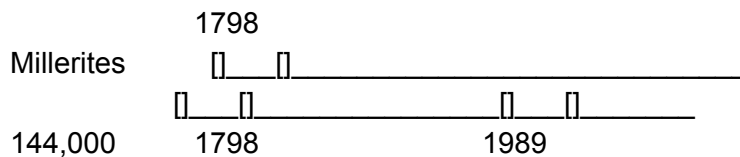


# Brazil SotP 2019 Notes:

## 43. History (21-02-19)

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC 398.2}

We are making a connection between 1798 and 1840 and saying that this is the history of the 1A and vs. 40. When we have looked at vs. 40 what we have done in the past is to look at 2 punctuated points. The Millerites looked at 1798 and the events of that year. We looked at the same year but at a different part of that year/story. Then we saw a parallel to that in 1989.



We ignored the 'noise' of the events of 1798 where Napoleon goes to Egypt and has an engagement in Syria - both of which are part of the Ottoman Empire. We understand all of that but we call it noise. When we go from the history of 1798 to 1989 we have chosen to look at one subject - KN and KS

That is what is in Dan 11:40 itself. So we chose to look at the KN. Louisa is correct to say the KN and KS but our attention has been so fixed on the KN I would suggest that we have pretty much got that correct. Even from the very beginning; we may not have understood about Trump but we knew that sooner or later we would come to a last president. We knew there would be events that precede the SL and we believe in the resurrection of this king, so I want to suggest that we have this KN correct from the very beginning. What we did do is miss the KS. The way we approach the verse caused us to misunderstand about the KS. What I want us to see as we approach the verse is that we agree with the Millerites to begin in 1798 but we want to pick up the story of the KN. Their story is quite different. We have understood the north fairly well but have had misunderstandings about the KS.

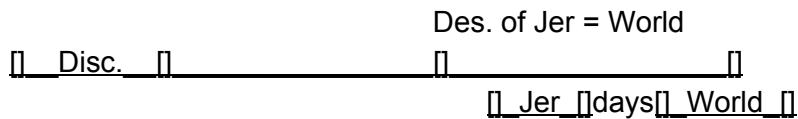
What caused us to have problems with the KS? Somehow they didn't make us stumble when it came to the KN.

(S) We focused on Dan 11b and thought it was only 1989

We didn't even properly read the words or at least we had a misunderstanding about those words. Maybe we had the disciples problem and what was their problem?

(S) In their question they mingled 2 events

What I want us to see is that they are here... they project into the future and say that the destruction of Jerusalem is the same as the destruction of the world. They didn't anticipate that there was something in-between them which was the "days." So you have the world and Jerusalem and they made them 1 event, and Jesus answer didn't correct that assumption.



We did the same thing. Where does vs. 40 end?

(S) SL

You can see that in the words?

(S) When the KN defeats the KS

I want to say 'kills.' It ends with the death of the KS, and where did this KS die? Now we want the date. I'm not asking what you believe currently.

(S) 1991

I will put 1989, because you have to play the game with me and not use your current way of approaching the verse. Go back 2 years and who is talking about 1991? No-one; we acknowledge it and recognise it but it is an embarrassment because we don't know how to answer it. Read the ToE magazine - we parallel 1798 and 1989 and we say that 1798 is the death. We combine the 2 events because we like combining things, Matt 25:6, and then what do we like to? Keep 2 events together, and now we are being forced to separate them. MN and the MC... We still have problems with that concept and still don't understand what the implications are.

We said that the verse ends in 1989 because we saw with our own eyes the death of the KN. Then we said that in the early days, because time is short, when you see the death of the KS the next event is SL. It has taken us maybe 3,000 hours of video presentations to unravel that problem and straighten it out because we were doing what the disciples do and mingle things together because we couldn't believe that it would take this long and we aren't even there yet - no-where near the SL. There are a lot of things to happen. I would argue that we still have a long time and perhaps longer than we think for vs. 41 to come.

We have realised that we need to separate them by some days.

Someone wanted to call the 'days' the wilderness yesterday because it is 1260. That is where we find ourselves currently. We are a long way past '89 and we are in this period of wilderness wandering until we get to vs 41. We would teach that we are between the verses. It might seem a minor point but this was so deeply entrenched in our thinking, this concept that even though it is totally wrong it is still in the back of our minds. So when the MC message comes and it is built upon a history of an unknown Grecian king that you can't see in the Scriptures, what do we call that story?

Extra-Biblical --> and I'm saying that we got that concept from this kind of modelling. Are we really outside of Scripture? We know we aren't. We are somewhere between 1989 and SL and

perhaps we realised that with Raphia or Panium or the Syrian Proxy war, or 9/11. So we could see that we are not in a dead space.

What have we done in vs. 40? We recognised that it takes you all the way to the SL. Once we started to see, that what are we saying if you just look at the verse itself with respect to the waymarks or the information that is given?

Where did we get 9/11, Raphia, Panium... all these waymarks? Some of them you might claim to find in SoP, although you might question that now. Some of them might have Bible verses but not all of them. So when we start to use this concept of cherry-picking that is nothing new. It seems to have caught people by surprise like we are doing something new now-days. Extra-Biblical means that it is a history not in the Bible. Is 2014 in the Bible, or is it extra-Biblical?

(S) Extra-Biblical

I'm suggesting that it isn't. If you can construct 2014 using a structure therefore it is just as valid as 1989 or the SL. So what I'm saying is that you can have words or structure to create a waymark.

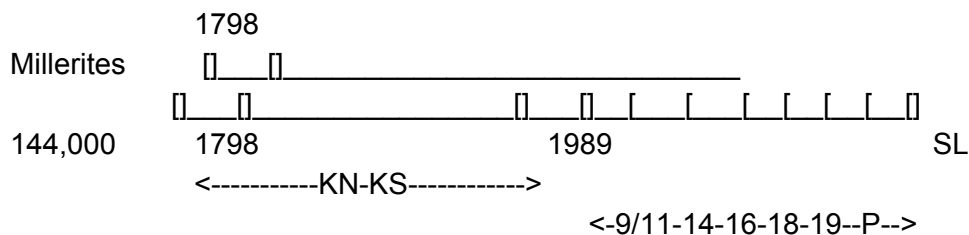
25. Words

26. Structure

You can have either one, and people aren't comfortable with that. I'm suggesting that it is very easy to misunderstand words but a lot harder with structures.

So when we come to the MC and start dealing with the history of Pyrrhus, is that extra-Biblical?

I'm saying it isn't - you can find it in Daniel 8 but might need to go to Wikipedia. But you would need to do the same thing to pick up 2014 and 2016.

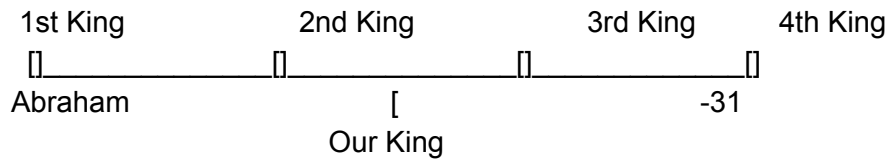


What is our definition of extra-Biblical?--

(S) Extra-Biblical is something that you can't connect or link to the Bible. It isn't in the Bible.

If you say that it isn't in the Bible and I said that there is a story that in AD 31 or in that history, Jesus left Israel and went to the United States and communicated to the people there and there is this whole hidden story about His communication with the native American people that you can't find in the Scripture and has no connection or bearing upon the Scriptures.

In the story of Egypt we know perhaps 4 Pharaoh's. I say, there is another story of another Pharaoh after the 2nd, but he has a connection with God's people and is an unfamiliar story. It has a connection to the 2nd Pharaoh and the 3rd. So I went on to Wikipedia and found out about this king and his interaction with Israel and I know there are Bible stories that cover all this period of time. From Abraham maybe would go to the history of Rome - 31BC.



Is this extra-Biblical or a story about Peru or North America that is never mentioned in the Scriptures?

Can you see a difference between these 2 stories?

(S) The difference is that you can see the 1st story is false.

America existed - this is the Mormon version of history. How can you prove that they are wrong?

(S) The Bible doesn't say

The Bible doesn't talk about Pyrrhus

(S) We have to test the history. The example you gave may be how we consider the Apocrypha. We consider the Maccabees but not some strange stories.

That is a good example. Why do we have some confidence in Maccabees? At certain points in the story it connects with the Bible.

(S) I would say that the key is the thread and being able to pass a thread between them and what the Bible speaks of.

So if you thread a story that connects these waymarks, you can't do it through the words but you do it through the structure. The key to know whether something is extra-Biblical or not is not about finding words but creating a story. The reason that Pyrrhus is not extra-Biblical is because Pyrrhus is deeply interconnected with the history of Greece. It is just that we haven't noticed it before, just as we didn't notice 2014, 2016, 2018 and 2019. The fact that you don't notice them is not because they didn't exist but because we didn't see them.

The point I want us to go away with on this issue is that the disciples merged 2 events that should have been separated. We merged two events (the death of the KS and the SL) and we should have known that they were separated. It gets worse; because of our approach to vs. 40 we wanted to keep true to what the words teach and mingle the events. So what did we do? We are running through the history of the movements approach to this verse so we can see how we did things right and how we did things wrong.

We realised that the KS didn't die in 1989 and that vs. 40 goes all the way to the end and it also ends with the death of the KS.

(S) We moved the 'death' of the KS

We moved it to where the death told us to move it which is where? I'm just going to say to the end. The verse said to move the death to the end. And then as you said, we went to the verses at the beginning of ch. 11 and we had some logic to that and found Panium. So we moved the death because that is what the verse told us to do. We repented for our 'huge mistake' and even that wasn't correct because we see now what?

(S) A resurrection

Once we see that we can begin to see how complex this verse is. It isn't straight-forward.

(Daniel) Is extra-Biblical just because it is a gap between histories? Then we would say that all the gaps between histories in the Bible should be considered. God directed through 273, but if that isn't the case then all the gaps from the creation of the World need to be considered and that is all extra-Biblical. We have a lot of gaps. You have said that everything is that is connected to the history of the Bible has to be considered.

So if I found this 5th Pharaoh and can create a story that makes sense and you can't, who is being led by God?

(S) The one that God chose

Yes but you can't create it so He must have chosen me. All I was doing is taking out the bit that God was choosing because I think that becomes problematic. If we are doing a Bible study it should be reason and logic. If you can't do a story and I can, who is God leading?

(S) So you have to go back to your presentations on how we identify a prophet

How do you do that? You have to identify who is creating the story.

(S) Everyone can do that

Some can create a story about Jesus going to North America. I don't think everyone can

(S) I think that a thus saith the Lord is more than the words but the structure as well. The Bible isn't saying not to do public evangelism at 9/11 but it is there in the structure. We don't have WW2 plainly written in the Bible but we see it goes with application if we follow the pattern. That is why I want to understand what is extra-Biblical.

You are repeating what I said but began by saying that you disagreed.

(S) The way you showed it suggested that every gap in Bible history should be considered

You are saying that it shouldn't be?

(Pedro) I would say that we should always go

We have taken a line of the KN and the KS. I want us to see the merging and separation of histories.

We moved the death of the KS and missed the point that the first death was never wrong. We prematurely apologised - I'm not worried about that - but I want us to see why we did what we did and what lessons we should be learning from this. The mistakes we have made in the recent past have left a legacy and consequences but we are perpetuating those mistakes.

We have an alternative history to the KN and the KS. What is that?

(S) Islam

So all of these things under the line are about the KS, but there is another story - Islam. The Millerites used both. Who used Islam?

(S) Josiah Litch

He will create a story that takes you all the way back to the ToE and run a story all the way through history to 1840. I want to be careful. He isn't approaching the study of Islam in the way that we do and wanting to connect the points. He won't speak of 42 years which is special, but he will say that there was an issue of Islam in 1798 and also again in 1840. I'm going back and highlighting the connection between them. They are both of Europe and Islam. We have to ask ourselves if it is a coincidence and I don't think it is but we can make strong arguments to connect the two together. If that is the case then we should already be aware of, in the words of

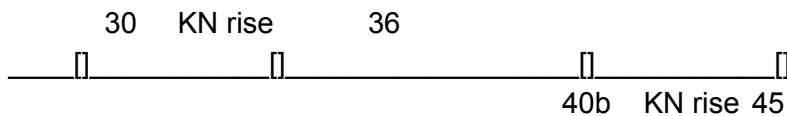
Acts 27, that the south wind and the east wind are connected together and we can see are connected in vs. 40. We haven't approached the story of Islam beginning at the ToE. You might argue that we do. Do we talk about Islam beginning at the ToE? I'm going to say yes, but which ToE do we pick up? 1989

We say that 9/11 was created by 1989 because of the 10 year Afghan war. Why do we refuse to do that for 1798? That history was already given to us and we have known about it for so long and so well we don't just ignore it but fight against it. We say that we should never do such a thing. We are happy to connect 1989 and 9/11 with Islam. But wouldn't dare connect 1840 with 1798. I want us to see that I think that is problematic. I understand why we have done that and the problems we had with that.

Ellen White is going to say that Dan 11 has almost reached its complete fulfilment. What is her proof? In this passage she will say that if you look at the rise of the Papacy over 1,000 years ago it is already beginning to happen. She takes us to vs 30 and 36 which are showing the rise of the KN. She says that they will show you the rise of the KN in vs 40-45. It is one of the nicest passages that show you a repeat and enlarge or line upon line as she is quite explicit. We pick up vs 36 and how does it begin?

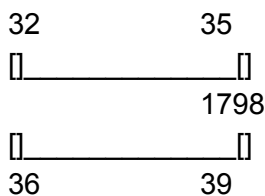
"And the king"

That king must be dealing with the history of vs 30 to 36 because Ellen White tells us that it is. Josiah Litch would say no, but vs 36 is "the king" is "a king."



Vs. 35 ends with the phrase "a time appointed." What year is that? 1798

So vs 36 is where? After 1798? Where will be pick up vs 36 from? You go 36 to 39 and then vs 40 says "ToE." The way that most people understand that is that you will have vs 36 and 39 as a repeat and enlarge of 32 to 35, both leading to the ToE or 1798.



Who is France? Prior to 1798 France is the KS. Was France always the KS? No; so what was it before?

(S) It was the KN



Is it so wrong to consider that it might be France that is being referred to? Even if we say it isn't correct hopefully we can see that the logic is quite compelling. Isn't that what we do today?

Who are we saying that the KN is today? The USA - is the Papacy controlling things in the background like America is a puppet, is that a real life mature version of what is going on today? You'll see something in the news that the president visit the Pope and she will kneel before him in black, the President kisses his ring and you will say 'see there is the evidence.' Is that real evidence that there is some conspiracy going on between them? Or is that just normal behaviour or etiquette and they hate each other? There are pictures that fly around of three presidents bowing before the Pope's coffin when John Paul died as they were doing a prayer. People like us would jump on that and say that they are in collusion together and are submitting themselves to the Pope. Maybe we are too young here so you might not have been to many funerals and the funeral of someone you don't like. What was your behaviour at that funeral? Were you disrespectful and impolite or do you know the etiquette or funeral behaviour? Our approach to prophecy I think is limited bordering on being wrong. I want to leave you with one thought: EW says that the Papacy in the old world and Apostate Protestantism in the new - will be the driving forces to bring the SL. What we want to do is to take Herodias and Salome and say that Herodias has got some strings and is telling her daughter what to do because that is how that story was working. But that is a parable. Do we think that Pope Francis has got a hot-line to the White House to this president? I'm not worried about all the other ones because this is the one we should be concerned about. Do you think he listens to anybody? That is the model that we have built and believe. When we start thinking about the Millerite version and how strange it seems that you can mess around with kings and people said that it was a repeat and enlarge, we know that France is the KN in this history. Even if they have some problems their message conceptually has merit. I think we need to go back into that history and find the missing information. Whatever it is there are things that we haven't understood and it is going to challenge the way we approach the events that we are seeing.

As an example: the United States is not an ignorant puppet of a bishop who lives in a small city in Italy. So maybe our understanding of end time prophecy isn't as simplistic as we might think. It is certainly not the fairy-tale version that we have bought into. The more you look, the more you will see that that is a conspiracy theory.