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Overview

This multi-session religious seminar, conducted primarily in Polish with significant portions in English, took place over the course of a full day and included morning devotional segments, two major lecture sessions, interactive polling exercises, small group discussions, and an evening Q&A panel. The gathering brought together participants from Poland, Canada, the United States, and other countries, with simultaneous translation provided throughout. The overarching theme of the seminar was « **Knowing God** » (*Poznanie Pana*) — exploring what it truly means to know God, how that knowledge transforms the believer, and how it is grounded in the eternal principles of the Heavenly Father.

Key Concepts or Theories

- **Poznanie (Knowledge/Knowing God):** Distinguished from mere data, information, or understanding; true knowledge of God involves personal transformation — a change in thinking and behavior.
- **Data → Information → Concept → Understanding → Knowledge:** A hierarchical framework presented to show how biblical truth must move from raw data to life-changing comprehension.
- **Principles vs. Rules:** A critical distinction between God's eternal, unchanging principles (*pryncypia*) and human-made rules or formulas; true knowledge requires understanding principles, not merely following rules.
- **The Power of Words:** Drawn from Proverbs 18:21 and James 1:26, the seminar opened with a devotional reflection on the transformative and destructive power of language.

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- **The Book of Daniel — Prophetic Structure:** A detailed study of Daniel chapters 1–7, connecting the six narrative chapters to the three persecuting powers (Dragon/pagan Rome, Beast/papacy, Image of the Beast/Anglican Church) and their eventual judgment, followed by an analysis of Daniel's own visions in chapters 7–12.
- **Gentile Times (2,520 Years):** The prophetic period from 607 BC to 1914 AD, derived from « seven times » in Daniel 4 and Leviticus 26, representing Gentile dominion over Jerusalem.
- **1,260 Years (539–1799 AD):** The period of papal dominance, expressed seven times in Scripture (twice in Daniel, five times in Revelation) as 42 months, 1,260 days, or « a time, times, and half a time. »

Important Questions Raised

- What is the difference between data, information, understanding, and true knowledge (*poznanie*)?
- Why does Jesus, in His final prayer (John 17), mention « knowledge » nine times but « love » only once?
- Why did God not simply use His power or justice to solve humanity's problems 6,000 years ago?
- What is the remedy for the world's current problems — God's power, justice, or the knowledge of God?
- Why is wisdom absent from the diagram of knowledge levels, and how does wisdom relate to knowledge?
- How does the smiting of the image in Daniel 2 relate to World War I and World War II?
- What is the significance of the number 666 in Revelation 13:18, and can it be derived from papal titles?

Key Takeaways and Summary of Learning

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Objectives

- True knowledge of God (*poznanie*) is not intellectual accumulation but personal transformation — when one truly understands something, they become a different person.
- The power of words is immense; believers are called to exercise self-restraint (*wstrzemięźliwość*) in speech, as the tongue can build up or destroy reputations and lives.
- God operates according to eternal, unchanging principles: He cannot sin, He cannot be unjust, and He cannot lie — these are the foundational pryncypia of the universe.
- The Book of Daniel divides into two halves: chapters 1–6 (experiences and interpretations involving Daniel) and chapters 7–12 (Daniel's own visions), with chapters 2 and 7 presenting the same four world empires from two different perspectives — man's and God's.
- The Gentile Times (2,520 years, 607 BC–1914 AD) mark the period of Gentile sovereignty over Jerusalem, ending with World War I.
- The 1,260-year period (539–1799 AD) represents papal dominance and is the most frequently cited time prophecy in Scripture.
- Understanding God's principles — goodness, righteousness, and truth — is the « visa » to the eternal kingdom; without this transformative knowledge, entry is impossible.
- Participants were encouraged to move from passive reception of biblical data to active, life-changing comprehension that bears fruit in daily conduct.

Topic 1: The Power of Words and the Devotional Opening

The seminar opened with prayer and a reading from the daily devotional (*Manna*), centered on Proverbs 18:21: *« Death and life are in the power of the tongue. »* The commentary emphasized that the tongue holds more influence than all other members of the body combined, and that words of love and kindness have shaped

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the destinies of nations, while evil and slanderous words have destroyed reputations and lives.

Robert led a discussion on the verse, inviting participants to comment. One participant noted the importance of thinking before speaking, considering the consequences of one's words, and referenced the Epistle of James on the tongue's capacity to « set fire » to the course of nature. Robert acknowledged his own failure the previous day — having called a question by Tymoteusz a « bad question » — and used this as a personal illustration of how easily one can fall in speech, even with good intentions. He cited James 1:26 (*« If anyone thinks he is religious and does not bridle his tongue, his religion is worthless »*) as a guiding verse for the day.

A prayer was also offered for brethren in Ukraine, following news that an airstrike near Lviv had blown out all the windows of a brother and sister's home. The congregation was asked to remember those suffering due to the war and to pray for their comfort and protection.

Relevant Q&A

Question (participant): How do we understand the verse « Death and life are in the power of the tongue »?

Answer (participant): It is important to think before speaking, considering the consequences, because words can have terrible or very good effects on others. The tongue has great power and can start a fire, as written in the Epistle of James.

Question (Robert): Would anyone else like to comment on this verse?

Answer (Robert): The verse calls us to self-restraint (*wstrzemięźliwość*). There is no person who has not said words they later regretted. The Apostle Paul connects the tongue directly to the heart and our intentions. If we do not restrain our intentions, they will manifest in words we will need to apologize for.

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Topic 2: The Meaning of True Knowledge — Data, Information, Understanding, and Poznanie

Robert delivered the first major lecture of the day, titled around the theme of « *Poznanie*« — the deep, transformative knowledge of God. He began by distinguishing between several levels of cognitive engagement with biblical truth, using an interactive polling exercise in which participants classified biblical events and passages.

The Hierarchy of Knowledge:

- **Data:** Raw observations or verses with no inherent meaning on their own (e.g., individual verses from the Book of Judges).
- **Information:** Data that begins to form a recognizable pattern (e.g., Israel repeatedly sinning and being punished).
- **Concept (***pojęcie***)**: A pattern that can be explained in context — « I understand what is happening here. »
- **Understanding (***zrozumienie***)**: The moment of genuine comprehension that changes the person. Robert defined this as the biblical definition of knowledge: *« He who hears the word and understands it bears fruit »* (Matthew 13). Understanding, in Jesus' definition, is evidenced by fruit — changed behavior.
- **Knowledge (***poznanie***)**: The deepest level — a profound understanding of God's eternal principles that transforms the believer and aligns their life with the Father's character.

Robert illustrated the difference between understanding and knowledge using the example of the Book of Judges: many scholars can observe that Israel repeatedly fell away and God repeatedly saved them, yet fail to draw the conclusion that God has a plan of salvation for natural Israel. The data is the same; the depth of comprehension differs.

He also introduced the concept of **principles vs. rules**, citing Brother Russell's observation that there is a universal tendency to replace the spirit with the form, and principles with rules. Using the example of *perpetuum mobile* (perpetual motion

machine), Robert argued that true knowledge tells us what is impossible — just as God's eternal principles define the boundaries of the universe. God cannot sin, cannot be unjust, and cannot lie; these are not arbitrary rules but foundational pryncypia.

Three Eternal Principles of God:

1. God cannot sin or do evil (Habakkuk 1:13; 1 John 3:9).
2. God cannot be unjust or unrighteous (Hebrews 6:10; Psalm 145:17).
3. God cannot lie (Numbers 23:19; Hebrews 6:18; 2 Timothy 2:13).

These three principles correspond to the Apostle Paul's description of the fruit of light in Ephesians 5:9: *goodness, righteousness, and truth.*

Robert concluded by connecting this framework to John 17, where Jesus, in His final prayer, mentions « knowledge » nine times and « love » only once — demonstrating that knowledge of the Father is the central condition for eternal life: *« This is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent »* (John 17:3).

Relevant Q&A

Question (participant, via polling): Is the Bible full of metaphors?

Answer (majority vote): Yes, the majority of participants agreed the Bible is full of metaphors.

Question (Robert, rhetorical): If the remedy for the world's problems is God's power or justice, why did God not apply it 6,000 years ago?

Answer (Robert): Because the solution is not force or justice alone, but the transformation of human thinking through the knowledge of God. The knowledge of God is the « visa » to the eternal kingdom.

Question (participant): Why is wisdom absent from the diagram of knowledge levels?

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Answer (Robert): Wisdom is the ability to apply what one has learned. However, wisdom without alignment to God's principles — goodness, righteousness, and truth — can be used for good or ill. A skilled mechanic can use his knowledge honestly or dishonestly. True knowledge (*poznanie*) is more fundamental than wisdom, because it involves the transformation of the person in accordance with God's eternal principles. Tomek observed that knowledge and wisdom can run in parallel, and Robert agreed, noting that wisdom is the fruit of knowledge rightly applied.

Topic 3: The Book of Daniel — Chapters 1–6 and the Three Persecuting Powers

Robert (David) presented a detailed study of Daniel chapters 1–6, building on the previous day's lectures by Brother Bill Dutka. The central thesis was that the first six chapters of Daniel form a prophetic parallel to the three enemies of the Church described in Revelation: the Dragon (pagan Rome), the Beast (papacy), and the Image of the Beast (the Anglican Church/Church of England and Ireland).

Structure of Daniel 1–6:

Daniel Chapter	Prophetic Parallel	Revelation Reference
Chapter 1 (10-day trial)	Dragon — pagan Rome's persecution of the Church	Revelation 2:10; 12
Chapter 2 (four-part image)	Beast — papacy ruling over the four world empires	Revelation 13:1–10
Chapter 3 (image of gold)	Image of the Beast — Anglican Church (two horns = England and Ireland)	Revelation 13:11–18
Chapter 4 (seven times)	Judgment on civil powers — Gentile Times (2,520 years)	Leviticus 26; Daniel 4:16, 23, 25, 32
Chapter 5 (handwriting on the wall)	Judgment on papacy — end of papal dominance	Revelation 13; 1914

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Chapter 6 (lion’s den)	Judgment on the Image of the Beast — two accusers destroyed	Revelation 13:11

Key Points:

- The four world empires (Babylon, Medo-Persia, Greece, Rome) are represented in Daniel 2 as a great image (from man’s perspective) and in Daniel 7 as four terrible beasts (from God’s/the Church’s perspective). These two chapters present the same history from two different viewpoints.
- The number 666 (Revelation 13:18) connects to the image in Daniel 3 (60 cubits tall, 6 cubits wide = 66), a smaller version of the full 666 associated with papacy.
- The 42 months of papal authority (Revelation 13:5) = 1,260 days = 1,260 years (539–1799 AD), using the prophetic day-for-a-year principle confirmed in Revelation 11:2–3 and 12:6, 14.
- The handwriting on the wall in Daniel 5 (mene, mene, tekel, upharsin) may numerically total 2,520 (1,000 + 1,000 + 20 + 500), connecting to the Gentile Times.
- King Charles of England currently owns the most land in the world (6.6 billion acres), followed by the Roman Catholic Church (177 million acres), supporting the identification of the Anglican Church as the Image of the Beast.

Relevant Q&A

Question (participant): In Revelation 12, there are 7 crowns on the heads, but in Revelation 13 there are 10 crowns on the horns. Can you explain the difference?

Answer (Robert/David): The 10 horns represent the political divisions of the Roman Empire — the various countries of Western power united with papacy. The 7 heads are cumulative: one head for Babylon (lion), one for Medo-Persia (bear), four for Greece (leopard with four heads after Alexander’s empire split), and one for Rome — totaling seven. The papal beast in Revelation 13 thus combines all previous empires under a religious influence.

Question (participant): If the image of the beast is the Anglican Church, who

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would represent the three Hebrew children thrown into the fiery furnace?

Answer (Robert/David): The three Hebrew children represent the true Church — those who refused to bow to the authority of the Church of England and faced persecution as a result, such as the 63-year-old woman and 18-year-old girl in Ireland who were drowned for refusing to acknowledge the King of England as head of the Church.

Question (participant): What should be « counted » in Revelation 13:18 regarding the number 666?

Answer (Robert/David): One common interpretation involves the papal title *Vicarius Filii Dei*, whose Roman numeral letters sum to 666. However, some letters in the title carry no numerical value and must be dropped, making this interpretation uncertain. Symbolically, 666 represents sin, sin, sin — imperfection tripled — as 6 is one less than the perfect number 7.

Question (participant): Is this not an issue that Rome also split into two parts at one point, yet has only one head on the beast?

Answer (Robert/David): The split of Rome into Eastern and Western empires is acknowledged, but the prophetic focus is on the Western Roman Empire, which became the seat of papal power. The one head on the Roman beast reflects its unity as the dominant political-religious power of the Gospel Age.

Topic 4: The Book of Daniel — Chapter 7 and the Visions of Daniel

Robert (Bill) led the afternoon session on Daniel chapter 7, tying it together with chapters 1, 2, 4, and 5 to show the progression of prophetic perspective through the book.

Key Structural Insight:

- Daniel chapters 1–6 are chronological narratives in which Daniel participates but does not himself receive visions.
- Daniel chapters 7–12 are Daniel's own visions, presented in chronological order among themselves but overlapping the earlier chapters in time. Chapter 7 begins in the first year of Belshazzar — earlier than chapter 6 (Darius/Medo-Persia) — because it opens a new section of the book.
- The distinction between chapters 2 and 7: Chapter 2 (Nebuchadnezzar's dream of the great image) presents the four world empires from **man's perspective** — a glorious, impressive image. Chapter 7 (Daniel's vision of four beasts) presents the same empires from **God's/the Church's perspective** — terrifying, destructive beasts.

The Four Beasts of Daniel 7:

- **Lion with eagle's wings** = Babylon (confirmed by the Ishtar Gate in Berlin, which depicts winged lions).
- **Bear raised on one side, with three ribs** = Medo-Persia; the raised side = Persia (dominant, surviving as modern Iran); the three ribs may represent conquered territories.
- **Leopard with four wings and four heads** = Greece; the wings represent the speed of Alexander's conquests; the four heads represent the four generals (Ptolemy, Lysimachus, Antigonus, and Seleucus) who divided the empire after Alexander's death.
- **Terrible beast with iron teeth and ten horns** = Rome; the little horn that uproots three others = papacy (539 AD), which morphed from pagan Rome and spoke great blasphemies for 1,260 years.

The Ancient of Days (Daniel 7:9–10): Identified as God the Father, distinct from the Son of Man (Jesus) who comes to Him in verse 13 to receive dominion and an everlasting kingdom — the Messianic Age.

The Gentile Times Confirmed:

- « Seven times » appears four times in Daniel 4 (verses 16, 23, 25, 32) and four times in Leviticus 26 (verses 18, 21, 24, 28).

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- 7 times × 360 days/year = 2,520 prophetic years.
- Beginning: 607 BC (when Nebuchadnezzar first crossed the Euphrates into the Land of Promise, in the second year of his reign per Daniel 2:1).
- End: 1914 AD (the start of World War I; the four-year period 607–603 BC mirrors 1914–1918).
- Note: The correct starting date is 607 BC (not 606 BC as in Volume 2), because there is no year zero between BC and AD; 607 + 1914 = 2,521 − 1 = 2,520.

The 1,260, 1,290, and 1,335 Days:

- 1,260 years (539–1799): Papal dominance; the most frequently cited time prophecy in Scripture (7 times total: twice in Daniel, five times in Revelation).
- 1,290 years (539–1829): Connected to the revival of prophetic study, including Henry Drummond's Albury Conference (c. 1827–1830) and the beginning of the Miller Movement.
- 1,335 years (539–1874): The Lord's Second Advent/presence; « blessed is he who waits and arrives at the 1,335 days » (Daniel 12:12).

Relevant Q&A

Question (participant): Why does Daniel chapter 7 not follow chronologically after chapter 6?

Answer (Robert/Bill): Because chapters 7–12 form a separate section of the book — Daniel's own visions — which overlap the first six chapters in time. Chapter 7 begins in the first year of Belshazzar, earlier than chapter 6 (Darius). The two halves of Daniel are distinct: the first six chapters are experiences and interpretations; the last six are Daniel's personal visions.

Question (participant): What is the difference between chapters 2 and 7?

Answer (Robert/Bill): They cover the same four world empires and the same history, but from two different perspectives. Chapter 2 is from Nebuchadnezzar's (man's) point of view — a magnificent image. Chapter 7 is from Daniel's (the Church's/God's) point of view — terrifying beasts. Daniel represents the Church; Nebuchadnezzar represents civil government.

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Question (participant): When did the rock smite the image in Daniel 2 — in 1914, or is it still future?

Answer (Robert/David/Sam): The majority view among the brethren is that the image was smitten beginning in 1914, when the old empires of Christendom began to break apart. World War I and World War II together accelerated the dissolution of colonial empires, with most countries gaining independence by the 1960s–1970s. Brother Sam raised the additional point that Polish Catholicism under John Paul II contributed to the fall of communism through the Solidarity Movement, and suggested this connection deserves further discussion in relation to the smiting of the image.

Question (participant): Why is the number 10 used for the horns, and what makes it « earthly »?

Answer (Robert/David): Ten fingers and ten toes — 10 is the number of human, earthly completeness. In Scripture, when 10 appears, it typically points to the earthly rather than the spiritual or heavenly. The 10 horns represent the earthly divisions of the Roman Empire that submitted to papal authority; Brother Jim Parkinson has identified exactly 10 kingdoms that initially submitted to papacy.

Question (Dariusz): Did the Lord Jesus pray for knowledge but not for wisdom in John 17, and why is He known as the Lord of Wisdom if He prayed for knowledge?

Answer (Robert): In John 17 (the Gethsemane prayer), Jesus prays that His disciples may *know* the Father — the word « knowledge » appears nine times. This is the prayer for knowledge, not wisdom. The question of why Jesus is associated with wisdom while praying for knowledge is a valid one; the distinction between wisdom and knowledge (*poznanie*) was the subject of the morning lecture, and the two can run in parallel.

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Topic 5: Evening Discussion — Practical Application of God's Principles

The evening session brought all participants together for a plenary Q&A and discussion, building on the day's lectures. Robert facilitated, with contributions from Robert (David), Robert (Bill), and participants.

Key Discussion Points:

- **Wisdom vs. Knowledge:** The absence of « wisdom » from the knowledge diagram was the most widely discussed question across all small groups. Robert clarified that wisdom is the ability to apply knowledge, but it does not inherently align with God's principles. A mechanic can use his expertise honestly or dishonestly. True *poznanie* is more fundamental because it transforms the person in alignment with goodness, righteousness, and truth. Tomek's observation — that knowledge and wisdom can run in parallel — was affirmed.
- **Practical Implications:** Robert argued that the problems of the modern world (AI, vaccines, political chaos, conspiracy theories) cannot be solved by prohibition or legislation, but only by people who understand and live by God's eternal principles. He used the example of a trusted young believer who developed a vaccine — if such a person recommended it, Robert said he would accept it, because he trusts the goodness of the person. The same logic applies to AI and other technologies.
- **Witnessing Through Life:** The most powerful testimony to a neighbor or colleague is not logical argument but demonstrated goodness, righteousness, and truth — even at personal cost. Robert cited the example of two congregations in the same city that have split, suggesting this reflects a failure to apply the principles of goodness, righteousness, and truth.
- **The Stars Metaphor:** Robert returned to the image of stars guiding sailors at night: *« When it gets dark, it gets clear. »* As the world grows darker, those who have internalized God's principles will shine more brightly, guiding others. Brother Todd cited Daniel 12:3 (*« Those who are wise shall shine like the brightness of the firmament »*) and Psalm 89:14 (*« Justice and judgment are*

the habitation of Your throne; mercy and truth go before Your face ») as confirmation that practical wisdom and truth will flow from God's kingdom to restore humanity.
- **The Role of the Church in the Kingdom:** Brother Dariusz noted that Jesus, as Head of the Church, demonstrated God's principles in His first advent — showing the spirit behind the Law rather than its letter. The Church, as His body, is called to learn and demonstrate these same principles, so that in the future kingdom, they can guide the world on the « highway of holiness. »

Relevant Q&A

Question (participant): In the diagram shown during the morning lecture, wisdom was not included among the levels of knowledge. Was this intentional, and what does it mean?

Answer (Robert): Yes, it was intentional, and everyone noticed it — which itself demonstrates that wisdom is a very popular and important topic among the brethren. Wisdom is the ability to apply what one has learned, but it does not automatically align with God's principles. True *poznanie* — transformative knowledge of God — is more fundamental, because it changes the person and aligns their life with goodness, righteousness, and truth. Wisdom without this alignment can be used for good or ill.

Question (participant): What are the effective means by which the problems of humanity — poverty, danger, suffering — will be eliminated in God's kingdom?

Answer (Robert/Todd/Dariusz): The remedy is not God's raw power or justice applied by force, but the spread of the knowledge of God, which transforms human thinking and behavior. Brother Todd cited Daniel 12:3 and Micah 4:1–3, noting that practical wisdom will flow from the heavenly kingdom to guide humanity. Robert added that believers contribute to this process by demonstrating God's principles in their own lives — showing goodness, righteousness, and truth even at personal cost — which is the most persuasive testimony to those around them.

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Actionable Next Steps / Assignments

- Participants are encouraged to continue discussions from the day’s sessions in their small groups and personal study.
- Those who were not present for the first four days of the seminar are directed to a link prepared by Mateusz, containing AI-generated summaries of all previous session transcripts, accessible via a QR code posted on the pillars of the meeting hall.
- Participants are invited to scan the QR code displayed in the hall to access interactive polling questions for future sessions.
- Robert invited participants to approach him after sessions with corrections, clarifications, or disagreements — emphasizing that this is the only way deeper understanding is achieved.
- The evening group discussion format (small circles of approximately equal size, 15 minutes, then returning to the full group) will continue in subsequent sessions.
- Robert (David) mentioned that articles on Daniel 11 (verses 1–16) are available online for those wishing to study the detailed historical fulfillment of that chapter.
- Those interested in the Reprint article by Brother Russell on the year zero / Gentile Times calculation are invited to email Robert (David) for the reference.

Supplemental Resources

- **QR Code / Link (prepared by Mateusz):** A digital resource containing AI-generated summaries of all seminar transcripts from the preceding four days, accessible via QR code posted on the pillars of the meeting hall. Participants can use this to catch up on sessions they missed.
- **Procopius’s** *History of the Wars*: Referenced by Robert (David) as the historical source for establishing 539 AD as the date when the Pope became

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both civil and religious power, anchoring the 1,260-year prophecy.

- **Brother Jim Parkinson / RVIC:** Referenced for his research identifying the original 10 kingdoms that submitted to papacy, and for his work on the dual Hebrew form in Daniel 7:25 (« a time and times and half a time »).
- **Streeter's Book on Daniel and Revelation:** Mentioned as a resource that addresses the 10 divisions of the Roman Empire and their varying numbers over time.
- **Henry Drummond's Albury Conference Notes (c. 1827–1830):** Published books of conference proceedings on prophetic study, referenced as a key moment in the revival of time prophecy study prior to the Miller Movement.
- **Sir Isaac Newton's Book on Daniel:** Cited as the foundational starting point for the modern understanding of Daniel's prophecies.
- **Volume 2 and Volume 3 (Brother Russell):** Referenced for the Gentile Times calculation (Volume 2) and the discussion of Daniel 11 (Volume 3, where Brother Russell notes that all agree on the interpretation up to verse 16).
- **Psalm 89:14 (verse 15 in the Warsaw Bible):** *« Justice and judgment are the habitation of Your throne; mercy and truth go before Your face »* — cited by Brother Todd as a summary of God's four governing attributes.
- **Daniel 12:3:** *« Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever »* — cited by Brother Todd in the evening discussion.
- **Ishtar Gate, Berlin (Pergamon Museum):** Mentioned as a visual confirmation of the lion-with-wings symbol of Babylon in Daniel 7:4.

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