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Piatek 20260731

Overview

This seminar session focused on the knowledge of God and the reliability of the Bible, examined through historical, archaeological, and prophetic evidence. The session was led primarily by Brother David, with additional teaching by Brother Bill, and included open discussion and small group breakout sessions. The overarching theme was that secular historical records, archaeology, and fulfilled prophecy all converge to confirm the authenticity of Scripture — particularly the books of Genesis and Daniel.

Key Concepts or Theories

- **The Sumerian King List**: An ancient tablet record compiled by scholar Thorkild Jakobson, which parallels the genealogical record of Genesis chapter 5 and, when analyzed through the Sumerian base-6 numerical system, confirms the biblical pre-flood chronology.
- **The 70-Week Prophecy of Daniel**: Daniel 9:24–27 contains a precise prophetic timeline, beginning with the decree of Artaxerxes in 458 BC, that predicts the exact year of Jesus' death (33 AD), demonstrating the divine inspiration of Scripture.
- **Belshazzar and Archaeological Confirmation**: The historical existence of King Belshazzar, once disputed by critics of Daniel, was confirmed through cylinder tablets discovered in 1854 and widely published by 1924, vindicating the biblical account.
- **Daniel Chapters 1–6 as Historical Typology**: The first six chapters of Daniel are interpreted as a sequential typological narrative representing the

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rise and fall of three ecclesiastical-political systems: pagan/civil Rome (Chapter 1), the Roman Catholic Church/Beast (Chapter 2), and the Anglican Church/Image of the Beast (Chapter 3), followed by the decline of each (Chapters 4, 5, and 6).
- **Parallel Structure with Revelation**: The sequence in Daniel 1–3 mirrors the sequence in Revelation 12–13, with pagan Rome, papacy, and the Anglican Church appearing in the same order in both books.

Important Questions Raised

- How do the large numbers in the Sumerian King List relate to the lifespans recorded in Genesis chapter 5?
- Was there a written record before Moses, and how did Noah preserve pre-flood history?
- How does the 70-week prophecy of Daniel precisely predict the year of Jesus' death?
- Who was Belshazzar, and why was his existence disputed for centuries?
- What is the prophetic significance of the three Hebrew children (Shadrach, Meshach, and Abednego) in Daniel chapter 3?
- What parallels exist between the decline of the British Empire and the prophetic narrative in Daniel chapter 6?
- What personally convinces each believer of the Bible's authenticity?

Key Takeaways and Summary of Learning Objectives

- The Sumerian King List, when decoded through the base-6 numerical system, reflects the same pre-flood genealogical data found in Genesis 5, confirming the antiquity and authenticity of that biblical record.
- Daniel's 70-week prophecy, beginning in 458 BC with the decree of Artaxerxes, culminates precisely in 33 AD — the year of Jesus' death — demonstrating that Daniel wrote prophetically, not retrospectively.

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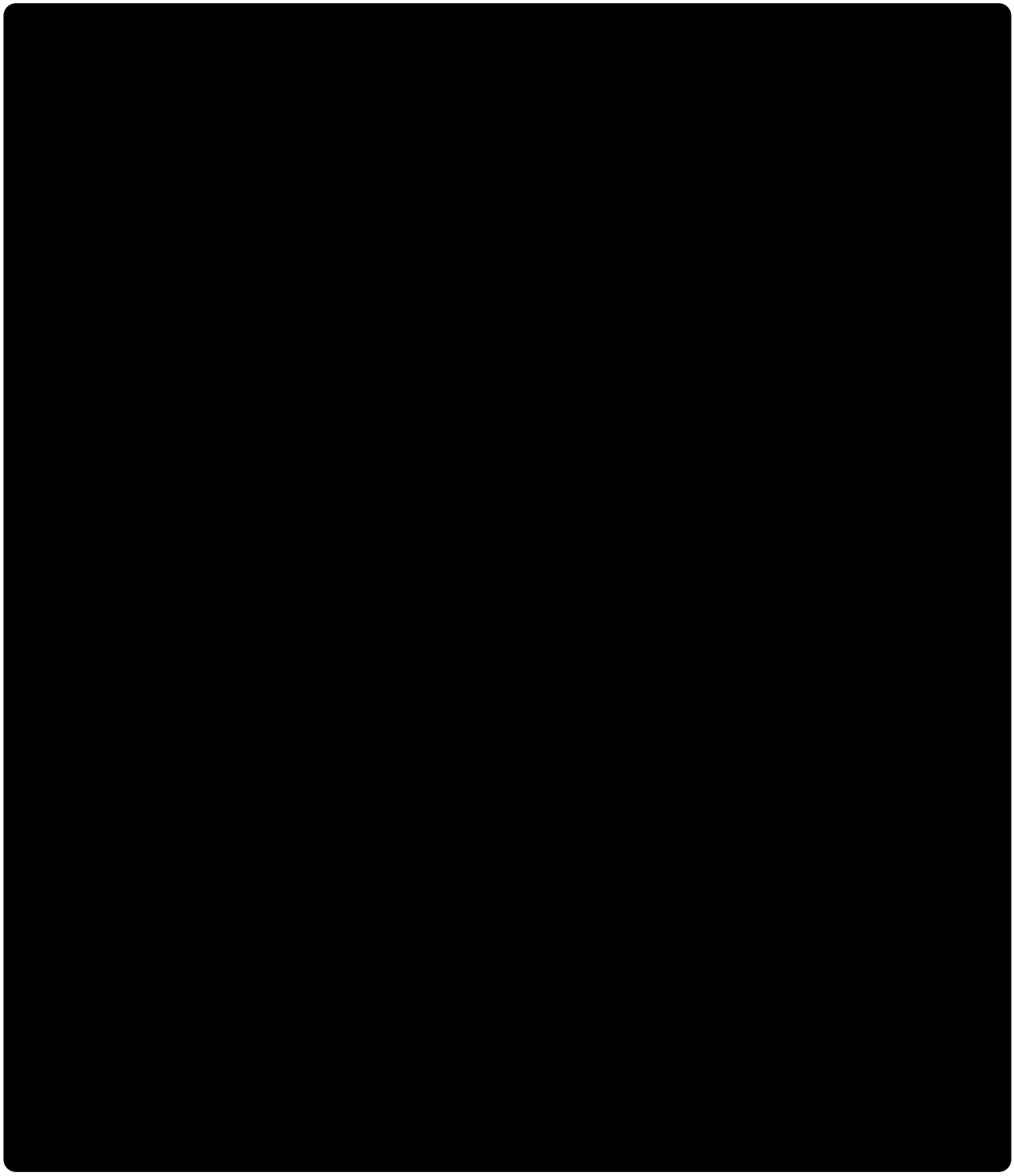
- The historical existence of Belshazzar, confirmed by archaeology in the 19th century, validates Daniel’s account and proves the book was written during the period it claims.
- Daniel chapters 1–6 present a typological history of three major religio-political systems — pagan Rome, the Roman Catholic Church, and the Anglican Church — showing their rise (chapters 1–3) and decline (chapters 4–6).
- The same three-part sequence appears in Revelation 12–13, confirming the parallel structure between Daniel and Revelation.
- The 40-week period from 33 AD to 313 AD (the Edict of Milan under Constantine) corresponds to the gestation period of a human being, symbolizing the birth of institutional Christianity.
- The British Empire’s approximately 120 colonies throughout its history corresponds to the 120 satraps mentioned in Daniel 6:1, tying the decline of the image of the beast to the decolonization era.
- True wisdom, as referenced in Daniel 12:9–10, is built on faith grounded in historical and prophetic evidence, not blind belief.
- The Word of God provides the only reliable perspective on history; secular history must be interpreted through the lens of Scripture.

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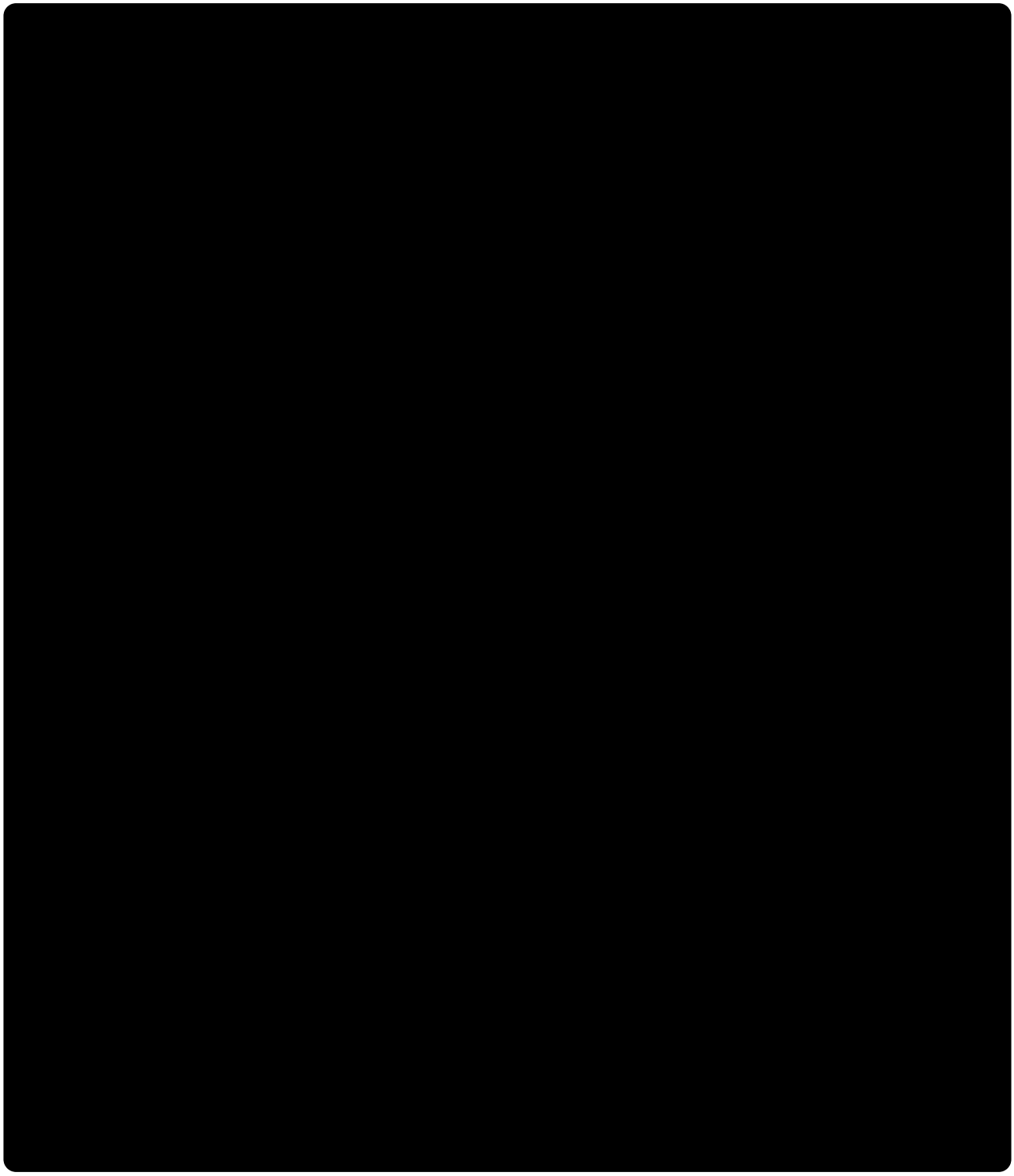
Poznanie Pana — Z perspektywy orłów (EN) – część 2/3
Knowing the Lord — From the eagles’ perspective (EN) – part 2/3
David Ric.

○ Polski ○ English

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Topic 1: The Sumerian King List and the Reliability of Genesis 5

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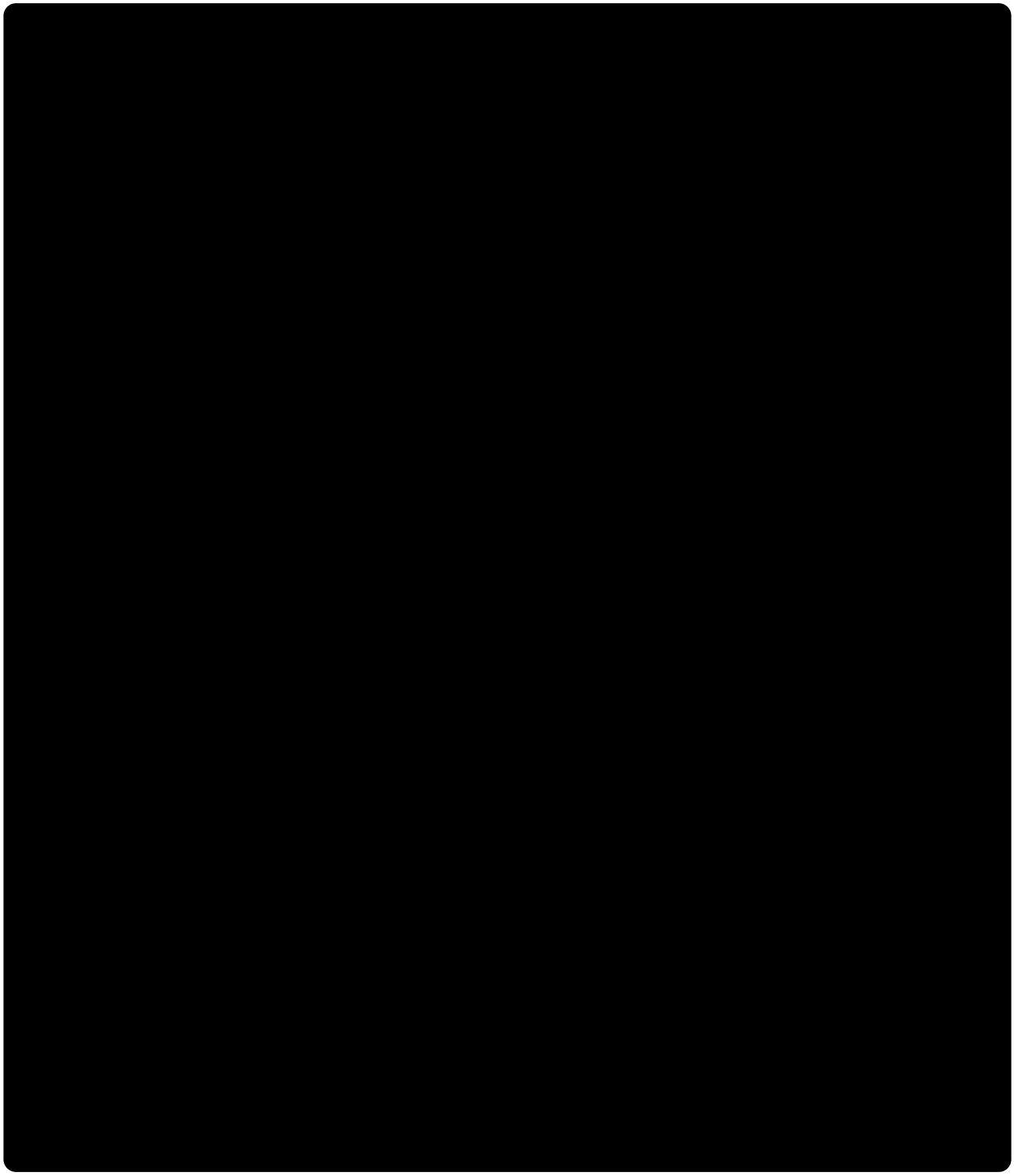
Księga Daniela – część 1/8

Book of Daniel – part 1/8

David Ric.

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The session opened with Brother David presenting evidence for the authenticity of Genesis chapter 5 by comparing it to the Sumerian King List, a scholarly work compiled by Danish historian Thorkild Jakobson. The Sumerian King List records eight rulers who lived before a great flood, assigning them extraordinarily large reign lengths. Brother David argued that these numbers, while seemingly absurd in a base-10 system, make sense when understood through the Sumerian base-6 system, using units called « sars » (3,600) and « ners » (600).

The key insight is that the Sumerian scribe, working from records that ultimately derived from Noah's pre-flood documents, remembered the cumulative total of the lifespans in Genesis 5 — 66 sars and 6 ners — and constructed individual reign lengths to sum to that total, even though he no longer had access to the precise individual figures. The fact that both Genesis and the Sumerian King List record exactly eight generations between the first man and the hero of the flood is a significant independent confirmation. Brother David emphasized that this connection was not his own discovery but was first articulated by Christian researchers, and that a PDF of Jakobson's book is freely available via Wikipedia.

Relevant Q&A

Brother Darius: So what you are saying is that there was only one record which survived the flood, this record came from Noah, and someone took the numbers and wrote them in a different notation — almost like Noah wrote it in Hebrew and the Sumerian scribe wrote it in a different notation. But now we have two copies which confirm each other. Is this what you are saying?

Brother David: Yes, very much so. However, I would say he is drawing from a very poor memory of the original record, not that the two copies confirm each other with equal precision. The Sumerian version is a gross misinterpretation, but it is headed for a summation that he remembered from the original record.

Brother Darius: So the argument is: there are secular sources which agree, in a

different notation, and to see the importance of the proof, you have to understand this notation, because it confirms the Masoretic Hebrew text of the Bible.

Brother David: Exactly. Well said.

Brother Staulder: Am I right if I would explain it this way — you are saying that the Bible is a correct source, that archaeology proves the Bible, and that this is an example of how the Bible is approved by archaeology in the early time of the patriarchs?

Brother David: I would agree with that, yes.

Topic 2: The 70-Week Prophecy of Daniel and the Date of Jesus' Death

Brother David presented the 70-week prophecy of Daniel 9:24–27 as one of the most powerful proofs of biblical inspiration. Daniel, writing approximately five to six centuries before Jesus, predicted the precise year of the Messiah's appearance and death. The prophecy begins with « the going forth of the commandment to restore and build Jerusalem, » identified as the decree of Artaxerxes in the seventh year of his reign, which modern Persian historical records firmly establish as 458 BC. Multiplying 70 weeks by 7 years yields 490 years. Accounting for the absence of a year zero between BC and AD, 458 BC plus 490 years equals 33 AD — the universally accepted year of Jesus' crucifixion among Bible students.

Brother David stressed that Daniel 9:25–26 contains the only two uses of the word « Messiah » in the Old Testament King James Version, making this passage the definitive prophetic reference to the Jewish Messiah. The precision of this prophecy — predicting not just the coming of Messiah but the exact year of his death — is, in Brother David's view, irrefutable evidence that Daniel wrote under divine inspiration and could not have lived after the events he described.

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Relevant Q&A

Participant (Matt): If I do 458 minus 490, I get 32, not 33. How do you account for the difference?

Brother David: There is no year zero between BC and AD. When crossing that boundary, you must adjust by one year. From January of 1 BC to January of 1 AD is one year, but adding 1 and 1 gives 2, so you subtract 1. Here, when subtracting, you add 1. This is well established and was even discussed in Brother Russell's reprints.

Participant: Would it not fit better with 454 BC, since Daniel 9:27 says the sacrifice and oblation would cease in the middle of the last week, placing Jesus' death in the middle of the final seven-year period?

Brother David: That is a good thought. However, today's historical records of the Persian period are so precise that no decree can be identified in 454 BC. The decree of 458 BC is firmly established. As for the middle of the week, Jesus presented himself at Jordan at the beginning of his ministry and became our sin offering for three and a half years, which accounts for the middle of the final week.

Brother Darius: So the argument is that the book of Daniel is inspired because the text is so old — you cannot say Daniel wrote retrospectively about events that had already happened, because we know the age of Daniel predates 33 AD by centuries.

Brother David: Correct. Well said. Better than I said it.

Topic 3: Belshazzar and Archaeological Confirmation of Daniel

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Księga Daniela – część 2/8

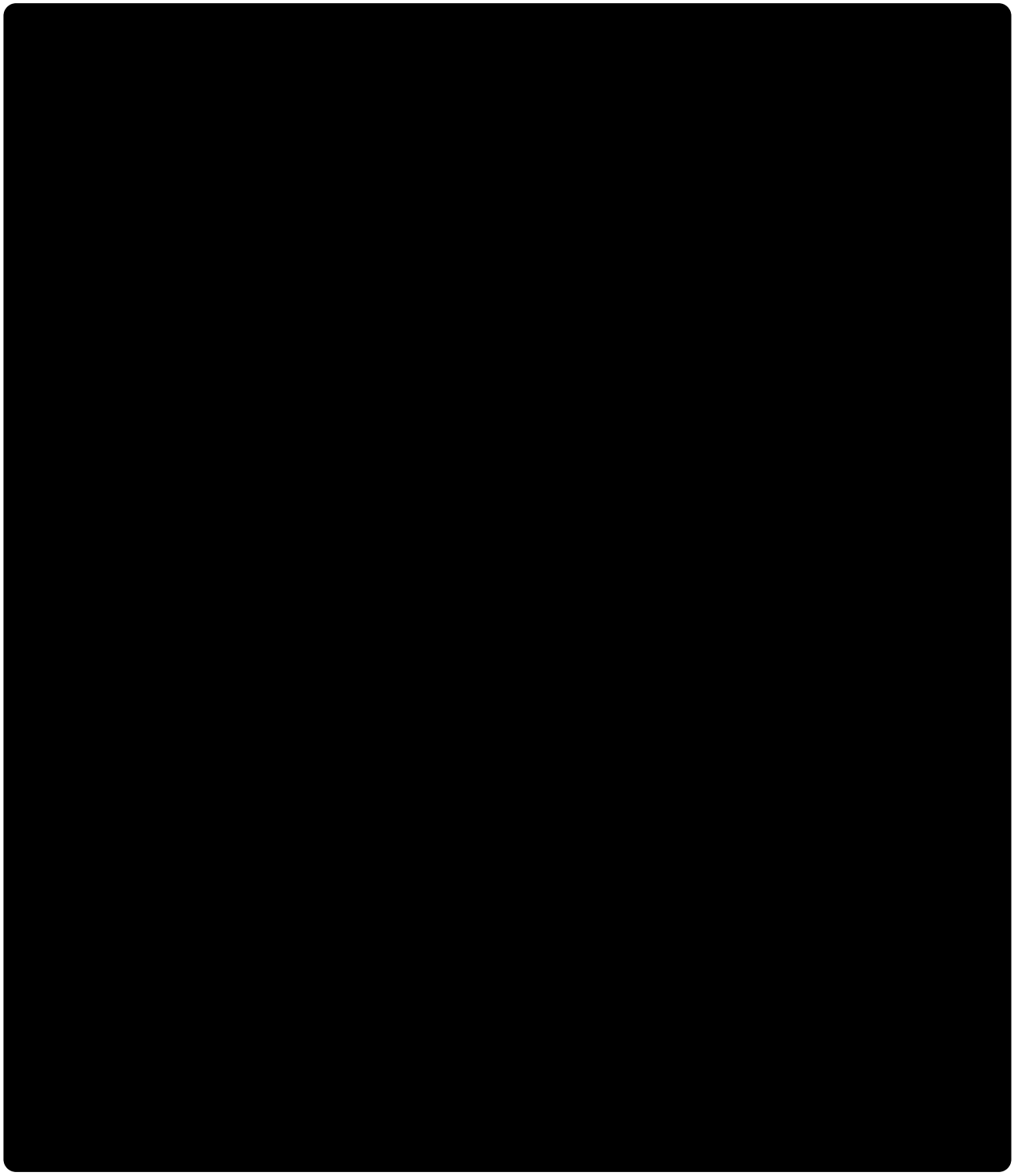
Book of Daniel – part 2/8

David Ric.

○ Polski ○ English



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Brother David presented the case of King Belshazzar as a third line of evidence for the reliability of Daniel. For centuries, critics argued that no king named Belshazzar existed, and therefore Daniel must have been written by someone who lived after the Babylonian period and made an error. In 1854, British consul John Taylor discovered cylinder tablets identifying Belshazzar as the eldest son of King Nabonidus, the last true king of Babylon. Nabonidus had left Babylon and was absent when Cyrus the Persian conquered the city; his son Belshazzar was the acting ruler on the scene. This explains why Daniel was appointed « third ruler in the kingdom » (Daniel 5:29) — Belshazzar himself was second, and Nabonidus was first.

This information was not widely published until 1924, meaning that for over 1,500 years, no one outside the biblical record knew Belshazzar existed. The fact that Daniel correctly named a king who was subsequently forgotten and only rediscovered through archaeology proves that Daniel lived when he claimed and had firsthand knowledge of the Babylonian court. Brother Darius noted that the relevant clay tablet (British Museum number 26740) is publicly accessible.

Relevant Q&A

Brother Darius: In the British Museum, number 26740 is the clay tablet of Nabonidus, which says that he left Babylon and left his son, because he went to some oasis.

Brother David: Wonderful, thank you. The nice thing about AI today is you can look up and ask a question and find all this data. When I was studying this many decades ago, I actually traveled to the British Museum and talked to historians there. Today, you can find all this data easily.

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Topic 4: Daniel Chapters 1–6 — A Typological History of Three Systems

Brother Bill presented a detailed typological study of Daniel chapters 1 through 6, proposing that these chapters form a unified historical narrative covering the rise and fall of three major religio-political systems during the Gospel Age. The study was framed by the opening scripture of Daniel 12:9–10: « Those who are wise shall understand. »

Chapter 1 — Pagan/Civil Rome: King Jehoiakim of Judah represents the Jewish nation; King Nebuchadnezzar represents pagan Rome or civil government. The 10-day trial of Daniel and his companions (Daniel 1:12, 15) corresponds to the 10 years of the Diocletian persecution (303–313 AD), as referenced in Revelation 2:10. The three years of education in the king's court (Daniel 1:5) represent the approximately 300 years from 33 AD to 313 AD — a period of 280 years, or 40 weeks, corresponding to the gestation period of a human being, symbolizing the birth of institutional Christianity when Constantine accepted the faith. The palace master Ashpenaz represents the pagan priests who mixed pagan beliefs with Christian doctrine after 313 AD.

Chapter 2 — The Beast (Roman Catholic Church): Nebuchadnezzar's dream of the great image with a golden head, declining through silver, brass, iron, and iron mixed with clay, represents the rise of the papacy as seen from man's perspective — a beautiful, stable institution. This corresponds to Revelation 13 (first half), the rise of the beast.

Chapter 3 — The Image of the Beast (Anglican Church): The golden statue of 60 cubits height and 6 cubits width (Daniel 3:1) parallels the number 666 of Revelation 13:18, but as 60+6 rather than 666, indicating it is the image rather than the beast itself. The location — the plain of Dura, distinct from the land of Shinar in chapter 1 — signals a different system. This represents the Anglican Church, established when Henry VIII broke from Rome in 1534 through the Act of Supremacy. The British Empire subsequently spread the Church of England globally, fulfilling the herald's cry to « all peoples, nations, and languages » (Daniel 3:4). The

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saying « the sun never set on the British Empire » reflects this worldwide reach.

Chapters 4, 5, and 6 — The Decline of Each System: Chapter 4 (the great tree cut down) represents the humbling of pagan civil government. Chapter 5 (Belshazzar's feast and the handwriting on the wall) represents the judgment and demise of the beast/papacy, with the holy vessels defiled by false doctrine (Revelation 17:4–5; Jeremiah 51:7). Chapter 6 (Daniel in the lions' den) represents the decline of the image of the beast/Anglican Church. The 120 satraps of Daniel 6:1 correspond to the approximately 120 colonies the British Empire held throughout its history, with decolonization after World War II marking the decline of that system.

Each chapter ends with a positive resolution pointing toward the kingdom: Daniel 1:21 (King Cyrus, representing Jesus, arrives); Daniel 2:48–49 (Daniel and his companions given authority, representing the church and ancient worthies in the kingdom); Daniel 3:28–30 (the king acknowledges the true God); Daniel 4:36–37 (Nebuchadnezzar praises the King of Heaven); Daniel 5:29–31 (Daniel appointed third ruler, Babylon falls); Daniel 6:27–28 (Daniel prospers under Darius and Cyrus, both representing Jesus).

Brother David confirmed that this sequence in Daniel 1–3 mirrors Revelation 12–13 exactly: Revelation 12 (dragon/pagan Rome) corresponds to Daniel 1; Revelation 13 first half (beast/papacy) corresponds to Daniel 2; Revelation 13 second half (image of the beast/Anglican Church) corresponds to Daniel 3. Chapters 4, 5, and 6 then repeat the same sequence showing the demise of each.

Relevant Q&A

Brother David: In Daniel, chapter 1 is about the political governments that persecuted the church early in the Gospel Age. The 10 days of trial connect with the 10 years of pagan Rome's persecution of the church. Chapter 2 is papacy — the beast of Revelation 13. Chapter 3 is the image of the beast, the Anglican Church. Then chapters 4, 5, and 6 show the demise of those three in the same sequence. You have the same narrative and sequence in Revelation. That is very engaging.

Participant: Is there a specific year we can assign to the three Hebrew children being thrown into the furnace, or to Daniel being thrown into the lions' den?

Brother Bill: I think it is more a time period than a specific date. The furnace represents the time of persecution under the image of the beast system, and the lions' den represents the decline of that system. I do not have a specific date for those.

Brother Samuel: The three Hebrew children, when sentenced to death for not bowing before the statue, said they did not know whether God would save them from the furnace, but they knew He would reward those who are faithful. That is a very good example of faith — they were willing to accept the consequences, whatever they were, for what they believed.

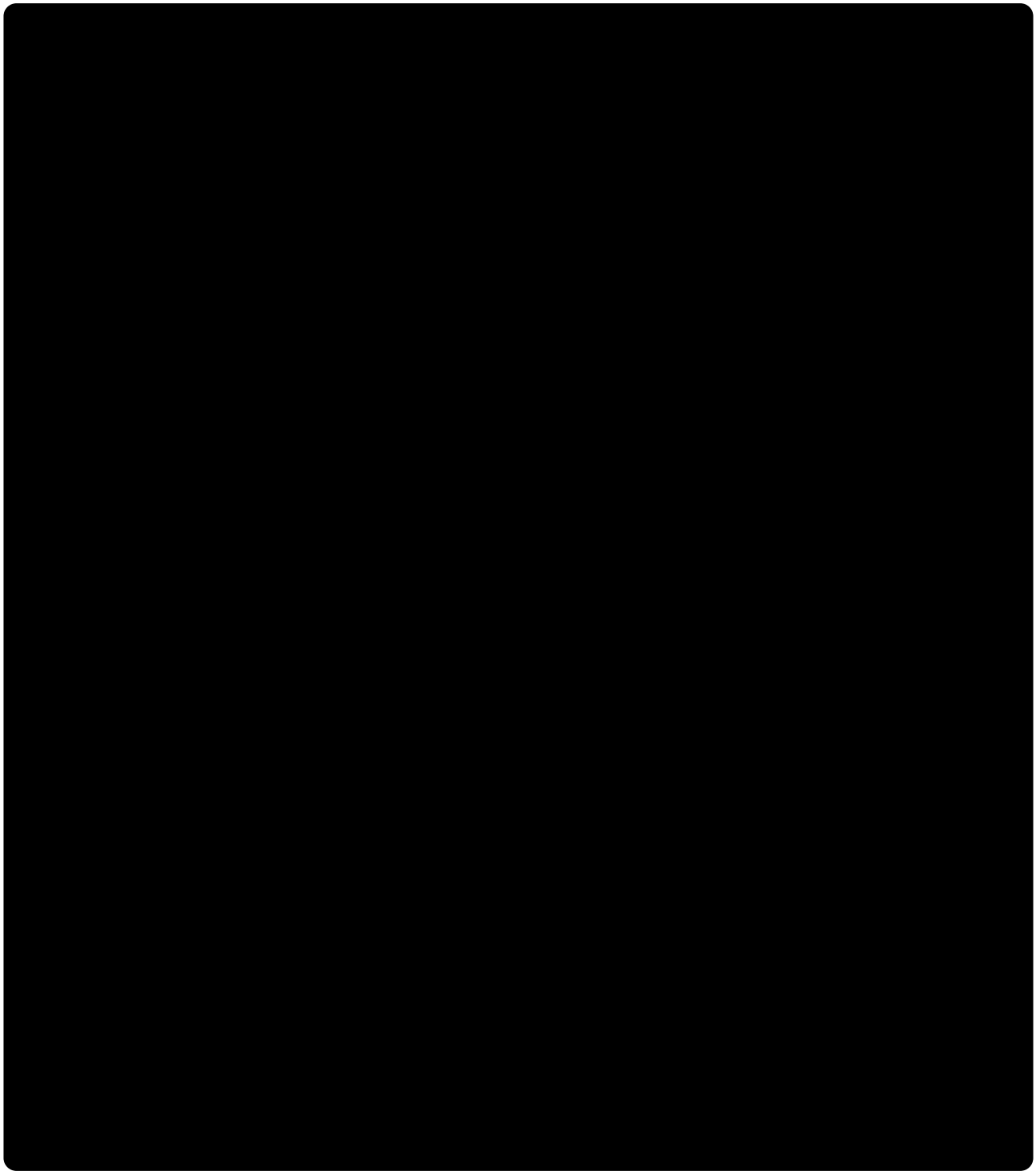
Brother David: The first six chapters of Daniel are one unit — Daniel is not seeing visions himself, he is interpreting events in Babylon. Chapters 7 through 12 are a different unit — all visions Daniel himself received. The fact that chapters 2 through 7 are written in Aramaic, while chapters 1 and 8 through 12 are in Hebrew, may represent the period of Gentile rule over Jerusalem — the 2,520 years of the Gentile times.

Topic 5: Small Group Discussion — Personal Convictions About the Bible's Authenticity

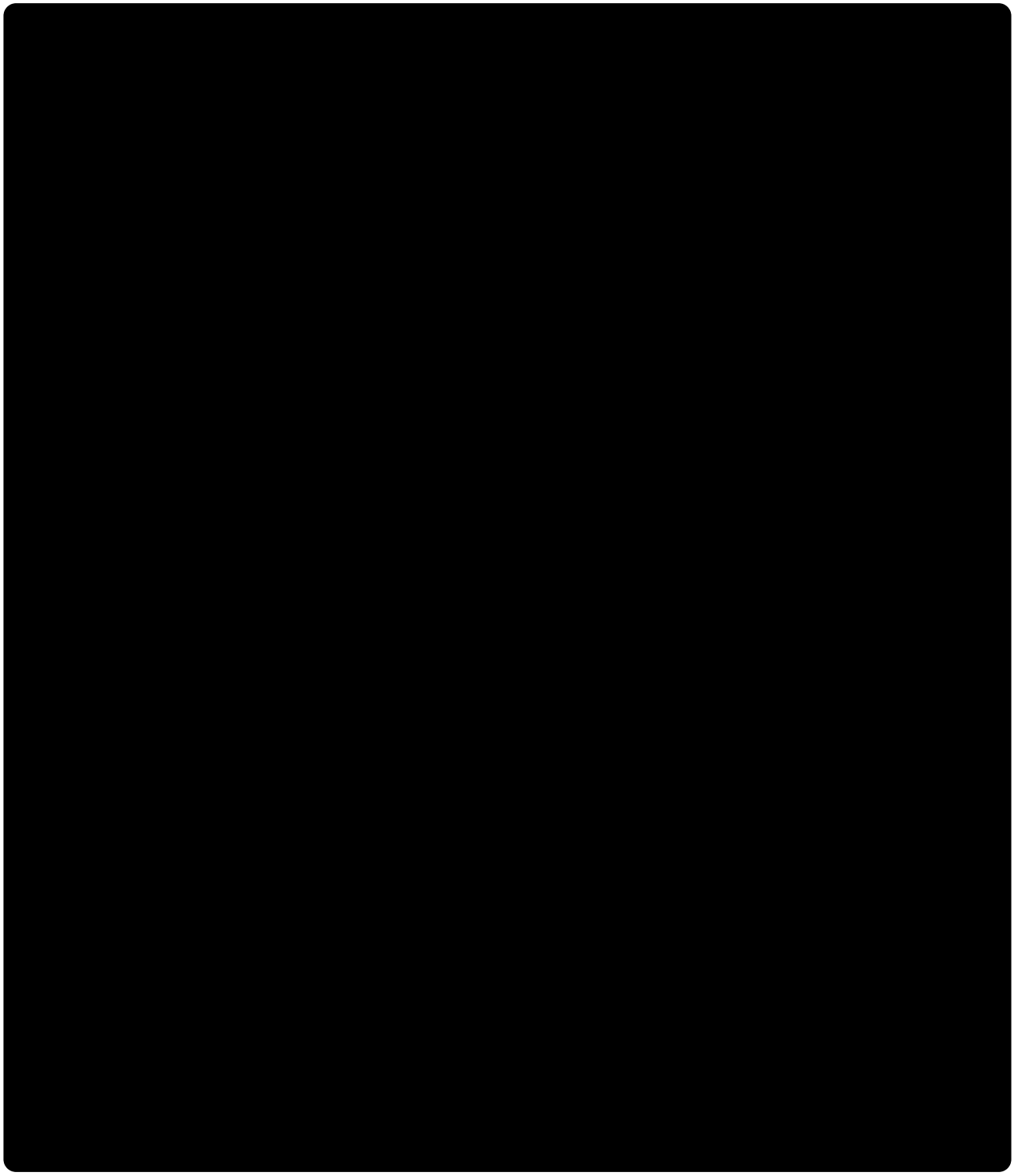
S12

Poznanie Pana — Debata Kruków
Knowing the Lord — Ravens' Debate
Rozmowa w kręgu kruków

○ Polski ○ English



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Following the formal teaching sessions, participants broke into smaller groups to discuss what personally convinces them of the Bible's truth. Key themes that emerged included:

- **Internal consistency**: The Bible was written over approximately 1,000 years by many authors who never knew each other, yet it conveys one unified message and theme — a coherence that points to divine oversight.
- **Fulfilled prophecy**: Multiple participants cited prophecies fulfilled before their eyes, including the restoration of Israel (Ezekiel 37:14; Jeremiah 23:7–8; Amos 9:15), the wars of the 20th century (Matthew 24:7), and the increase of knowledge (Daniel 12:4).
- **Psalm 22 as Messianic prophecy**: Written approximately 600 years before Jesus, Psalm 22 describes in precise detail the events of the crucifixion — the piercing of hands and feet, the casting of lots for garments, the mocking — all confirmed by historical records of the crucifixion.
- **The survival and identity of the Jewish nation**: No other nation has preserved its national identity through millennia of dispersion and persecution. The return of Israel to its land is seen as a direct fulfillment of biblical prophecy.
- **The witness of the apostles**: The apostles abandoned everything, endured persecution, and died for their testimony. Participants asked whether anyone would die for something they knew to be a lie.
- **Secular history confirming Scripture**: Even those who reject the Bible as inspired find, when examining secular historical records, that those records confirm what the Bible says — as demonstrated by the Sumerian King List, the Belshazzar tablets, and Persian chronology.

Relevant Q&A

Participant: Why do we accept the Bible as true but reject other ancient myths and stories that resemble biblical narratives?

Participant (response): God reveals His secrets to His prophets, and the fulfillment of prophecy is one of the proofs of the Bible's divine origin. The Bible's teachings flow from the character of God and are confirmed by their fulfillment in history.

Participant: Is there a difference between the God of the Old Testament and the God of the New Testament? It seems like God is portrayed differently.

Participant (response): The Bible has one central message throughout. The sacrifices of the Old Testament all point forward to the one sacrifice of Jesus. The apparent differences reflect the progressive unfolding of God's plan, not a change in God's character.

Actionable Next Steps / Assignments

- Participants were encouraged to sharpen their pencils and prepare materials to take notes during the upcoming lecture session, as the next service would be a formal lecture followed by group discussion.
- Evening group discussions were to be divided into four smaller groups (two Polish-speaking, two English-speaking) to allow more participants time to speak. Participants were asked to inform the chairman of their preference for group size.
- All participants were asked to gather in the choir hall at 13:30 for a communal prayer before lunch, and again at 19:30 before dinner.
- A PDF of Thorkild Jakobson's book *The Sumerian King List* was shared in the WhatsApp group for further study.
- Participants interested in further details on the 70-week prophecy, the date of King Herod's death, or the Persian chronological records were invited to contact Brother David by email.
- The study of Daniel chapters 2 through 7 was to continue in the next session, with Brother David expected to cover additional material.

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Supplemental Resources

Lecture transcripts: An AI-generated transcript and summary of the seminar lectures was made available in Polish, English, and Romanian via a shared link. Participants were advised to use these materials with discernment, as the automatic transcription was noted to contain some errors. Any errors were to be reported to Brother Mateusz

Thorkild Jakobson, *The Sumerian King List*: Available as a free PDF attached in Wikipedia. This is the primary scholarly source for the Sumerian King List discussed in the session. Participants were encouraged to access and read it.

Christian internet publication on the Sumerian King List: A detailed, scientific analysis connecting the Sumerian King List to Genesis chapter 5 was published by a Christian researcher (written approximately in the 1970s) and is available online. Brother David cited this as the source of his presentation.

British Museum Tablet No. 26740: The clay tablet of Nabonidus, confirming the existence and role of Belshazzar. Accessible via the British Museum and searchable online.

Sir Isaac Newton, *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John* (published 1733): Identified as the foundational source for the community's understanding of Daniel's prophecies. Brother Bill noted this as the origin of many prophetic charts used in the Adventist movement and beyond.

Alexander Hislop, *The Two Babylons*: Mentioned as a resource exploring how Christianity absorbed pagan beliefs. Described as a challenging but informative read covering the nuances discussed in the Daniel typology study.

AI tools: Participants were encouraged to use AI search tools to look up historical data such as the number of British colonies, the Nabonidus tablet, and other historical references discussed in the session.

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