

Sola Gratia #15 Thabo Mtetwa

Review

The Time of the End magazine stated that the king of the south died in 1989. But in 2016 we understood that the king of the south is going to win battle of Raphia. But he is dead according to the ToE magazine.

How to reconcile these two statements? But when we look at the parable from the structure when comparing the histories of the KoN and the KoS we can see that the KoS did die. He dies, he is buried, but experiences resurrection. When does he begin to resurrect? You could mark 2004 which is when Putin begins to act like a dictator in earnest. We also said that King = Kingdom. So, Putin is the King of the resurrected KoS which is going to fight the KoN at Raphia. When did Putin come to power? – 1999 (beginning of the resurrection).

So, what is the implication of this for the ToE magazine and how it is presented the verse 40?

The ToE magazine is correct to say that the KoS died at the ToE in 1989? It correctly identifies the death of the KoS at the ToE. But now we have an increase of knowledge which tells us that although the KoS died at the ToE it is must be resurrected according to the parable of the histories of the KoS and the KoN. The general picture that the ToE magazine painted was correct as it simply identified the KoS correctly and identified the death of the KoS.

Some of the interesting points that we have understood is that in the natural order of things, when you die and Christ resurrects you, you are given a new body. So **when we look at the king of the north at the end of time in his resurrected form he does not look the same as he does at 1798 before he received the deadly wound, before the time of the end.**

1798 Deadly wound	1799 Death (Pius VI dies in captivity)			Wound healed Resurrection
1989 KoS suffers deadly wound	1991 Death (Gorbachev resigns)			1999 Wound healed Resurrection due to C&C

So in the time of the seventh kingdom papacy looks different from the period of papal supremacy before the time of the end of 1798. Thabo says he doesn't quite understand what is the role of papacy in our time. We know it is very different from what we thought. And we also know that this history is characterized by the dominance of the United States and not the dominance of the papacy as Adventists believe. Adventists believe that what we saw during the 1260 is what it is going to look like in our post Sunday Law time period. And now we are learning that that is not the case.

So, in the resurrection the king of the north looks different from the time of the end (1798), and we can expect that the king of the south will also look different from the time of the end (1989).

What did the king of the south look like at the time of the end? – It was atheistic, communistic, Soviet union. It dies. But what does the resurrected king of the south look like under Putin? – not atheistic. In fact you can see Putin is really close with the Russian orthodox church:



It is more capitalistic, and it is not a union of states any more, just Russia on its own. This is something that have been challenged with at the time when our enemies said how can the king of the south be Russia if it is not anymore atheistic or communistic. And we see that this point of our enemies is answered by the parable of resurrection of the king the king of the north: the king of the south is resurrected with a different body that which he had before the time of the end.

So the previous study we showed that we compare and contrast not only symbols, but also structures and patterns, and not only structures but also compare and contrast the histories of the symbols in the passage that we are trying to understand.

Another Parable from verse 40

When you look at the history of the verse 40b (2nd half of verse 40), not just the language of the verse but its history, we see that this history comprises of the series of conflicts between KoS and KoN

1989 ToE KN	2016 Ipsus KS	2018 Heraclea KS	2019 Asculum KS	MC Beneventum KN
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Verse40b takes us from the ToE to SL. In this history we have a series of battles between the KoN and the KoS.

The first battle

At the time of the end (ToE). After 1989 what is the next battle? – Battle of Ipsus – 2016.

The Battle of Ipsus was followed by the battle of Heraclea – 2018

Heraclea was followed by Asculum – 2019.

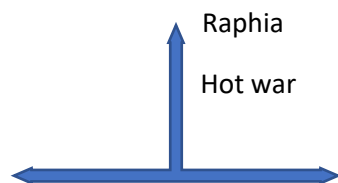
And the last one – Beneventum.

So we have these 5 conflicts between the KoN and the KoS. In this history

Battle at the ToE won KN, Ipsus – KS, Heraclea – KS, Asculum – KS, Beneventum – KN. You have 5 battles: KN, KS, KS, KS, KN. So if Heraclea is a middle point, then we have a chiasm where 2018 is a point of reverse

1989 ToE KN	2016 Ipsus KS	2018 Heraclea KS	2019 Asculum KS	MC Beneventum KN
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So, how we approach God’s word is something that has been emphasized since the opening up of the midnight cry, that we are not to take waymarks in isolation, but we should identify waymarks as part of the thread or a narrative. Doing that protects us from making mistakes, for example: when we understood Raphia and Panium in 2016, we knew that the king of the south is going to defeat the king of the north. How did we characterize that conflict? – We spoke of nuclear warfare, Armageddon. So we understood that Raphia would be a hot war. Why did we do that mistake? – because we viewed the waymark in isolation, on its own as below. Rather than viewing it as a part of a progressive story we isolated this waymark and didn’t allow the broader history of this conflict to influence our understanding of the waymark. But now we understand that we are to approach the God’s word differently.



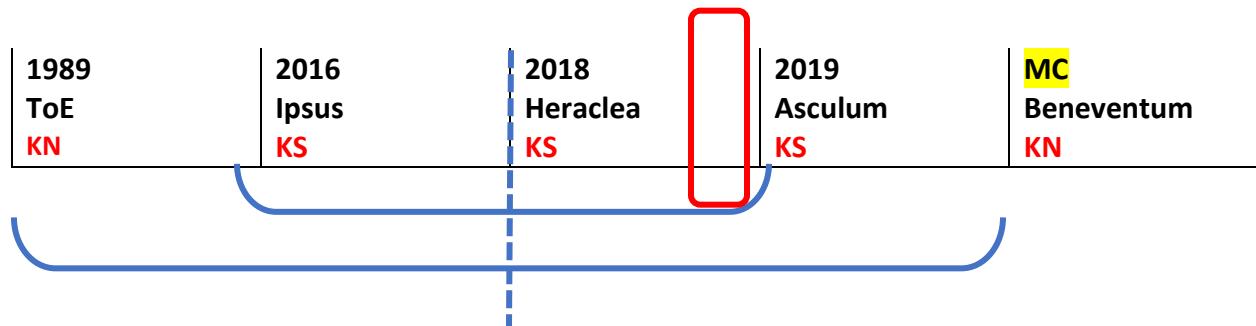
Raphia itself is a part of a story, and from the ToE you begin to draw your thread. IF you viewed Raphia not in isolation but part of a thread in a history, you would go to the beginning of your thread and you would see that at the ToE and before the ToE, when we go back to the cold war, how was this war between the KN and the KS characterized? – It was not a hot war – it was information warfare, propaganda, proxy wars over spheres of influence, but direct military engagement. This war has just continued. It is the same war that si continued to our time. If you look that way then you will see that this war will resemble the war at the beginning, rather than what we did before, when we took the waymark on its own and sought to understand it outside of its context.

1989
ToE

2019 Raphia

Panium

So this is to understand that the way we approach prophetic histories. But this chiasm presents us with a different parable where we are looking at the same history but looking at it a different way. Rather than drawing a thread through, we are seeing that 1989 mirrors Beneventum, and Ipsus mirrors Asculum. So we are standing here, and if we want to know what Asculum and Beneventum look like:



To understand what Asculum and Beneventum will look like we need to look back at the history of 1989 and Ipsus.

Let us look at 1989 as a mirror image of the Beneventum:

Nature of the conflict leading up to 1989 – Cold war characterized by information warfare, propaganda and proxy wars over the spheres of influence. Was a single shot fired between the Russian and the US? – no.

So Beneventum should be similar: means of warfare – information, propaganda. No direct engagement. How was the KS defeated? Was it by the US occupying Moscow? – Now the USSR imploded. America instigated the collapse of the Soviet Union. SDo when we are looking at the fall of the king of the south at Beneventum it won't be by Trump to occupy the red square, what will it look like? – the internal collapse – Gorbachev was brought down by his own people, so Putin at Beneventum will go down the same way. Other things that we could derive:

When we look at the fall of the KS was it a single event? – No it wasn't. It was progressive. We see that 1989 KS begins to fall starting with the fall of the Berlin wall, followed by the dissolution of the USSR in 1991:

But there are dynamics to this history of the fall of the KS. From the perspective of the international relations, there are various world orders that have existed throughout history. For example:

Multipolar – in a multipolar world it is a world order where not one power exercises social political, economic or cultural dominance. This power is exercised between the competing entities. Pre- WWI you have UK, France, US, Germany, and other countries – multiple powers competing for dominance. In the Post WWII you have Bipolar world where social cultural political economical powers are exercised by two competing entities – the USSR and the U.S.

But now when we come to the ToE this bipolar order ends. What you have emerging is the unipolar world order. Before the ToE you had 2 powers competing for the dominance on the world stage. As the Ks descends from 1989 the KN is ascending to the position of the unchallenged power. By 19991 the USSR is dissolved, and the US becomes the only superpower in the worlds. We understand that the change is progressive, but now when we come to Beneventum, what are we to understand based on the history of the ToE – 1989? – We can expect it to look the same.

At the Beneventum the KS loses and progressively falls until the SL waymark where he ends. But based on the model here we can understand that at the very same time when the KS is descending we see that the KN is rising to a position of an unrivalled power on the world stage, similar to that which was exercised after the fall of the Soviet Union. A position that is unchallenged by the U.N. ort any other power. So we can parallel 1989 with Beneventum and we should parallel Ipsus with Asculum. There are things we can learn. Remember it is a prable – a different way of looking at this history.