darkness and captivity they have been corrupted by idolatry and they have lost sight of the Sabbath. So God needs to draw them out of captivity so he can reinstitute the Sabbath and cleans them from Idolatry. When we talk about the time of the end in Bible prophecy we are referring to the time of the end of time prophecies. This is the time of the end of a time prophecy. So they have entered into the time of the end. It is a phrase we are quite familiar with when we do our studies on Daniel 11:40. The time of the end we have reached the end of a specific or set of time prophecies. So they have been in darkness. EGW in other passages refers to the darkness of this 400 years. They have been corrupted by idolatry and they have lost the Sabbath. Someone needs to be raised up to draw them out of Egypt. Through this process of being drawn out of Egypt and going into the wilderness, what needs to happen is they need to unlearn the idolatry that they learned in Egypt. So they leave Egypt and what happens? Moses goes up onto mount Sinai and God gives him the Ten Commandments, the Law. While Moses is in that mountain what do the Israelites do? The purpose is to reinstitute the Sabbath and for them to unlearn their idolatry. They leave Egypt with great substance as prophecy foretold. Then you have the Sabbath reinstated. Then while Moses is on the mountain and receiving those ten commandments what do the children of Israel do? We find that story in Patriarchs and Prophets 317 p 1. We won't go through the whole story because we all know the story. I just want us to be reminded of it.



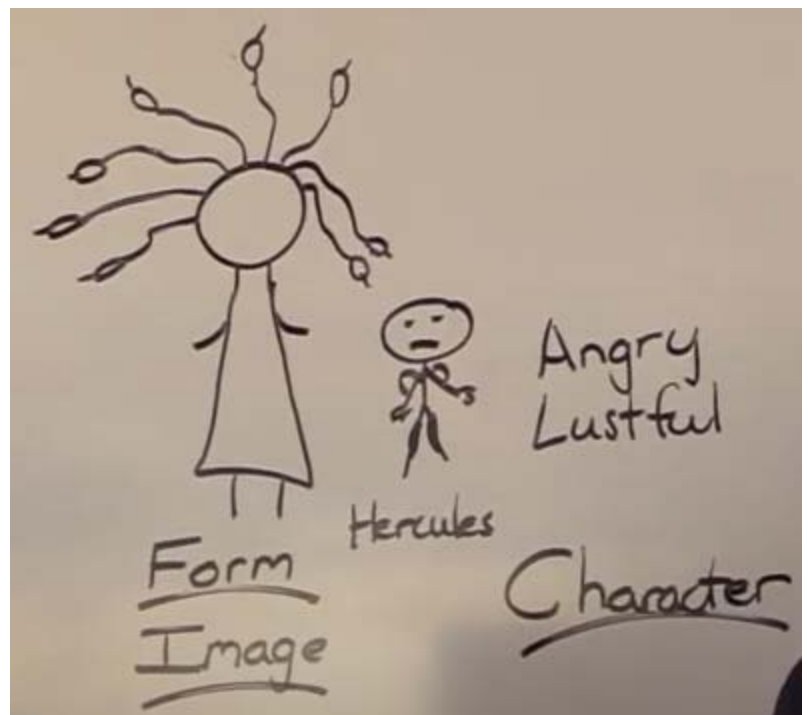
Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And Aaron basely permitted this insult to Jehovah.

I won't go into the proof but when it says "These be thy gods" in another interpretation, I think it's perhaps a little more clear for us, it should read "This is thy God". It is not really a plural.

He did more. Seeing with what satisfaction the golden god was received, he built an altar before it, and made proclamation, "Tomorrow is a feast to the Lord." The announcement was heralded by trumpeters from company to company throughout the camp. "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play." Under the pretense of holding "a feast to the Lord," they gave themselves up to gluttony and licentious reveling. {PP 317.1}

So who do they think they are worshipping? God's of Egypt or Jehovah? They are claiming to worship Jehovah. They are saying that this is a feast to the Lord. So this isn't going back and saying, we are worshipping the God's of Egypt. This is saying they are worshipping Jehovah who brought them out of Egypt, but what have they done? They have attributed the characteristics of those idols to Jehovah.

So I want us to think before we go back into this story, what constitutes idolatry? What makes something idolatry? If you were to create an idol, you might make it of a particular form. Let's say it's a woman and she is going to have snakes for hair, or you might make a man and he is going to have antlers. They would create this different gods. So the first thing you need when you are creating an idol is a form or an image. You need the form or the image of the idol. So if this was Hercules he is going to have big biceps and he is going to be really strong and have thick legs. He is going to have a particular form. So the first thing when you need you when you are creating this idol is you need this image, you need the form. You need to take wood or stone and carve it or metal and mold it. But you need to create a visual representation of what this god looks like. First is the image but then what do you need to do? It's not just the form or the image that you need to create. Then you need to create the character. So it's not enough to say that this is Hercules and that this is his form. You need to create the characteristics of Hercules. If you were to think of Thor he is the god of thunder. Hercules you have the characteristics of war. You are going to create an identity around this god. Something that relates to their personality. Some of their gods were very lustful, some of them were very angry, some of them were very greedy, some of them were glutenous. They would create the form of a god and then you would have to create the character of that god. So I want to separate those two things. It is not enough to create the form or the image, but then you need to create the character along side it. So you might say it's an angry god or it's a lustful god. Some of their gods were womanizers'. So there were characteristics that they would then assign to that image.



So when the Israelites leave Egypt they are going to create this form and say that it is Jehovah. So they are going to try to blend the two. They are going to try to blend their worship of the true God with what they have taken from Egypt. And in doing that they are going to assign to Jehovah both the form and also the characteristics. If we were to go to Bible Commentary Volume 1 p 665. I want us to identify what Pagan god they are taking out of Egypt and assigning to Jehovah.

SDA Bible Commentary, VOL 1, page 665 - Exodus 32:4. These be thy gods. The "calf" would naturally suggest itself to the Israelites because they had witnessed in Egypt the worship of Apis the bull. But the golden calf was presumably a material representation of the true God, not of some heathen deity (see v. 5).

Nichol, F. D. (Ed.). (1978). The Seventh-day Adventist Bible Commentary (Vol. 1, p. 665). Review and Herald Publishing Association.

So they are saying they are worshiping the true god but they have melded together their idea of the true god with a particular god from Egypt. I want us to take particular note of the god they are choosing. That god is the Apis Bull. So I want us to briefly look at what the Apis Bull actually represented.

I will erase Hercules and bring us back to this god that we are seeing the Israelites hold onto from Egypt. What would happen in Egypt is they had to look for a particular characteristics in a calf. So the priests would go throughout Egypt when the Apis Bull died and they would look for a calf that had certain characteristics. They would look for a calf that had a star on its forehead, there would be a mark on its belly, there would be the form of an eagles wings across its back. They had very specific characteristics of this calf, what this calf had to look like. The story goes that when the Apis Bull died then a mother cow somewhere in Egypt would have a calf through immaculate conception. So a lightning bolt would come down or a ray of sunbeam would hit this cow and she would have a calf through immaculate conception. When she would have this calf it would be the new Apis Bull. It would have these certain characteristics to identify this calf. So when the Apis Bull died the priests would travel throughout Egypt to find the calf that would become the new Apis Bull. So they did not just worship it as an image, they had to have a living one. They had to have a living one that they could all see. This Apis Bull would be put in a Paddock, it would be treated very well, it would be led through the street covered in garlands of flower and it was worshipped as a god. So that they would have a real life Apis Bull beside the images. This became one of the chief gods of Egypt. So they had the form which is this Apis Bull. It would have certain characteristics. It had a form or an image. It was a calf that would grow into a bull. It was known as the god Apis from the time it was born and then it would have certain characteristics. The Eagles wings on its back, the star on its forehead, some type of mark across its belly, particular type of hair on its tail. There were very specific details of what this bull had to look like. So it had a form or an image.



Now we want to discuss what the character of this Bull was. Quoting from the Australian Museum...

The nation-wide search for a new Apis was a difficult and complex task for the priests. Among many conditions to fulfil, the candidate must have been the fruit of miraculous conception. The new Apis was brought to Memphis on a beautifully decorated boat built specifically for the purpose. There were strong parallels between the King and Apis – both were living gods who commanded nearly equal reverence and both became Osiris when in the afterlife.

From <<https://australianmuseum.net.au/learn/cultures/international-collection/ancient-egyptian/bull-apis-e39829/>>

So this last point is one that I want us to start tracking. There is particular parallel between the Bull Apis and the king of Egypt. They were seen as both as living gods. They had many gods who would be formed in images or statues or carvings but these were their two living gods. The king the Pharaoh and Apis the Bull. They were both living gods. They both commanded nearly equal reverence from the people and both were supposed to become Osiris in the afterlife when they died. So this is one important thing I want us to start seeing is that this Apis Bull has characteristics that they relate to kingship.

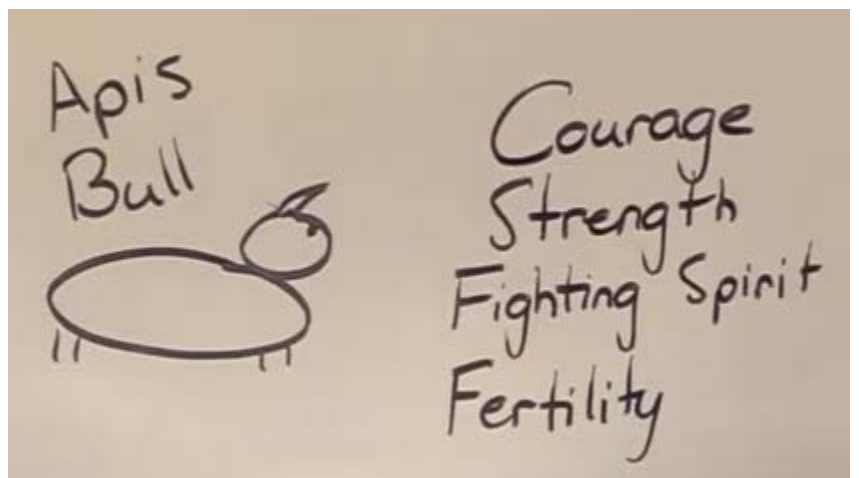
This animal was chosen because it symbolized the courageous heart, great strength, and fighting spirit of the king. Apis came to being considered a manifestation of the king, as bulls were symbols of strength and fertility, qualities that are closely linked with kingship.

From <[https://en.wikipedia.org/wiki/Apis_\(deity\)](https://en.wikipedia.org/wiki/Apis_(deity))>

So Courage heart, great strength, fighting spirit of the king, and there is also fertility.

As early as the time of the [Narmer Palette](#), the king is depicted with a bovine tail on one side, and a bull is seen knocking down the walls of a city on the other.

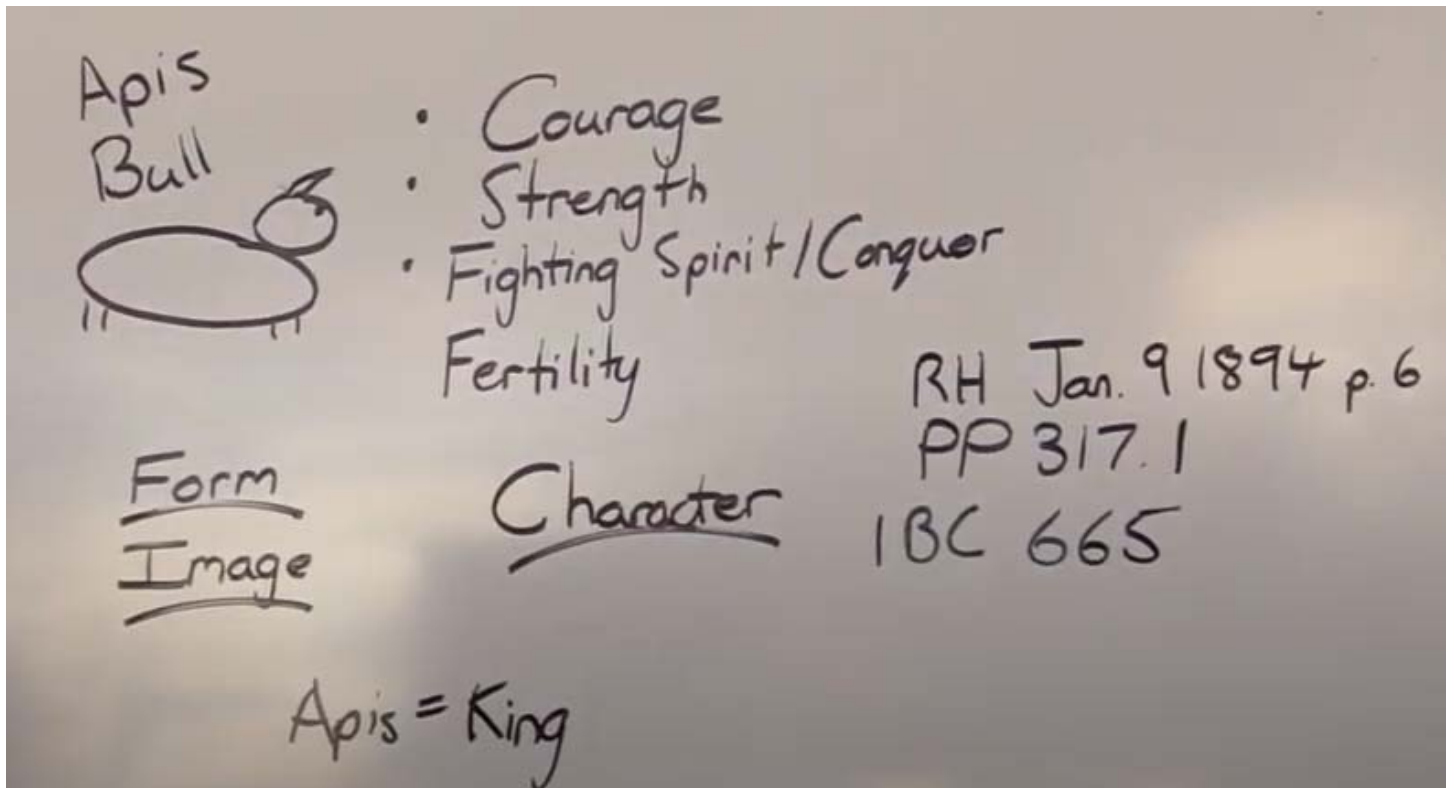
From <[https://en.wikipedia.org/wiki/Apis_\(deity\)](https://en.wikipedia.org/wiki/Apis_(deity))>



So if you were going to carve the king in Egypt from around 3,000 B.C. it is often represented as standing with the tail of a bull come out of him on one side and on the other side you would see this bull knocking

down the walls of the city or going forth to conqor. So they would tie this idea of this bull to the king. They were linked. So they have formed not just the image, not the just the carving or the idea of a literal representation of the bull, they have assigned to this form of idolatry, this idol, also these characteristics. Particularly courage, strength, and fighting spirit or conquering.

So we all know what happened then. How they formed the calf in the wilderness and how they were judged of God. They claimed to be worshipping the true God, that they never said through that the god that lead us out of Egypt is the Apis Bull. What they have done is they have tried to blend the idolatry of Egypt with the knowledge of the true God even as they were reinstating the true Sabbath. They come out of that wilderness time period. They are lead into Canaan, you have the period of the judges and then what happens? If we were to go to 1 Samuel 8:4



8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee:

for they have not rejected thee, but they have rejected me, that I should not reign over them.

8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

8:11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots.

8:12 And he will appoint him captains over thousands, and captains over fifties; and [will set them] to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

8:13 And he will take your daughters [to be] confectionaries, and [to be] cooks, and [to be] bakers.

8:14 And he will take your fields, and your vineyards, and your oliveyards, [even] the best [of them], and give [them] to his servants.

8:15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

8:16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put [them] to his work.

8:17 He will take the tenth of your sheep: and ye shall be his servants.

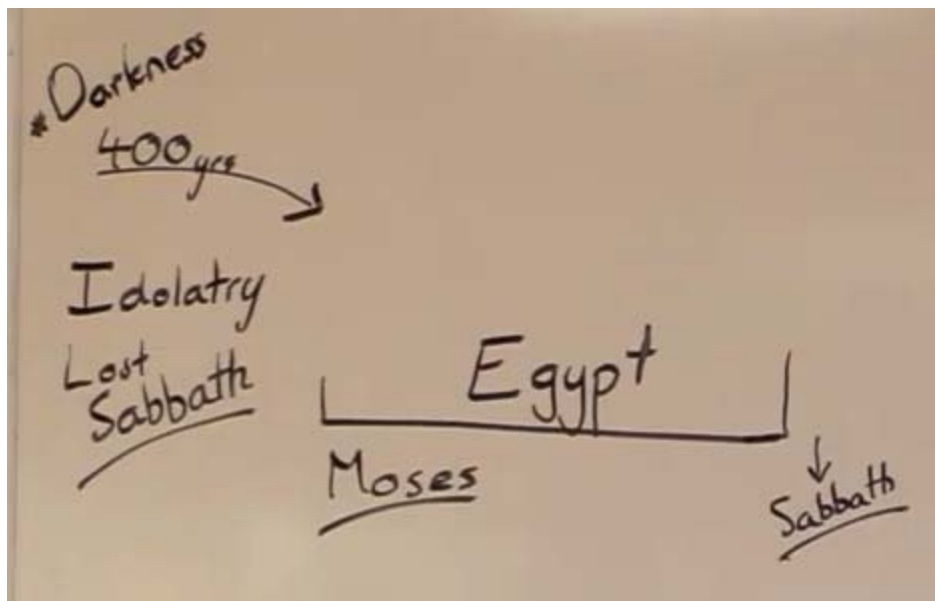
8:18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

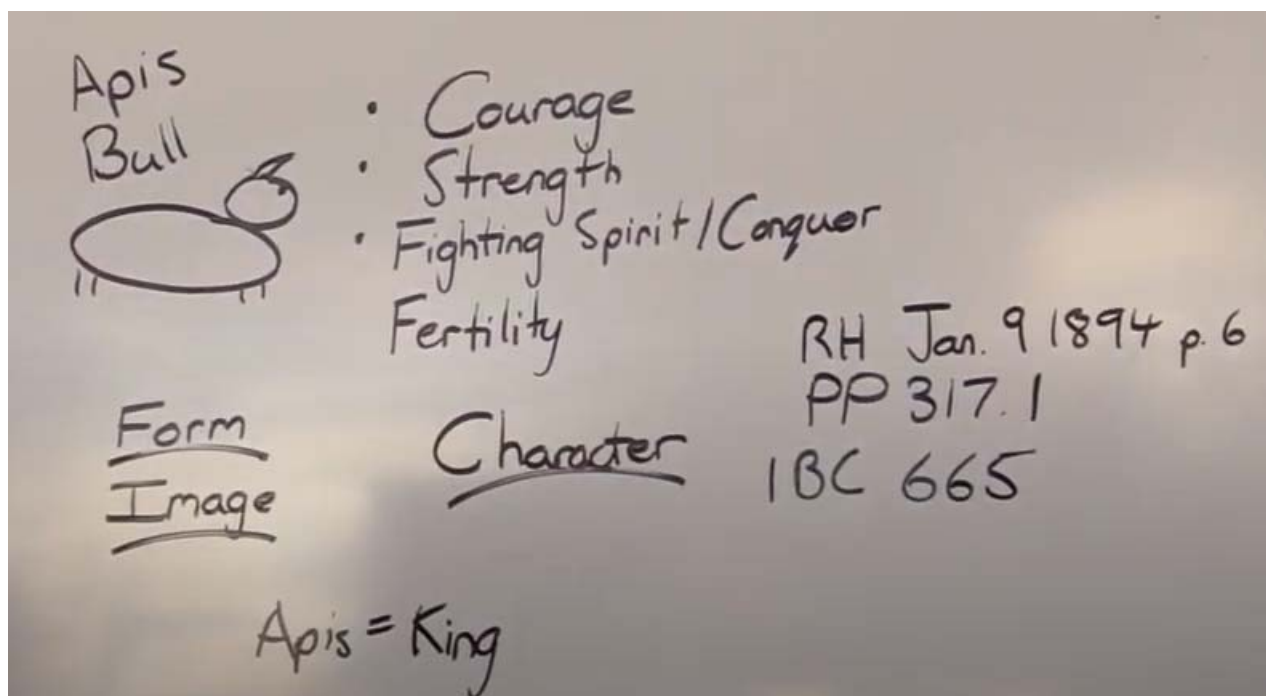
8:20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

So you come into 1 Samuel 8 they have been into Canaan. God said you will not have a king, you will not be ruled the same as the other nations and the elders gather themselves, they come to Samuel at Ramah. They say we will be like them, we want a king to judge us, to go before us, and to conquer for us. To fight our battles. They say this to Samuel at Ramah. So if you were to look at Ramah, the meaning of Ramah. You can go to Strongs concordance. You will find it's Strongs H7414. It will tell you that it is the same as H7413. So it's just going to take you back one. It will take you back to 7413. The meaning of Ramah is a height or a high place as a seat of Idolatry. So when you think back to what you have read in the old Testament to the high places. They would use the high places to conduct their idolatry, it's the same word. If you were to go to Ezekiel 16:24,25 there it talks about the high places of idolatry and it uses the exact same word Ramah. Ramah means the high place of idolatry. So when they ask for a king what is this being symbolized as? This is idolatry. Why is it idolatry to ask for a king? What are they asking for when they are asking to be like all the other nations? What they are asking for is to be ruled like Egypt. What they are going to ask for is the Apis Bull. They might have still tried to blend the two. They might have not needed a molten image to do that but they want these characteristics of Egypt. The idea of the god and the king connected with courage, with strength, with a fighting spirit going forth to conquer. This is why it is symbolized as idolatry when they ask for a king. This is what they were meant to let go of when they left Egypt.

So just to summarize. For four hundred years they are in the darkness of idolatry. They have lost the Sabbath and they have lost much of what made them peculiar as a people. Moses is raised up to take them out of Egypt. He leads them out of Egypt and they are meant to leave the Idolatry of Egypt behind. IN the wilderness you have the Sabbath that had been lost reinstated. As that is happening what the children of Israel are struggling with is while they have



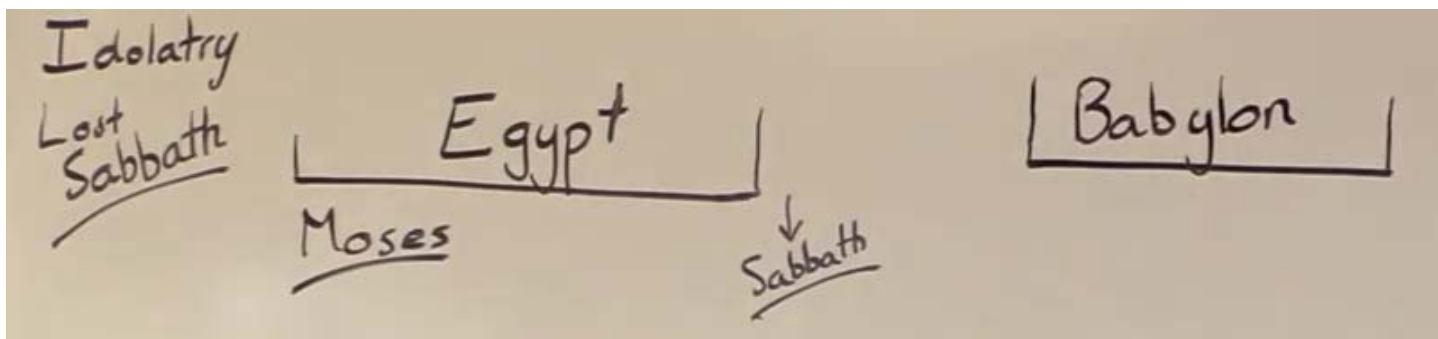
this new identity, they cannot let go of the old. They can't let go of their idolatry so they try to blend Jehovah the true God who led them out of Egypt with the Apis Bull. Apis the particular god of Egypt and it's not just any god, it's the god that is connected to kingship that was level with the king and had the characteristics of the king. SO they are looking for something specific when they decide that the god they want to create an image of is the Apis Bull. Courage, strength, the fighting spirit, the conquering spirit of a king. This is what continues to be a problem for Israel through the entirety of their lifespan as a nation. So first of all you have the molten image and then you have them coming to Canaan. They are going to try to work with the judges for a period of time and then they decide they have had enough. They really do want to be like Egypt. So they go and they ask for a king and it is symbolized as the height of idolatry. The reason it's idolatry is to look for these characteristics they are going back to the characteristics of Egypt, they are going back to the Apis Bull. So when the North and South split what was placed in the North and the South? They created two molten calves. Even through the period of the kings they still had not let go of the spirit of the Apis Bull. It was the god that they kept returning to.



Because of their idolatry they go into captivity another time. This is Babylon. If we read from Desire of Ages 28. 5

By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. But with too many of the people obedience was not prompted by love. The motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practices of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon

Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles. {DA 28.5}



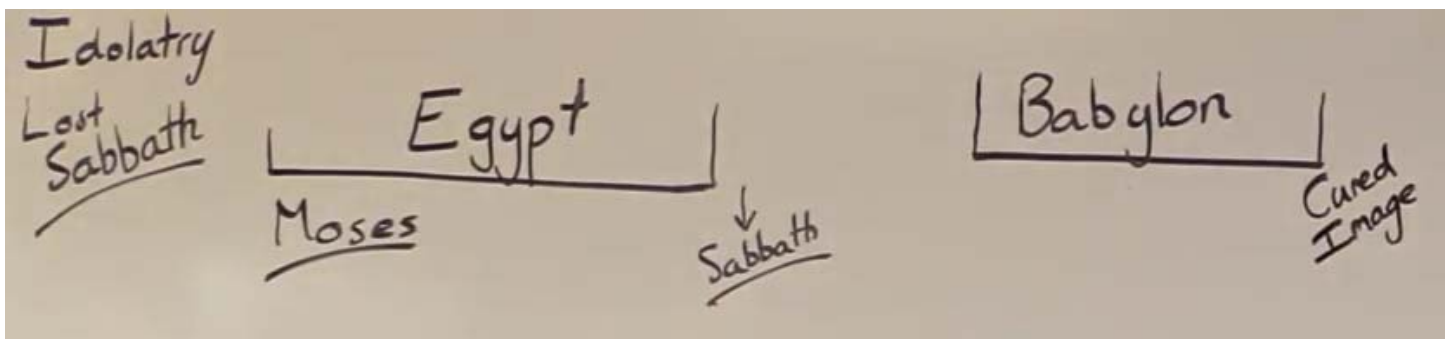
So they go into captivity in Babylon because of their idolatry and what does it cure them from? It cures from the image. So they come out of Babylon cured of the image. They no longer are going to build any graven images because they see that their success as a nation, their national greatness, depends on their letting go of graven images. But what is idolatry? Idolatry is two things not one. Idolatry is not just the image, it's also the character that you assign to that image. So from Babylon they are cured of the image. Israel will never again build a golden calf. They are forever cured of the temptation to build any type of image. I want to read from Signs of the times May 8, 1893 p9. This is the beginning of their history as a nation as God's denominated people in coming out of Egypt. We are coming to the time period of the end of their role as God's denominated people. You have the captivity in Egypt, the captivity in Babylon and then in the end their captivity to Rome. She is speaking now in The Signs of the Times of the first advent of Christ.

The Man of sorrows, who bore our griefs and carried our sorrows, who was bruised for our iniquities, and wounded for our transgressions, by whose stripes we are healed, was indeed without form or comeliness to the Jews; and yet he was the predicted Messiah, who was to shine before the ancients gloriously, to reign from sea to sea, and from the river to the ends of the earth. As he came in his humiliation to our earth, no conquering armies were visible to mortal eyes, and the unbelieving Jews decided that he could not be the illustrious King for whom they were looking, as there was no outward display. And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with him? It was because those who claimed to believe and teach the word of God interpreted its utterances to suit their own preconceived opinions, so that the word of God might seem to harmonize with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the word of God for themselves, instead of using the reason and judgment which God had given them that they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error. {ST, May 8, 1893 par. 9}

What were they looking for? They were looking for an outward display, an illustrious king and a conquering army. They were looking still for the character of the Apis Bull. What I want us to see is that they never let go of the Idolatry of Egypt. It is what tripped them up directly as they came out of Egypt at

Mount Sinai. It is what they continued to struggle with as they asked for a king who would fulfill these characteristics. As they went into Babylon they encountered the idolatry of Babylon and it was in such an intense way and their national humiliation was so great that it cured them of this image. What it didn't cure them of is the characteristics of the Apis Bull so that when Christ comes, even though they no longer have the image, they are still going to try and blend the two just as they did at Mount Sinai. Just as they tried to this is Jehovah, we are having a feast today to Jehovah we just happen to represent him as this Bull. It is not just the image it is the character. So when Jesus comes they might no longer have the image but they are looking for the character. Because they are looking for the wrong character, when they see Christ they cannot recognize him. This is why they could not see anything in Christ that fulfilled their expectations. Not just in Christ himself, not just that he wasn't an illustrious king, but also that there is no conquering army because they are looking for a conqueror. They are looking for someone with a fighting spirit, with strength and with courage. That was the Messiah that they were looking for and Christ did not fulfill the character that they were looking for. But this character that they have created is Idolatry. What I want us to see is that they were in idolatry in Egypt but they are also in idolatry in Israel even down at the end because what they have done is they have formed an idea of God of Jehovah that has been molded by idolatry. I think we use the phrase "we make a god in our own image". Instead of letting God tell us what His character is like, what they are doing is they are forming this image of the idea of Jehovah, the character of Jehovah out of paganism, out of Pagan gods. No conquering army's were visible to mortal eyes, He could not be the illustrious king for whom they were looking, there was no outward display.

And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with him? It was because those who claimed to believe and teach the word of God interpreted its utterances to suit their own preconceived opinions, so that the word of God might seem to harmonize with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the word of God for themselves, instead of using the reason and judgment which God had given them that they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error. {ST, May 8, 1893 par. 9}

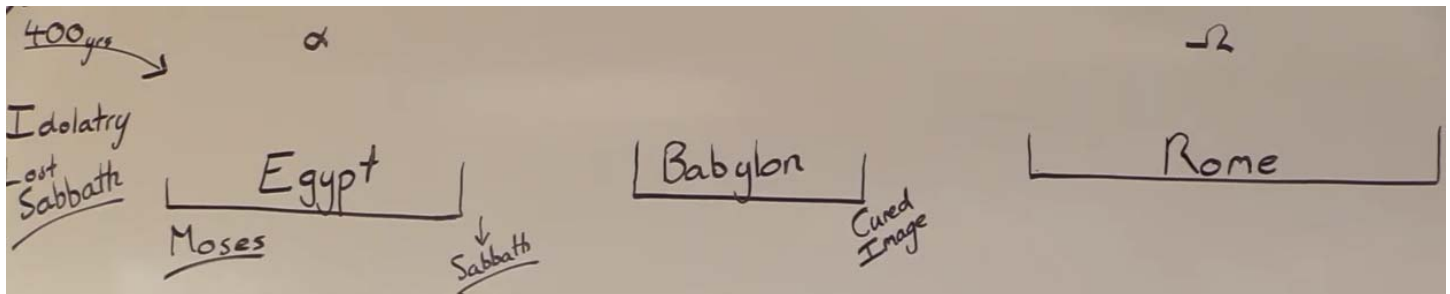


So from the very time of when they come out of Egypt what they are struggling with is what type of leader or God they are looking for. Their issue is that from the very beginning they are going to assign him the characteristics of a Pagan god and a Pagan king symbolized as the Apis Bull. They get rid of the image, they keep the characteristics. Even when Christ comes at His first Advent, because they are looking for

the characteristics of the Apis Bull, they can't recognize Him. What I want us to see is that this is just as much idolatry as it was at mount Sinai. That is why it also caused their separation from God. They were in idolatry even as they were worshiping at the temples in the time period of Christ's first Advent. So I want us to consider who is doing this? Who down in this period when they are in captivity to Rome has idolatry? We know that they all have this mindset but what I want us to see is where this mindset is coming from. We see that back in our last quote. It is coming from the priests and the Pharisees. Are these the Publicans? The Sadducees? The Samaritans around Israel at that time? Is that who is in idolatry? No. So you have down here the Pharisees. The Jewish leadership and they are going to say we are holy. We have the prophet, because there is a prophet here that wrote extensively. We have the writings of Moses, we know who our pioneers are, we are proud of our history, we are proud of our fathers, we have the Sabbath, we are the only ones that strictly hold to the Sabbath, we have a firm grasp of morality, we are the peculiar people. This is not the liberal Jews. This is not the Sadducees. This is not the publicans and the sinners. This is not the Samaritans. This is the holiest most, at least from appearance, the most morally upright people in Jerusalem. These are the conservatives. They upheld Abraham, the writings and history of Abraham, the writings of Moses, they kept the Sabbath strictly, they practiced good diet reform, they were strict with their tithe. If you were to go from one quote of EGW she says the Pharisees were very exact in their dress to inspire the awe and command and respect of men. They were good dress reformers. They weren't out dressing inappropriately and their nails painted and their makeup. This is not the liberal or the people we would consider amoral at that time period. This is the good conservative leadership, the voices the people are looking to who seem the morally upright.

Their problem is what? When we come to this time period what do we say that they don't understand? What don't they understand? It's the way EGW phrases it, they don't understand the nature of the kingdom. They don't understand the nature of the kingdom. If you don't understand the nature of the kingdom what else don't you also understand? You don't understand the nature of the king. We link the two. We do that repeatedly because that is that is done in inspiration. You don't have a kingdom without a king. You don't have a king without a kingdom. If you don't understand the nature of the kingdom, you have some misunderstanding about the nature of the king. You must not understand the king. The reason they don't understand the king is because they are looking after the model of the Apis Bull. What is the only way Jesus can tell them of the nature of the kingdom and the nature of their true king? It is through parable teaching. So you are going to have Christ come and He is going to teach them through parables. Through the literal and apply it to the spiritual. Or the literal and apply it to the symbolic, however you want to phrase that. You will take the literal and you will see the symbolic application. So when Christ does this what does He use are parables? I just want us to put ourselves in that time period and actually think about what he is doing. If He came before the people, either the sermon on the mount or He goes out on the boat and He is preaching to the people. Time after time He is using parable teaching. What are some of those parables? Are those parables that He is taking from the writings of Moses? Or the writings of any of their inspiration? If we were to take some of these we would take agriculture. Wheat and tares. Is that a story from the old testament scriptures? No. Another story. Rich man and Lazarus. Is that a story from the scriptures or inspiration? No. It's not even true. Another story that is true. The Samaritan. Is that from Inspiration? No. Another story the lost coin. We could go on and on. Where is that in the writings of Moses? It's not there. So Christ is going to come under attack with two accusations. First of all they are going to say your parables are not found in Inspiration therefore you are undermining the writings of Moses. So they are saying you break down the writings of Moses and they are also going to say you don't

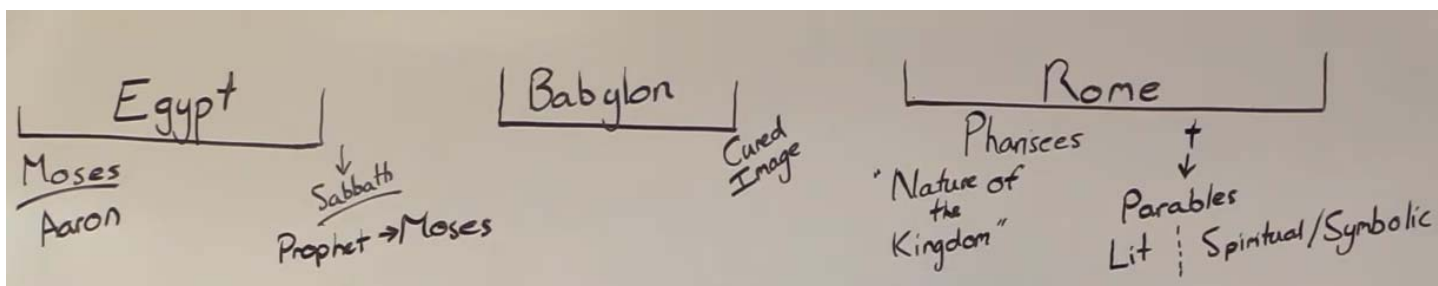
honor the Sabbath. These are the two accusation Christ will come under. The only way that He can teach of the true nature of the kingdom and with that the true nature of the king is take them through parable after parable after parable. It's His only method of teaching. And as He does that time and time again He goes into parables of either something that happened in their prior history and part of their culture or something that they daily witness like agriculture, like sowing seed. None of those parables you are going to go back and find in the writings of Moses. He is taking them to things that they can see and stories that they are familiar with, things that they have witnessed or stories from their prior histories. He is going to use them as parables to give a literal story and create a spiritual or symbolic application. That is His chosen method to correct in them this idol worship that they have imbibed and held on to since the days of Egypt.



So we will summarize and then I want to move into the history of Modern Israel. You have a period of darkness, a period of captivity where the Sabbath is lost. In this time period the idolatry of Egypt rubs off onto God's people. God raises up a deliverer to lead them out of Egypt. This is Moses. He leads them out of Egypt. The Sabbath is reinstated but they carry with them through the rest of their time and that is not just any gods, this is specifically the one god from Egypt the Apis Bull. We read that the Apis Bull became synonymous with the King. They were the two that were visible living among the people. They were the two that were supposed to have equal reverence from the people and the two that became Osiris at their death. Apis was attributed the aspects of kingship. So the king would be carved with a tail coming out of his side and a bull pushing down walls. That imagery with respect to its courage, with respect to its strength, with respect to its fighting spirit and its ability to conquer. This all became symbolic of what they expected to see in their king. So when they come out of Egypt and they build the golden calf this is what they are trying to channel from Egypt. It is just the fact that they had an image, it is the fact that they are already misrepresenting the character of God and trying to make god like the Apis Bull.

They continue in that idolatry on and off in their time period in Canaan until they are led into Babylon. Babylon is supposed to cure them from their idolatry but it doesn't cure them from idolatry wholesale. It cures them from the image. So now they no longer have the image but they are still holding on to the characteristics. This is why they isolate themselves from other nations. The reason why they see themselves as peculiar and special and other nations as dirty. So when Christ comes they can't recognize Him. They are in captivity again. They don't understand the nature of the kingdom or the king because they are looking for this. And when Christ comes and they don't see this fighting spirit, this ability to conquer, the strength and the courage that they would be looking for with this illustrious army, they reject Him because they are still holding on to the Apis Bull. Christ is going to try and take a people out of that idolatry and the only way that he can take them and teach of the nature of the kingdom and the king is through parable teaching. Taking literal stories and making symbolic applications. When He does that He

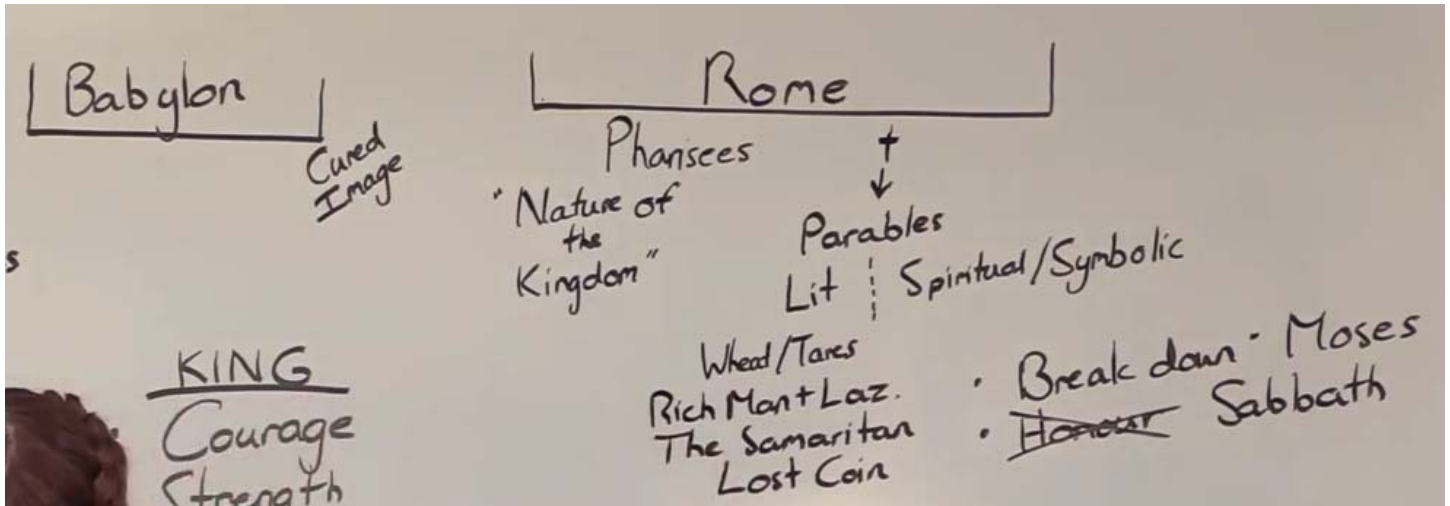
goes to stories that are apart of their past histories, ones that they witness everyday, or things that happen as part of their culture. He doesn't create these parables from the writings of Moses. So as He comes under attack the Pharisees are going to attack Him on a couple of points. They are going to say that He breaks down the writings of Moses, He doesn't honor Moses, He doesn't respect their pioneers and also that He doesn't honor the Sabbath. I just want us to think about that or come back to the Sabbath Issue. Does Christ honor the Sabbath? Yes but it's not the only issue that they are facing. The Sabbath has already been reinstated. Christ does He undermine the writings of Moses? No. He doesn't undermine those writings. The problem is that the Pharisees and the Priests and the Scribes, they have twisted those writings to suite their own concept of God of the king and of the kingdom. They have twisted those writings. So while they are claiming to honor them, they do not actually understand them. And those that are in idolatry in this time period are not the people that you would think are in idolatry. We are not talking about the Sadducees, the Samaritans, the publicans and the sinners. Those are not the ones that we identify the idolatry as coming from. The idolatry is coming from good conservative leadership who are upholding the writings of Moses and who are saying we have the prophet, we love the prophet, we treasure her writings, we read them at our church day after day after day, we don't go to a Doctor because she says don't go to a doctor, we understand our pioneers, we make all these movies William Miller and Joseph Bates and we love these movies, we love reminding ourselves about who the pioneers are, we are the ones who have the Sabbath, we were given the Sabbath back after we came back out of a period of Darkness. We have the Sabbath, we are the special people, we are the ones that grasp morality, we are the ones that are exacting in the awe, the command and the respect of men, we are the peculiar people. Those are the ones who in the Omega history of ancient Israel were in the deepest darkest idolatry and were leading people deeper into that idolatry. And when Christ came at His first Advent His own people could not recognize Him.



What I want us to consider is if Christ were to come today would conservative Adventism recognize Him? I am going to say no. They would recognize Him no more than the Pharisees in the time of Christ.

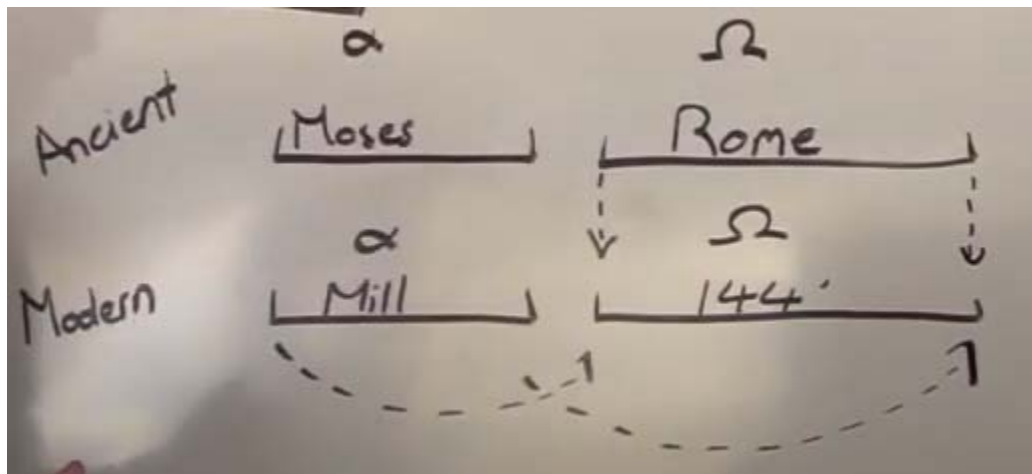
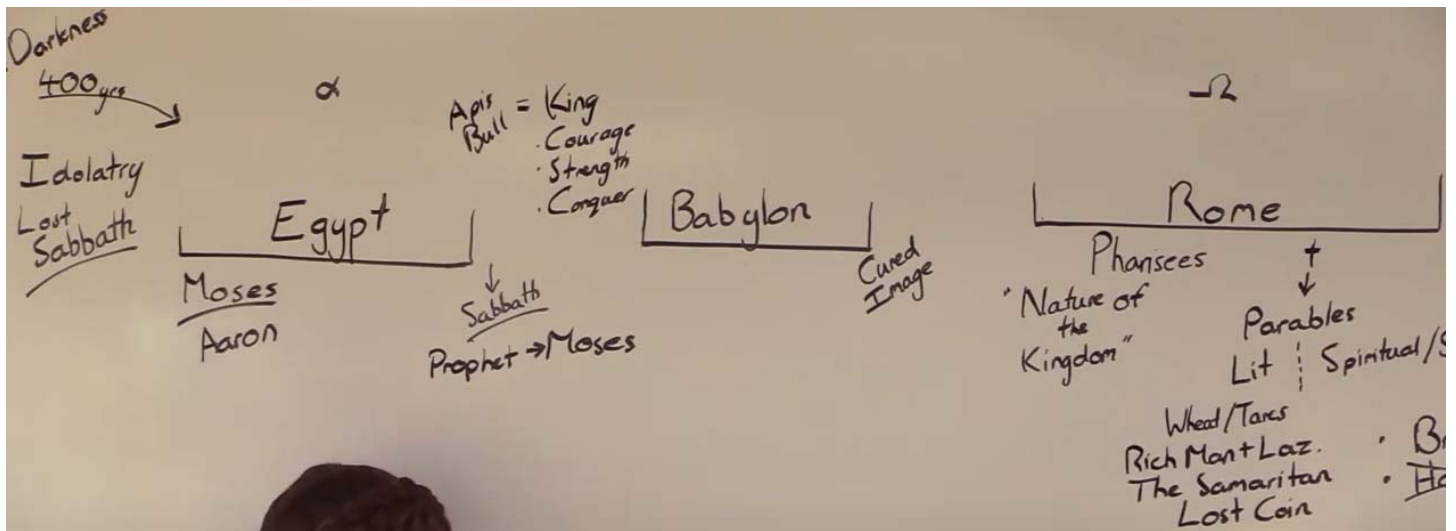
So we are going to take ourselves from this history of ancient Israel and the Jewish nation and we are going to bring ourselves to modern Israel and the bringing up of Adventism as a peculiar people. I just want to record it at the top of our board for a reference. What they are struggling with.. This Apis bull, the characteristics of the King they are hoping for, that they fight for through their whole period as a nation. When they looked to nations around them and they see this king that is almost a god to his people with courage and strength that can conqor. Who is going to defeat the Romans? This conquering king. So coming out of Babylon they lose the desire for the image but the character of the Apis Bull they continue to hold onto. So we understand how we take these four key histories. For some of you it might not be so familiar. We see two key histories for ancient Israel and two key histories for modern Israel. We have the time period of Moses when they are being led out of Egypt at their alpha history and ancient Israel, the

Jewish nation, they come out of Egypt in their alpha history the beginning, at their end they are in captivity to Rome. There are two leaders who took them through this history in their Alpha. Moses and Joshua. There are two leaders at the end of their history, John the Baptist and Christ himself. When we come to modern Israel we see the same thing. There is an Alpha history, the beginning of SDA as gods denominated people. We are drawn out and this is the Millerite Time Period. There is William Miller and there is Samuel Snow. Then we come to the end of the time period. The Omega, the time period of the 144k.



I have been given my ten minute warning so I will wrap up. So I just wanted to remind us of that. When we see ancient Israel drawn out of Egypt, we see Israel drawn out of also another time period of darkness and persecution and this is the 1260. For 1260 years Gods people had been oppressed. It is symbolized as a time period of captivity, a time period of darkness and in that time period we imbibe idolatry and what did we lose in the 1260? What did God's people lose? We became Sunday Keepers. So we lost sight of the Sabbath. So the Sabbath is lost in the 400 years captivity to Egypt. They are Imbibing the idolatry of Egypt. In the 1260 years there is also a time period of darkness. We imbibed idolatry and we lost the Sabbath. Now God is going to raise up a people to do a specific work at the end of the world. This is Modern Israel. The purpose is to draw out a people who do the work and reinstitute the Sabbath which has here been lost. So I will skip through Millerite History because we have already done that in different places. But what did they come out of? What were they drawn out of? What was ancient Israel drawn out of? Egypt. What was modern Israel drawn out of? Protestantism. So just to make a point the reason did this was just to remind us. We learn about their own history through a couple of different means. We have the end of ancient Israel will tell us about the end of Modern Israel. So the end of ancient Israel the time period of Christ first advent will tell us about the end of Modern Israel, what will lead to His second Advent. So when we come to this history of their captivity to Rome we want to make a direct parallel connection but also the beginning of modern Israel will tell us about the end of modern Israel. So we are also going to draw some connections about Millerites history. What happened for them there is what will happen for us here. We should see direct parallels. So once again we are going to move this way. We are going to see the end of ancient explains the end of modern. But also this study has been at least for as far as we are meant to go now, this study has reached completion (End of Ancient line). Now God is opening up the beginning of modern, Millerite History to also teach us about our own. Just to remind you this is all using the rules of parable teaching. We are taking something that we know well, you could call it the literal, to

explain something that we don't know well, the symbolic. So literal and symbolic. this is all based on parable teaching.

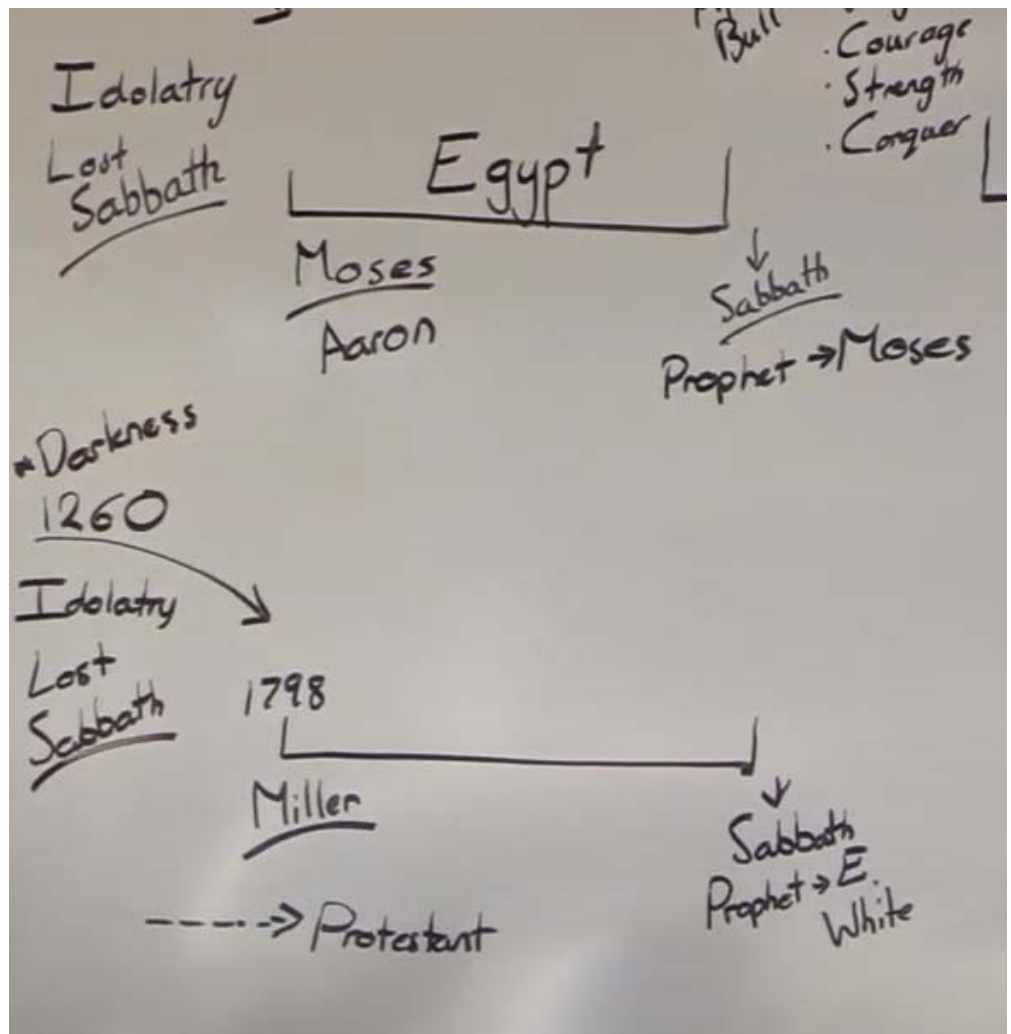


Just so you as we go through what was happening at this time period of Millerite history, we will also draw connections to what we will expect to see in our own time. EGW says

Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried: "Babylon is fallen, is fallen, that great city." That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches. In connection with this message the midnight cry [See Matthew 25:1-13.] was given: "Behold, the Bridegroom cometh; go ye out to meet Him." In every part of the land, light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. {1T 53.3}

So what we can see happening is also another drawing out. This time it's from Egypt in ancient Israel, in modern Israel they are being drawn out from fallen apostate Protestantism. What is God going to do? He is going to raise someone up, William Miller, who is going to do that work. So the at the time of the end 1798 remember this is the end of time prophecy so it is called the time of the end. This is the end of time

prophecy so it is called the time of the end (End of ancient Israel). This is also the time of the end, it's just the coming to the completion of certain time prophecies. William Miller is raised up to give that message and to draw out a people. Here (ancient Israel) they are being drawn out from Egypt, here they are being drawn out from fallen apostate Protestantism. And what does God have to do? He has to reinstitute the Sabbath and they are also going to have given to them a prophet, her writings, EGW. So you have Moses for ancient Israel specifically EGW for modern Israel specifically.



So for time we will end here. I have already summarized ancient Israel a couple of times now. What I wanted us to see is this concept that they are struggling with down here when they are looking for a king and they can't recognize Christ is the exact same problem that they took out of Egypt. They took it out of Egypt, they had it in the wilderness, they had it in Canaan when at Ramah the high place of idolatry they asked for a king, they come out of Babylon and they appear cured but they are not. They are cured of creating the image but the haven't have not been cured of the characteristic of the Pegan idol. Then when Christ comes they cannot recognize Him. While in every other respect you would think that they were upholding their lineage, their fathers, their prophet.

We are taking that history of ancient Israel and we are doing a direct parallel with Modern Israel. We are going back to the beginning of modern Israel. We are lining up the 400 years of captivity to Egypt to the 1260 year of captivity of Papal persecution. We are seeing that that was a time period of Idolatry where much of what Egypt was doing rubbed off on ancient Israel, so much of the Papacy also rubbed off on Protestantism. Through that time you also see that they also lost sight of the Sabbath and they move to Sunday worship. So at the time of the end of time prophecies, God is going to raise up a messenger, William Miller, who is going to draw out a people, this time for Protestantism. You are going to see the reinstating of Sabbath and they are going to be given a prophet. This time the prophet EGW. So we are out of time. When we come back we want to see what is happening in this time period of 1798 and the drawing out of this people.

If you kneel with me we will close in a prayer.