**WORSHIPPING THE APIS BULL**

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We will be looking at two dispensations, two specific periods in history. We can break down 6K years of earth’s history to **two particular groups** – ancient Israel and modern Israel, the Jewish dispensation and the Adventist dispensation. Twice in earth’s history when God needs a specific work done, one relating to His first advent, and the other relating to His second advent, both of them requiring that God’s people give a message to the Gentiles or to the world. At both crucial junctions in earth’s history, He is going to raise up a specific group of people to do that work. Originally, it was the Jewish nation relating to the first advent, and then the message of His second advent, specifically relating to the Seventh-day Adventists. So, we talk about the ancient Israel and modern Israel.

Ancient Israel

Modern Israel

Jewish Nation

Seventh-day Adventist

Let’s begin by speaking about ancient Israel and then to the modern. So, this is the Jewish nation, and this is the Seventh-day Adventism. Let’s first discuss what happened with the ancient Israel. In our discussion, we are going to continue to visit the principle of parable teaching over and over again. The rules of the parable teaching have already been laid out in some detail so we should be familiar with parable teaching methodology. In parable teaching, we know that the literal explains the spiritual. We can see that God lines up two different stories or two different things where in the thing that we do understand that can teach us about what we don’t understand.

So, we will be treating these two histories as parables. The modern Israel is typified by ancient Israel. So, if we want to know what’s going to happen to modern Israel, all we have to do is to look back at ancient Israel to see what happened to ancient Israel.

So, coming back to ancient Israel, we find that they are called out as a people after a time period of captivity in Egypt. God raised up Abraham, and Abraham was given a prophecy. It was actually a time prophecy. Abraham was told that his people would go into a strange country, be held in that country for 400 years. And then, God will bring them out with great substance. God is going to bring out His people out of Egypt. They will be His people, and He will be in a covenant relationship with them. He will give them land, and He will prepare them to do a work.

So, from the very beginning, we call it the Alpha history, we find that God’s people are in captivity to Egypt. **This is the beginning of the Jewish nation as God’s denominated people.** When they are lead out of Egypt proceeding to the land of Canaan. Prior to being lead out of Egypt, Abraham was told that they would be in captivity for 400 years in the land of Egypt.

*Review and Herald (RH), Jan. 9, 1894.6* – “The Lord command Moses to go and speak unto Pharaoh bidding him to allow Israel to leave Egypt. For 400 years, they have been in Egypt and have been in slavery to the Egyptians. They have been corrupted by their 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 an awful grandeur from Mount Sinai that they might understand the sacred and the enduring character of the law.” So, the time period has come to an end, and God has raised up a specific person to do that work. His name was Moses. God has raised up Moses to lead His people out of this darkness in captivity.

So, couple of points. They have been in Egypt for 400 years as the time prophecy had mentioned. They have been in captivity, and we need to consider what has affected them while they were in Egypt. It is idolatry. In their time period of captivity, they imbibed the idolatry of the Egyptians. While imbibing in the idolatry of the Egyptians, what had they lost? They need to leave Egypt so they can keep the **Sabbath.**

So, in the time period of darkness and captivity, they have been corrupted by idolatry while losing sight of the Sabbath. God needs to draw them out of captivity so He can reinstitute the Sabbath and cleanse 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 the time prophecies. This is the end of the time prophecy. So, they have entered into the time of the end. The Time of the End is when we have reached end of specific or set of time prophecies.

**So, they have been in darkness for 400 years. They have been corrupted by idolatry, and they have lost the Sabbath.** Someone is 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 to unlearn the idolatry that they learned in Egypt. When they leave Egypt, what happens? Moses goes up to Mount Sinai, God gives him the Ten Commandments. While Moses is in that mountain, what do the Israelites do?

Egypt

**400 years of darkness in captivity.**

**Lost the Sabbath and imbibed in idolatry**

Sabbath

Moses

The purpose was to reinstitute the Sabbath and for them to unlearn their idolatry. They leave Egypt with great substance as the prophecy foretold. You have the **Sabbath reinstituted**, and while Moses is up in the mountain receiving the Ten Commandments, what do the children of Israel do? We find that story in the *Patriarchs and Prophets (PP), 317.1.*

“He, Aaron, made a molten calf in the imitation of the gods of Egypt. The people proclaimed that these be thy gods O Israel which brought thee up out of the land of Egypt. And Aaron basically permitted this insult to Jehova under the pretense of holding a feast to the Lord. They gave themselves up to gluttony and licentious reveling.” This is the calf, the idol, they make while Moses is in the mountain. When it says, “these be thy gods,” perhaps a bit clearer interpretation should be, it should read “this is thy God.” It’s not really a plural.

Who do they think they are worshipping? The gods of Egypt or Jehova? They are claiming to worship Jehova. They are saying that this is a feast to the Lord. So, this isn’t them saying that they are going back to worshipping the gods of Egypt. This is saying that they are worshipping Jehova who brought them out of Egypt, but what have they done? They have attributed the characteristics of those idols to Jehova.

Let’s think about what constitutes idolatry? What makes something idolatry? If you were to create an idol, you might make it in a particular **form**, perhaps a female. You might put snakes for her hair. Perhaps you might make an image of a male who has antlers. So, the first thing you need when you’re creating an idol is a form or an image. If you wanted to create Hercules, you’re going to form him with great muscles with handsome features. You need to create a visual representation of what this particular god looks like.

**IDOLATRY = FORM OR IMAGE + CHARACTER**

So, first comes the image. What comes next? It is not just the image that you need to create, but you need to create a **character**. You need to create the characteristics of that form that you just created. Taking Hercules, for example, you might give him the characteristics that pertain to a warrior and the defender of the weak. You’re going to create an identity around this god; something that relates to their personality – lustful, angry, greedy, gluttonous, etc. So, you would create a form of a god, and then you would give it a character. The form or an image is not enough. You have to give this god a certain character. So, each image is assigned certain characteristics.

So, when the Israelites leave Egypt, they are going to create this form and they say that this is Jehova. They are trying to blend the two. They are trying to blend the worship of the true God with what they have taken from Egypt. In doing that, they are going to assign to Jehova both the form, the calf, and also its characteristics.

*1 Bible Commentary (1BC), 665*. Let us understand what pagan god that they are taking out of Egypt and assigning it to Jehova. “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 and not of some heathen deity.” So, they are saying that they are worshipping the true God, but they have melded together their idea of the true God with a particular god of Egypt, and we need to understand what god the Israelites are choosing. That god is Apis Bull.

What does the Apis Bull represent? What is this god that the Israelites are holding on to? What would happen in Egypt is that they had to look for particular characteristics in a calf. When the Apis Bull died, the priests of Egypt would go throughout Egypt and they would look for a calf that had certain characteristics. They would look for a calf that had a star on its forehead, a mark on its belly, and a marking of an eagle’s wing across its back. The priests would search all of Egypt for this calf with very specific markings.

When the Apis Bull died, a mother cow, somewhere in Egypt, would have a calf through immaculate conception. So, a lightning bolt would come down from heaven or a sunbeam, strike this cow, and she would have a calf through immaculate conception. When she delivered this calf, it would become the new Apis Bull. There would be 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, not only did they have an image, but they also had a living one, a living one that they could all see. This Apis Bull would be placed in a paddock; it would be treated very well; it would be paraded around the streets covered in garlands of flowers, and it would be worshipped as a god. They would have a real, live, Apis Bull aside from the images. This became one of the chief gods of Egypt.

They had the form of the Apis Bull which had certain characteristics. It was a calf that would eventually grow into a bull. It had to have certain distinguishable markings. The markings were very specific and detailed. So now, we have the form of the image – star on its forehead, marking on its belly, marking of eagle’s wing across its back, etc. Now, let’s consider its characteristics.

*The Australian Museum* – “The nation-wide search for a new Apis was a difficult and complex task for the priests. Among many conditions to fulfill is that it must be a fruit of immaculate-conception. The new Apis was brought to Memphis on a beautifully decorated boat built specifically for this purpose. There were strong parallels between the king and the bull of Apis. Both were living gods who commanded nearly equal reverence, and both became Osiris in the after-life.”

Let’s consider the last sentence of the paragraph. There is a particular parallel between the bull and the king of Egypt. They were both seen as living gods. They had many gods in carvings and statues, but these were their two living gods; the king, the pharaoh, and Apis the bull. They were both living gods, and they both commanded equal reverence from the people, and both were supposed to become Osiris in the after-life when they died.

The important thing that we need to understand is that this Apis Bull had characteristics that they relate to kingship. “The animal was chosen because it symbolized a **courageous heart, the great strength, and a fighting spirit** of the king. Apis came to be considered a manifestation of the king. As bulls were symbols of strength and **fertility**, qualities that are closely linked with kingship. As early as around 3000 BC, the king of Egypt was depicted with a tail of a bull on one side and a bull knocking down a wall of a city on the other side.” So, they would tie this idea of the king and the bull linked together, knocking down the city or going forth to conquer.

They not only have the carvings and the literal representation of a bull, they have also assigned to this form or idol the characteristics. So, the characteristics of the Apis Bull were **courage, strength, fighting spirit, or conquering, and fertility**.

Coming back to the wilderness, we know that they formed a calf, they were judged of God, claimed to be worshipping the true God. They never said that the god that led them out of Egypt was the Apis Bull. What they have done is to try to blend the idolatry of Egypt with their knowledge of the true God, even as they were reinstituting the Sabbath.

They come out of the wilderness, they are lead into Canaan, they have the time period of the judges, and then what happens? If we were to go to *1Sam, 8:4, 5*. “Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah 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.” Samuel remonstrates against them, but in verses 19 and 20, it say, “Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; we will have a king over us. 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.”

When the Israelites were led into Canaan, God said that you will not have a king, and you will not be rules the same as other nations. You come into 1Sam, 8, the elders gather together at Ramah, and they say, we will be like other nations, we will have a king to judge us and go before us, to fight our battles and to conquer for us.

They say this to Samuel at Ramah. What is the meaning of Ramah? If you go to *Strong’s H7414, it will refer you back to H7413*. The meaning of Ramah is “height (as a seat of idolatry) - high places.” When the O.T. speaks about the high places, how they would build these high places to conduct their idolatry, it is the same word. If you go to Eze 16:24, 25, it talks about the high places of idolatry, and it uses the exact same word. Ramah means the high place of idolatry.

So, when they ask for a king, what is this symbolized as? This is **idolatry**. Why is it idolatry to ask for a king? What are they really 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 asking for is the Apis Bull. They may have tried to blend the two, but what they really want is the characteristics of Egypt, of the Apis Bull, the king and a god connected with courage, strength, the conquering spirit, etc. This is why it’s symbolized as idolatry when they ask for a king. This is what they were meant to let go of when they left Egypt.

To summarize, for 400 years they were in 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 were meant to leave the idolatry of Egypt behind. In the wilderness, you have the Sabbath that had been lost, reinstituted. As that is happening, what the children of Israel is struggling with is while they have this new identity, they cannot let go of the old. They cannot let go of their idolatry.

They try to blend Jehova, the true God who took them out of Egypt with the Apis Bull. It’s not just any god, it’s the god that is connected to kingship. The Apis Bull had the characteristic of a king and on the same level with the king. 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, a fighting spirit, a 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, they have the molten image. Then you have them coming to Canaan. They’re, for a period, going to try to work with the judges. Then they decide that they had enough. They really do want to be like Egypt. So, they go and ask for a king, symbolized as the height of idolatry. The reason that is 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 the South split, what was placed in the North and the South? They created two molten calves: one for the South, and one for the North. They still hadn’t let go of the Apis Bull even through the period of the kings. This was the god that they kept returning to.

Because of their idolatry, they go into captivity another time, and this time is to Babylon. *Desire of Ages (DA), 28.5* – “By the Babylonish captivity, the Israelites were effectually cured of the worship of the 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 obtaining 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.”

So, they go into captivity in Babylon, and from what does that cure them? It cures them **from the image**. They come out of Babylon cured of the form of idolatry. They are no longer going to build any graven images because they see that the success as a nation, their national greatness, depends on them letting go of graven images. But, what is idolatry? Idolatry are two things, not just one. Idolatry is not just the image but also the character that you assigned to that image. So, from Babylon they are cured of the image. Israel will never again build a molten calf. They will never build another golden calf after Babylon. They are forever cured of the temptation to build any type of image.

*Signs of the Times (ST), May 8, 1893.9* – This is the beginning of the history of their nation as God’s denominated people in coming out of Egypt, and we’re coming to the time period of the end of their role as God’s denominated people. You have the captivity in Egypt, captivity in Babylon, and at the end, the captivity to Rome. She is speaking of 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, from the rivers to the ends of the earth. As He came in His humiliation to our earth, no conquering armies was 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.”

Why couldn’t the Jews recognize Christ when He came at His first advent? What were they looking for? They were looking for outward display of an illustrious king with a conquering army. They were still looking for the character of the **Apis Bull**. What we see here is that they never let go of the idolatry of Egypt. It’s what tripped them up directly as they came out of Egypt at Mount Sinai. This is what they continues to struggle with as they asked for a king who would fulfill the characteristics of the Apis Bull. As they went into Babylon, they encountered the idolatry of Babylon in such an intense way, the humiliation of their nation was so great, it cured them of the problem of building an image. What they were not cured of was the desire of the characteristics of the Apis Bull.

Babylon

Cured from Image

So, when the Christ comes, even though they no longer have the image, they are still going to try to blend the two just as they did in Mount Sinai. Just as they say that this is Jehova, they are having a feast day to Jehova, they just happen to represent Him as this Bull. Idolatry is not just the image. It’s the character assigned to that image. 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 see nothing in Christ that fulfill their expectation, not just in Christ Himself, not just that He wasn’t an illustrious king, but also, there was no conquering army. They are looking for a conqueror. They are looking for someone with a fighting spirit, with strength and with courage. This was the Messiah that they were looking for, and Christ did not fulfill the character for which they were looking. The character that they have created and desire is idolatry. What we need to see is that they were in idolatry in Egypt, all the way to Rome. What they have done is that they have formed an idea of Jehova that has been molded by idolatry.

There is a phrase that says that we make a god in our own image. Instead of allowing God to tell them what His character is like, what they are doing is that they are forming this image, their idea of what Jehova is like, the character of God, out of paganism, from pagan gods.

“No conquering armies were visible to mortal eyes. He could not be the illustrious king for whom they were looking. There was no outward display. Why did the people of Corazin, 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 necessities 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 the Pharisees taught in place of seeking to understand the true meaning of the word of God for themselves. Let us take a lesson from the mistakes of the Jewish people and not be found in committing similar error.”

So, from the very time 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 but they keep the characteristics. And 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 we should recognize is that this is just as much idolatry as it was at Mount Sinai. That is why it had caused a separation from God. They were in idolatry even as they were worshipping at the temples at the first advent of Christ.

Rome

Christ not recognized

Who is doing this? Who, in the Roman period while they were in captivity, have idolatry? We know that they all have this mindset. But, we should understand from where this mindset is coming. We see that from the above quote that it’s coming from the priests and the Pharisees. Are these the Publicans, the Sadducees, or the Samaritans around Israel at that time who is in idolatry? No.

So, you have the Pharisees, the Jewish leadership. They’re going to say that they are holy. We have the prophet; we have the writings of Moses; we know who our pioneers are; we are proud of our fathers; we’re proud of our history; we have the Sabbath; we are the only ones who strictly hold to the Sabbath; we have the firm grasp of morality; we are the peculiar people. These are not the liberal Jews. These are not the Sadducees. These are not the Publicans and the sinners. These are not the Samaritans.

These are the holiest, at least from the appearance, the most morally upright people in Jerusalem. These are the conservatives. They upheld Abraham, the 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 to one quote from Ellen White, she says that the Pharisees were very exact in their dress to inspire the awe and command the respect of men. They were good dress reformers. They did not dress inappropriately or have their nails painted or have make-ups. These are not the liberals or people whom we would consider immoral in that time period. These are the good, conservative leadership, the voices that the people are looking to, who seemed morally upright.

What was their problem? When we come to the period of Rome, what is it that they don’t understand? What Ellen White says is that 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 understand? You don’t understand **the nature of the king.** The king and the kingdom are linked. 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 misunderstanding of the nature of the king. You must understand the king. The reason that they don’t understand the king is because they’re looking for the kingdom of the Apis Bull.

What is the only way that Jesus can tell them of the nature of the kingdom and the nature of their king? Their true king? Through **parable** teaching. So, Christ is going to come, and He is going to teach them through parables; from the natural and apply it to the spiritual or the literal and apply it to the symbolic. You take the literal and apply it to the symbolic application. What does Christ use as parables? Let’s put ourselves in that time period and think about what He is doing. When He comes to the people, whether it be the Sermon on the Mount or whether He goes out into the boat and preaches to the people, time after time, He is teaching them using parables.

The parables that He is using, is He taking them from the writings of Moses? No. Or the writings from any of their inspiration? No. Let’s take the example of agriculture; the wheat and the tares. Is this a story from the O.T. Scriptures? No. How about the story of the rich man and Lazarus? Is this a story from the Scriptures, inspiration? No. This story is not even true. What about the story of the Samaritan? Is this from inspiration? No. The Lost Coin? No. We can go on and on but none of these parables are found in the writings of Moses, in the O.T., nor in inspiration.

So, Christ is going to come under attack with two accusations: 1) Your parables are not found in inspiration, and therefore, you’re **undermining the writings of Moses.** They are accusing Christ of breaking down the writings of Moses. 2) They also Accuse Jesus of **not honoring the Sabbath**. These are the two accusations that Christ will come under. The only way that He can teach them about the true nature of the kingdom and the true nature of the king is to take them through parable after parable after parable. This is the only method He will use to teach them.

As He does that, time and time again, He goes into parable of either something that has happened in their history, something that part of their culture or something that they witness like agriculture, like sowing seed, etc. None of those parables are you going to find them in the writings of Moses. He is taking them to things that they can see; stories of which they are familiar; stories that they have witness or stories from their prior history. He will use these stories as parables. He will give a literal story and create a symbolic application. This is His chosen method to correct in them the idol worship that they have imbibed and held on to from the days of Egypt.

In summary, you have a period of darkness, a period of captivity during which time the Sabbath is lost. In this time period, the idolatry of Egypt rubs off onto God’s people. God raised up a deliverer to lead them out of Egypt. This is Moses, and he leads them out of Egypt. The Sabbath is reinstituted, but they have this baggage that they carry with them throughout the rest of their time, and this is not just any god, but a specific god from Egypt, the Apis Bull. We read that the Apis Bull becomes synonymous with the king. They were the two that were visible living among the people. They were the two who 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 that the king would be carved with the tail coming out of his side and the image of a bull pushing down walls on the other side. This is the image of the bull in respect with courage, strength, and a fighting spirit with the 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, those characteristics are what they are trying to channel from Egypt. It’s not just the fact that they had an image, but they are already misrepresenting the character of God, and trying to make God like the Apis Bull. They continue in their idolatry throughout their history until they are lead into Babylonian captivity. This captivity was supposed to cure them from idolatry, but it doesn’t cure them from idolatry completely. It only cures them from making an image. They may no longer make the image, but they are still holding onto the characteristics. This is why they insulate themselves from other nations; the reason why they see themselves as peculiar and special while seeing other nations as dirty.

**When Christ comes, they cannot recognize Him.** They are in captivity again, this time to Rome. They don’t understand the nature of the kingdom nor the nature of the king because **they are looking for the wrong characteristics.** When Christ comes and they don’t see the fighting spirit, the ability to conquer, the strength and the courage for which they are looking, with the illustrious army, they reject Him. They are still holding on to the character of the Apis Bull.

400 years of captivity

Lost image

Kept character

Form + character

of Apis Bull

Idolatry

Lost Sabbath

Rome

Babylon

Egypt

Christ taught

In parables

Moses

Aaron

Sabbath restored

Christ is going to try to take the people out of that idolatry and the only way that He can teach them, get through to them about the nature of the kingdom and the king is through the parable teaching. He took literal stories that they understood and making symbolic applications. When He does that, He goes to stories that part of their past history, ones they witness every day, 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 couple of points. They accuse Him of dishonoring Moses, disrespecting their pioneers, and dishonoring the Sabbath. Does Christ honor the Sabbath? Of course, but this is not the only issue that they are facing. The Sabbath has already been reinstituted. Does Christ undermine the writings of Moses? Of course not. The problem is that the Pharisees and the priests and the scribes, they have twisted those writings to suit 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.

Those who are in idolatry in this time period are not the people you think would be in idolatry. We’re not talking about the Sadducees, Samaritans, the publicans, the sinners. Those are not the ones that we are identifying from where the idolatry is coming. The idolatry is coming from the good, conservative leadership who are upholding the writings of Moses. They are saying that they have the prophet.

We say, “We love the prophet. We treasure her writings. We read them at our church day after day after day. We don’t go to the doctor because she says don’t go to the doctor. We understand our pioneers. We make movies about our pioneers – William Miller, Joseph Bates, etc. We love these movies. We love reminding ourselves who our pioneers are. We are the ones who have the Sabbath. We were given the Sabbath back after we came out of the period of darkness. We are the special people. We are the ones who grasp morality. We are the ones exacting in our dress to inspire the awe, the command, and the respect of men. We are the peculiar people.”

Those are the ones who, the omega, the final history of ancient Israel were in the deepest, darkest idolatry and were leading people deeper into idolatry. When Christ came at His first advent, His own people could not recognize Him. If Christ was to come today, would the conservative Adventists recognize the Messiah? Most likely, No! We would not recognize Him. No more than the Pharisees in the time of Christ.

We are going from the history of ancient Israel of the Jewish nation, and we will be going to modern Israel, the raising up of the Seventh-day Adventism, as a peculiar people. Remember with what they are struggling - the Apis Bull, the characteristics of the king for which they are hoping, for which they fight throughout their whole period as a nation. When they look to other nations around them, and they see this king that is almost a god to his people with courage, strength, and a fighting spirit to conquer. 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 on to.

We take these four key histories – two key histories for ancient Israel and two key histories for modern Israel. We have the time period of Moses when they’re being lead out of Egypt, at their alpha history, and then when the ancient Israel, the Jewish nation, when they come out of Egypt in their alpha history they are beginning at their end, they are in captivity to Rome. There were two leaders who took them through this process, in the alpha, Moses and Joshua; there are two leaders when they are at the end of their history, John the Baptist and then Christ Himself.

When we come to modern Israel, we see the same thing. There is the alpha history, the beginning of the Seventh-day Adventism as God’s denominated people were drawn out, and this is the Millerite time period. Again, there are two leaders – William Miller and Samuel Snow. Then we come to the end of this time period, the omega history, the time period of the 144K.

Omega

Alpha

Rome

Moses

Ancient Israel

144K

Miller

Modern Israel

When we see ancient Israel drawn out of Egypt, and the modern Israel also drawn out of another time period, of darkness and persecution, and this is the **1260**. For 1260 years, God’s people had been oppressed. It symbolizes the time period of captivity, darkness, and in that time period, we imbibe in idolatry. What did we lose in the 1260? What did God’s people lose? We lost the **Sabbath**. We became Sunday keepers. So, the Sabbath was lost in the 400 years captivity in Egypt. They are imbibing the idolatry of Egypt. In the 1260, also the time period of darkness, we imbibed idolatry, and we lost the sight of the Sabbath.

1260 – Captivity. Darkness

Idolatry – Sunday worship

ToE

Lost Sabbath

Ellen G. White

William Miller

Sabbath restored

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 will do the work and reinstitute the Sabbath that had been lost. What was ancient Israel drawn out of? They were drawn out of Egypt. What was modern Israel drawn out of? Protestantism. We learn about our own history through couple of different means. We have the end of ancient Israel that will tell us about the end of modern Israel. So, the end of ancient Israel, particularly, the time period of Christ’s first advent will tell us about the end of modern Israel, what will lead to His second advent.

When we come to the history of when they were in 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 the Millerite history. What has happened for them will happen for us in our history. We should see a direct parallel. We see that the end of ancient will explain the end of modern as well as the alpha history of modern Israel, the Millerite, will also teach us of our own, the **144K.**

We should be reminded of that all this is derived by using the methodology of parable teaching. We are taking something that we know well, we’ll call it the literal, to explain something that we don’t know well, the symbolic. The knowledge of the 144K, the symbolic, is derived from the literal histories of Rome, the end of ancient Israel, and the Millerites, the beginning of the modern Israel. This is all based on parable teaching. As we go through the time period of the Millerite history, we can draw direct connections to what we can expect to see in our own time.

Ellen White says, “Our hope is now centered on the coming of the Lord in 1844. This was 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 of the midnight cry.”

They have left the fallen churches. The message is proclaimed, the message of the second angel, and as a result, many have left the fallen churches under the cry Babylon is fallen, is fallen. What we can see happening is another drawing out. As ancient Israel was drawn out of idolatrous Egypt, the modern Israel was being drawn out of the 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. At the time of the end (ToE), 1798, the end of a time prophecy, William Miller is being raised up to draw out the people from the fallen, apostate Protestant churches.

What does God have to do? He has to reinstitute the Sabbath, and He will give to His people a prophet, Ellen G. White. So, you have Moses for ancient Israel, and Ellen White for modern Israel.

In summary, God’s people cannot recognize Christ at the end of ancient Israel because they are looking for a king with the characteristics of a king, the Apis Bull, they have brought out from Egypt, the beginning of ancient Israel. They had this in the wilderness, in Canaan, in Ramah, the high place of idolatry when they asked for a king. They come out of Babylon, and they appeared to be cured, but they were not. They were cured of creating the image but they haven’t been cured of the characteristic of the pagan idol. When Christ comes, His people cannot recognize Him. In every other respect, you would think that they are upholding the teachings of their fathers, their prophets.

We have taken the model of ancient Israel, and we have drawn a direct parallel to modern Israel. We are going back to the beginning of modern Israel. We’re lining up the 400 years of captivity in Egypt to the 1260 years of captivity of papal persecution. We have seen that was the time period of idolatry. What Egypt was doing rubbed off on ancient Israel as well as what the papacy was doing rubbed off on Protestantism. You can also see that they lost the sight of the Sabbath, and moved on to Sunday worship. 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 from Protestantism, the Sabbath is reinstituted, and a giving of a prophet, Ellen White.

Amen.