

# Brazil SotP 2019 Notes:

## 33. Compare and Contrast (04-02-19)

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

13:11 you have this beast with 2 horns like a lamb - is also like a false prophet

Rev 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

The problem that you are faced with in 13, is that when you look at this lamb what do you know he is going to do to you? He is going to deceive you.

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

This is an illusion to Elijah on Mt. Carmel. But it is flipped around. Do you think you are going to bring down fire from heaven?

(S) Yes

You don't want to do compare and contrast? At the beginning 1 prophet can and what prophet can't. At the end what prophet can?

The reason parable teaching is so important or powerful is that if you have missing information you can add that information in. If I'm saying that if you follow through with this you know there is a true prophet is and you know what their ability is. Is it reasonable to make the assertion that at the end of the world you have a true prophet that can't do anything? Adventists generally don't accept this kind of methodology. Some of Elder Jeff's disciples don't like it either. It is a huge issue. What we are doing before your very eyes is creating information. There is no prophet and you don't know what they are doing. So how do you create that information?

(S) Through a parable

A parable is a story. How you can you add information? A parable of a sheep and crook vs. me and Jesus... why can't I swap the symbols? What am I creating?

(S) A structure

Parables force you to create structures. Because we aren't used to pictorial representations we just read and it isn't clear that parables create those structures until you draw them out. I've drawn these out in a specific way but I think it is quite reasonable. Someone was saying 'why

are we going on about parables like it's the latest craze.' Before it was all prophecy and now it's all parables. Why is it all about parables now?

(S) Because they are the same thing

That wasn't quite my question. Why is everything parables?

They give us repeat and enlarge and descriptive language. But there is another aspect that we haven't considered much. The thing that we are seeing now is that parables allow you to understand and identify missing information and I'm not sure if we've done that before. We may have done that inadvertently but we haven't made that about methodology. This is an announcement that it is going to happen. If you believe God is leading this message then you know God is working. If you believe that God is leading people then you would know that this methodology is required to understand the MC message. You should be on your guard that when those points come up in the presentations of the MC, 1st when this methodology is being used you need to be familiar that we are going to be using this and it might not be this obvious. The presenter might not even highlight that that is what they are doing. But when they say 'this this and this information' maybe they are using this rule. 2nd thing - if you want to identify if the message that it is the one that God wants us to have, what is 1 of the characteristics that it will possess? (S) Parables

More specific

(S) Line upon line

Everyone is going to do that

(S) The method of the missing information...

If it isn't using that you need to watch out. You don't find missing information by proof-texting. Rev 13 doesn't give you the ability to do a word study on Elijah. You have to get 1 story and compare it to the 2nd and see that there is a problem - 1 has 2 prophets and 1 has 1 prophet. This isn't new. We knew that 13:13 was the story of Elijah on Mt. Carmel. All I'm adding to that is that this is teaching that the person who isn't even there - 1st we can create that person and she won't have the ability to bring fire down from heaven - whatever that means. But the F.P. will and I don't even have to prove that to you. So I'm saying that this methodology is going to be used in the MC.

This methodology is easy to accept when it is used on something that doesn't challenge your pre-conceived ideas. When you do have a problem you will start arguing.

(S)

I was pointed back to the time of Moses and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God. {EW 59.2}

That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. {EW 60.1}

Internal Events in Millerite history --> the horn of Protestantism

As time goes on the horn of republicanism must be dealt with and that is external events. Then you must start dealing with the state.

Horn of Protestantism --> Internal (Millerite)

Horn of Republicanism --> External (144,000)

That is one of the reasons that we can place external events in our history.

What the vs. show is that the USA fell a long time ago and our church is expecting that to happen sometime in the future. The vast majority of that work has already been done and we are still looking for it in the future. Even in our own movement when we start dealing with the 2nd angel from our Adventist upbringing with how we deal with it. The 2A is the problem in our story and we have misread EW quotes about the 2nd Angel.

I took a whole class to say or explain why Millerites are internal and our history is external.