

Brazil School of the Prophets: January-February 2019

44. Can we Know the Date of Panium? (26-02-19)

There's a war between the years 39-41 which is called the second Syrian war, and the first Syrian war is from 31 to 33. Also lasted 2 years. It's called the Syrian war because there was a struggle over this territory between Egypt and Turkey.

Why is this of interest? Because they are the KN and the KS fighting over Syria. If we recall what Tess was teaching us. If we can all 1798 'the cause', 1840 is 'the effect'. Note that we're dealing with Litch's interpretation. So there's a cause and effect relationship between this 2 events. And this understanding which people normally call Smith's understanding, we are saying it has merit of investigation. Even if Heber is correct and it's all wrong, I'd still argue that the incorrectness still has merit and I think it would allow us to understand Islam at the end of the world in a more comprehensive fashion because this is an alpha and an omega (1798 and 1840). One of the characteristics is that they should be the same, and then you can see it as a parable, comparing and contrasting those 2 histories. And 1798 you have Europe and Islam, and the same in 1840. It's not just any type of Islam, it's the same. Turkey, Egypt and Syria. And in this history we have Europe (we'd put France and England), and in 1840 we'd put (4 European countries, but also France is involved, so I'll put France and England). So we've got the same people. In this history the reason why there's even an issue going on, that England and France are here, is because France wants to take over, essentially the north coast of Africa to block England's trade routes. England's got trade routes to other parts of the world and they want to go by the Mediterranean through north Africa, an area which we are probably familiar with, the Suez canal. It wasn't built then, but it's a convenient route to get to India and Asia. The only other way to get there is all the way around Africa. Not only is longer, but Cape Town is a dangerous way. So it's much nicer to basically cut across the little bit of Egypt. So France wants to cut that road. So if this is a war between France and England, this is a proxy war.

There was a naval battle over Syria, so we already knew that England was involved. Now we've just added that there was a war between Egypt and Turkey, Egypt is a slave state of Turkey, and they're struggling over Syria. We know that Turkey is the KN and Egypt is the KS. Now we have to remember what Tess taught us: it's significant because the KN and the KS today are fighting over Syria.

We've had problems with this idea of a body or a neck, because we saw that Seleucus never entered into Egypt. So we struggle if the KS died or not. Tess was saying that the battle was over a place called Cole Syria.

It's interesting that s 4-15 is the alpha and vs 40 the omega (of Dn 11). So that and that the name is the same, to me is evidence. You have 2000 years in between.

And also 40a is the same as 40b, and 40a is Syria (Turkey and Egypt over Syria) and in our history it was USA and USSR (over Europe: spheres of influence). In part a is the middle east (Islam, 1798) and in part b it's Europe (1989). The USSR was beheaded and lost the body. We are learning that if you lose your body means to be dead, weather you put your foot on the neck (and you go to the O.T passages that use that language, or you say that the flood or the blood comes up to the neck, it's all talking about dead). Then we began to talk about resurrection, and our understanding gets confirmed more and more.

Cole Syria is today Lebanon (and Syria).

So the war that happened in 1798-1840 is very similar to the war that happened in Dn 11 with Seleucus and Ptolemy. And also to the war that's going on in 1989 history. It's a conceptual change, which we need to begin to consider. Changing the language, which means to change the concept of what's going on. Because in the old days, you'd go and destroy someone's castle, take possession and live there. It's what the MP and the Babylonians did. When Manasseh was taken captive, it was the Assyrians, EGW names the king and says he got taken to their temporary capital. So the Babylonians or Chaldeans take the capital, own it. Then the MP do. We're so used to this concept of taking geography. Pagan Rome moves from the city of Rome to Byzantine: from Italy to Turkey, and then the papacy will take that geography (Rome). It's just this idea of taking people's homes. When we get to 1989 we expect the Americans to take over the house of the KS. What's the home of the KS in 1989? Russia. Because America didn't do so, we said we made a mistake, because we were so conditioned to taking someone's property. And now we're learning there's another way of approaching thing equally valid but more subtle. The term that Tess has chosen to use is 'spheres of influence'. We need to become familiar with what that actually means. If you chop someone's body off, we normally say the other way around (chop someone's head). So there are dead, and you might say 'I don't like your home, I prefer mine. We're not thinking about taking someone's house, because we don't even like it. We just want to destroy it and in the words of verse 40 overflow and passover. We want to move on, not stay there.

So that's why this concept of 'spheres of influences' becomes critically to understand.

It was crazy for France to attack each other. Once they tried to and it almost destroyed Spain. So it becomes an impossibility really, to directly attack your enemy because you're so balanced in power. So here in 1798 they decide to get to a proxy war instead. They were fighting over the spheres of influences because they were a source of revenue.

Question: is 1831 to 1841 a 10 year proxy war? Can we do 1831 = 2011 and 1841 = 2021? Anabbeth is saying it's a 2 year war on each side with a gap of 6 years in between. Can you extend this as a 10 year war?

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to

Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who “bound him with fetters, and carried him to Babylon,” their temporary capital. This affliction brought the king to his senses; “he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.” 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise. {PK 382.3}