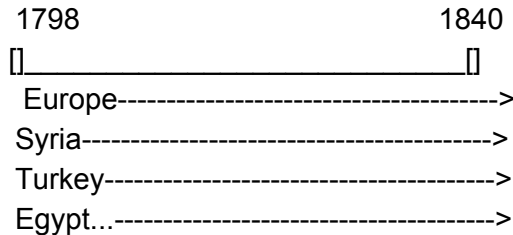


Brazil SotP 2019 Notes:

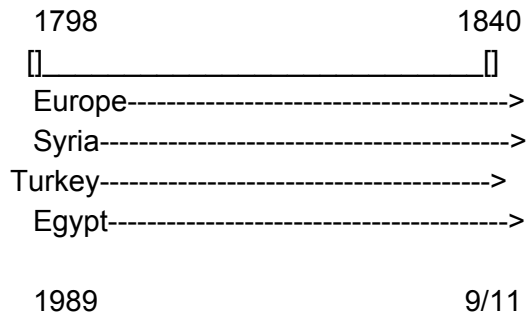
34. The 2 Models (06-02-19)



They used the same methodology that we do - connecting 2 waymarks. The reason that I'm stressing this point:

As of the last 2 years we have stopped talking about Islam and have focused on Russia. That is part of the story of Acts 27 and MC. It wasn't premeditated that we should change our focus from Islam to Russia. Having done so we can see the reason behind that. We had a misunderstanding about the role of the KS. His role is still not completely well understood. There is still some more work to do on that. Soon I'm certain that we are going to see a refocus on Islam. A few years ago studies were done on the work of Islam. Those studies were conducted by bringing together Rev 9 and Luke 1. Those studies were done before we understood fractals or the 3 groups. We need to go back into those studies to see if what we were teaching then is correct. Part of the reason for discussing the relationship between vs 40 and 1840 is in preparation for that shift in focus from the KS to the East Wind. Hopefully you can all see why...

We have Islam in 1979 to 1989 so we can trace it back to or ToE. We can tend to not develop a history connecting Islam.



At 9/11 Islam burst onto the scene like a big surprise. It shouldn't surprise us now. Studies have been done to trace the rise of Islam from the ToE to 9/11. Those studies have been superficial at the best. The reason that they have been superficial is that we weren't following

the historical grammatical method. We didn't observe, interpret and apply. What did we do? We focused on the 3rd step and just looked at the application. I'm not saying our conclusions were a mistake. I feel our understanding of Islam today is similar to 2015 coming up to 2016. Today we are beginning to understand the role of Islam and I'm suggesting that the direction in which we are headed is not that we will say that we were particularly wrong with what we understood but that we need to develop that understanding. How did we develop and refine our understanding of the KS?

We needed some extra information to refine our model. That extra information came from the first few verses of ch. 11. What we have done since then is that we refined that model even further by going into Daniel 8. Hopefully we are comfortable now going from Daniel 8 and 1 horn to 4 horns. The graphics stop there because it doesn't have a pictorial representation of Daniel 11. But once you can connect Daniel 8 and 11, you go from 1 horn to 4 horns. Daniel 11 shifts from this imagery of horns to kings. So you go from 1 to 4 to 2. When you go to Daniel 8 and you look at the history contained in vs. 9 and the vs. that proceed that as you transition from Greece to Rome, you know historically that it isn't as simple as going from 1 to 4 to 2. There you can see extra information that you can use to refine further the nature and role of the KS. Sister Tess used the phrase "cherry picking." It is an English phrase that means 'you pick what you want.' You have a choice of 10 things and you can pick what you want. Without going into the theology of what gives us the right to choose we must accept that we have the right to choose and we can then use prophetic historical information to create new information about the KS that we didn't know before. You can develop robust models of what the KS role is.

The reason why I think we are struggling in this movement to understand what is happening in the Middle East is that we aren't able to cut through all of the noise (the many events that are going on) because we don't have a good model. I don't think the trumpets are giving us enough information to understand Islam. The information we have on the board if not in its entirety at least partially is going to begin to use or refine our model of Islam and its role.

We know things about Islam... but barely. Look at what we are doing with the KS today. We are tracking their history and the rise and fall of the kings. We are talking of individuals and discussing the details of the last decades. We have none of those understandings of Islam. I am suggesting that part of that understanding will come from reviewing Millerite history. Every single player here are the same people that we see today in a post-9/11 era. Once we can see that I am suggesting that we can go back into this history and see the development of the restraining of radical Islam. What we tend to do is just say 1838 and 1840. We speak of August 11, pick up the work of Litch, but we don't trace the relationship of Islam over that 42 year history. There must be a cause and effect relationship between 1798 and 1840. So I am suggesting that we should be more willing to review this Millerite understanding which at first sight seems to break the rules that we are familiar with. If I can put it this way - there are competing methodologies. Depending on whose side you are on, you will say that 1 is right and 1 is wrong: Smith doesn't know what he is doing but we do. But I want to shift the focus off Smith because he is just doing a cut and paste. If you have read his work on this verse in Daniel and the Revelation, and you read the work of Litch, Smith is like a plagiarist. His work is not original; I don't mean that in a negative fashion. As soon as you realise that it is part of the Millerite history you should pay attention to it. So that we understand what I'm suggesting is that

there are not 2 competing methods. We are going to say in Dan 11:36 "The king" is a definite article; grammar. The Millerites can't just change it to "a king" and take 4 vs. (36 - 39) and change that from the Papacy to France. But can they? Can those words be applied to France? Would we be willing to see that? To see who the God is in those verses? As of only a few weeks ago (maybe we aren't familiar with this) in response to many people in the movement who have observed and commented that front-line speakers like Elder Jeff and myself are coming to different conclusions and using different methods. Even though we said it jokingly a couple of days ago, those of you who were here in November would have heard Jeff say it in a much more pointed fashion, even though he said it with a smile. He was making an observation and used a provocative phrase for those of you who were here. He said, "the good students of Parminder." If someone else had said that it would be pretty offensive, but because he said it with a smile it was an acceptable thing for him to say. But what I don't think people have picked up what he regularly does - say off-the-cuff statements that sound funny, like "my disciples are struggling by his teaching." But what you find is that weeks or months later that he is making a predictive or prophetic statement. Perhaps he doesn't even realise that. He goes to 2 camp meetings after that - December and January - one in the UK and one in Germany. Without him realising it this idea of people's 'disciples' is going to be refined both by the studies that he has been directed to give and also the studies that I'm being led to share.

Recently he did a small meeting in Cottonwood and in that series he begins to lay out or speak about two methodologies. He is going to say 'his method and my method.' Something that came up in the UK and in Germany I began to stress in a pointed fashion... what allowed me to make this pointed statement?

(S) Compare and Contrast

Using compare and contrast I'm going to make a pointed statement about vs. 40. It's not my intention to discuss what I said but vs. 40 begins where? 1798 Where does it end?

(S) SL

SL begins vs. 41. He said something on the lines of 2 people.... myself and him.... and says that there are 2 methodologies. What is he going to say his methodology is? Vs 40. And mine is what? Vs 40 - 45 So he is just focusing on 1 part and that is his explanation of why there is a discrepancy between what he is saying and what I am saying and I'm saying he has been setting this movement up for the past 3 months about this issue. God directs him to a point where he says that there are 2 methods that are both correct. I am using his phraseology. What I want us to see is that what is being suggested is the idea that we can approach prophecy in different ways. Therefore when we see a difference between what the Millerite taught and what we taught on vs. 40, maybe it isn't a right and wrong but there are 2 different ways of looking at it and we can draw truth from both. This conversation or study on vs. 40 and Millerite history began because of a conversation some of the students were having on predestination and how prophecy works; not because of anything Elder Jeff said. Predestination has led us to consider that you can get Bible vs. and understand them in 2 different ways. This goes above and beyond what I would have called 'original intent' and 'application.' It isn't that simplistic. I am saying that we don't understand a lot about the East Wind. We need information. That information has to be found from somewhere - following a very similar plan to the KS. Where would we find that information? I'm suggesting that might be in Dan 11:40a and the history of

1798. We find a very different history than from what we understand. If this is correct that we can understand the Millerite understanding of vs. 40 maybe we can glean new information about the East wind and radical Islam today.

This is the concept of threading information. Over a 42 year history from 1798 to 1840 there is the exact same people or players. Common sense would tell you that history is progressive so there must be a relationship between them which is all the rules that we are using. Perhaps a re-evaluation using this Millerite thought process would teach us some key truth that we need to learn about Islam today. Hopefully that is clear... what am I basing that upon? A thorny and difficult subject: You have models that seem to give you different answers and how do we reconcile that? Do we say that 1 person is right and 1 person is wrong? Or do we just say that we are dealing with different things? Elder Jeff is openly saying that he is at peace that he is correct and he also believes that I am correct. I'm talking about a specific issue; not that he has rubber stamped everything I teach.

I want us to see how various providential events are all coming together. All of this is happening under the umbrella of the MC history.

I am beginning to recognise the Millerite version but I don't have a good model for that. In vs. 40 there are 2 versions - 1 wrong and 1 write. Now I'm saying that they are both correct. I can explain and defend our version - not just the history but the prophecy. The 2nd I can recognise it is different and accepting it is truth and beginning to say that it has relevance but what the problem is that I can't explain it.

I am willing to say that there are 2 models. The place that we are currently at is to explain why there are 2 models and how they relate to one another. If you want to say it in a simple fashion (which is not accurate) people will say that I use the agricultural model like I have a fixation about it; can you use that same idea to understand Elder Jeff's concepts of things? No It isn't enough to have the correct answer. You have to explain it with a story that runs through.