

# 1. Worshipping the Apis Bull

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Tess Lambert, 16.05.2020

## Youtube Video

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### [00:00:06.550]

Dear Father in heaven, we thank You, Lord, for this beautiful new day that You've granted us. We thank you for the sunshine, for the warmth that it's streaming in. We thank you for the warmth of and love of our fellow brothers and sisters right across the world. We're here today, Lord, to worship you. And we pray for spirit and for truth. And in learning this, Lord, we pray that we would worship and love one another. We thank you for this opportunity, for the light that You've poured upon our path that is going to bind us together closer than Your church has ever known before. We thank you for the light that has been opening up to guide us in these last days, for the privilege it is to be Seventh-day Adventist living at the end of the world. We pray that you would fit us up to purpose. And so, Lord, pour your Holy Spirit upon your people. We are two or three gathered in spirit, and so we pray for the promise of that blessing. I pray for Elder Tess that you would grant her humility and wisdom and courage and an increase of faith. Grant her the words, Lord, that we need at this time to prepare us. Not only for what is coming, but for what we are living in right here at the moment. We leave ourselves in Your care and keeping trusting in Your loving kindness and goodness. Father, may you be glorified and your saints be strengthened. We asked in Jesus name, Amen.

### [00:01:37.210]

Amen. So speaking for the camera. I just want to remark that because of the time that we're in, we're really finding the benefit of Zoom meetings. If there's anything different from today, then that's because we're 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, that's why I may be speaking also to this laptop in front of us. If that is confusing, I'm sure we're all familiar with why we're now able to do that. Last week I presented one of the presentations on Sabbath, and that was only done through zoom that wasn't recorded and uploaded. What we're doing today is in some way a summary of that. I shouldn't say summary. It's a review and also a broadening, because we're going to add information and hopefully go through a little more slowly. So for some of you, what I'm going to share today is 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 morning's presentation.

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What we did. We just went back and reminded ourselves of a couple of points that we repeatedly teach in this movement. Throughout this study, I don't want to defend every point. There's things that have already been laid out that I won't repeatedly go over. I'll try and tell you when I'm skipping information that would probably be found in another presentation, quite possibly by someone else. I just wanted to remind us at

the beginning of the presentation that throughout the 6000 years of Earth history we identify two specific dispensational periods. The word dispensation as I'm using it, really just signifies a period of time, a specific period of time. When I say two dispensations, I'm 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, modern Israel. We can break down the 6000 years of Earth's history to particularly these two groups, ancient Israel, modern Israel. The Jewish dispensation and the Adventist dispensation. You can phrase it different ways. But twice in Earth's history, when God needs a specific work done, one relates to his first advent, one relates to his second advent.

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Both of them relate to him requiring us to give a message to the Gentile or the world, however you want to phrase them. At both crucial junctures in Earth's history, he's going to have raised up a specific nation or people to do that work. Originally it was a Jewish nation relating to his first advent. And then the message of his second advent, specifically relating to the Seventh-day Adventist Church. It's even in our name. 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'll move onto modern. This is the Jewish nation, this is Seventh-day Adventism. Those two dispensations are going to begin by discussing what happened with ancient Israel. Another point that I'm going to assume that we're all familiar with to our own degrees, is the principles of parable teaching. And we're going to find that we come back to parable teaching over and over again, that we're going to 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.

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And I know that other teachers for our group in Australia, we have teachers that have been laboring those points, and across the world, Elder Parminder has done camp meetings on that subject. I'm just going to refer to some of those things. But when we do parable teaching, we see that the literal explains the spiritual. We see that there are guidelines up two different stories or two different things where one we do understand can teach us what we don't understand. We're going to treat these two histories as a parable. We're going to say that modern Israel is typified by ancient Israel. If we want to know what's 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 or after this presentation, speak up and will, and someone will be able to send you a wealth of material. Really, there's quite a few presentations dealing with that subject. So coming back to ancient Israel, we find that they're called out as a people after a time period of captivity in Egypt.

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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 and be held in that country for approximately well, it's a little more complex, but you can say 400 years. There's 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'll 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. And this is the beginning of the Jewish nation as God's denominated people. When they're allowed out of Egypt, and they led through a process into the land of Canaan, 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 the land of Egypt.

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But I want to just remark what happened to them in that time period of captivity. And I'm going to go to the Review and Herald, January 9, 1894, paragraph six. I'll just put the references down here until we need the space. It's Review and Herald, January 9 1894 paragraph 6. The Lord commanded Moses to go and speak under Pharaoh. The time period has 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 400 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. There's a couple of key points I want us to learn from that paragraph.

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They have been in Egypt for 400 years. The time prophecy is mentioned. They have been in captivity. And then there's two other points I want us to see. What has affected them in Egypt? It's idolatry. In this time period of captivity, they have imbibed the idolatry of the Egyptians. And that's an important point that we'll come back to in a moment. They've imbibed the idolatry, but what have they lost? They need to leave Egypt so they can keep his Sabbath. In this time period of darkness and captivity, they have been corrupted by idolatry, and they've lost sight of the Sabbath. So God needs to draw them out of captivity so he can reinstitute the Sabbath and cleanse them from the idolatry. When we talk about the time of the end in Bible prophecy, we're referring to the time of the end of time prophecies. This is the time of the end of a time prophecy. They have entered into the time of the end. A phrase we're quite familiar with when we do our studies on Daniel 11:40, the time of the end. We've reached the end of a specific or set of time prophecies.

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They've been in darkness. Ellen White, in other passages refers to the darkness of this 400 years. They've been corrupted by idolatry and they've lost the Sabbath. Someone is raised up to draw them out of Egypt. And 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. They leave Egypt and what happens? Moses goes up onto Mount Sinai and God gives him the Ten Commandments. The law. And 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 the prophecy foretold. Then you have the Sabbath reinstated. While Moses is up on the mountain and he's receiving those Ten

Commandments, what do the children of Israel do? We find that story in Patriarchs and Prophets 317 paragraph 1. We won't go through the whole story because we all know the story. I just want us to be reminded of it. He Aaron made a molten calf. I've gone about halfway through that paragraph. Aaron made a molten calf in imitation of the gods of Egypt.

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This is the idol that they make while Moses is in the mountains. The people proclaimed these be thy gods, O Israel, which brought thee up out of the land of Egypt. And Aaron basically 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 perhaps a little bit more clear for us, it should read, this is thy god. It's not really a plural. Aaron basically permitted this insult to Jehovah under the pretense of holding a feast to the Lord. They gave themselves up to gluttony and licentious reveling. Who do they think they're worshipping? The gods of Egypt or Jehovah? They're claiming to worship Jehovah. They're saying that this is a feast to the Lord. This isn't going back and saying, we are worshipping the gods of Egypt. This is saying that they are worshipping Jehovah who brought them out of Egypt. But what have they done? They've attributed the characteristics of those idols to Jehovah. I want us to think, before we go back into this story, what constitutes idolatry? What makes something idolatry?

**[00:16:26.570]**

If you were to create an idol. I can't draw, but I hope you kind of get what I mean by this. If you created an idol, you might make it of a particular form. Let's say it's a woman, and she's going to have snakes for hair, or you might make a man and he's going to have antlers. They would create these different gods. The first thing you need when you're creating an idol is a form or an image. You need the form, or the image of the idol. If this was Hercules, I can't really draw muscles, but he's going to have big biceps, he's going to be really strong, thick legs. He's going to have a particular form. The first thing when you're creating an idol is you need this image. You need the form. You need to take wooden and carve it, or stone and carve it, or a 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.

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It's not enough to say that this is Hercules, that this is his form. Then you need to create the characteristics of Hercules. So Hercules is the... I can't remember all of his characteristics. If you were to think of Thor, god of Thunder, Hercules, you have the characteristics of war. You're 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 gluttonous, but they would create the form of a god, and then you had to create the character of that god. I want to separate those two things. It's not enough to have a form or an image, but then you need to create the character alongside it. You might say it's an angry god. Or it's a lustful god. Some of the gods were quite womanizers. There was characteristics that they would then assign to that image. When the Israelites leave Egypt, they're going to create this form and they're going to say that this is Jehovah. They're trying to blend the two. They're trying to blend their worship of the true god with what they've taken from Egypt.

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And in doing that, they're going to assign to Jehovah both the form, this is the calf, and also the characteristics. If we were to go to Bible Commentary, volume one, and I'm giving this reference from the book, the hard book, I'm not sure what the reference is online. In the book, it's the first Bible commentary, and the page is 665. I want us to identify what pagan god they're actually taking out of Egypt and assigning to Jehovah. 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. They're saying they're worshipping the true god, but they've melded together their idea of the true god with a particular god from Egypt. And I want us to take particular note of what god they're choosing. That god is the Apis Bull. I want us to briefly look at what the Apis Bull actually represented. I'll erase Hercules and bring us back to this god that the Israelites hold onto from Egypt.

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What would happen in Egypt if they had to look for particular characteristics in a calf. When the Apis Bull died, they the priests would go throughout Egypt and they would look for a calf that had certain characteristics. They would want a calf that had, if I'm trying to remember, would have like a star on its forehead. There would be a mark on its belly, there would be the form of like an eagle's wing across its back. They had very specific characteristics of this calf. What this calf had to look like. And the story would go 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. And when she had this calf, it would be the new Apis Bull. And it would have these certain characteristics to identify this calf. When the Apis Bull died, the priests would travel throughout Egypt to find the calf that would become the new Apis Bull.

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They not just worshiped it as an image. They had to have a living one, a living one that they could all see. And this Apis Bull would be put in a paddock. It would be treated very well, it would be led through the streets, covered in garlands of flowers, and it was worshiped as a god. They would have a real life Apis Bull beside the images. And this became one of the chief gods of Egypt. They had the form, which is this Apis Bull. And it would have certain characteristics. It had a form or an image. It was a calf that would grow into a bull known as the god Apis from the time it was born. And then it would have certain characteristics the eagle on its back, the star on its forehead, some type of marking across its belly, particular type of hair on its tail. There were very specific details of what this bull had to look like. It had a form or an image. Now we want to discuss what the character of this bull was. I'm quoting from the Australian Museum. The nationwide search for a new Apis was a difficult and complex task for the priests.

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Among many conditions to fulfill 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 the bull of Apis. Both were living gods who commanded nearly

equal reverence and both became Osiris when in the afterlife. This last point is one that I want us to start tracking. There's a 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. This is one important thing I want us to start seeing. This Apis Bull has characteristics that they relate to kingship. The animal was chosen because it symbolized the courageous heart. There is courage. The courageous heart. The great strength. And the fighting spirit of the king. The animal was chosen because it symbolized the courageous heart, the great strength and the 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.

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There's also fertility. As early as the time, roughly around 3000 BC, the king in Egypt was depicted with the tail of a bull on one side, and a bull is seen knocking down the walls of a city on the other side. If you were going to carve, the king in Egypt from around 3000 BCs, often represented as standing with the tail of a bull coming out from him on one side, and on the other side, you would see this bull knocking down the walls of a city or going forth to conquer. They would tie this idea of this bull to the king, that they were linked. They have formed not just that the image, not just the carving or the idea or the literal representation of a bull. They have assigned to this form of idolatry, this idol also these characteristics, particularly courage, strength and fighting spirit or conquering. We all know what happened then, how they formed the calf in the wilderness and they were judged of God. They claimed to be worshiping the true God. They never said that the God that led us out of Egypt is the Apis bull.

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They've tried to blend the idolatry of Egypt with their knowledge of the true God. Even as they were re-instituting the Sabbath. They come out of that wilderness time period. They're led into Canaan. You have the time period of the judges. And then what happens? If we were to go to 1 Samuel 8? 1 Samuel 8. Starting in verse four. 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 with them. And in verse 19 they say, nevertheless, the people refused to obey the voice of Samuel and they said, Nay, but 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. You're coming to 1 Samuel 8. They've been led into Canaan. God has said, you will not have a king, you will not be ruled the same as the other nations.

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And the elders gather themselves. They come to Samuel at Ramah and 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. If you were to look at Ramah the meaning of Ramah, you can go to Strong's, and it'll tell you that it is the same as H7413. It's just going to take you back one. It will take you to back to 7413. And the meaning of Ramah is a height or a high place as a seat of idolatry. When you think back of what

you've read in the Old Testament, when we speak about the high places, how they would build these high places to conduct their idolatry, it's the same word. If you were to go to Ezekiel 16:24 and 25, we won't turn there. But there in Ezekiel 16, it talks about the high places of idolatry and it uses the exact same word Ramah. Ramah means the high place of idolatry. When they ask for a king, what is this being symbolized as? This is idolatry.

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Why is it idolatry to ask for a king? What are they asking for when they're asking to be like all the other nations? What they're 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 symbolized as idolatry, when they asked for a king. This is what they were meant to let go of when they left Egypt. So, just to summarize. For 400 years, they're in the darkness of idolatry, they've 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're meant to leave the idolatry of Egypt behind. In the wilderness, you have the Sabbath that had been lost re-instituted. And 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 the idolatry.

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They try to blend Jehovah, the true god who led them out of Egypt, with the Apis Bull, particular god of Egypt. And it's not just any god, it's not just Ra or the sun god or any god. It's the god that is connected to kingship, that was level with the king and had the characteristics of a king. They're 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. And 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 come into Canaan. They're going to try the period 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. They go and they ask for a king. And it's symbolized as the height of idolatry. The reason it's idolatry is to look for these characteristics. They're going back to the characteristics of Egypt, they're going back to the Apis Bull.

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When the north and south split and what was placed in the north and the south, . They created two molten calves. They still hadn't let go of that. Even through the period of the kings, they still hadn't let go of the Apis bull. It was the god that they kept returning to. Because of their idolatry they go into captivity another time. And this is Babylon, if we can read from Desire of Ages 28.5. DA 28.5. By the Babylonian captivity, the Israelites were effectively 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 a 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 associations with idolaters. But this teaching had been misinterpreted.

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

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You have the captivity in Egypt, the captivity in Babylon, and then at the end, the captivity to Rome. She's speaking now in the Signs of the Times about the coming of this first advent of Christ. The man of sorrows, who bore our grief 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 rain 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. Why couldn't the Jews recognize Christ when he came at his first advent? What were they looking for? They were looking for an outward display, an illustrious king and a conquering army. They're looking still for the character of the Apis Bull. What I want us to see is that they never let go of the idolatry from Egypt.

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It's what tricked them up directly as they came out of Egypt at Mount Sinai. It's 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 so great, it cured them of this image. What it didn't cure them is of the characteristics of the Apis Bull. So that when Christ comes, even though they no longer have the image, they're still going to try and blend the two. Just as they did at Mount Sinai. Just as they tried to say, this is Jehovah, we're having a feast today to Jehovah. We just happened to represent him as this bull. It's not just the image, it's the character. When Jesus comes, they might no longer have the image, but they're looking for the character. And 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 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're looking for a conqueror.

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They're looking for someone with a fighting spirit, with strength and with courage. That was the Messiah that they were looking to. And Christ did not fulfill that the character that they were looking for. But this character they've created is idolatry. What I want us to see is that they were in idolatry in Egypt, but they're also in idolatry here, 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 used the phrase: we make a God in our own image. Instead of letting God tell us what his character is like, what they're doing is, they're forming the character of Jehovah out of paganism out of 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 Teresan, Berceda, 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.

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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 authorities taught. In place of seeking to understand the true meaning of the Word of God for themselves. Let us take a lesson from the mistake of the Jewish people and not be found committing a similar error. So from the very time of when they come out of Egypt, what they're struggling with is what type of leader or God they're looking to. And their issue is that from the very beginning. They're 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. And even when Christ comes at his first advent, because they're looking to the characteristics of the Apis Bull, they can't recognize him. And what they want us to see is that this is just as much idolatry as it was at Mount Sinai. That's 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.

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I want us to consider who's doing this, who down in this period when they're in captivity to Rome has idolatry? And we know that they all have this mindset. But what I want us to see is where this mindset is coming from. And we see that back in our last quote 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. You have down here the Pharisees, the Jewish leadership. And they say, we're holy. We have the prophet because there's a prophet here who wrote extensively. We have Moses, we have the writings of Moses. We know who our pioneers are. We're proud of our history, we're 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. These are 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.

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These are the conservatives. They upheld Abraham, the writings, the history of Abraham, the writings of Moses. They kept the Sabbath strictly. They practiced good diet reform, they were strict with their tithes. If you were to go to one quote from Ellen White, 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 or with their nails painted in their makeup. This is not the liberals or the people we would consider immoral of that time period. This is a 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? The way the phrase Ellen White uses is 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. We link the two. We do that repeatedly, because that's what's done in inspiration. You don't have a kingdom without a king.

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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 mustn't understand the king. They don't understand the king. It's because they're looking for a king 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 king, their true king? It's through parable teaching. You're going to have Christ come and he's 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'll take the literal and you'll see it the symbolic application. When Christ does this, what does he use as parables? I just want us to put ourselves in that time period and actually think about what he's doing. If he came before the people, either the Sermon on the Mount or he goes out in the boat and he's preaching to the people, and he's teaching them time after time using parable teaching. What are some of those parables?

### **[00:49:20.750]**

Are those parables that he's 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. A story of agriculture, I'll pick one. 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? 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're going to say your parables are not found in inspiration, therefore you're undermining the writings of Moses. They're saying you break down the writings of Moses and they're also going to say you don't honor the Sabbath. These are the two accusations Christ will come under. The only way that he can teach them about the true nature of the kingdom and without the true nature of the king is take them through parable after parable.

**[00:51:22.280]**

It's his only method of teaching. And as he does that, time and time again, he goes into parables of either something that's happened in their prior history, something that is part of their culture, or something that they witness, like agriculture, like sowing seed. None of those parables you're going to go back and find in the writings of Moses. He's taking them to things that they can see, stories that they're familiar with, things that they have witnessed, or stories from their prior history. And he's 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 onto from the days of Egypt. We'll summarize and then I want to move into the history of modern Israel. You have a period of darkness, a period of captivity when the Sabbath is lost. In this time period that 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 re-instituted. But they have this baggage that they carry with them through the rest of their time.

**[00:52:58.780]**

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. The king would be carved with a tail coming out of his side and a bull pushing down walls. That imagery of a bull 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. When they come out of Egypt and they build the golden calf, this is what they're trying to channel from Egypt. It's not just the fact they had an image, it's the fact that they're already misrepresenting the character of God and trying to make God like the Apis Bull. They continue in that idolatry on and off through that time period in Canaan until they're led into Babylon. And Babylon is supposed to cure them from idolatry, but it doesn't cure them from idolatry wholesale, it cures them from the image.

**[00:54:24.280]**

Now they no longer have the image, but they're still holding on to the characteristics. This is why they insulate themselves from other nations. The reason they see themselves as peculiar and special and other nations as dirty. 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're 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're 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 teach them and get through to them about the nature of the kingdom and the king is through parable teaching, taking literal stories and making symbolic applications. And when he does that, he goes to stories that are part of their past history, ones that 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 a couple of points.

**[00:55:43.060]**

They're 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. We'll come back to the Sabbath issue. Does Christ honor the Sabbath? Yes, but it's not the only issue that they're facing. The Sabbath has already been re-instituted. Does Christ 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 suit their own concept of God, of the king and of the kingdom. They've twisted those writings. While they're 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're not talking about the Sadducees, the Samaritans, the publicans and the sinners. Those aren't the ones where we're identifying the idolatry as coming from. The idolatry is coming from the good conservative leadership who are upholding the writings of Moses, who are saying, we have the prophet. We love the prophet.

**[00:57:04.120]**

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 about William Miller and Joseph Bates and we love these movies. We love reminding ourselves of who our pioneers are. We are the ones that have the Sabbath. We were given the Sabbath back after we came 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 our dress to inspire the awe, the command and the respect of men. We are the peculiar people. Those are the ones who are at the final 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 was to come today, would conservative Adventism recognize him? And I'm going to say no, they would not recognize Him no more than the Pharisees in the time of Christ.

**[00:58:32.260]**

We're going to take ourselves from this history of ancient Israel, the Jewish nation. And we're going to bring ourselves to modern Israel. The raising up of Seventh-day Adventism is a peculiar people. They just want to record at the top of the board for our reference, what they're struggling with, this Apis Bull. The characteristics of the king that they're hoping for, that they fight for through their whole period as a nation. When they look to nations around them and they see this king that almost a god to his people with courage and strength that can conquer. Who's 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 understand how we take these four key histories. I haven't gone through it today. For some of you it may not be so familiar, but we see two key histories for ancient Israel. Two key histories for modern Israel. We have the time period of Moses when they're being led out of Egypt at their alpha history. And then when the ancient Israel, the Jewish nation, at their end, they are in captivity to Rome.

**[01:00:27.370]**

There were two leaders who took them through this process in the alpha, Moses and Joshua. There's 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's an alpha history, the beginning of Seventh-day Adventism. As God's denominated people. Were drawn out. And this is the Millerite time period. Again, there's two leaders. There's William Miller and then Samuel Snow. And we come to the end of the time period, the Omega, the time period of the 144000. I've been given my ten minute warning, so I'll wrap up. I just wanted to remind us of that. When we see ancient Israel drawn out of Egypt, we see modern Israel drawn out of also another time period of darkness and persecution. And this is the 1260. For 1260 years God's people had been oppressed. It's symbolized as a time period of captivity, 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. We've lost sight of the Sabbath. The Sabbath is lost in the 400 years captivity to Egypt.

### **[01:02:26.000]**

They're imbibing the idolatry of Egypt in the 1260 years also a time period of darkness. We imbibed idolatry and we lost sight of the Sabbath. Now God is going to raise up the people to do a specific work at the end of the world. This is modern Israel and the purpose is to draw out of people who will do the work and re-institute the Sabbath that has yet been lost. I'll skip through Millerite history because we've 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? They're drawn out of Egypt. What was modern Israel drawn out of? Protestantism. So just to make a point, the reason I did this is just to remind us we learn about our own history through a couple of different means. We have the end of ancient Israel will tell us about the end of modern Israel. The end of ancient Israel, 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 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.

### **[01:03:59.750]**

We're also going to draw some connections about Millerite history. What happened for them there is what will happen for us here. We should see direct parallels. We're going to move this way. We're going to see the end of ancient, it explains the end of modern. But for now this study has reached completion. Now God is opening up the beginning of modern Israel, Millerite history to also teach us about our own. And just to remind you that this is all using the rules of parable teaching. We're 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. Literal and symbolic. This is all based on parable teaching. I'll erase this. We have the room. But just so you know that as we go through what was happening at this time period of Millerite history, that will also draw direct connections to what we expect to see in our own time.

### **[01:05:28.530]**

Ellen White says: our hopes 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 to the midnight cry.

**[01:05:57.870]**

They have left the fallen churches.

**[01:06:11.610]**

The message is proclaimed, the message of the second angel. As a result, many left the fallen churches under the cry Babylon has fallen, is fallen. What we can see happening is also another drawing out. This time it's from Egypt in ancient Israel, in modern Israel, they're being drawn out of fallen apostate protestantism. And what is God going to do? He's going to raise someone up, William Miller, who's going to do that work. At the time of the end, 1798, this is the end of a time prophecy, so it's called the time of the end. This is the end of time prophecy, so it's called the time of the end. 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 they're being drawn out from Egypt, here they're being drawn out from fallen apostate Protestantism. And what does God have to do? He has to re-institute the Sabbath, and they're also going to have given to them a prophet, her writings. Ellen White. You have Moses for ancient Israel specifically. Ellen White for modern Israel specifically.

**[01:07:57.670]**

For time we might end here. I'll give a brief summary. I've already summarized ancient Israel a couple of times. Now. What I wanted us to see is this concept that they're struggling with down here when they're looking for a king and they can't recognize Christ, is the exact same problem that they've taken out of Egypt. They took out of Egypt. They had it in the wilderness, they had it in Canaan. When at Ramah, the high place of idolatry, they ask for a king, they come out of Babylon and they appear cured, but they're not. They're cured of creating the image, but they haven't been cured of the characteristic of that pagan idol. Then when Christ comes, I cannot recognize him. While in every other respect you would think that they were upholding their lineage, their fathers, their prophet, we're taking that model of ancient Israel, and we're doing a direct parallel with modern Israel. We're going back to the beginning of modern Israel. We're lining up the 400 years of captivity in Egypt to 1260 years of captivity, of papal persecution. We're seeing that that was a time period of idolatry when much of what Egypt was doing rubbed off on ancient Israel.

**[01:09:24.310]**

So much of the Papacy also rubbed off on Protestantism. Through that time. You see that they also lost sight of the Sabbath and they moved to Sunday worship. So at the time of the end of time prophecies, God is going to raise up a messenger, William Miller, who's going to draw out of people this time from Protestantism. You're going to see the re-instituting of the Sabbath and then the giving of a prophet. This time the prophet is Ellen White. So we are out of time, but we'll have a break. And then when we come back, we want to go back and see what's happening in this time period of 1798 and the drawing out of this people. If you kneel with me, we'll close in a prayer.

**[01:10:13.090]**

Dear Father in Heaven, thank you for our blessings. Thank you for your Sabbath day. Thank you that we can meet all over the world, Lord, and still fellowship together. We know that you do all things for our benefit and our blessing, and we thank you that we now have the technology that even at such a time of lockdown, we do not lose contact with our brothers and sisters across the world.

**[01:10:37.670]**

I pray that you will be with us as we desire to honor you. I pray that as we worship you today, we will not unwittingly worship a pagan God made after our own hands, after our own concepts of who you are. I pray that through the understanding of prophecy. And as you illustrated in parables that will worship you, the true God. That we will worship your true God character and come to a better understanding of what that is. I pray this in Jesus name. Amen.