

Brazil SotP 2019 Notes:

37. Alpha and Omega (14-02-19)

We understood the connection between 1798 and 1840. In 1798 the Millerites have an understanding on vs. 40. It is different to ours... and based on 3 people. KS, KN and France. When you understand the history of that time you know it is connected to Egypt, Europe, and Turkey and Syria. I think you can make a strong argument that the proceeding 42 years that take you to 1840 (you could include vs 38) are all dealing with the same dynamic because you have the same group of people. Part of the reason I am highlighting this point is because in our history we have 1989 and 9/11. For a long time all that we have understood about 9/11 is the restraint of Islam. We have argued the idea that it is one of the small groups of Islam, like a small independent ministry. Maybe that is all they ever are, but if you look at the history that we are using to create this story today then we know it is really to do with 2 powers - Egypt and Turkey - with the involvement of Syria. We all know that we are in a war in the Middle East with essentially Islamic powers. And I'm not referring to Proxy wars, but just that you have Islamic powers warring against each other, and they are dragging the west into this fight. Whoever wins that struggle, that victor will have impact upon the west. It seems to me that the dynamics of 1840 are more complex than just the restraining of Islam. More than that, when we talk about the restraint of Islam our target is often the Ottoman Empire or Turkey. Why do we focus our attention on Turkey in 1840?

We just go to 1840 and see Islam restrained, we open a newspaper and in 2001 America says publically that they are restraining Islam and we make the connection. That is why our focus returns to Turkey or the Ottoman Empire.

(S) Rev 9 -

1 E. King	4 E. King
4 I. King	1 I. King

 []<-----391y_15d----->[]
 <-----2nd-Woe----->
 1hr 1d 1m 1y

We have a strong argument, a nice structure and a repeat and enlarge - because we have a beginning and an end, an alpha and omega.

What is an alpha and omega? The reason I'm asking is because sis. T has asked it a number of times in her presentations and is using it as an argument to defend her position and also to attack a position.

(S) Ecc. 1:9 3:15 --- So there is nothing new under the sun, and that which hath been is now --- God writes the end from the beginning.

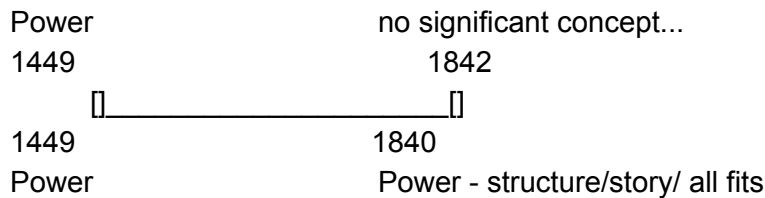
(S) Isa 46:9-10

prophecy. We want to create a structure or framework. The place I would look to is Isa 28:10,13,17. Line upon line

Vs. 17 gives us this structure - a line and waymarks

This story creates a structure and you can see that you have the beginning of a story and the end of a story. And what you need to see to know that everything is working properly is that it is the same thing that you are talking about and it has some similar characteristics. As an example, my subject is Turkey.

If I use some funny calendar and get from 1449 to 1842, I get something (Turkey) I have something happening in 1449 where he has power.

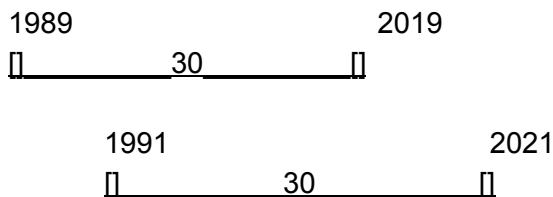


So I have a story or structure about a singular item but what I have failed to do is an Alpha and an Omega. So then I have to backtrack and find out where the mistake is. I have to make sure that I have the right connection. Maybe the 'power' here is just noise. That is one place I could make a mistake. Turkey is certainly correct. The other place we could make a mistake is in the structure. Is it the right time period and am I using the right calendar? Can you see how you would approach the problem? This is a silly example because we know the calendar we should use. If we go to the right calendar we get 1840 and everything works.

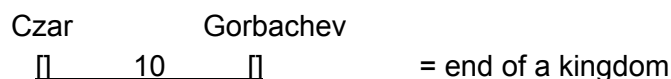
The reason why I'm labouring this is because we often we talk about alpha and omega and we are quite vague about what that means. That vagueness serves a purpose - it hides our ignorance. That is okay if we are in a club like this where you don't mind if I'm ignorant. But if you start talking to people outside ignorance is embarrassing. We want to try to avoid that. It seems simple when you do it like this. When you do your examination they give you the hard questions. The thing out of all of it that is the problem is the noise. Sometimes it isn't that easy to pick out the characteristic because things can look like they work.

(S) So the first key would be to make sure our structure is correct.

It is always dangerous talking about other people's presentations so I will venture carefully...



Is that a valid Alpha and Omega? Then she did another one



history to draw out more truths. One of the things we know is that 1798 and 1840 were connected. Turkey's relationships with Syria and Egypt in 1840 where there is this tension and rivalry is connected with the history of 1798 as tensions between the countries escalate. So this story is going to teach us things about our own history that we haven't adequately researched. So that is one of the reasons that I'm suggesting (I don't want to call it Uriah Smith's version) but Josiah Litch's version of vs. 40 and that it may have merit to it. He is the one who is going to explain 1840 and he is the one that is on record explaining vs. 40. He is doing this in 1841.

APEC 95.1 - Address to the Public, Especially the Clergy

P = public, C = clergy or church leadership

I don't know if we believe anything about the names but I would suggest that we are the clergy which is basically the priesthood. To me it is a really funny title. He is doing this in 1841. In our classes I have only mentioned it briefly but we need to look at the context of why things are happening when they are happening. We read yesterday about the MC from GC 398.2. In that passage, what is the essence of what we read?

(S) The subject was about fanaticism.

(S) We went there to see how it was defeated

(S) With 2 movements - the 1A and the MC

The 1st Angel's movement went from 1798 to April 1844.

Then we see that fanaticism has been repressed and it is being done by 2 movements - the 1AM and the MC. On some level they have identical properties to them. There are some kinds of comparison we can make between them.

The reason I am suggesting is that the Millerites understanding of vs. 40 has some merit to it is because it is going to teach us about the role of radical Islam - even what it looks like. We know today that our understanding of the KS has grown exponentially over 2-3 years, but our understanding of Islam has stagnated. We don't often talk about it now. So we need to find new light on Islam. We know that there is a proxy war in Syria. We know that there are tensions in the Middle East with Iran etc. but we still don't have good models to explain what is happening. It seems to me that there is history in the Millerite time that we haven't looked at closely. We haven't done that because we have totally discounted the understanding of the Millerites under the argument that their methodology was faulty. I know people object to saying that you can see 1 verse in 2 different ways. It has similar properties to a problem that we have in our movement is identifying where the CoP is at the end of the world. Is it where the Bible places it in Dan 12:1, and after the reigning of the 10 kings, or is the CoP at the SL. We might say that it is both and we are all friends and shouldn't argue but we don't have a good argument about what is going on. While we have that dilemma over these two understandings we are all using the same rules and Bible passages and we haven't fully begun to reconcile this issue until now at this school where we can develop models to explain what is going on. - Acts 27

At least to me, this issue about vs. 40 may be more complex than we first realised. That is why we are looking at this, and then I wanted us to talk about Alpha and Omega and how that works. I wanted us to see that in Rev 9 where there is a nice Alpha and Omega structure between the kings of Europe and Islam. Then we looked at Alpha and Omega in a general sense because

they are being used to develop truths in the KS. She gave us 3 - Czar Nicholas, Lenin, and Stalin.

We know those 3 are correct, and the 1989 to 2019 is correct.

Then we considered Josiah Litch who we have confidence in when he explains 1840, but who in that same history is also explaining vs. 40, and we have no confidence in that. So to say it simply: we trust Litch for Revelation but not for Daniel.

And then yesterday we looked at GC 389 and fanaticism. I want us to see the connection between that