

# Brazil SotP 2019 Notes:

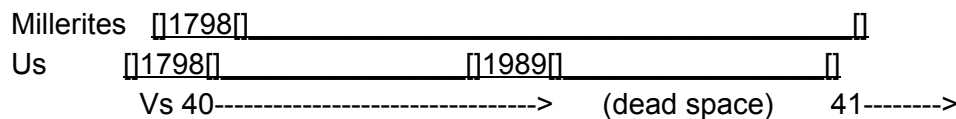
## 39. Review (18-02-19)

We have been looking at the relationship between 1798 and 1840. We know that 1798 is 1A. We also know that 1840 is 1E. Already we have a connection between these 2 waymarks. We teach in this movement that 1840 lines up with 9/11. The connection between those 2 events is the restraining of radical Islam that we pick up in that history and connect to 2011. I've been suggesting for quite some time now that we have missed vital information in vs. 40 - the history of 1798. It isn't some new information I have on this verse but what I'm suggesting is that the version of that verse that Uriah Smith has with all of its difficulties is a valid interpretation. The reason why I'm suggesting that is because the fundamental difference between the Millerite version and our version of vs. 40 is: They have only 1 ToE

We have 2 ToE's

We both (them and us) use logic to figure out how that ToE is working. I don't know how many of us have recently read the ToE magazine. It would be worthwhile to remind yourself of the logic that was originally used to understand vs. 40. The reason why I say that is because the logic that we currently use (or that I teach) is a lot more rigid and systematic in the approach to vs. 40. What do I mean when I say 'systematic?'

I teach, and many people have accepted it, is that regardless of the consequences, the thing you should first spot when you come to this verse is that it is a repeat and enlarge. The Millerites never saw that. On a simple level, the Millerites are approaching vs. 40 as a progressive history. We just took a small snap-shot of vs. 40 which caused us many problems which we are only beginning to deal with now. I'm saying that if this is vs. 40 like a video, they just freeze/framed it and took a small part of it. We did a similar thing, except our picture was a little bit bigger. Instead of making this 1 big picture, we took 2 small pictures



So for us we knew we had a dead space between vs 40 and 41. I want to say that it was wrong; not that we read the words incorrectly but the problem arises because it is limited. We limited our approach to vs 40 with the words. All we did was we had the KN and the KS with chariots, a cavalry and ships. We proof-texted those and came up with military and economic power of the USA. You can proof-text that which is fine, but we need to approach inspiration in a more comprehensive fashion and it has taken us a long time to become familiar with using structures rather than just the words. People believe that is an invalid way of studying to rely on structure to give you answers. In our classes we are required to do that. We haven't been using the word structure, but parables. When we start with parables we moved on to compare and contrast. What are you able to do when you compare and contrast?

(S) Add information

You can discover missing information. That is why it is so powerful and I want us to understand that this is not logic or human wisdom but a proper method of interrogating Scripture. Because we weren't doing that we have missed a lot of information and made mistakes. We all know now that when you think about the raising up of Greece as you go from 1 king, after his death all the disruption in the kingdom that there results in 4 kings and then 2 kings. The way we are approaching that prophecy is by seeing it in this line of history and then you just take pictures, or cherry-pick. What you need to become familiar with is if certain pictures have been taken, you can go back into the history (the rise of Greece) and take other pictures that are just as valid as those ones. So the problem with that you are confronted with is not one that there isn't any other pictures to take because it's obvious that there are. You know there is a lot of history here. If I remember what Tess was saying she was talking of 5 kings and 3 kings - so there are other events or stories. The question that you have to ask yourself is, 'can someone come nearly 2,500 years later, go into that history and say that they aren't interested in the story given but want to take their own pictures.' We want to go into that history and take other events and not focus on the ones given. Is that a valid thing to do? If you say no then none of this makes any sense. If you believe that you have the right to do that then it is all straight forward.

Vs. 40 covers a lot of history, so if you don't believe that you will get into trouble. Up to this present time we have spent about 5,000 studying this vs in this movement. That gives you an idea of how much information is in this verse. You can be sure that there is information that we are teaching that isn't in those words. Some of them you might be able to pluck out of another Bible verse or SoP quote to create another picture but if you don't do that properly then again you can get into problems. We looked at 9T p. 11 in a question and answer session that wasn't recorded, but you remember the conclusions that we came to. You don't even have a SoP quote in that ch. to defend 9/11. So if you are saying that you can't come to the history of Greece and recognise historical events which are not the ones that are identified in the Bible but other ones, you are going to have problems justifying 9/11. Whether you have realised it or not, our approach to 9/11 has been very similar.

I have said at a very simple level that the Millerites did progression and that progression was very small. They didn't really understand the rest of the verse. We had the same problem; we created a dead space. Now we are filling that gap in. What we are seeing increasingly is that that the information we have been missing has been dealing with the life and death of the KS - a much more complex story than we had realised. We approach this verse as a repeat and enlargement. We take 1798 and 1989 and of course we can see that it is a progressive history, but it is also a repeat and enlarge.

For me - the thing that helped to convince me to even begin to take Uriah Smith's version in a serious fashion were 2 things:

1. It isn't his material or logic - he writes his book in the 1880's and is borrowing information that is 40 years old. So we find out that whatever he is teaching is just a repeat of what the Millerites taught. We find that the person who is doing that is Josiah Litch. You would then want to take notice - as we would do with any prominent Millerite, especially someone with his pedigree. Then, we haven't discussed the implications, but he write's all this in 1841 and I'm saying that has a bearing on this subject.

2. What you can then see is that the same people involved in 1798 are involved in 1840 - Islam and Europe.

I want us to see that there is a connection between these 2 dates. There were hired mercenaries in 1798 (Mamluk's) that were used to assist Egypt. You have mercenaries again assisting Egypt in 1840. If you didn't know anything about these verses or history, and I began to explain this, you have:

18. Arrival and empowerment of a message
19. 42 year connection
20. The same people (Europe and Islam)
21. War between them
22. Mercenaries

If you didn't know anything about this history and I set up a structure like this and I set up this picture work and connections, would you say that is foolishness and not following rules? I don't think so - we would all say 'that is great, we didn't notice before and what does it all mean?' Then I said 'by the way' this is the 1AM and the 42 years is the dates between 1798 and 1840, the people we are talking about are France, Egypt, Turkey and Syria which are at war with each other and there are hired Islamic mercenaries and all of that is in vs. 40 and it is Uriah Smith's version. We would all say 'oh that must be wrong then.' So you reject it when you know who and what it is but if I had hidden that from you, I think you would all have agreed that this is what we currently do. It agrees with Litch's version. That causes us problems, because we know that what we are teaching is correct, though there are large groups of Adventists who say that what we are teaching is wrong. So we have 2 people who are fighting each other. So I'm not sure how strong their methodology is to just see it as progression and I wonder if they are as good as our arguments and maybe we could teach them their message better.

If you don't pick up what the problem is:

(Heber) How inspiration works

That is where the problem lies... I'll give a simple example - when we 1st began and if you have watched presentations in the last 6 months you will have heard me use words such as "original intent" and "application." Original intent would be the original story of 1 king, 4 kings and 2 kings (Greece) and application would be to pick other points in that history. You could go to Lev 26 and see that the original intent was the Babylonian captivity around the 500bc era. The application is a 2,500 year prophecy. You could go to Habakkuk 1 and 2 that talks about the vision - what is that vision? It is certainly not these charts.

(S) I don't know

Hab 1:1 The burden which Habakkuk the prophet did see.

You can do a word study on the word "burden" and in that context it means the vision or the prophecy and it is a specific type of prophecy - a negative one of doom and gloom.



scrapped that idea and changed it to the death of the KS at vs. 41, and that the KS had to be Russia. That is just as wrong as the first version, because what you can't see in any of the words is that there are how many deaths?

(S) 2

You can see that in the verse?

(S) No

Then where are you getting the information that there is 2 from now? Our original version is 1 death. We were taught that was wrong, so we repented (I don't know what we repented over) and said that the would just move the death; simple and logical. We changed the USSR to Russia.

(S) If we look at the KS as Russia, it didn't die in 1989, but when we looked at it as the USSR then it died.

You can't solve the problem with the words.

(Kris) Compare and contrast

So what are you going to compare? The KN and the KS - so we have a model where the KN dies and resurrects. So now we can see that the KS can die and he can resurrect. So we have found missing information that is not in the verse but we are using a structure now to understand our history. We can't use the history to understand the verse. If you did that Adventists would use the term 'newspaper prophecy.' The newspaper becomes the source. We took the history and said 'look at Russia' and we changed prophecy. We just moved it along. We were driven by the newspapers. We keep on using words and are not reliant enough upon structures. I'm not saying to throw one away, but this movement is unbalanced in a way that is dangerous. And we are still in that condition in 2019. We are still not comfortable with allowing structures to guide and direct.

Coming back to the issue about the Millerites and us:

I have tried to explain in a simple way what we did with vs 40 and some of the problems we were confronted with. Coming back to Habakkuk 1:5 - there is a miracle that is happening. What is the miracle?

(S) The resurrection of the KS

That is the miracle in Habakkuk - there is a miracle of a resurrection. That miracle is going to happen in your day. We don't believe it because we need to decide if we believe in miracles. You won't find the miracles in the words, because it is only in the structure. We are happy in this class, but are they happy in other classes across the world field? I'm going to say that they are not. This movement is still not comfortable.

Hab 1:6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

How many KS's do you have in verse 40?

(S) 2

So the second KS is different to the 1st? If I died and I resurrected, they would say that this isn't me. I would eat some fish and honey so you can see that it is really a human. Then you could poke your finger in my side because that is the evidence that it is me.

(S) But you would be different

There are 2 bodies in 1 Cor. 15, so it is still me isn't it? The person that went up to heaven - if he was a different person you wouldn't have any salvation. It is the resurrection that is the key to everything. What is the key to verse 40?

(S) The resurrection

If you don't have the resurrection you can't understand end time prophecy. So in verse 6, I am going to raise up the Chaldeans and what is going to happen? The Chaldeans are going to be resurrected and that is a miracle. The Chaldeans were never there before but the Assyrians were. So the Assyrians are going to die and a miracle is going to happen - the Chaldeans will take their place. Historically that is a miracle. Prophetically it is a resurrection. That is why we teach that the Assyrians and the Chaldeans and Babylonians are both the KN. We know they are both the KN because the Babylonians are the resurrected version of them.

We came here to discuss 'original intent.'

In ch. 2 what was the original intention?

(S) It is about the Babylonian empire

We make an application and say that it is these charts. What I want us to see is that the very words here 'raise up the Chaldeans' means to resurrect the KN and you can't see it in the verse or history but prophecy teaches that.