

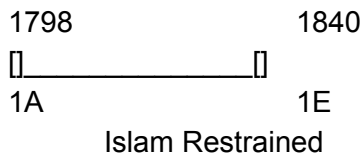
Brazil SotP 2019 Notes:

38. Restraint of Islam (17-02-19)

We understand that there is a relationship between 1798 and 1840.

1A and 1E – it's empowerment

The way we have approached 1840 - which is still the history of vs. 40 is that we have seen Islam restrained.



We say that is the restraining of radical Islam. We see that that occurred in 1840 and make application about that and see something at 9/11 when there was an attack on American soil by radical Islam and American proclaimed war and began to restrict their ability to move. We know in 1840 the people that were involved in that conflict was 4 European nations that interfered in the squabbles with 2 Islamic countries which were Turkey and Egypt. Egypt and Syria were vassal states of Turkey and there was a struggle for power. We tend to ignore all of those details and we just see that Turkey submitted itself into the care of Europe. Limiting or restraining its ability to self-govern. We pick up the restrain of the Ottoman Empire in 1840. That is the 1st place we depart from what actually happened in that history. 2001 the people who were restrained were those who had become radicalised. In 1840 if you are talking about the restrain of radical Islam we should have focused on Egypt. If you go back to the history of 1840 the people or group who had become radicalised and were restrained was not Turkey but Egypt. What we are doing is conflating two stories together. If we want to mark the restraint of radicalised Islam we should have targeted Egypt in 1840, not Turkey.

What we have tended to do in our thinking is to ignore the details and pick up the Ottoman Empire, Turkey, and say that was restrained and use it as the marker for 9/11. You can straight away see that those two waymarks don't have the same characteristics. The dynamics are different - at least in the way we approach the problem.

Q. Based upon what we looked at in our last study, are we missing some vital pieces of information, or are all those details just noise; Incidental facts.

Why do we focus on Turkey in 1840?

(S) Rev 9

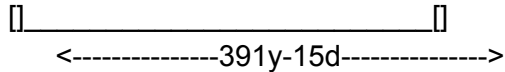
We don't just take 1840 and see Islam so apply to 9/11. 1840 is a lot more significant than that. 1840 becomes the fulfilment of a 4-step prophecy.

An hour, a day, a month and a year

1449

2nd Woe

1840



What we want to do is we take this structure or history and we see it in the form of an Alpha and an Omega and we create a story that connects these 2 histories together.

The story = the Woe

That is the symbol; what is the story? Who gets restrained in 1840?

(S) Radical Islam

We don't say that for 1840. We say Turkey or the Ottoman Empire. We go to a prophecy in Rev 9 and we begin to connect 2 dates. What is this a story about? The Ottoman Empire

We will drop the word "Turkey" because in some ways that is noise because it isn't really about Turkey itself but of the Ottoman Empire.

(S) This is the rise and the fall of the Ottoman Empire.

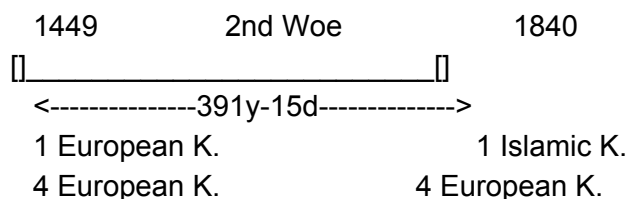
Its empire has been around before and will be around afterwards. It doesn't just come up from nowhere and disappear. We are marking specific points. The reason that is important to know is that conceptually when you talk about the rise and fall of nations, say like Russia, when is the fall of Russia?

(S) Panium

We know, hopefully, even if you don't know factually you should have an awareness that in real life what is Panium going to look like? If Russia comes to its end we know that they will have a fight with the United States but will the Americans go to Russia, get rid of all the Russians and move in? Will they send politicians into Moscow and take over the government?

In 1839 there was a Sultan ruling in Turkey and after what we mark as the end of the 2nd Woe, August 11, who was ruling in Turkey afterwards? Someone new? No, Turkey carries on, but an internal struggle begins and the empire as it currently functioned began to collapse. All I want us to see is that even though we talk about the end, the Empire still continues on. So we can make a connection here. We know that at the beginning there was a European king in Constantinople who surrendered his sovereignty to 4 Islamic kings. That is what we mark as the beginning. At the end we say that there is 1 Islamic kings and 4 European kings. That 1 European king is going down at the beginning, and you have the same characteristics at the end. So we have 2 themes running through this history. 1 of the themes is that Egypt is being restrained here. The other is that Turkey is being restrained. Turkey is doing in voluntarily and it is happening to Egypt by force.

Even without the details we can see that it isn't so straight forward.



Turkey is the direct prophecy and Egypt is the story or radicalised Islam. If we focus on prophecy and say that somehow the 1st and 2nd woe typify the third, then shouldn't our focus

on 9/11 be different to what it currently is? We can see that Al-Qaida were contained - a radicalised Islamic group. But would that be the fulfilment of the prophecy? Who was being restrained? It wasn't the aggressors but another Islamic party who in some way or another were the victims and needed help.

Brother Hoakin did a study on 1798 and was telling us that France comes into Egypt in a strategic move to deal with north Africa and to control the Mediterranean sea and that part of Europe - the underbelly. When they went to Egypt the Egyptians got these Mamluks to assist them. Mamluks are essentially slaves who what we might call mercenaries. They are hired soldiers - though I'm not sure what the hiring looks like because there is some component of slavery. He speaks of this group as people who were used to push or fight back against the French. According to the Millerite understanding of that history, and Dan 11:40, Egypt wins even if it is just a temporary defeat. That defeat is largely due to the help of the Mamluks.
Mamluk = "property"

We are looking to see what the beginning and end is teaching us - remembering our study on Alpha and Omega. The Alpha shows an Islamic empire voluntarily submitting, but instead of the fall we looked at the cause of the fall - the restraint of a radicalised group. So when you see how we approach the problem you can wonder how we did that. Maybe it looks shaky now. What I want us to see is that the solution we came up with on closer analysis is not the most obvious that you would have come up with.

The reason why I'm labouring the point is that we are being confronted over and over again on issues like this. For me it isn't of right or wrong but to think why we went down that route instead of an obvious route. I'm not suggesting we have done something wrong but I am saying that if you don't know the details and someone tells you, you might feel a bit stupid about what we've done.

My point is not to find an answer, or to be critical for the sake of it. It is a means to an end. In 1840 if you follow through with the prophecy, how would you even get to 9/11? When you see the restraining of an Empire voluntarily and its submission is based upon an attack by another Islamic nation. If you take that story, how does that equate to 9/11?

I would suggest that we would see 2 Islamic powers in the Middle East and in 2001 we see 1 of those powers begin to build up its military forces to attack the other power that had subjugated it for many years. It hires mercenaries to assist it. The west sides with the dominant power and forces the 1st power to cease its hostile activity. That is a nice fulfilment of 1840. Our church doesn't erase history but they say that they history was not a fulfilment of prophecy. They would not call the Ottoman Empire the Woe because they don't see it as a fulfilment of prophecy. Part of the reason for that is - simply - how is it being fulfilled at the end of the world? If you look at our version of its fulfilment I want us to see that it is not the fall of the Ottoman Empire that we are even marking but we are picking up the restraint of a radicalised vassal country. It is an obscure point that we pick up. Our church doesn't see what that has to do with Rev 9.

This is an observation about how we make conclusions - a discussion on methodology. Coming back to 1798, we have these Mamluk who are being used to help Egypt. If you go forward to 1840 Egypt has become radicalised and they want to rebel against the Ottoman

Empire or Turkey. It is not a normal rebellion or revolt. They have a secondary or primary purpose; what is their mission? Why did Constantine move to Turkey? It is a nice place. What is nice about Turkey that everybody likes?

Its location - this point where the land pinches together over the black sea becomes a strategic point to connect 2 continents. Everyone knows that if you want to invade a country it is extremely difficult to do by boat. You can't get enough people across, so it becomes a strategic point. We have 2 points - the strait of Gibraltar in the west and the Bosphorus strait. What Egypt wants to do is not to just rebel against the Ottomans or Turkey but they want to take over the world; Europe.

If they were to take over Turkey they would multiply their arm by many times and they would be a formidable force. That is why the Europeans are scared. They don't care if people fight with each other but they do care if someone has a strategic plan to come and destroy them. That is a simple story of what is going on in 1840.

You have seen studies I've done that use models like the agricultural model - there is one that we don't often speak about - a model about geography. So you can see that the geography is directing the fulfilment of prophecy. We have just spoken of 1840. Would you be happy if I said that this was a story of President Trump?

(S) I would feel uncomfortable

I will list out 5 kings of Daniel 11

Cyrus

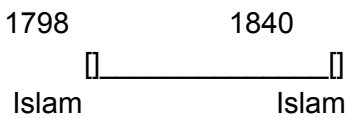
- Cambyses
- False Smerdis
- Darius
- Xerxes --- who is this?

He goes by another name. Ahasuerus - the story of Esther.

In ch. 1 there is a feast going on. Ch. 2 is the story of Esther herself, and there is a gap between them of a few years. I want to say they aren't feasts but war-planning. The war is the couple of years in-between. What war is that? He wants to have a fight with Greece and he lives in Persia. Greece is above the Bosphorus strait. How will he get to Greece? Through the strait. Xerxes = Trump. So now it is a story about Trump. You can use geography to link stories together, so I would suggest that you can bring the story of this last president right back to 9/11. Even if you can't do that with the literal man, we have been taught that a king = a kingdom. We have had studies done that show Greece can be a symbol of Russia. I'm just saying that geographical modelling can be a valid symbol of Russia.

The group that were radicalised in 1840 were from the same group that were radicalised at 9/11. I am going to call them hired mercenaries but it might be more accurate to call them the property. All I want us to see is that you have this group linking these 2 histories together. Not only do you have all the same powers but the connection between the Mamluk in 1798 and the Wasabi in 1840. If we are going to go to the history of 1840 and not mark the voluntary restraint of a long-lived Empire into the hands of the West, but we pick up the restraint of a radicalised group, then is it a stretch by suggesting that there is a connection between 1798 and 1840. The

more you look the stronger the evidence is that there is a strong connection which is what you would expect. The problem we have in our movement as we've approached this subject:



When we have all this information and we want to connect a thread - we know it is the 1A. If we want to say that 1840 is to do with Islam what are we forced to do? Find Islam in 1798 Using structures and methods and not prophecy we see how to approach the problem. We see Islam in 1840 and we believe the concept of running a story through here and we spent half a lesson talking about Alpha and Omega, then why isn't 1798 true? We have no model in our movement to go back to Millerite history and extract Islam here. What we do is to come to our own time and see Al-Qaida being formed in 1989. We do recognise the 10 year Afghan war, but we don't take that back into a history. So leaving our history to 1 side, if the structure is correct that we expect to see Islam, where do we see that? We see that in the Millerite interpretation of Dan 11:40. It isn't just the Millerite version of that history but Josiah Litch's. We all agree that 1989 to 9/11 and onwards is actually the history of vs. 40 anyway. As is 1798 to 1840..... All of that is also the history of vs. 40

The only point I'm making is that if 1840 is the story of Islam and it is tucked into vs. 40, with no words, why isn't 1798 also the story of Islam? We have consistently fought against that concept. The reason why we have objected to that is philosophical. We would say that isn't the problem but our methodology - the Millerites don't follow methods and we do. If you are able to get over that hurdle the 2nd problem that you are faced with which is a bigger problem is dealing with our understanding of how inspiration even works; when you get a Bible verse and see that there are 2 versions of that verse and both work. Is vs. 40 the story of 1 ToE or 2. I am just asking us to look at the evidence that maybe the Millerite understanding of vs 40 is correct. We spoke about the MC and I want to introduce that into this story as a further line of evidence.