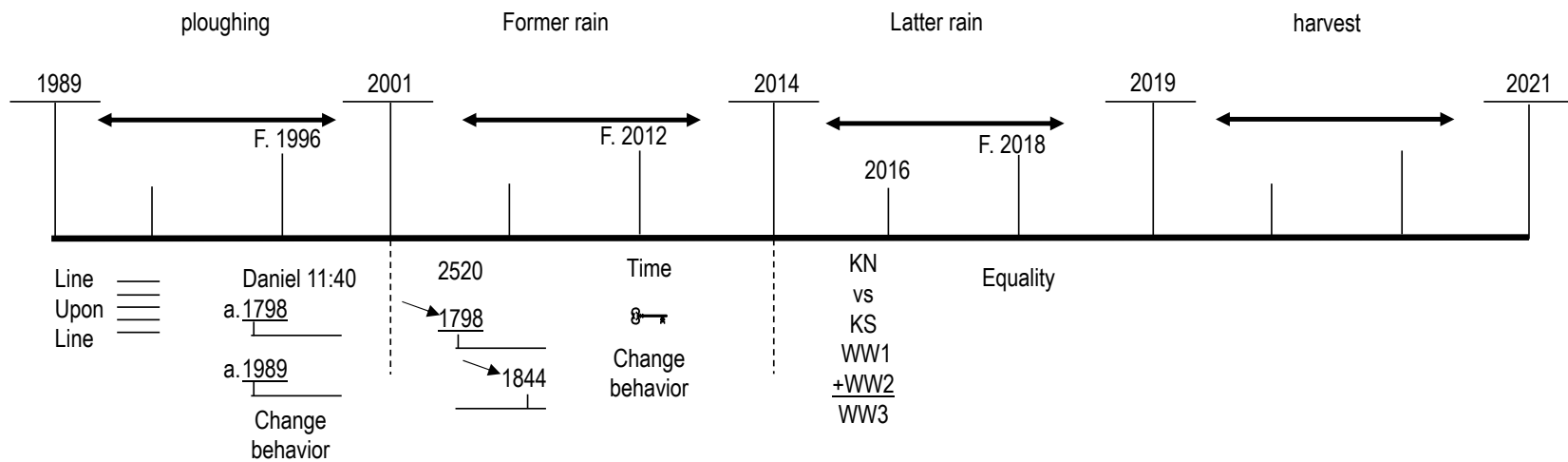


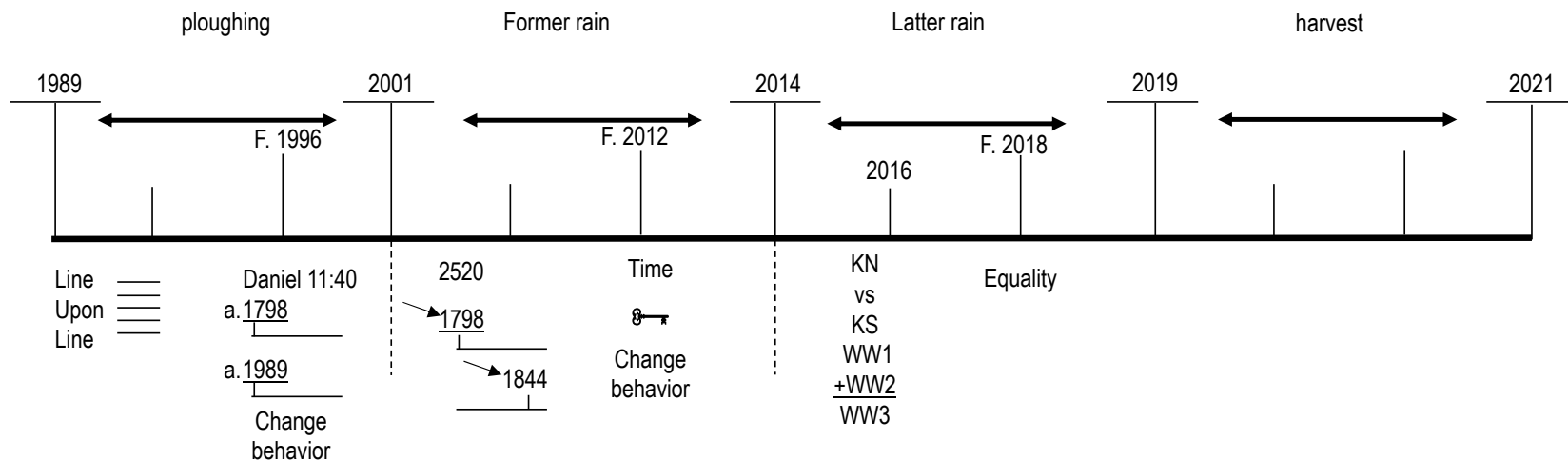
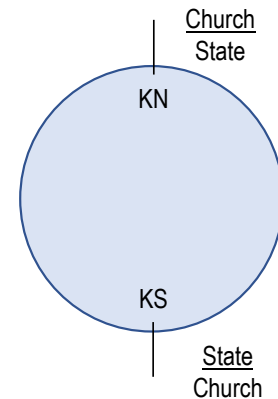


**The Manner of
the King of the South
part 3**

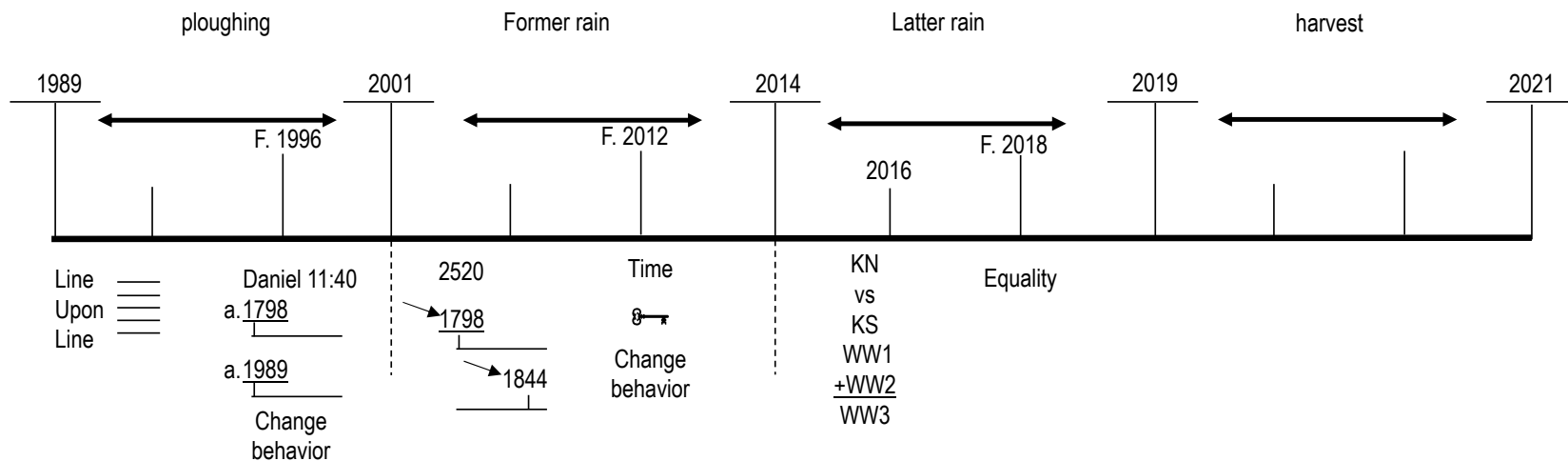
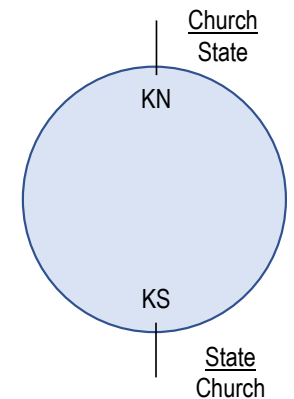
We've been discussing our four dispensations and spending the majority of our time in our latter rain history. Understanding this one message and how it is one message, the subject of world wars and equality, the link between the two. We've been discussing the King of the North and the King of the South and there's one message in each dispensation that at the formalization becomes a test and divides two groups of people. There's a division in 1996, in 2012, and 2018. There's one message in each dispensation even if it looks like the elements of that message are disconnected. They are connected but the problem is with our understanding. People who don't understand the 2520 won't connect it to time setting. But once you understand what the 2520 is designed to teach us it becomes clear. So people don't know how the world wars brought us to equality and we've done this a couple of times, so I'll just summarize.



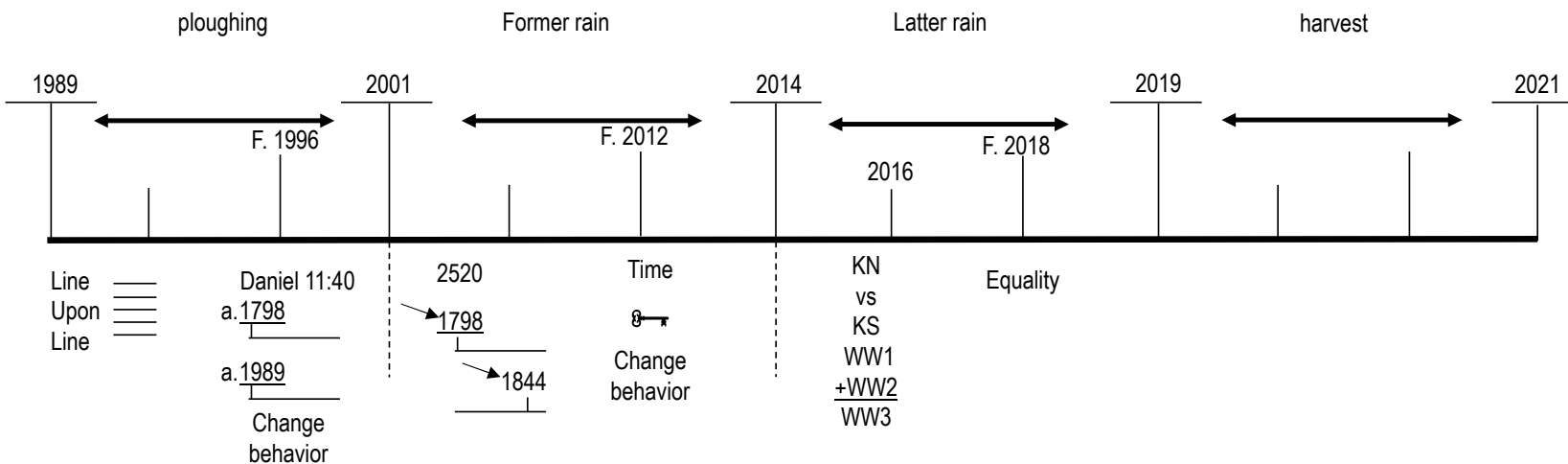
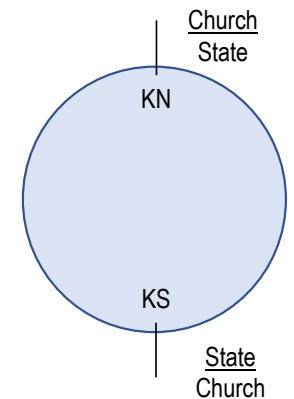
The world wars tell us the story of the King of the North and the King of the South and this brought us to the model of geography. Because that is the model that Daniel 11 gives us, to unlock these Kings and their symbology. So we have north, south, east, west. The King of the North and the King of the South are definite locations, it's on these two that the rest of the Earth spins or rotates. The North and the South are opposites: north pole, south pole. It means that they are directly opposed, one is the opposite reflection of another. We defined this as a mirror image, the King of the North and the King of the South are opposite. So we've gone world wars, a triple application to King of the North and King of the South to Daniel 11 the model of geography, the North and the South they are polar opposites, they have definite locations; East and West do not have definite locations.



So there's a definite North and a definite South. And that North and South they are opposites. But if you were to look at geography it doesn't mean that one pole is cold and one pole is hot. Instead, they are a mirror image, so they're almost identical in the ways that are relevant in the ways of our subject they are identical, but they are just a reflection. So when you reflect something it switches it the other way around, it's the same picture, they look the same. So we began to look at the King of the North and the King of the South to identify the similarities. You go back to Daniel 11 the original King of the South and was it atheism? No, the King of the South is not an atheistic state, Ptolemy was not an atheist. Ptolemy was in a church state relationship, but it was a different church state relationship than that of Babylon.

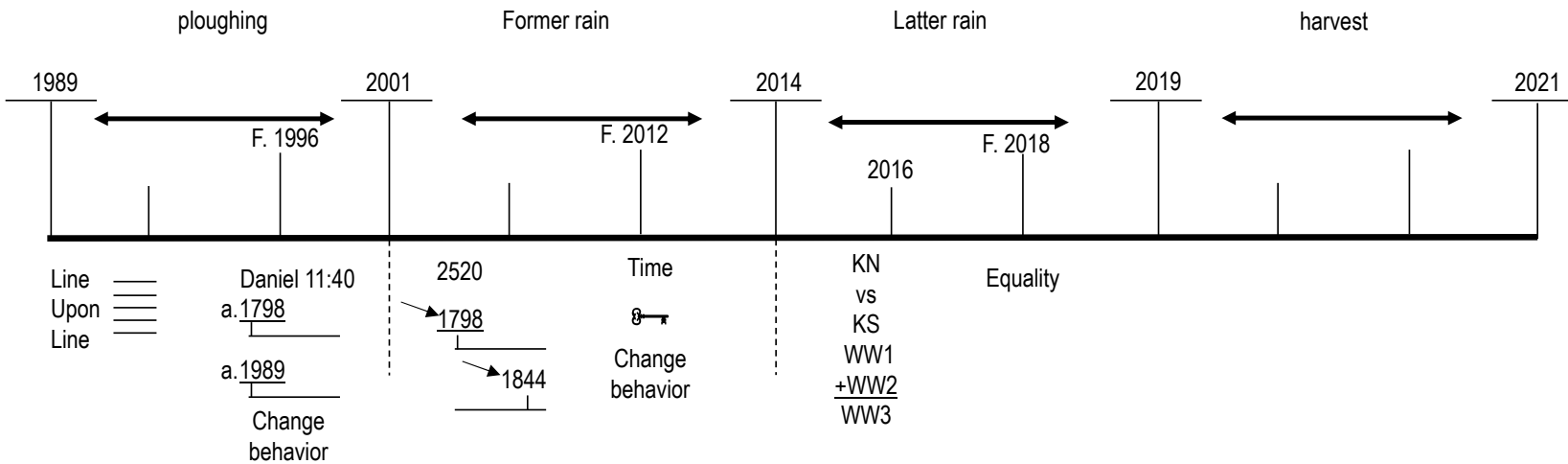
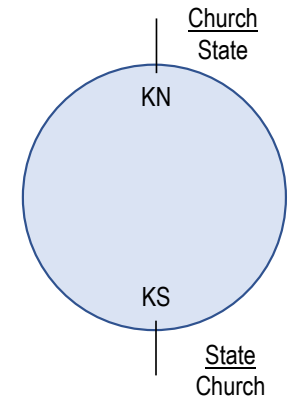


So the King of the North, it's a church state relationship and this is Babylon, Medo Persia, Greece and Rome. We used Darius as an example, the King of the North was a theocracy, but the church ruled over the state. The balance of power swayed towards the church. You can compare and contrast that with the King of the South, it's identical, a mirror image. Then the King of the South is state over church, so the balance of the power is in the hands of the state. I gave you this ****source**, that's one good lecture to show how Ptolemy ruled, how he as state controlled the church. So we looked into this Ptolemy.



****The Great Courses**
 Alexander the Great and the Hellenistic Age
 Prof. Jerry McInemey
 Lecture 6: Egypt Under the Ptolemies

What the model of geography tells us is that they are polar opposites, that they're almost identical. What's identical about them is their church state relationship. What is different is that relationship is a reflection, so everything becomes switched. This is why Trump was given power by protestantism, the church gave power to Trump. But in Russia Putin came to power without the church, the Russian Orthodox church, and Putin gave power to the church, they did not elect him, he could crush them anytime he chose. Protestants could crush Trump anytime they chose. So the difference between the North and South is just about the balance of power but they both have the exact same ideology.

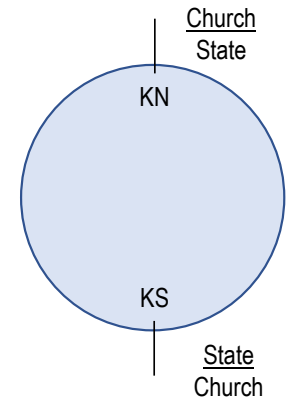
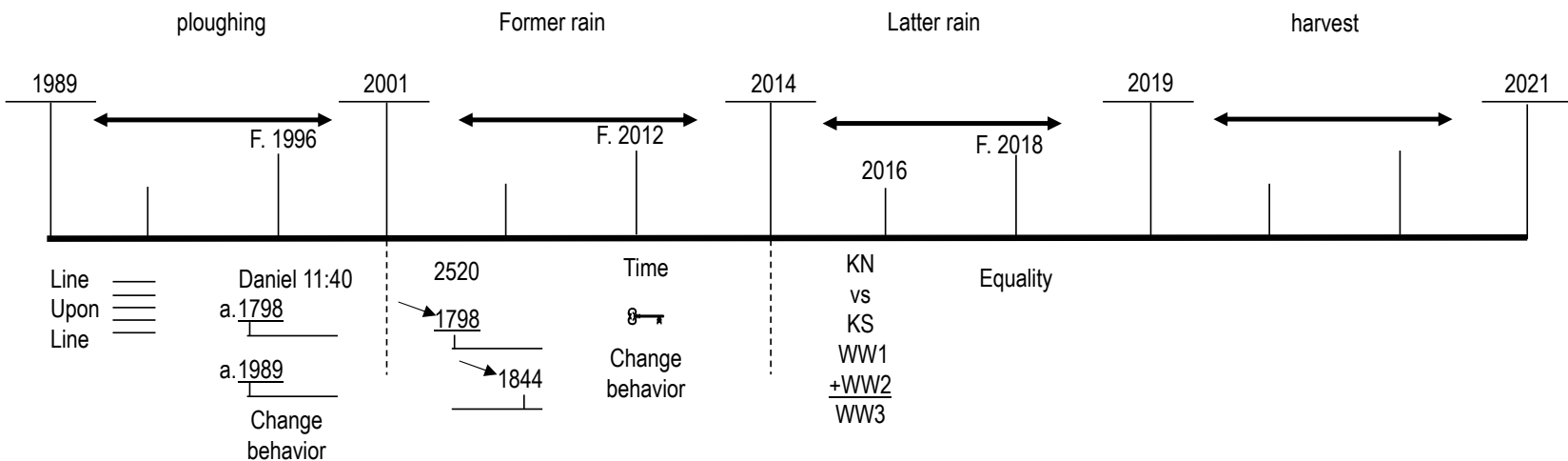


****The Great Courses**
 Alexander the Great and the Hellenistic Age
 Prof. Jerry McInemey
 Lecture 6: Egypt Under the Ptolemies

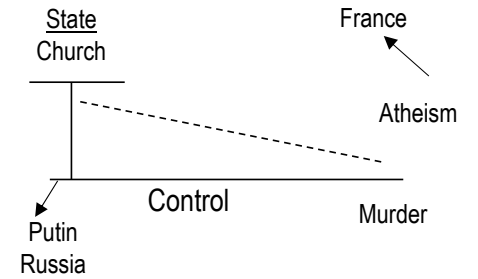
We talked a little bit about Vladimir Putin. So we looked at three King of the South histories, Ptolemy, he's pagan he's not atheist but the state controlled the church. He as Pharaoh controlled that pagan religion, a religion he likely didn't have much faith in, that they largely invented as a method of control. We discussed France and the history of the French revolution, Ellen White calls it atheistic, but it didn't take them long before they tried to institute a church. Because they realize that the people needed a church to be controlled. And then they reintroduced the Catholic Church into France, but in France even then, Napoleon controlled the religion, the balance of power was now in the hands of the state. And the same with Stalin, he started off atheistic tried to destroy the church until he learned he needed the church.

KS

1. Ptolemy (Egypt)
2. France 1798-1801
3. 3 Stalin (USSR) 1941

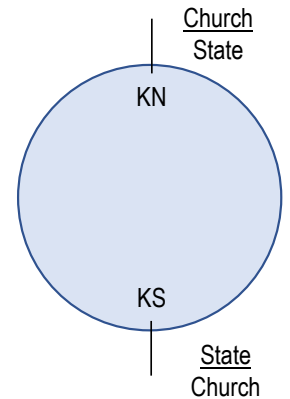
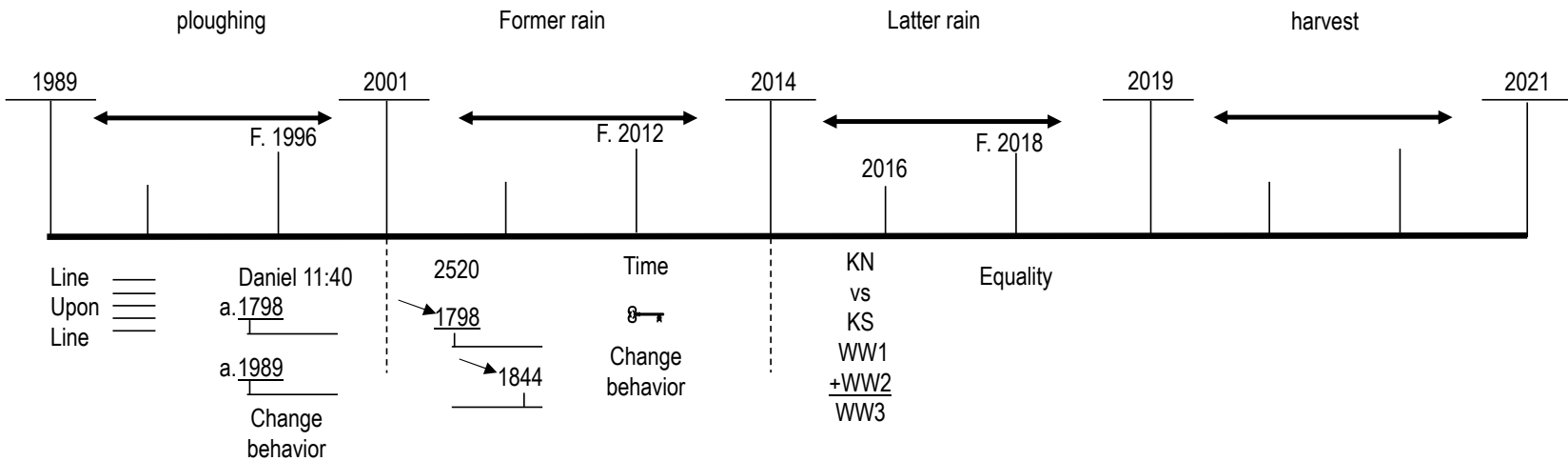


So we understood it on this sliding scale, it's the state over the church. But the way the state treats the church can look increasingly abusive. So at this end of the scale, it's not violent, it looks like they're friends, it looks like a good relationship, but the state is manipulating the church. It's this concept of using the church, the church has its place in society but on some level, it's being controlled by the state. And that's Russia today. But then you can see on this scale there are various levels of control, and the King of the South can be anywhere on this scale as long as it's the model of state over church it can be anywhere here.

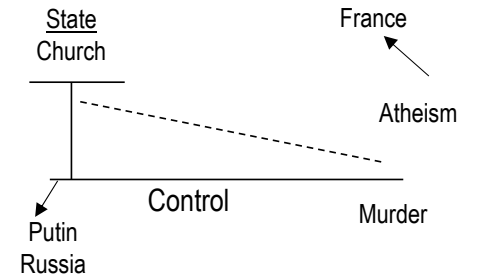


KS

1. Ptolemy (Egypt)
2. France 1798-1801
3. Stalin (USSR) 1941

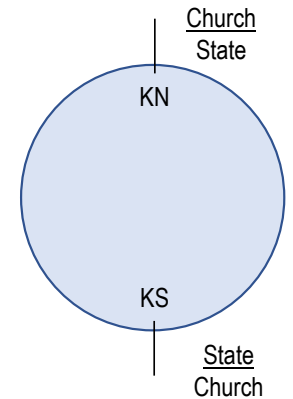
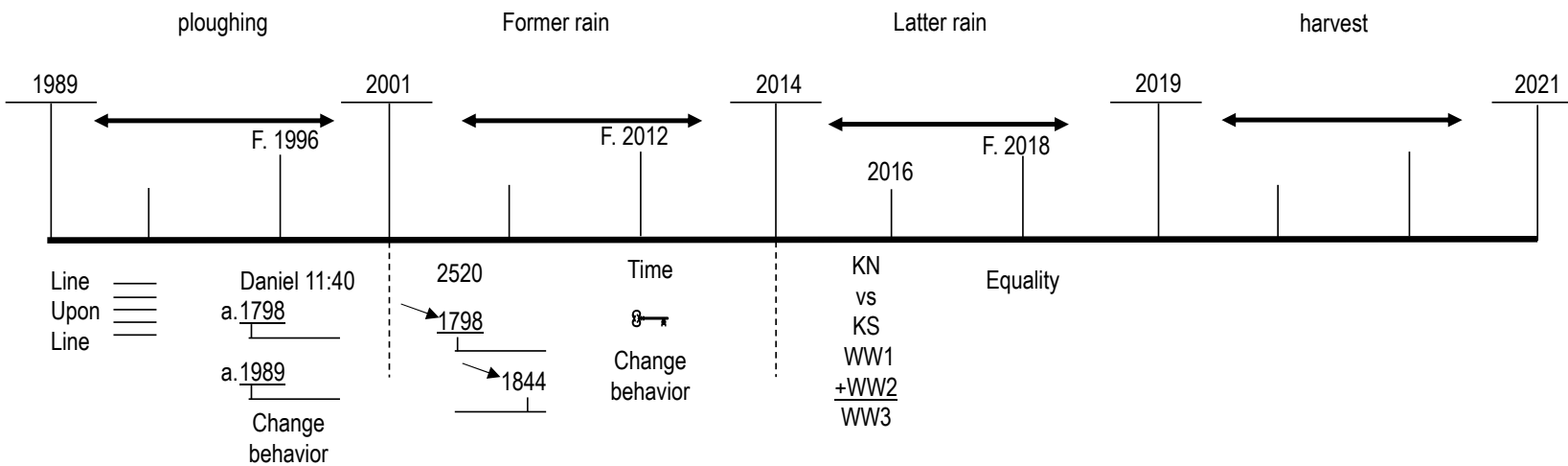


So is it wrong for Ellen White to identify France as atheistic?

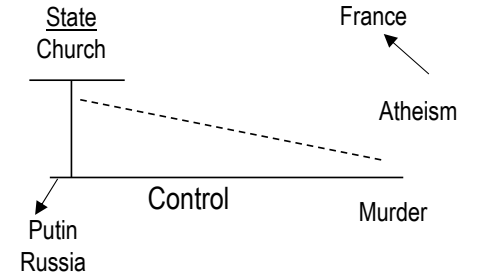


KS

1. Ptolemy (Egypt)
2. France 1798-1801
3. Stalin (USSR) 1941

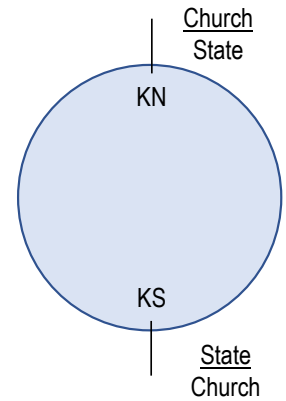
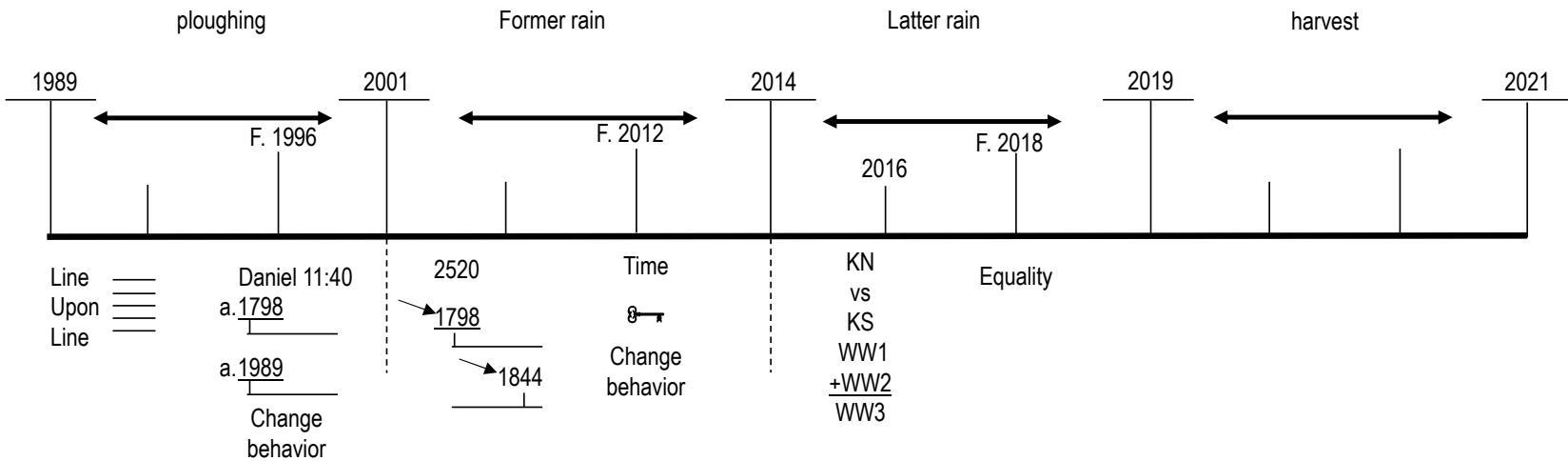


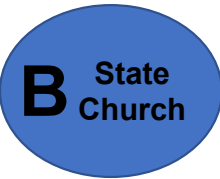
No because atheism is just the most extreme form of this relationship, it's the state over the church at its most abusive. So the King of the South can be atheistic because atheism is the ultimate form of state over church. But Russia today is not atheistic but still it's state over church, it's the state over the church relationship that defines the King of the South. Atheism is just one possibility of what that control looks like but the King of the South can fit anywhere on that scale church over state.



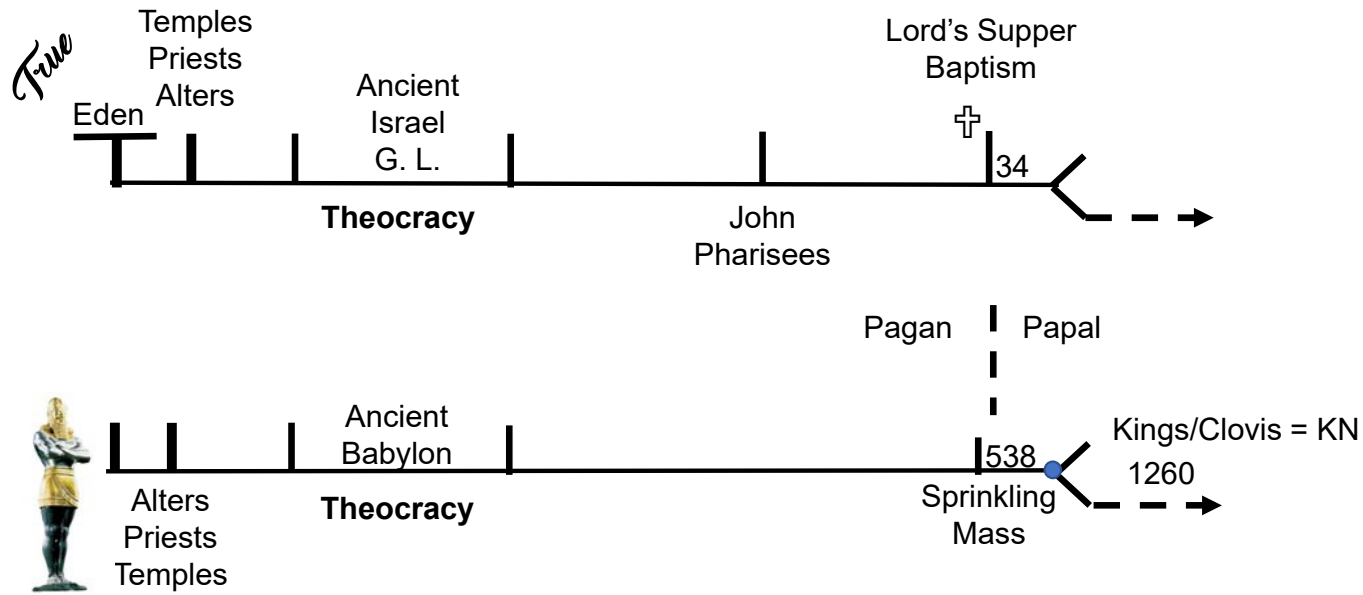
KS

1. Ptolemy (Egypt)
2. France 1798-1801
3. Stalin (USSR) 1941

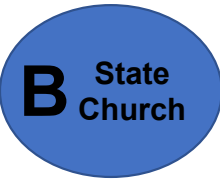




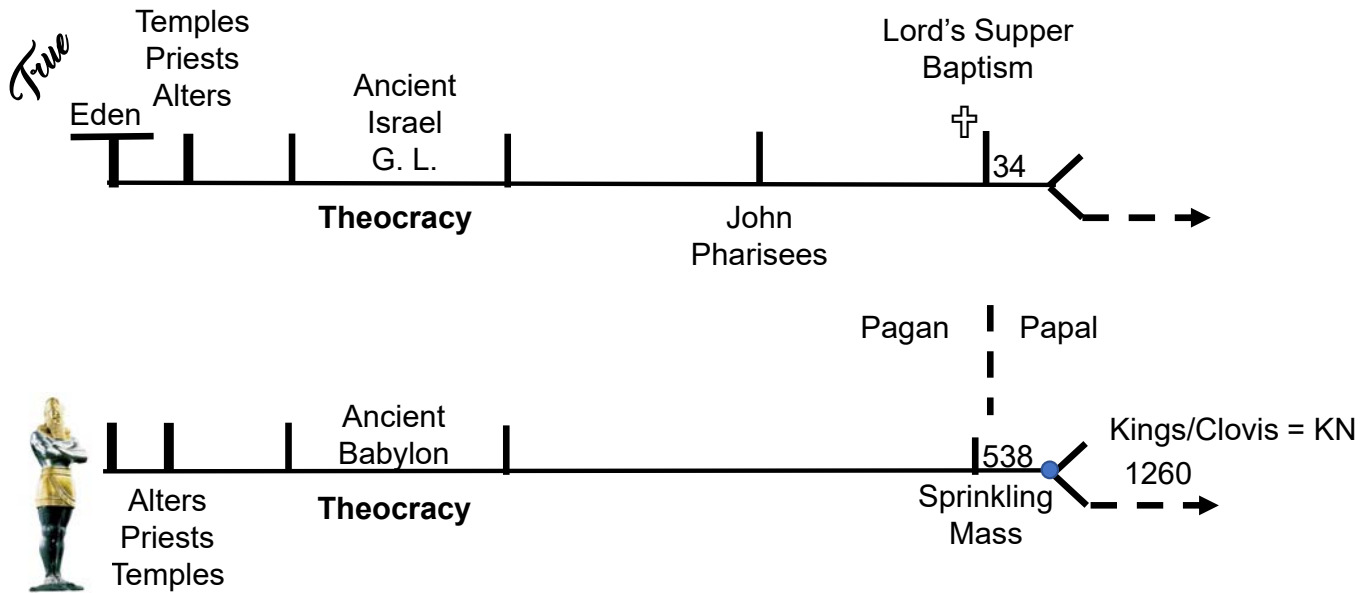
KN



I want to move on from the King of the South, to give evidence to this a brief revision. We did look at the history of the counterfeit, usually we look at the counterfeit from 1798 forward but I wanted to introduce the concept of paganism and papalism that the reason that Satan had to go from paganism to papalism, why did Satan have to do that? Because he's always copying what the Lord is doing. He separated church and state and continued with the church in what history? In Christ's history. So they've had the sanctuary system with its altars and temples and priesthood and now they're going to the early Christian Church with the Lord's supper and baptism. So Satan had to go from paganism with its altars and temples and priesthood to papalism with this counterfeit of baptism, counterfeit of the Lord's supper etc. So God splits church and state, it's no longer a theocracy.



KN



So Satan splits church and state; it's no longer one person like Darius. Now there's Clovis, state and the Pope, the church. So we split the two, but they're still married, they're still in a relationship. So when he splits them, they both keep the last name, depending on your story you can identify the papacy as the King of the North or the state, in our history the United States. Without going into all the proofs for that I stated that it had to be because the King of the South is a state, so the King of the North must also be a state. You can't say that this is a church, and this is a state warring against the church. So while the Papacy is the King of the North you can define the United States has the same.

I want to take a break from where we were heading and there was the question asked over breakfast, we didn't have a chance to look at it properly, so I want us to consider it now. The background was this morning's class by Elder Parminder and in that class there was a discussion about finding the answers in the verse itself, find the answer in the verse. So the question was asked, Daniel 11:40, if you were to go to Daniel 11:40 how many parts is it in? A and B two parts. So the question was if we are to find the answers in the verse this verse talks about part A *and at the time of the end the King of the South pushes him, 1798*. And then part B *1989 and the king of the north shall come against him like a whirlwind with chariots and horsemen and with many ships and he shall enter into the countries and show overflow and pass over*.

Dan. 11:40 B

Dan. 11:41

1989

R

P

SL



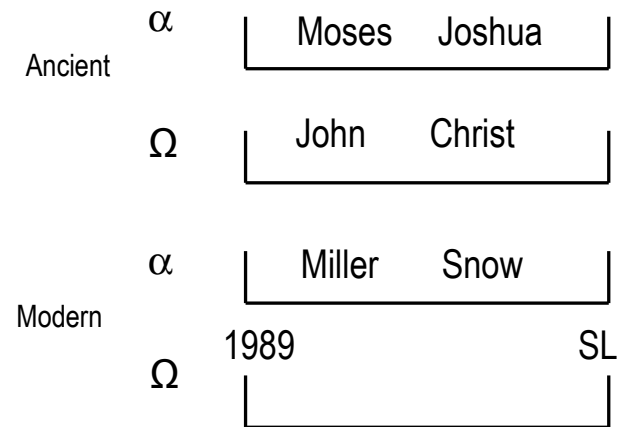
So Daniel 11:40 part B begins in 1989. Daniel 11:41 is Sunday law, so if you were to just read these verses 40 part B and 41 it will say the King of the North it's going to defeat the King of the South and next comes to Sunday law, so what history is it skipping? It's skipping Raphia and Panium, it's skipping all the history from 1989 to the Sunday law. So the question was if we are to find the answers in the verse where is Raphia and Panium in verse 40?

Dan. 11:40 B

Dan. 11:41



We'll begin first with part A, these reform lines, you have the beginning and end of Ancient Israel and the beginning and end of Modern Israel. If we just took Modern Israel, Millerite history and our history what are we doing with Millerite history with these lines? We're going to take Millerite history and why do you see any significance in Millerite history, why do you care what happened? Because there's a compare contrast between Miller and Snow; compare and contrast with what? We spent a lot of time looking at Millerite history and why do we care? Because it affects today. So what you would do is you want to take Millerite history and you want to overlay it with our history. We know Millerite history really well but, in our history, we don't really know what's going to happen unless Millerite history tells us what's going to happen. So we studied their history to understand our own. This is the Alpha and Omega of Modern Israel or you could think of it a little differently and say this is part A and part B of Modern Israel..



Dan. 11:40 B

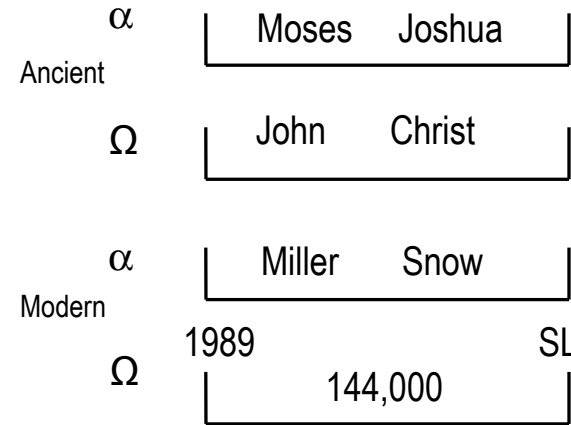
Dan. 11:41

1989

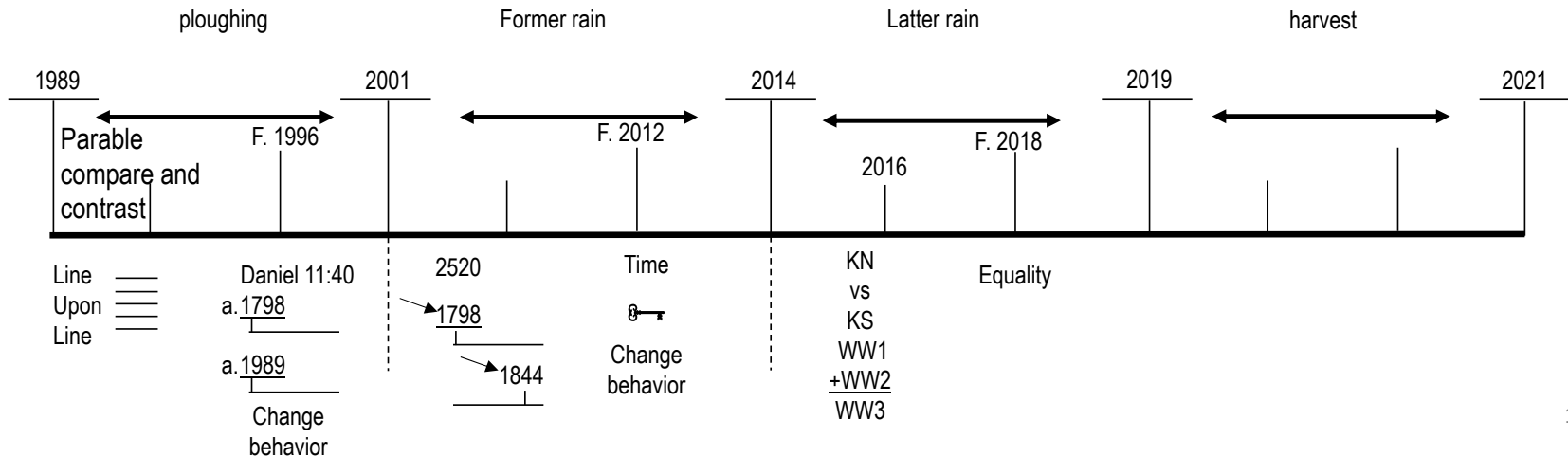
R

P

SL



And the part you do understand, part A, the reason it's so important is because it tells you what part B looks like. So right at 1989 what methodology were we using? At the time of the end what is our methodology? Line upon line or another way to define that is parable teaching. This is a parable and we're taking one story we know well, Millerite, to understand a story we don't know well. It's parable teaching, it's compare and contrast. So at the time of the end what we're given is line upon line which is nothing more than parable teaching and compare and contrast. So we're not doing anything different today, it's just after 30 years we're more self-aware. So what was given us at the time of the end was our methodology.



Dan. 11:40 B

Dan. 11:41

1989

R

P

SL

Ancient α [Moses Joshua]

Ω [John Christ]

Modern α [Miller Snow]

Ω [1989 144,000 SL]

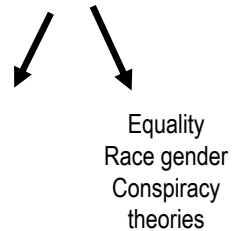
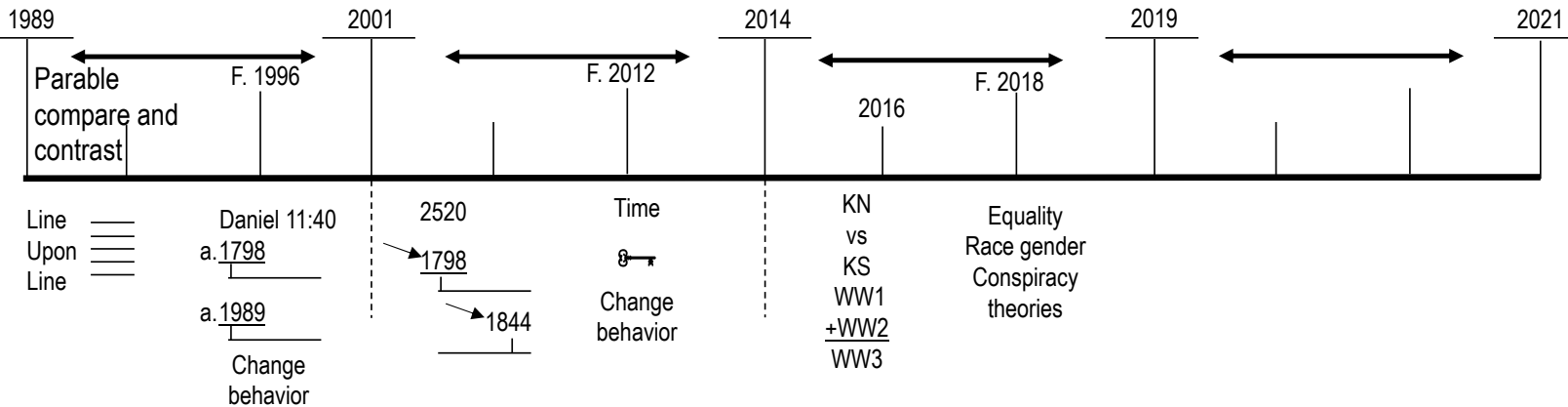
Coming back to the test of the Latter Rain, what was the test? Equality, race and gender and conspiracy theories. (Nationalism is why people have an issue with race and gender.) But we're breaking this down to the subsections, it's about race gender and conspiracy theories. So we talked about racism sexism and conspiracy theories. But what we're identifying is it there are two streams of information, so I just want us to understand this correctly. There's two streams, the Ulai and Hiddekel, one leads to life and one leads to death and what does conspiracy theories have to do with any of this? How do we tie conspiracy theories into this?

ploughing

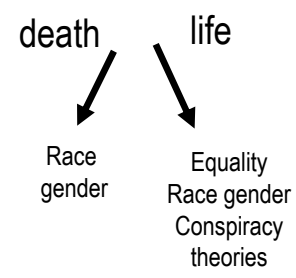
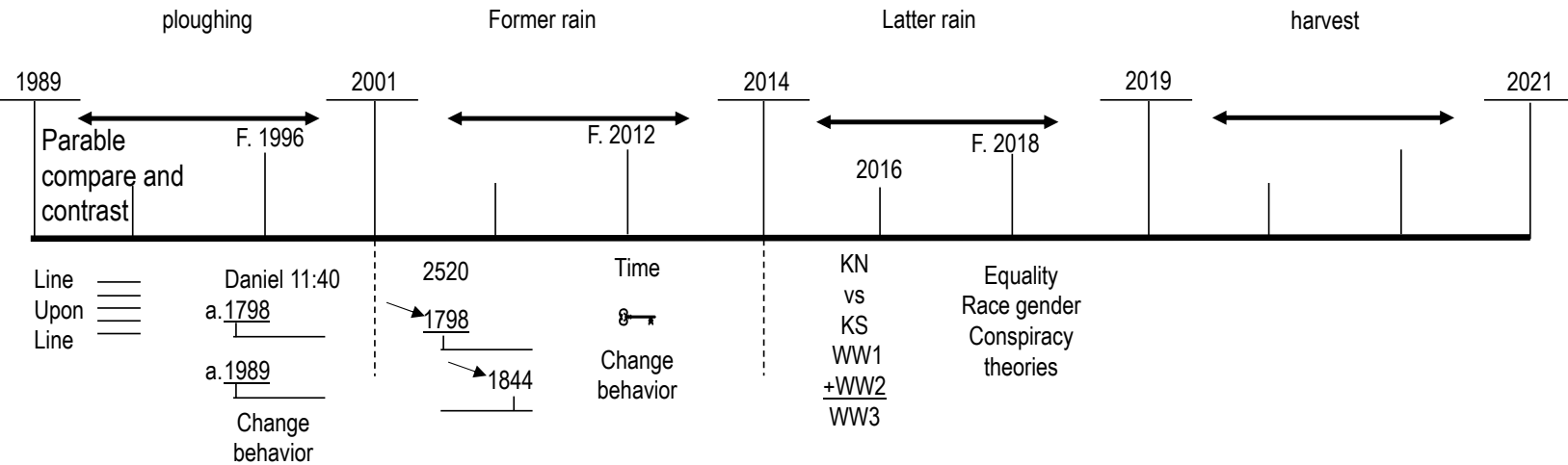
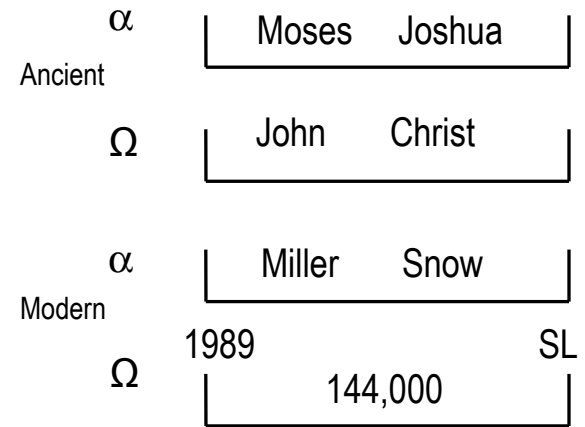
Former rain

Latter rain

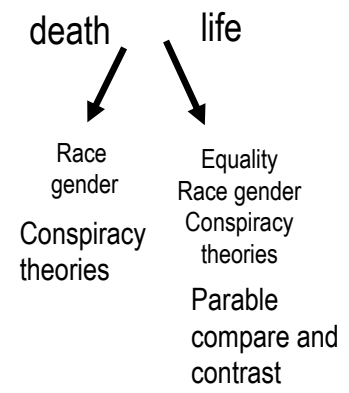
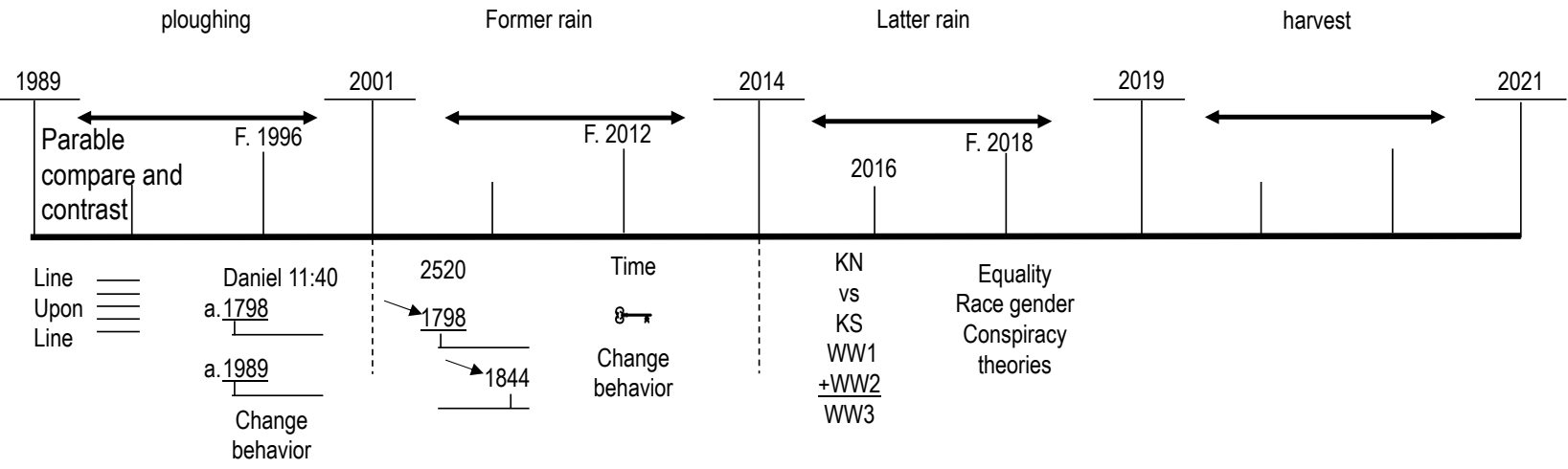
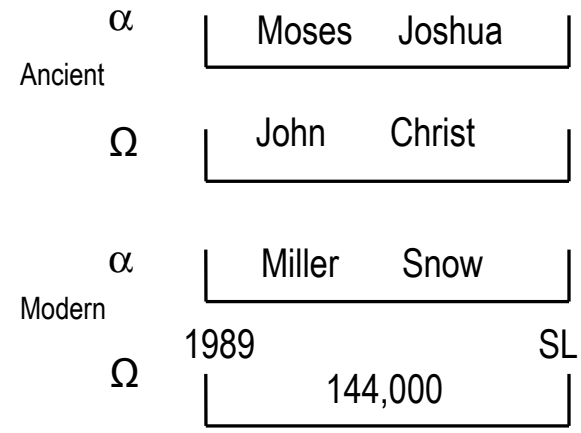
harvest



So one message leads to life and the other leads to death; we're talking about race and gender, the test is sexism and racism. Both sides will talk about race and gender, both sides will have different theories on race and gender. One side teaches equal, and one side teaches not equal. What methodology did we use to understand equality? We do first the line of new Earth to New Earth or Eden to Eden so people could understand racism, because that should be easy. If people were still racist in the movement, there was no hope they were already gone. So they had to use racism, something that we're already supposed to understand, like we're supposed to understand the Millerite history to understand sexism which we don't understand well.

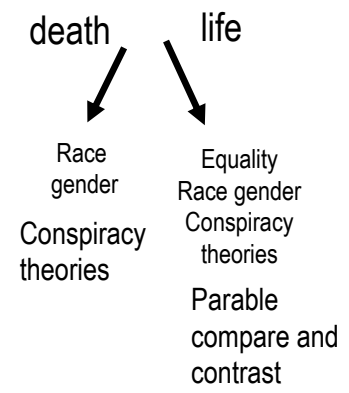
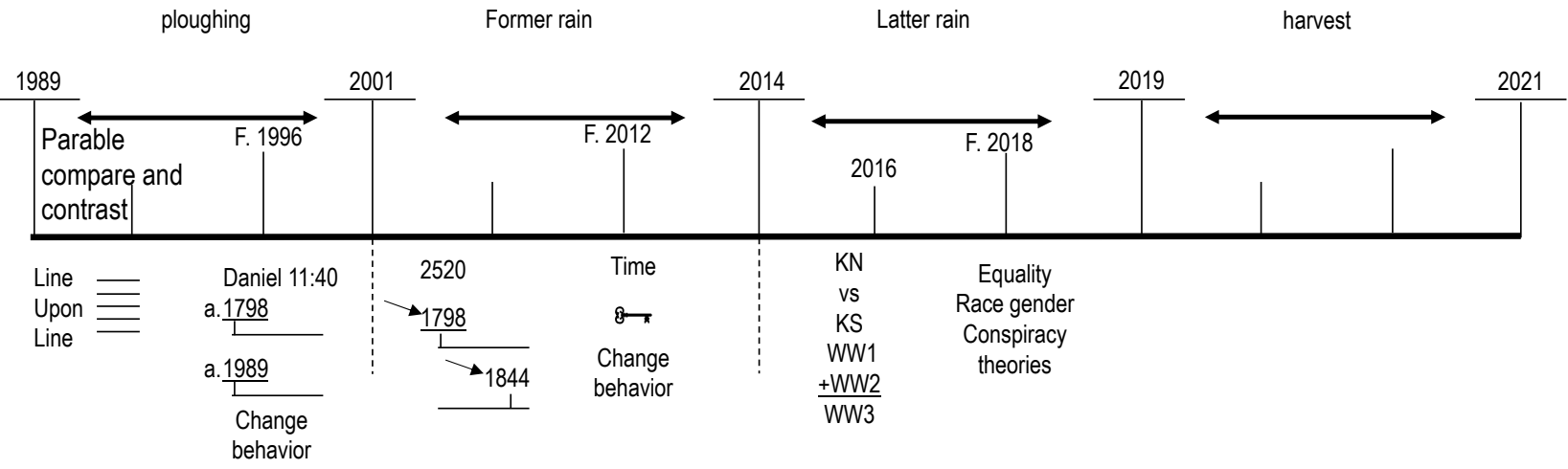
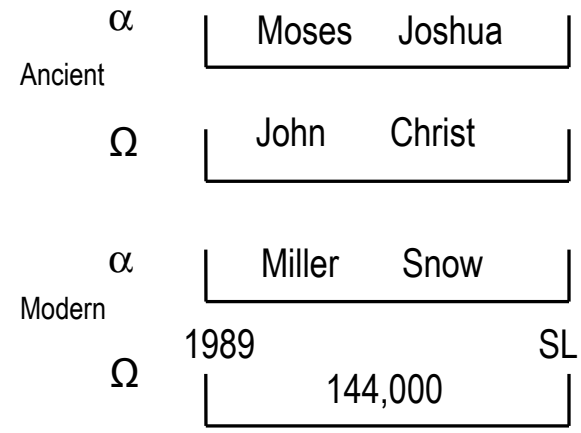


So the methodology we used was compare and contrast, compare the issue of race with the issue of gender. And we did that through two reform lines. So this methodology was compare and contrast or parables, parables taught us about equality. What methodology is used to teach inequality? Conspiracy theories, so I just want us to refine our understanding of what we mean when we talk about racism, sexism and conspiracy theories. Conspiracy theories are not a test in the same category as race and gender, because conspiracy theories are a methodology; a counterfeit to parable teaching. So parable teaching will use stories, compares and contrast, rules to teach us about equality. This is what we used, this is what liberal America used and on the other side you have Donald Trump, conservative protestantism, they also have a methodology which is conspiracy theories.

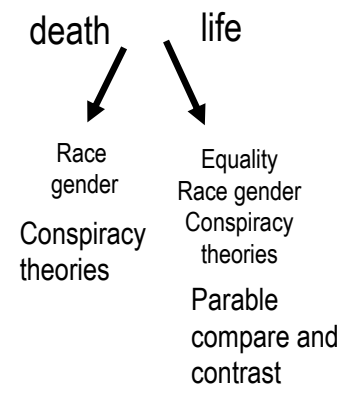
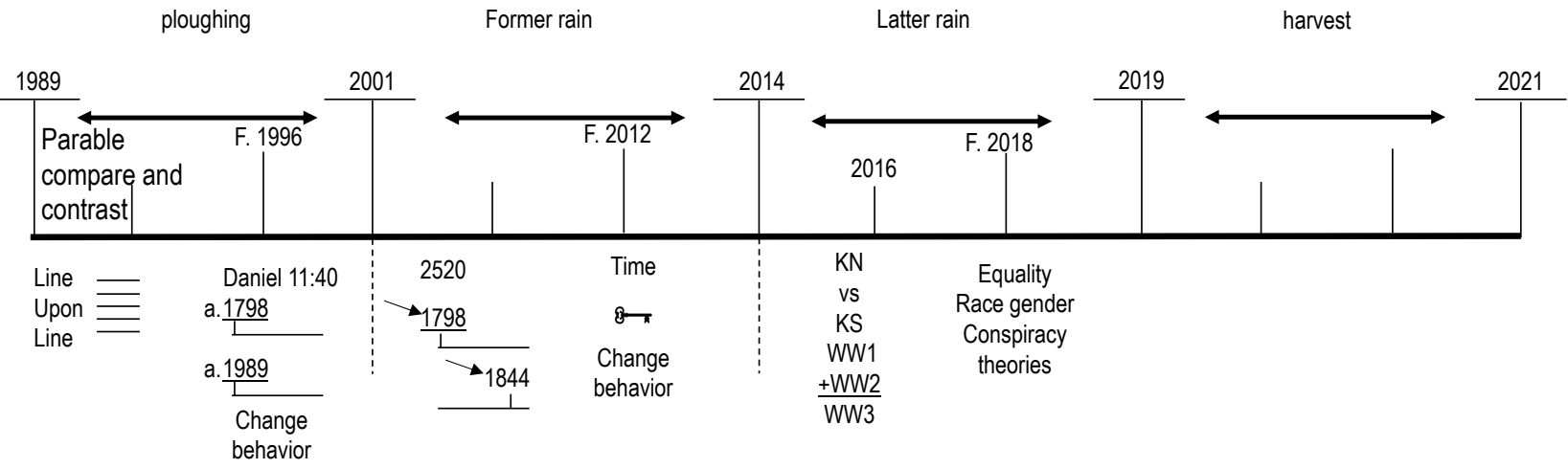
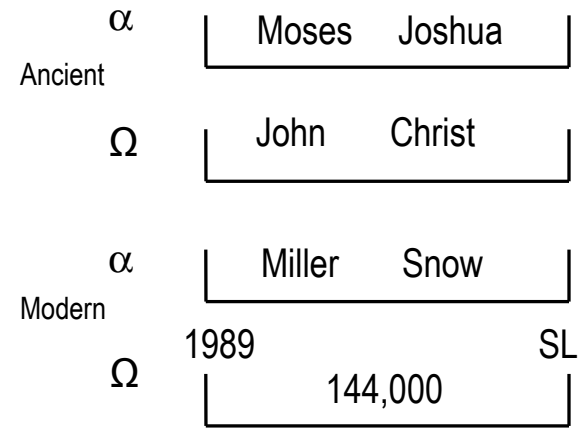


So what we're doing is we're warning people about the test, the test is racism and sexism but we're also warning people to stop using this methodology of conspiracy theories, it's not safe. So it's not racism, sexism, conspiracy theories, the test is equality. Conspiracy theories do not relate to equality, they are not a category of equality, instead they are a methodology, a wrong methodology.

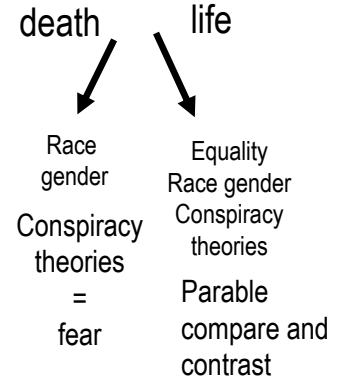
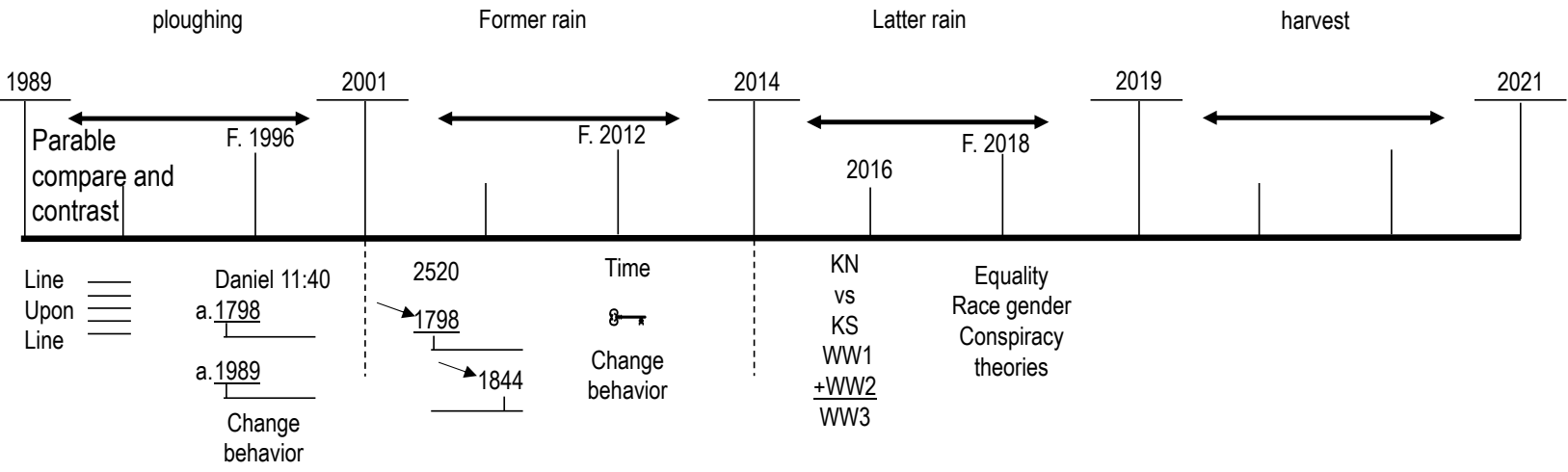
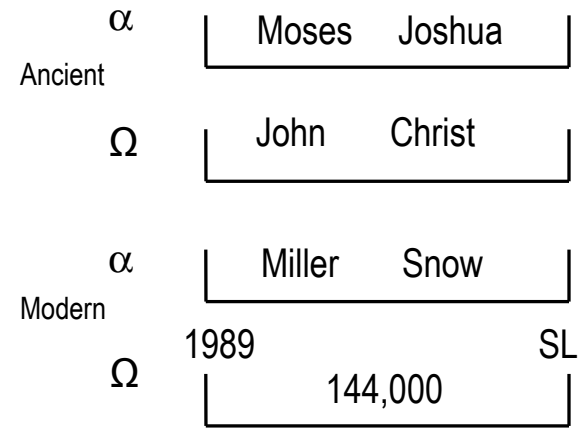
So those who oppose equality, externally, they use conspiracy theories about gender roles, about different nationalities to justify their racism and sexism. That is something that you see more and more. People will show it in comments: women are emotional so they can't be sure to make wise decisions.



You see it actually now with the Corona virus, people will talk about Asian people disparagingly because of their ideas of how they eat and somehow how they eat, now people won't go to Chinese restaurants in case they catch the virus from dirty food. Which is a complete conspiracy theory and that's not how the virus developed. So it's used to justify racism and sexism, people do it with the black people in America, somehow, they're not safe, they're violent. All these are conspiracy theories about the differences between us. Trump will say Mexicans are rapists, it's a conspiracy theory. So he bases his whole theology on this methodology and now that people have left this movement what methodology do they use? Everything they're teaching is based on conspiracy theories, you no longer see compare and contrast or parable teaching which is line upon line which is the ultimate foundation of this movement 31 years ago.



Conspiracy theories are used to bring fear. So I would say to someone don't watch FFA videos, why? *They'll make you fear, they're going to use some crazy theories, they're painful to watch, they'll have different reasons for thinking people shouldn't watch them.* But why do they say people shouldn't watch our videos? Because the Elder Thabo is a Jesuit, he infiltrated this movement and he's using his clever Jesuit mind to brainwash everyone. And Elder Parminder is a demon in human form that somehow had raised children and he's now seducing everyone. So we are no longer human, it's morphed into a conspiracy theory not based on anything reasonable but pure fear. They were already doing this type of thing before they split which is why we warned them of conspiracy theories. But now this split has occurred they're leaning wholesale on these conspiracy theories. So it's the external, it's Donald Trump, it's these populist nationalist leaders and it's also internal, the recent division of the movement, those who split from us in our Sunday law history.



Dan. 11:40 B

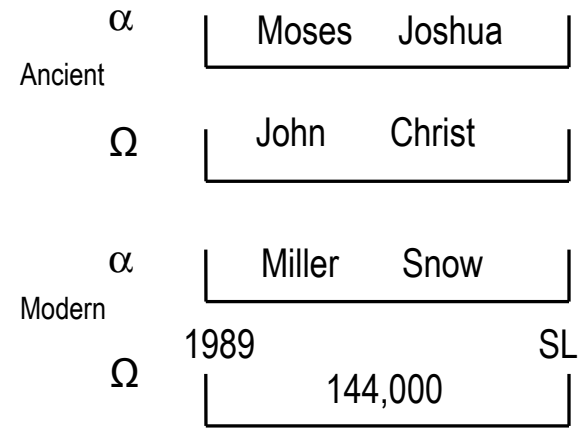
Dan. 11:41

1989

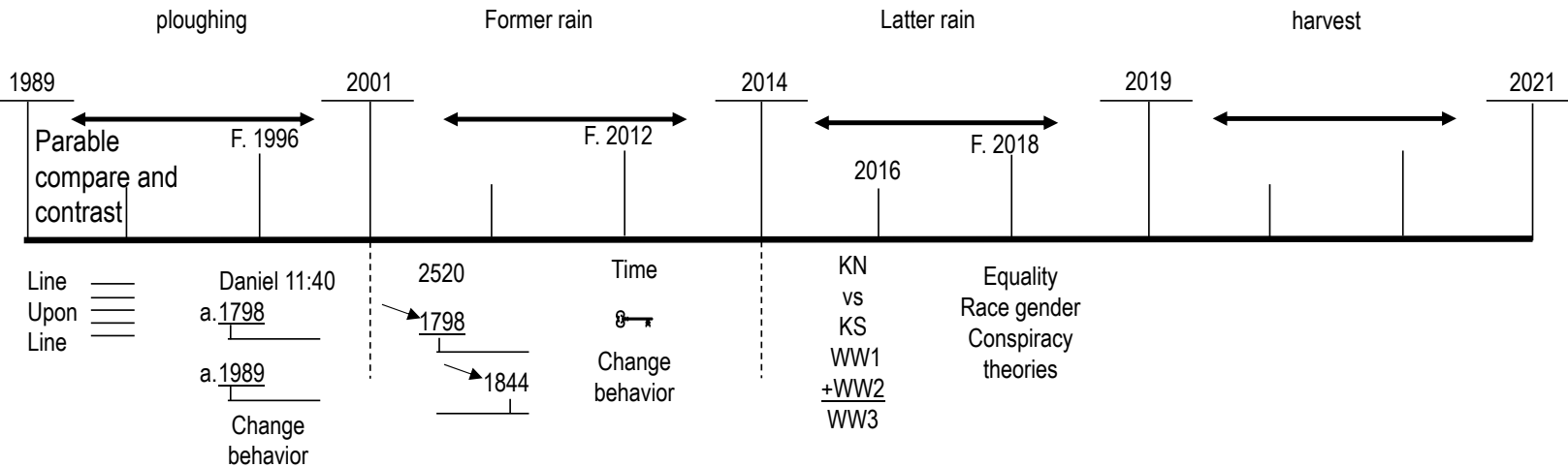
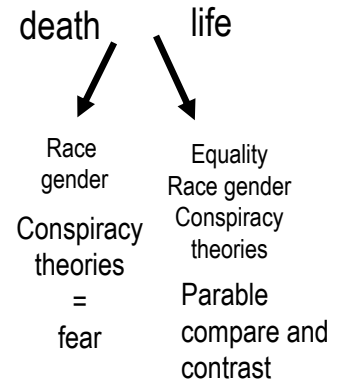
R

P

SL

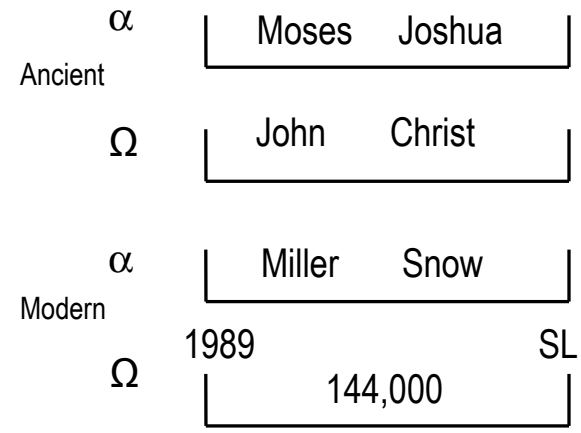


So I just wanted to mention we went to Daniel 11:40 part B and it takes us from 1989 to the Sunday law. Just to read the words you might think it skips over this history, it comes in part A and part B. So we went to Modern Israel to understand how we normally treat two parts of something. If something is in two parts we compare and contrast them which is parable teaching which is line upon line. I used that to add a brief thought in about how this methodology is parable teaching, whose opposition is conspiracy theories, that these are the two methodologies that define the two sides.

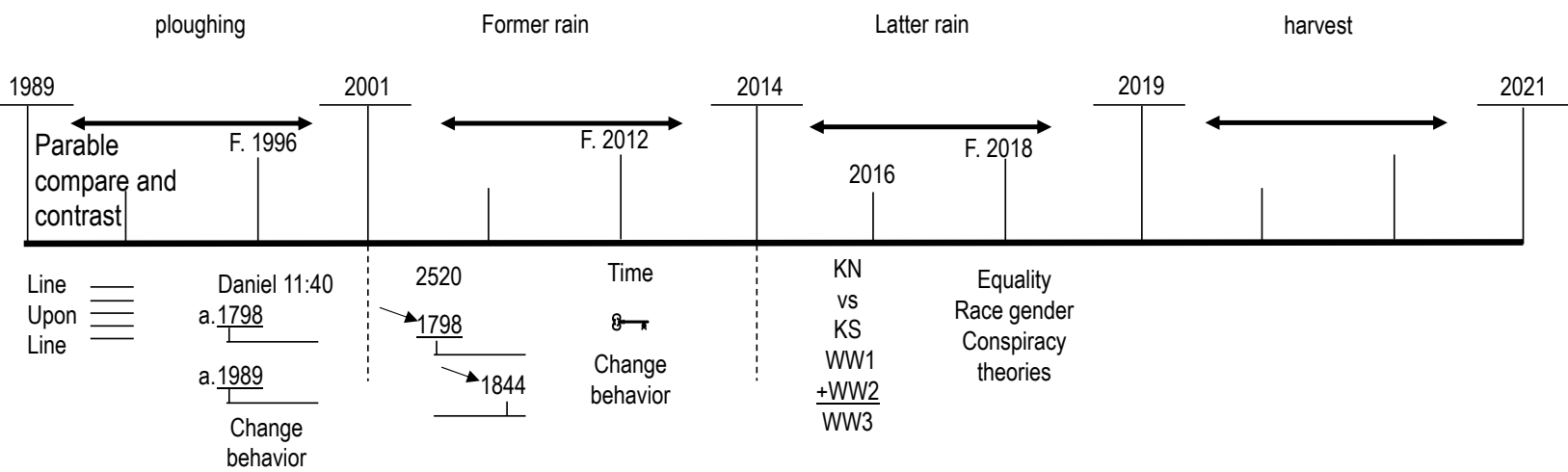
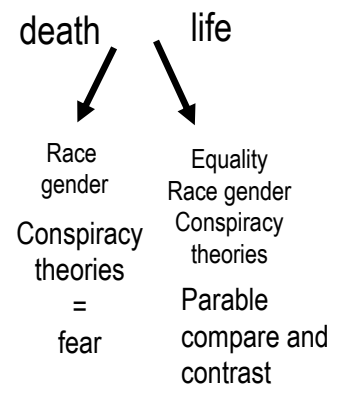


Dan. 11:40 B

Dan. 11:41



So those opposed to Trump in America they don't know what they're doing like we do. But they will say have we not learned anything from Nazi Germany, can't you see what Donald Trump is setting up? So they are using parable teaching even unconsciously, they'll use history to warn us of Trump.



Dan. 11:40 A ToE

α

1798

α
Ancient

Moses Joshua

Ω

John Christ

α
Modern

Miller Snow

Ω

1989

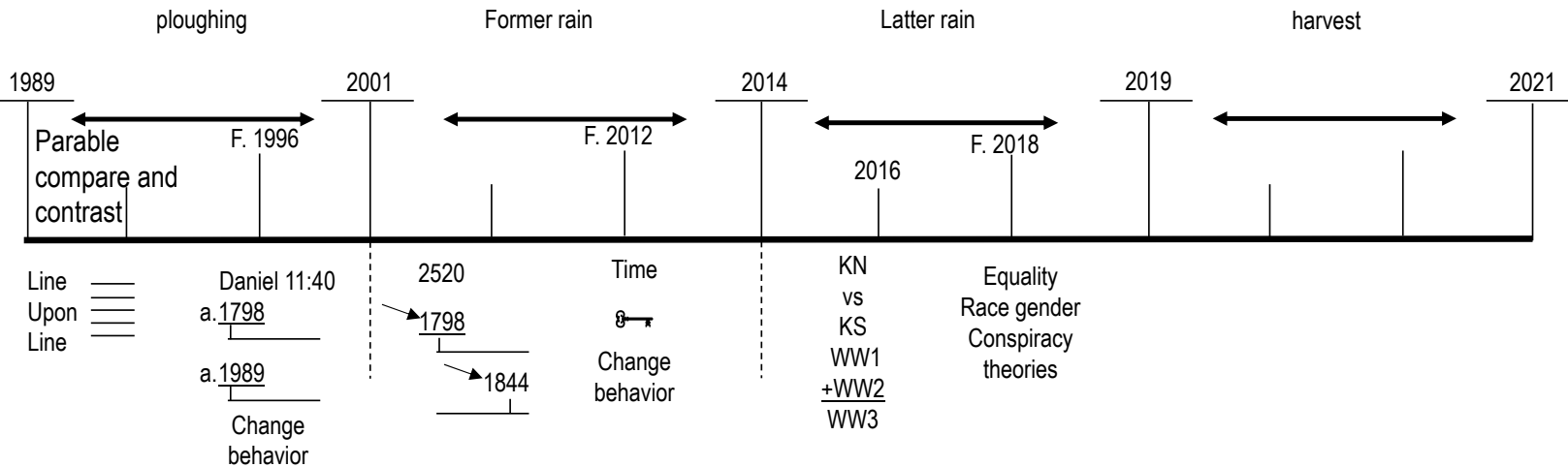
144,000

SL

The opposition, Fox News, use conspiracy theories that create fear about gender roles, immigration. That's the external we see the same sides that have developed internally and when the movement was shaken these two sides became much more clearly pronounced. We have those two methodologies; people chose between parables and conspiracies. But the purpose of all of that was Daniel 11:40 because what do we need to do with part A and part B? We need to compare and contrast. Let's go to part A and look at the history. In 1798 it's the time of the end and there's a battle between the King of the North and the King of the South. We have just the phrase that says how the King of the South is going to war against the King of the North.

death life

Race gender	Equality
Conspiracy theories = fear	Race gender Conspiracy theories
	Parable compare and contrast



Dan. 11:40 A ToE

α

1798

Battle
KN vs KS

α Ancient Moses Joshua

Ω John Christ

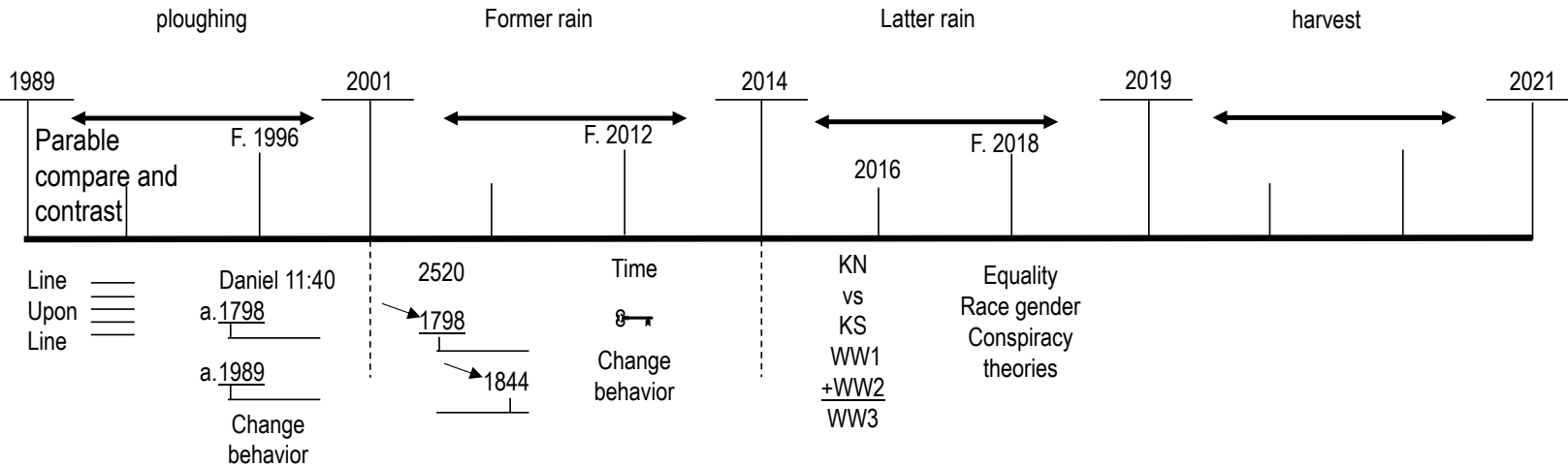
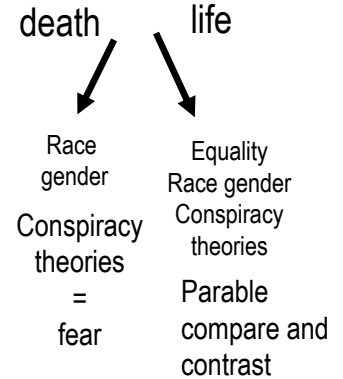
α Modern Miller Snow

Ω 1989 144,000 SL

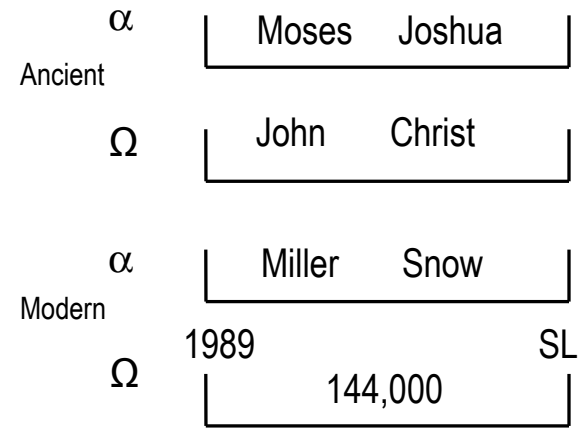
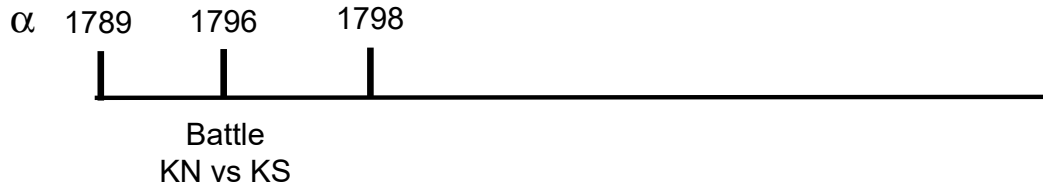
How long has it been warring against the King of the North, when did that warring start?

Who is the King of the South here?

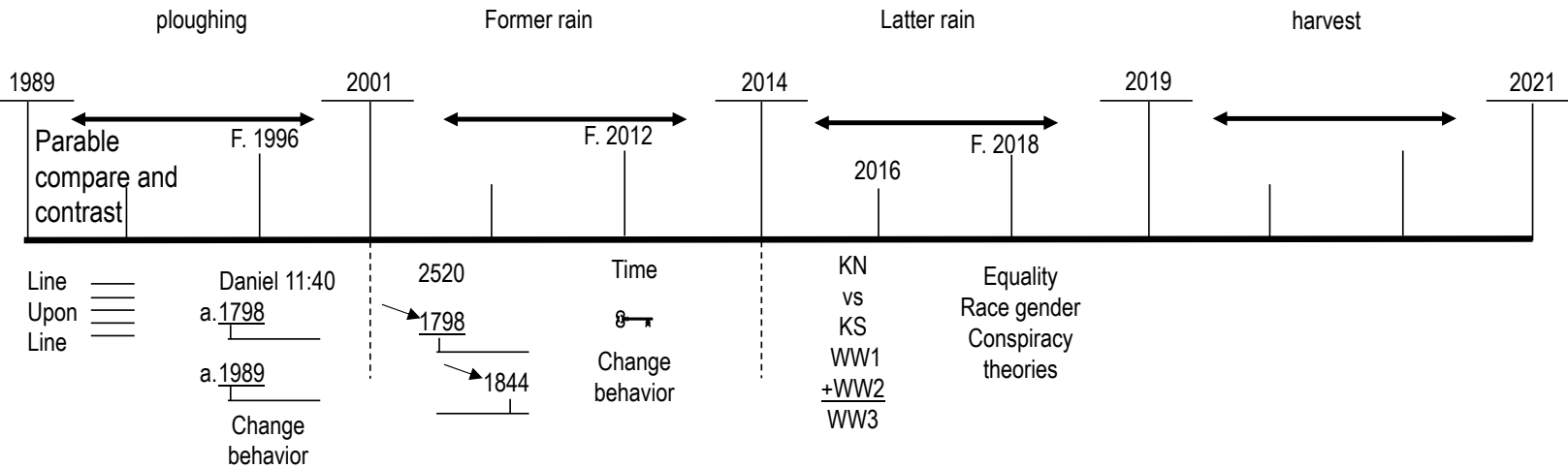
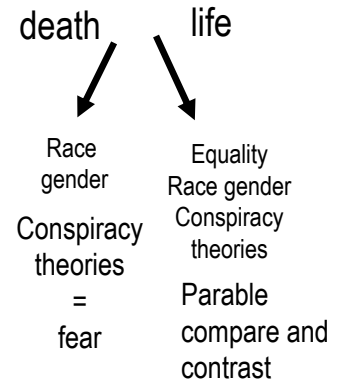
The King of the South is France and when did it become the King of the South and start to war against the King of the North?



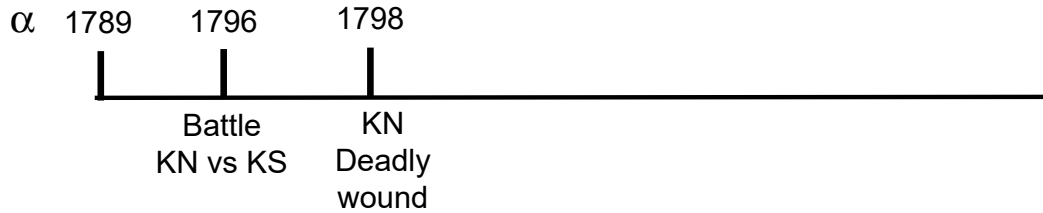
Dan. 11:40 A ToE



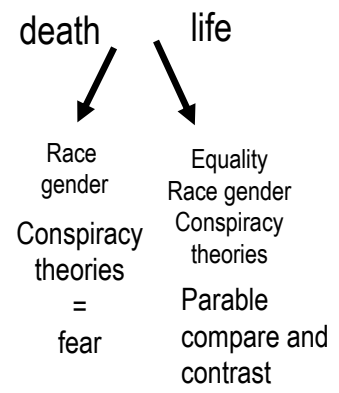
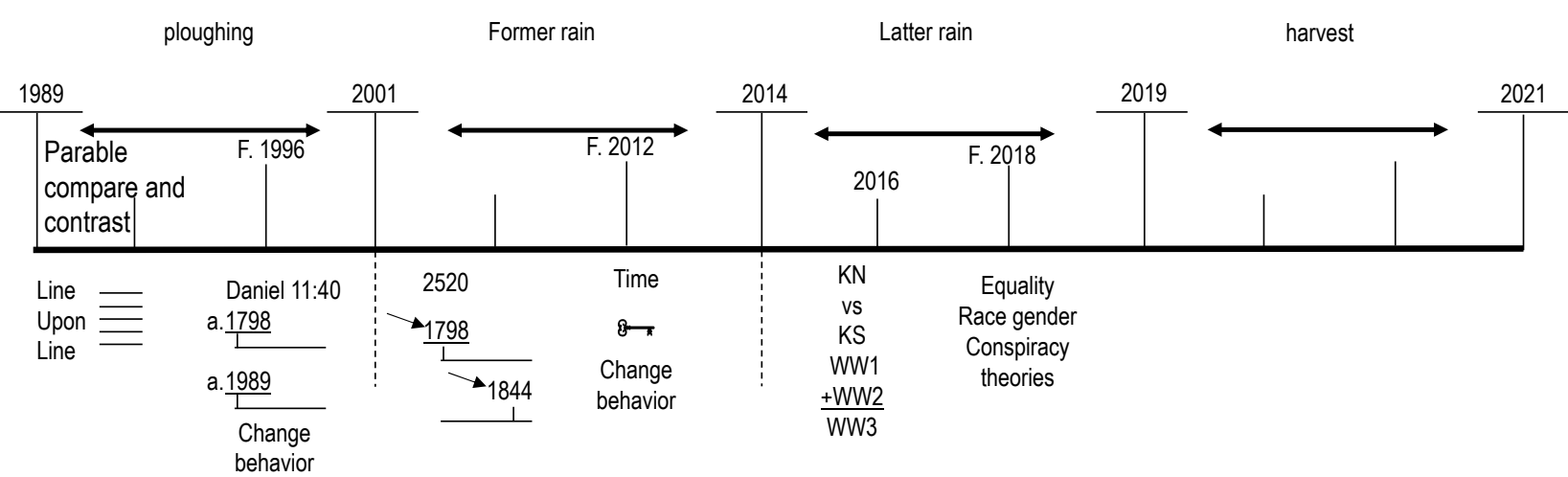
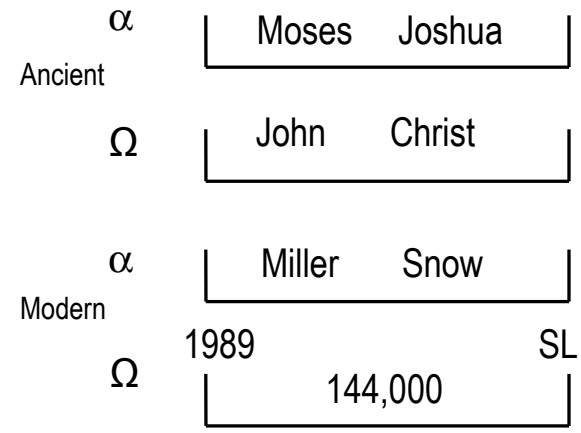
The French Revolution 1789 there's been War between the King of the North and the King of the South. We could go into history, and we could see how it began in 1789, the diplomatic relationship between the two ended in 1791. And in 1796 they fought a battle, so the battle between the two powers was not 1798; it's 1796.



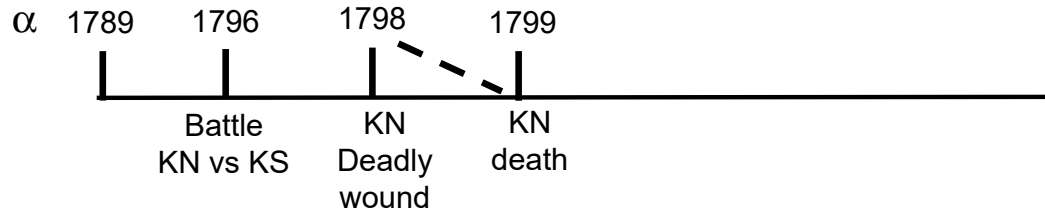
Dan. 11:40 A ToE



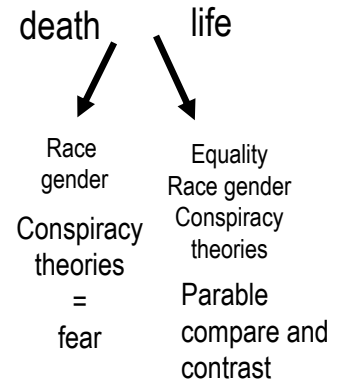
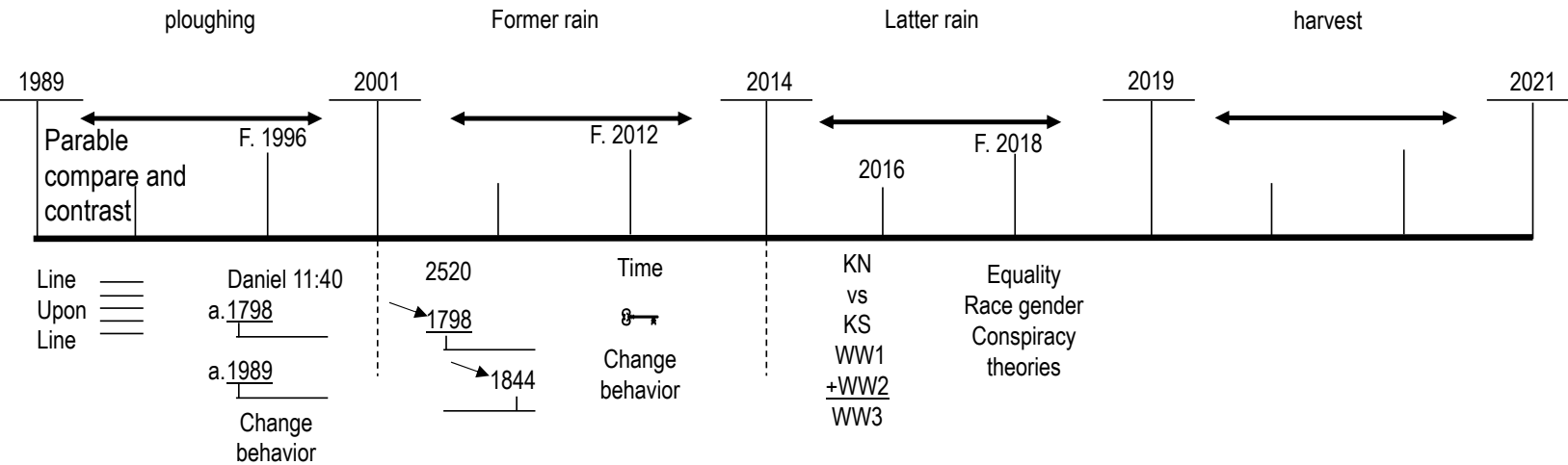
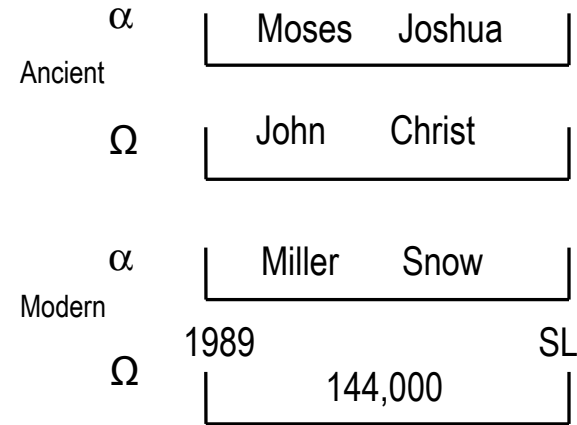
The French Republican troops under the command of Bonaparte invaded Italy and defeated the papal troops. They fought in 1796, they do not fight in 1798. So in 1798 what happens? King of the North is given the deadly wound. So this King of the North, it receives this wound and what happens after the deadly wound? When does it die?

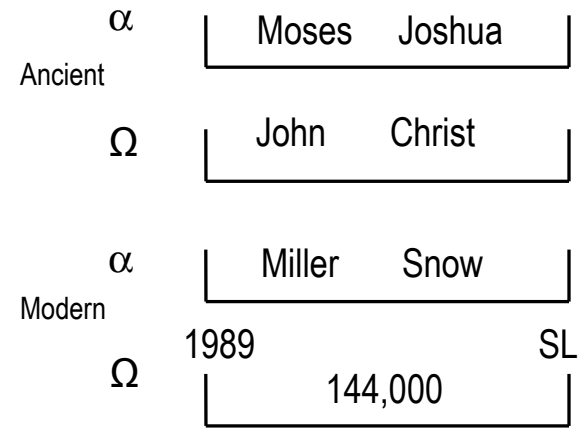
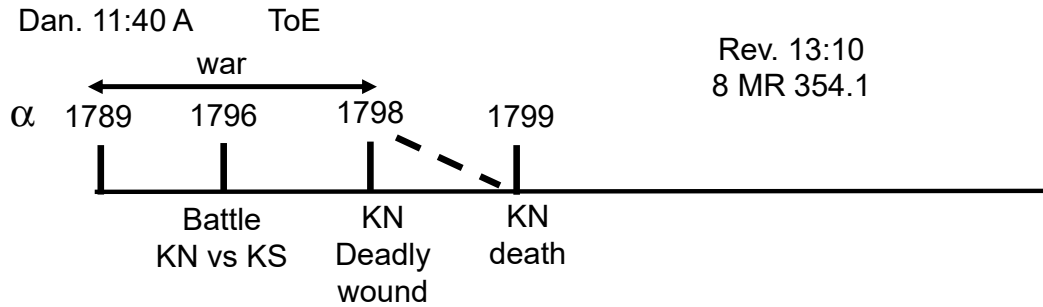


Dan. 11:40 A ToE

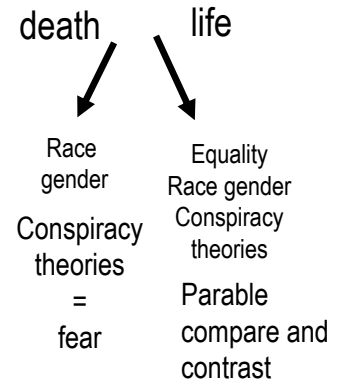
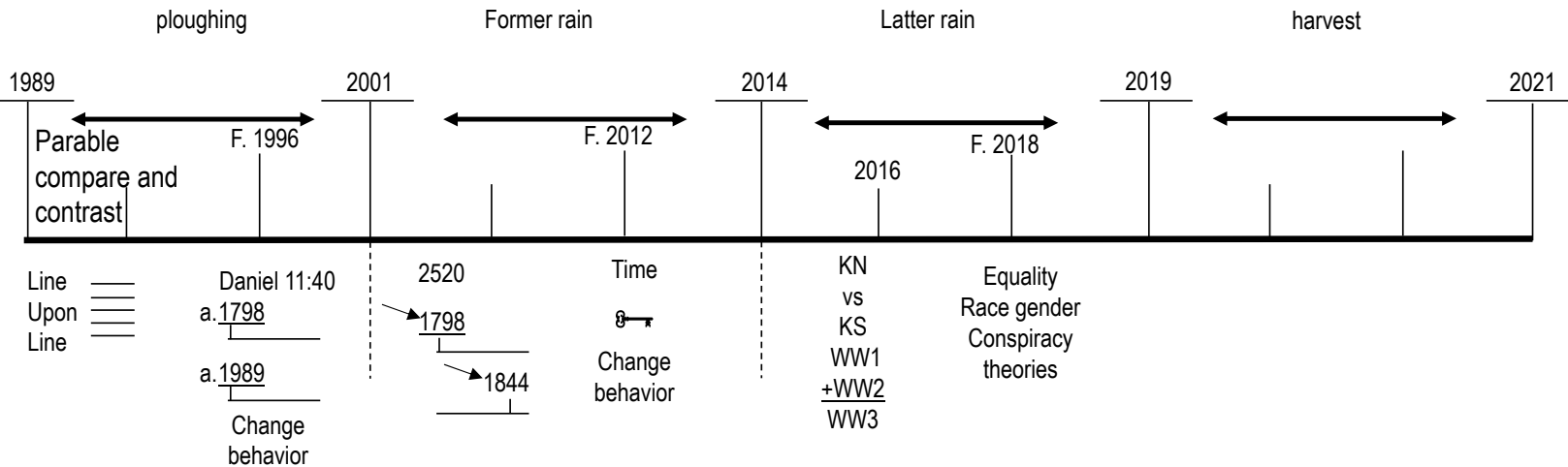


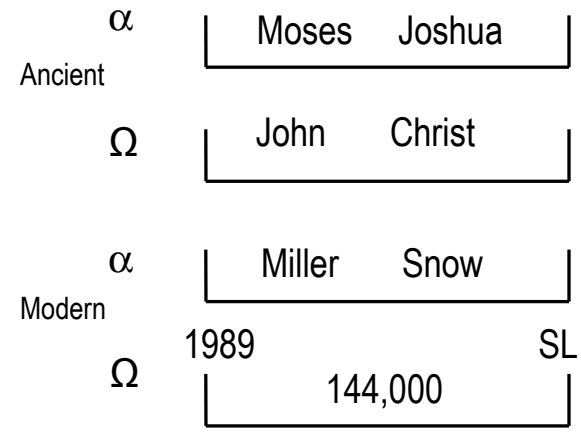
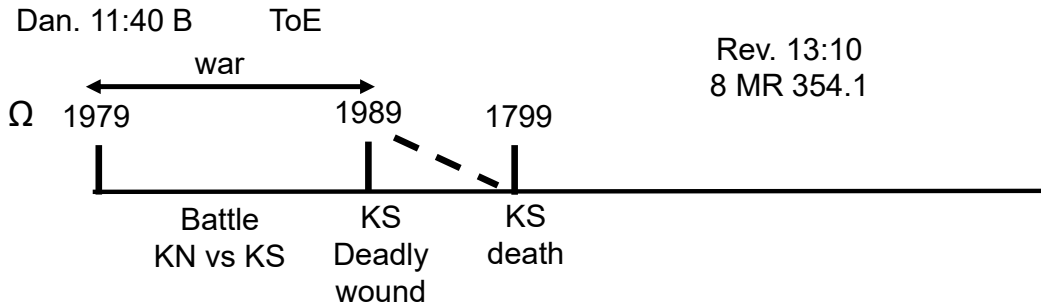
1799. The death takes time. So if I'm stabbed, I'll bleed, it'll take time and then after a number of hours I'll die. I just wanted to define it as power, a death is a loss of power.



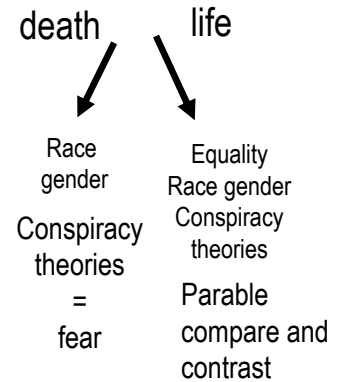
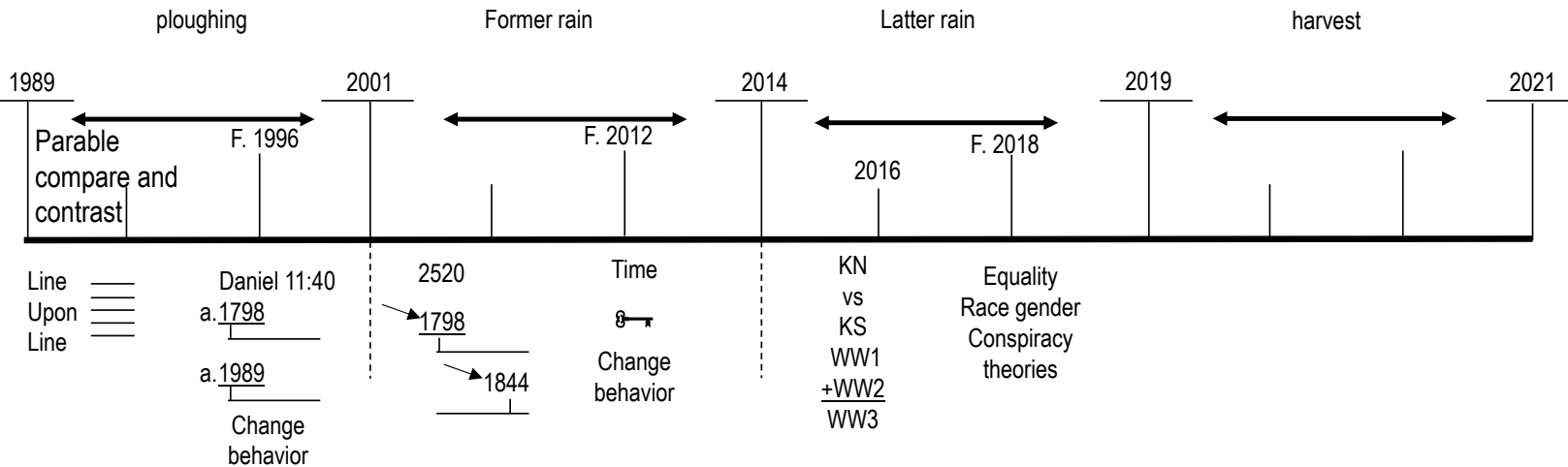


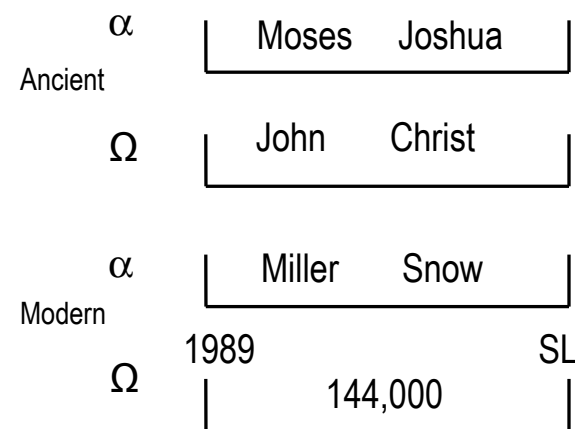
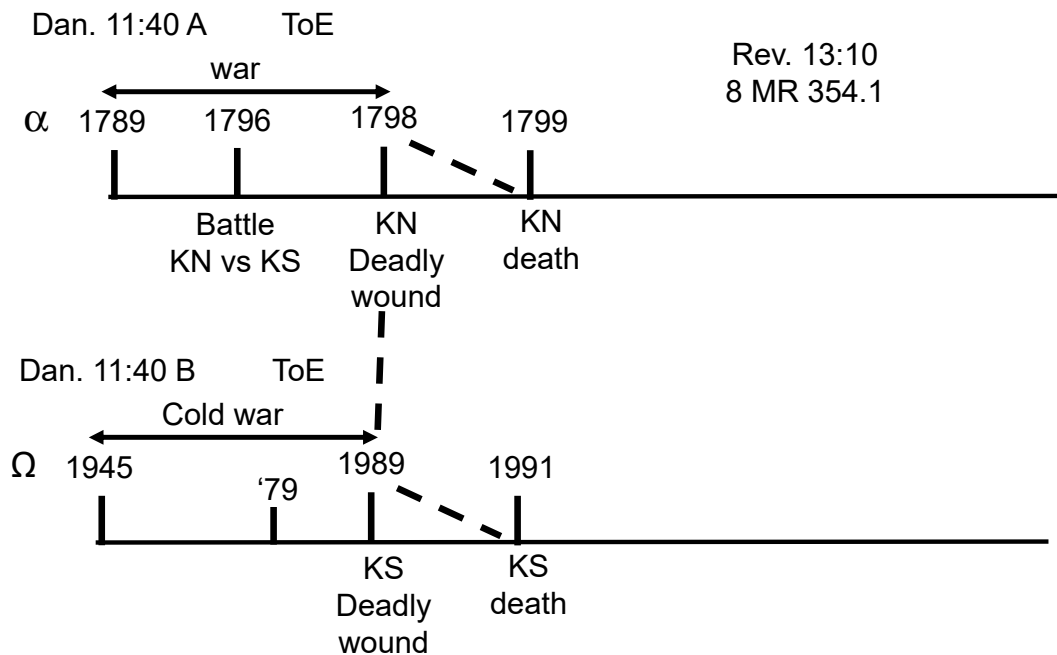
So Ellen White will say in 1798 it went into captivity as punishment and it fulfilled the first part of Revelation 13:10. But it had to be more than that because the verse says it's not just wounded, it dies. The other reference is 8 MR 354.1 and here she just talks about the Pope, she says, *he's the one spoken of in prophecy who was led into captivity and died in captivity*. So she's referring right back to Revelation 13:10. He had to go into captivity and then he had to die.



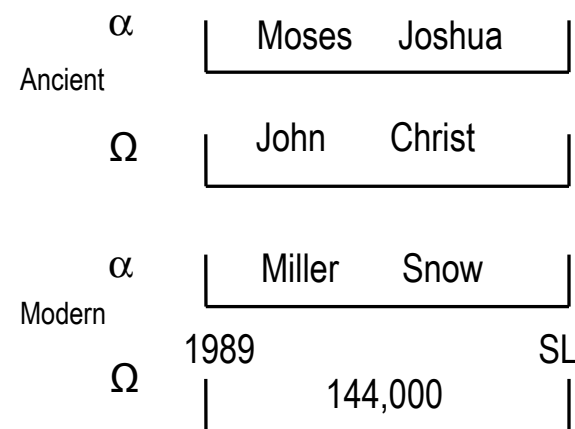
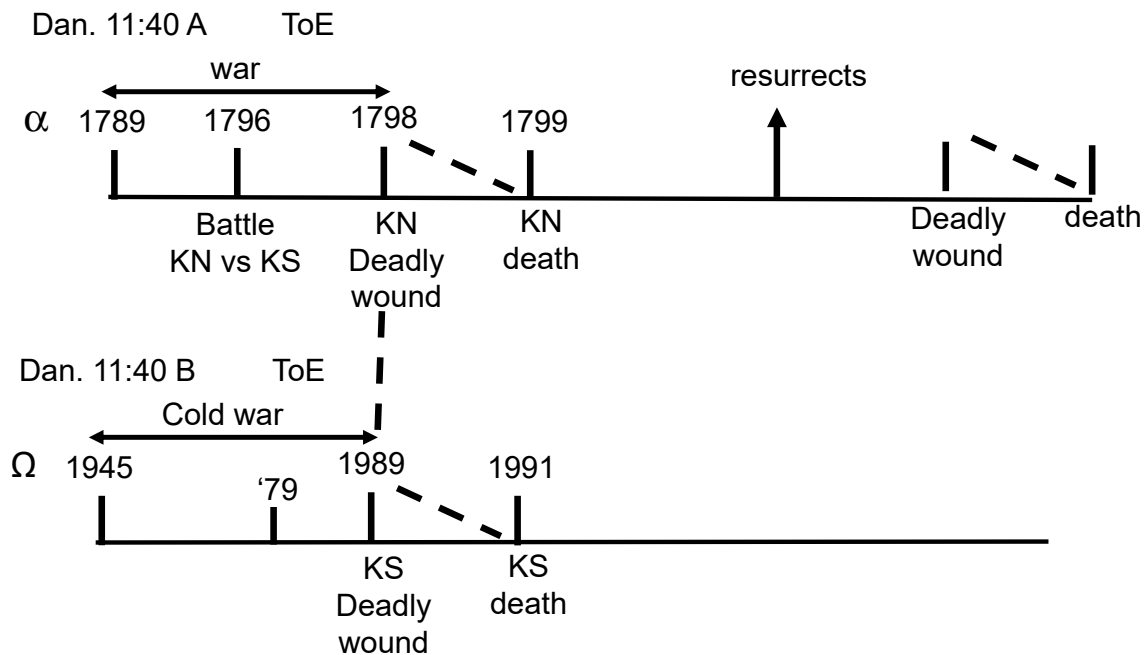


She says the Pope received the deadly wound, so we talk about King and Kingdom being inseparable and it's the Pope. He led into captivity, so he had to go into captivity, but he also had to die. So you can apply that to the pope or the king. Revelation 13:10 has two parts' he goes into captivity and then he dies in captivity, he receives a deadly wound, his health fails, and he dies. So that's just a little of that background. So you have war, deadly wound, death. And that's part A.

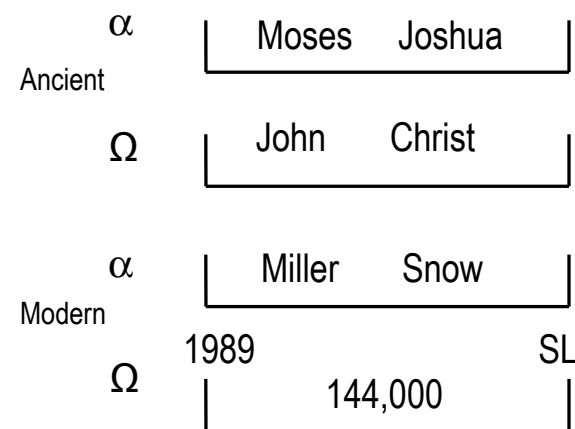
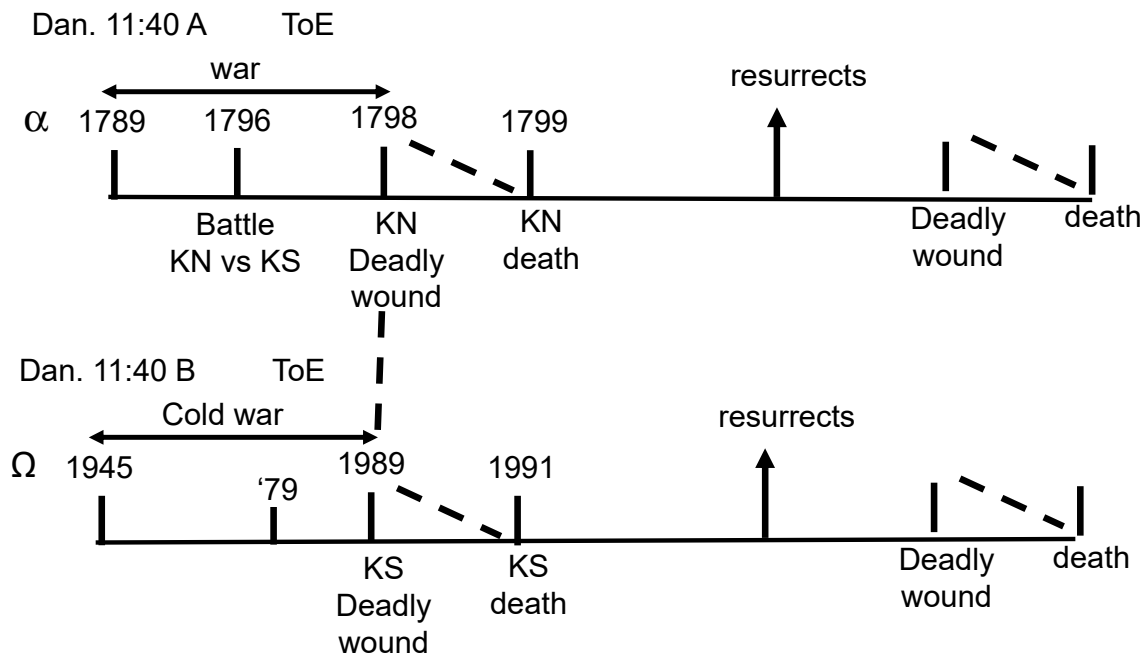




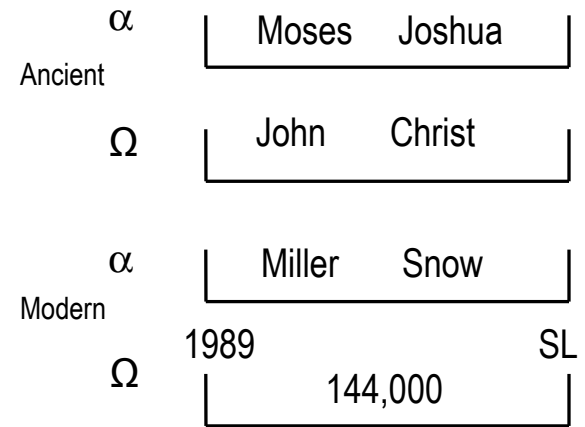
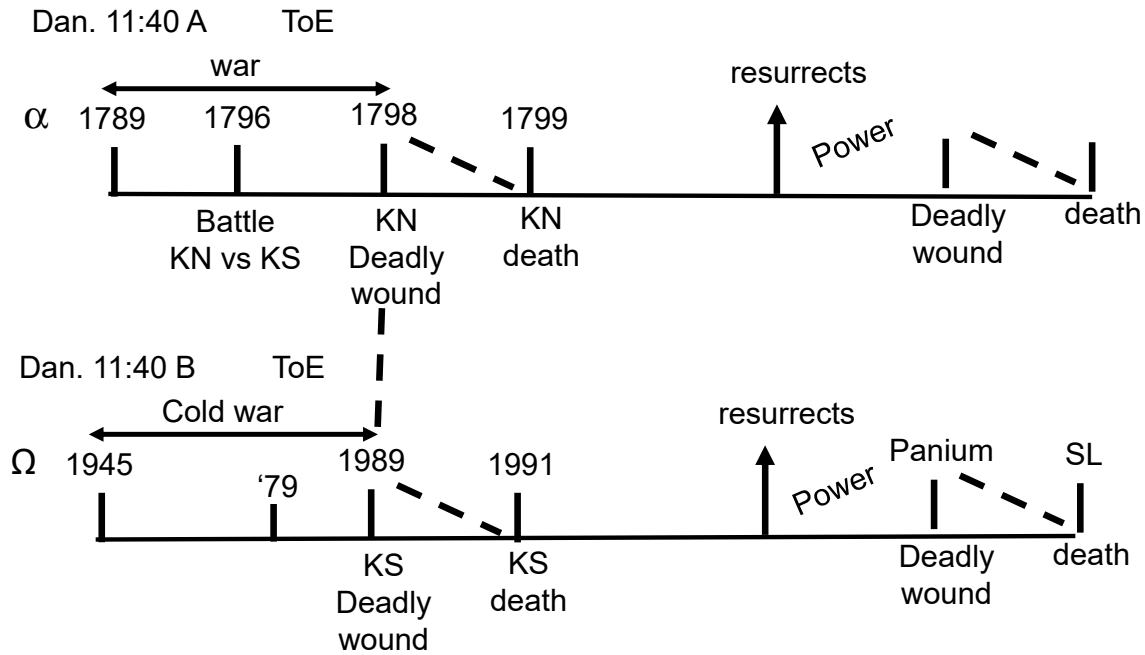
Now we'll look at part B, 1989, what do we have prior to 1989? We have a proxy war but it's part of a much bigger war. You have the Cold War 1945 to 1989 and there are significant events, but prophecy is going to highlight 1989, the deadly wound. Then we can brush over the war, skip elements of that, prophecy always focuses on the deadly wound. Because if we were in battle and one king strikes a deadly wound to another king death just becomes inevitable, his death is not the significant event, it's the wounding. The Soviet Union November 9, 1989, the Berlin Wall falls, is the King of the South dead? No, what has to happen? When does it die? Two years later 1991, the dissolution of the Soviet empire. So you have war, deadly wound and death. And prophecy cares about the deadly wound, that's the waymark that it wants you to see.



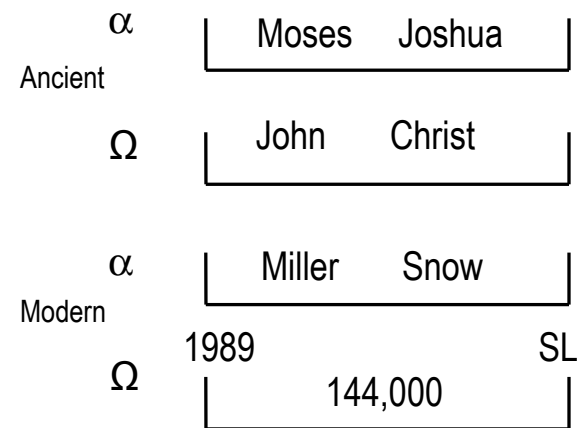
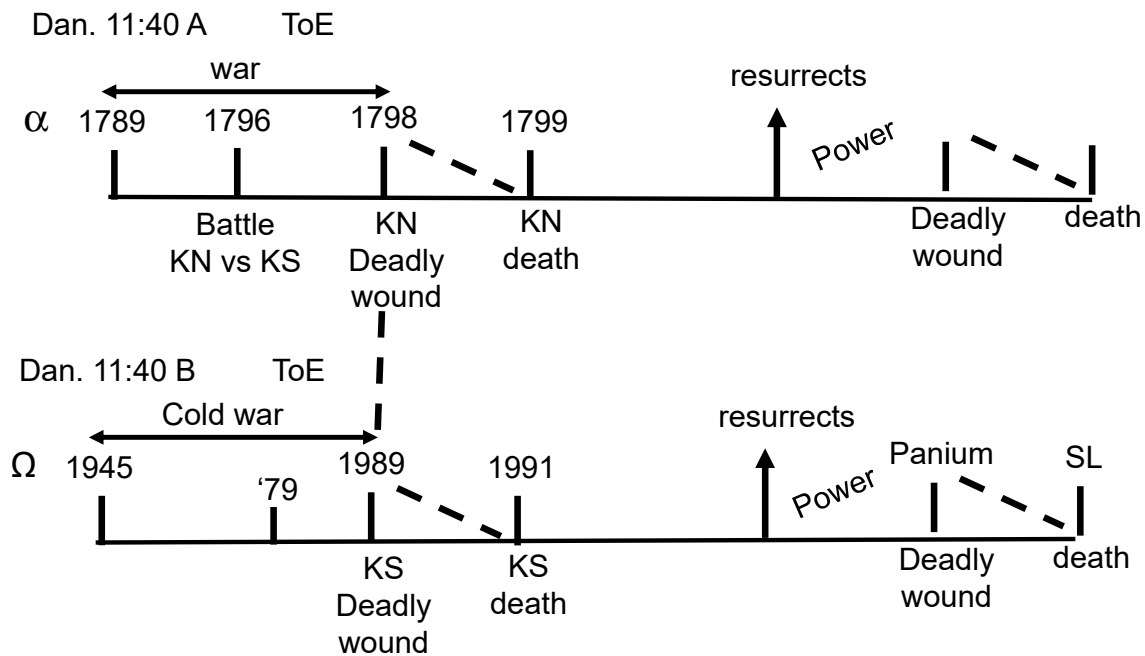
Raphia and Panium, where are they in the verse? Where is it in part A? The beast dies, receives a deadly wound and it dies, and is buried here, it's put in a pit. And then what happens? It resurrects. So part A is talking about the King of the North, the papacy. It's in a war, it receives a deadly wound, it dies and the resurrects. You know that the end of the story is not its death here, you know this power is coming back. It's going to achieve again political power and then it is again going to die. So it's going to resurrect and then sometime down here it's going to receive another deadly wound and then it will die a final time. It's not in the words of the verse but when you do the whole structure, we know that that death is not the end. There's a resurrection it's going to ascend out of the bottomless pit and make war with us again then it's going to receive a deadly wound and then a death and this will be the final death. It won't resurrect after this.



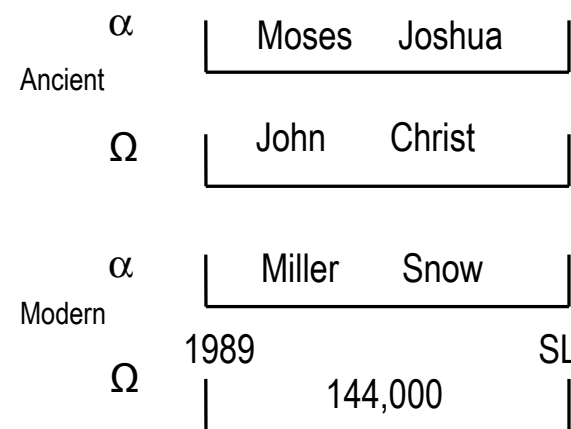
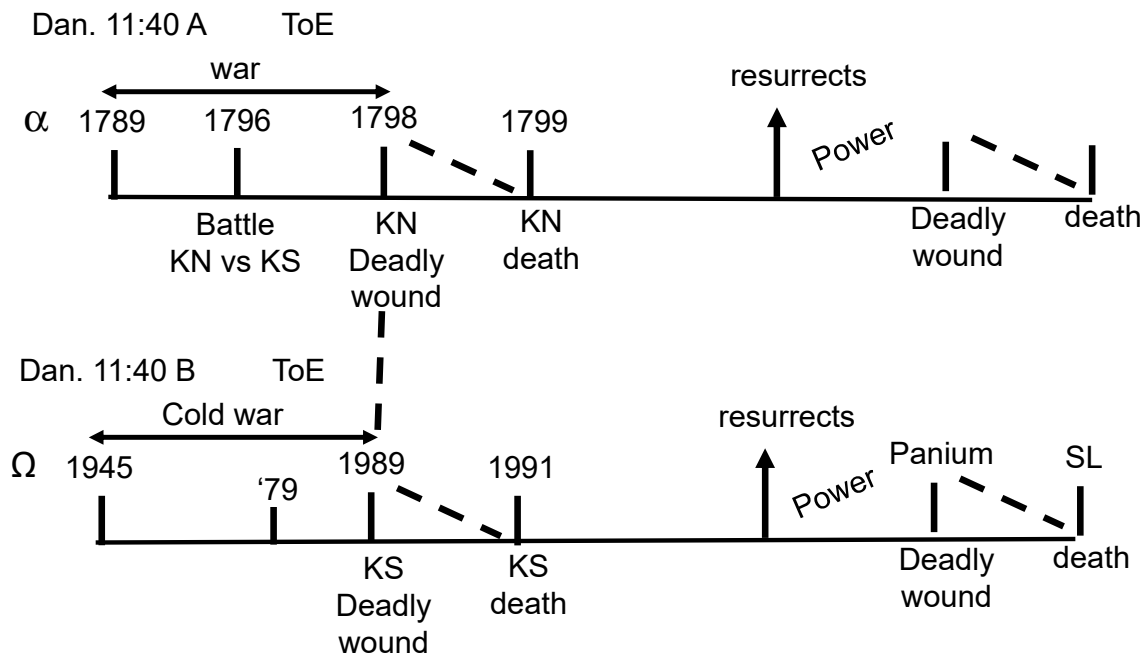
So where do we find Raphia and Panium? The King of the South dies in 1991 but the structure tells us the King of the South is not gone, it's going to resurrect. It's going to again take political power and then it's going to receive a deadly wound again. At Panium it's going to slowly die and where do we mark the death?



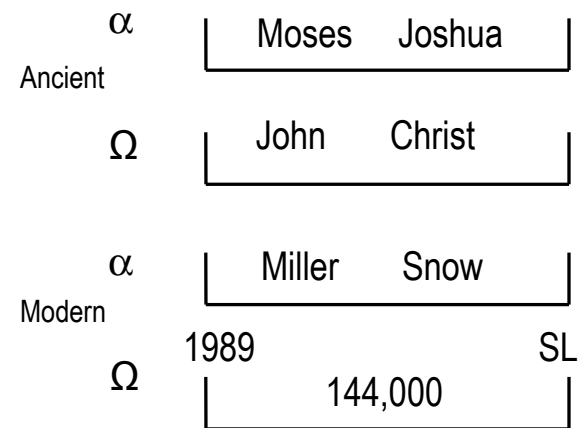
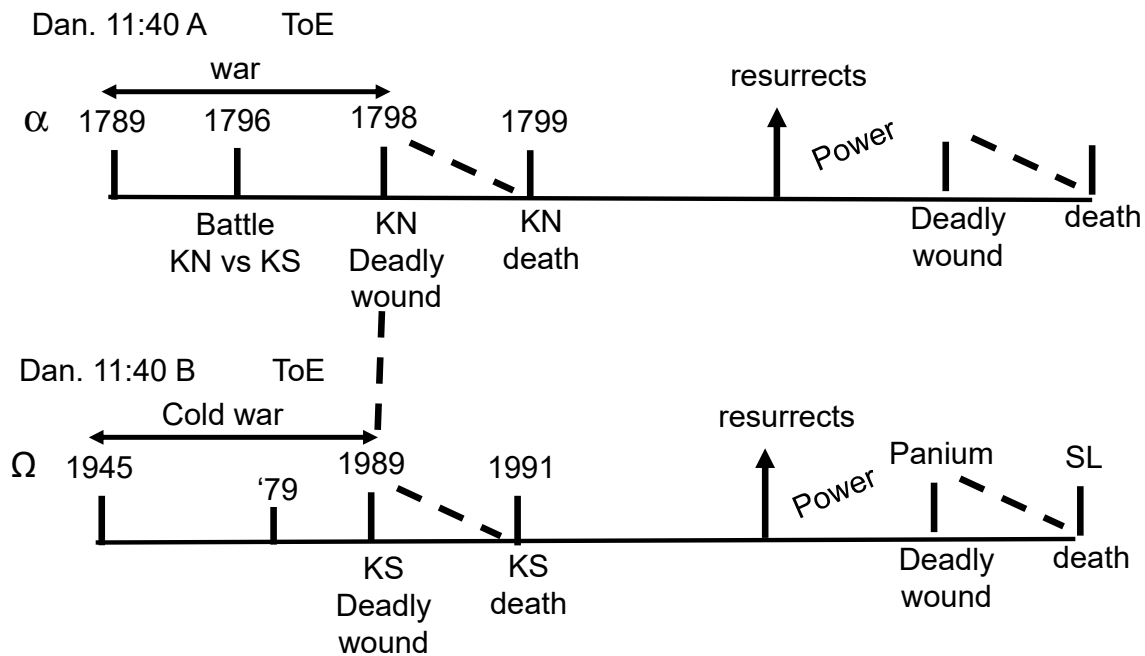
Sunday law, and what line will show you that? The defeat at Panium and then the slow descent till the Sunday law. One of our histories that show us the deadly wound at Panium and then it struggles along till it dies here? One of our histories that show us the King of the South defeated here and dies at Sunday law which one is it?



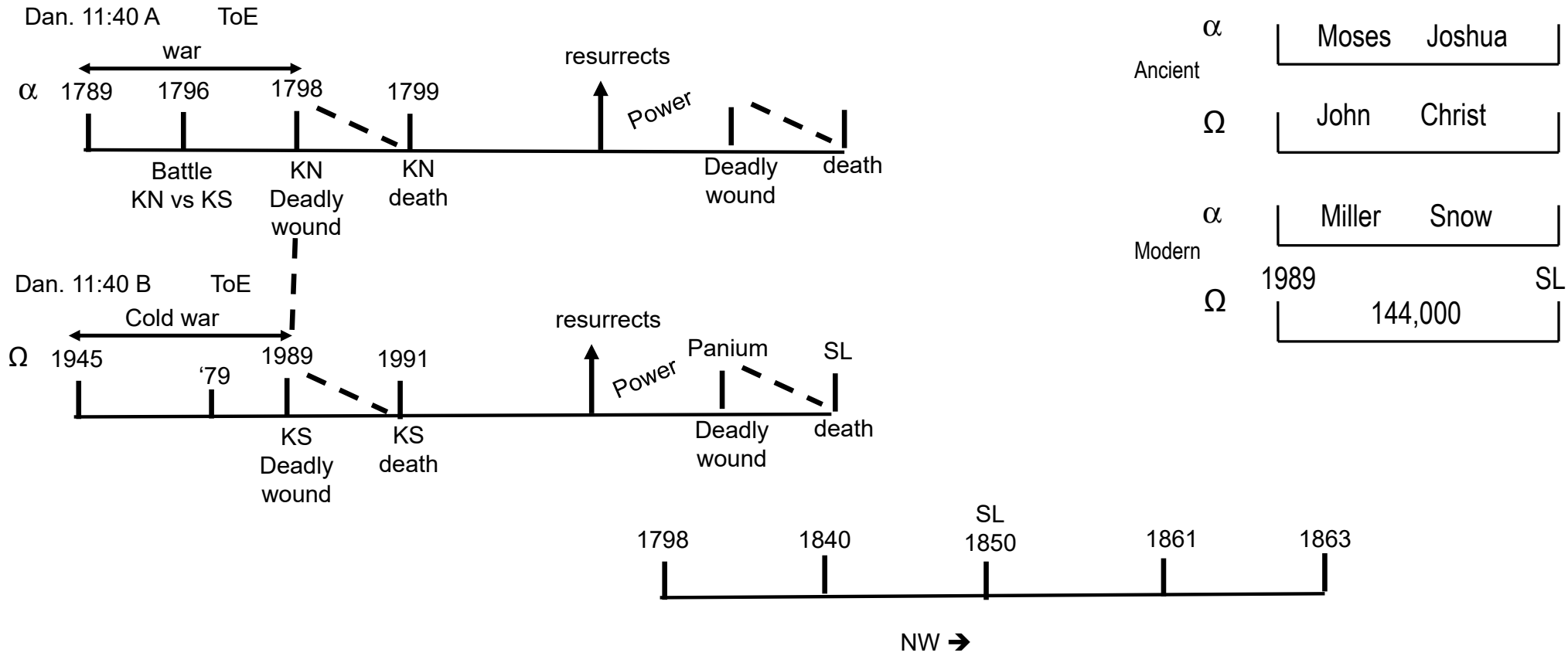
Beneventum and Argos where Pyrrhus is defeated, he loses political power but he's going to struggle along until he's killed at Argos. If we take our methodology to Daniel 11:40, can we see Raphia and Panium in the story?



I suggest we can see it but you have to construct it, you have to take the methodology to it, parable teaching, compare and contrast and line upon line. When you do that, you can see they have the exact same pattern the same path. The King of the South resurrects after 1991, achieves political power, receives another deadly wound at Panium and dies at the Sunday law. Which is the exact same model that we know happens in part A. So yes we can see Raphia and Panium in verse 40.

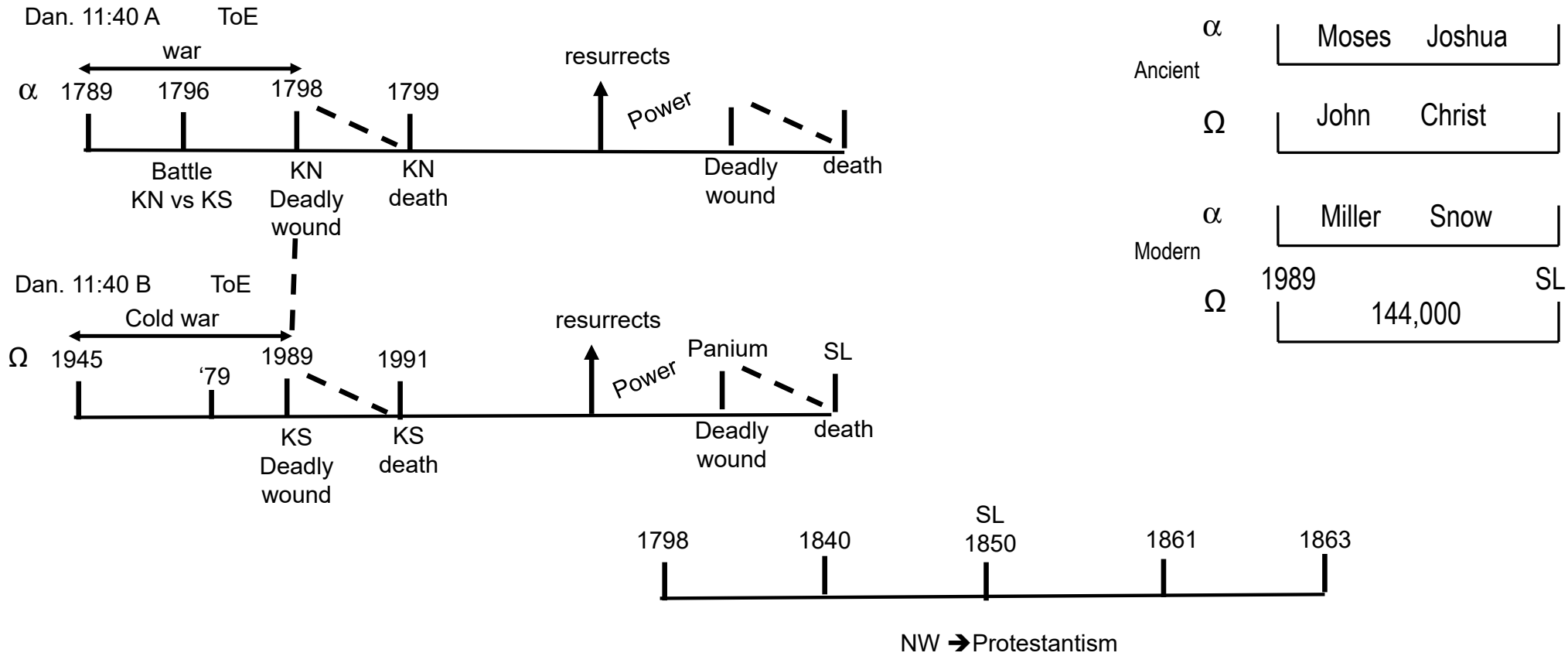


And what did we see in the news last year about Russia? News sources saying that Vladimir Putin is taking all these spheres of influence and he's resurrected the Soviet Union, Russia again is a major political superpower, it's resurrected. So we saw all of that without going through history.

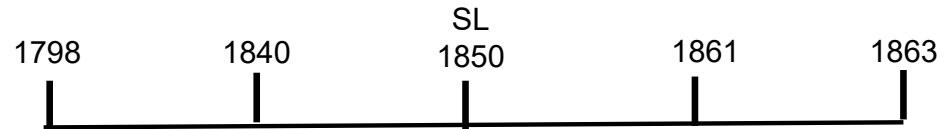
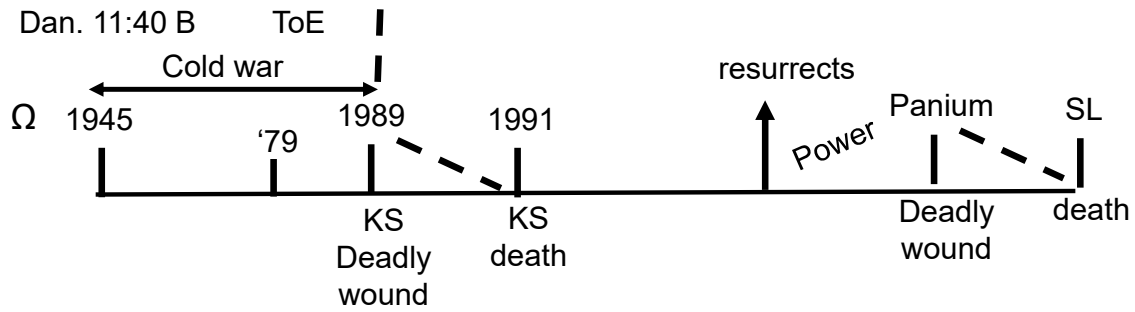
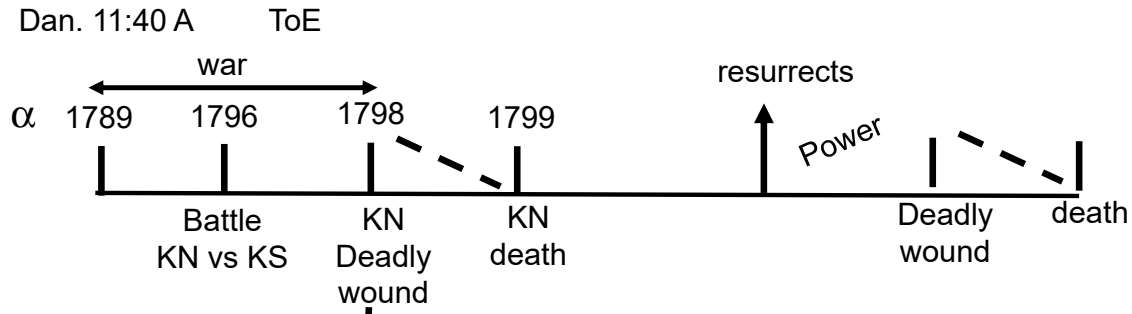


Question: Can Raphia and Panium be seen in part A?

I think if we were going to look at Millerite history, we would have to look a little differently. I think you could see it there, but it wouldn't necessarily look the way we would expect. If we were to do Millerite history, 1798, 1840, 1850, 1861 and 1863, so you don't find the Catholic Church having power in America in this history. But we mark 1850 as a Sunday law, so in the new world who do you mark in 1850?

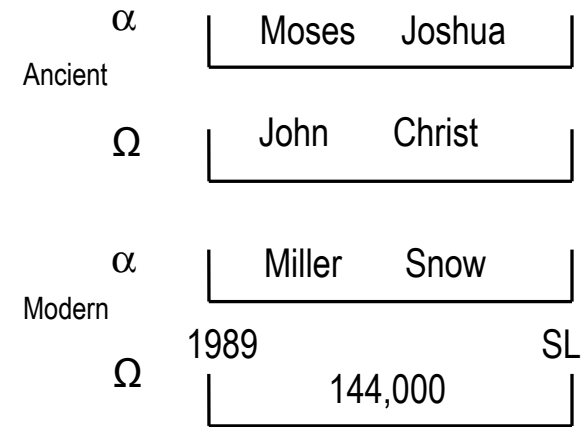


Protestantism, and who does Ellen White tell you to mark in the old world?

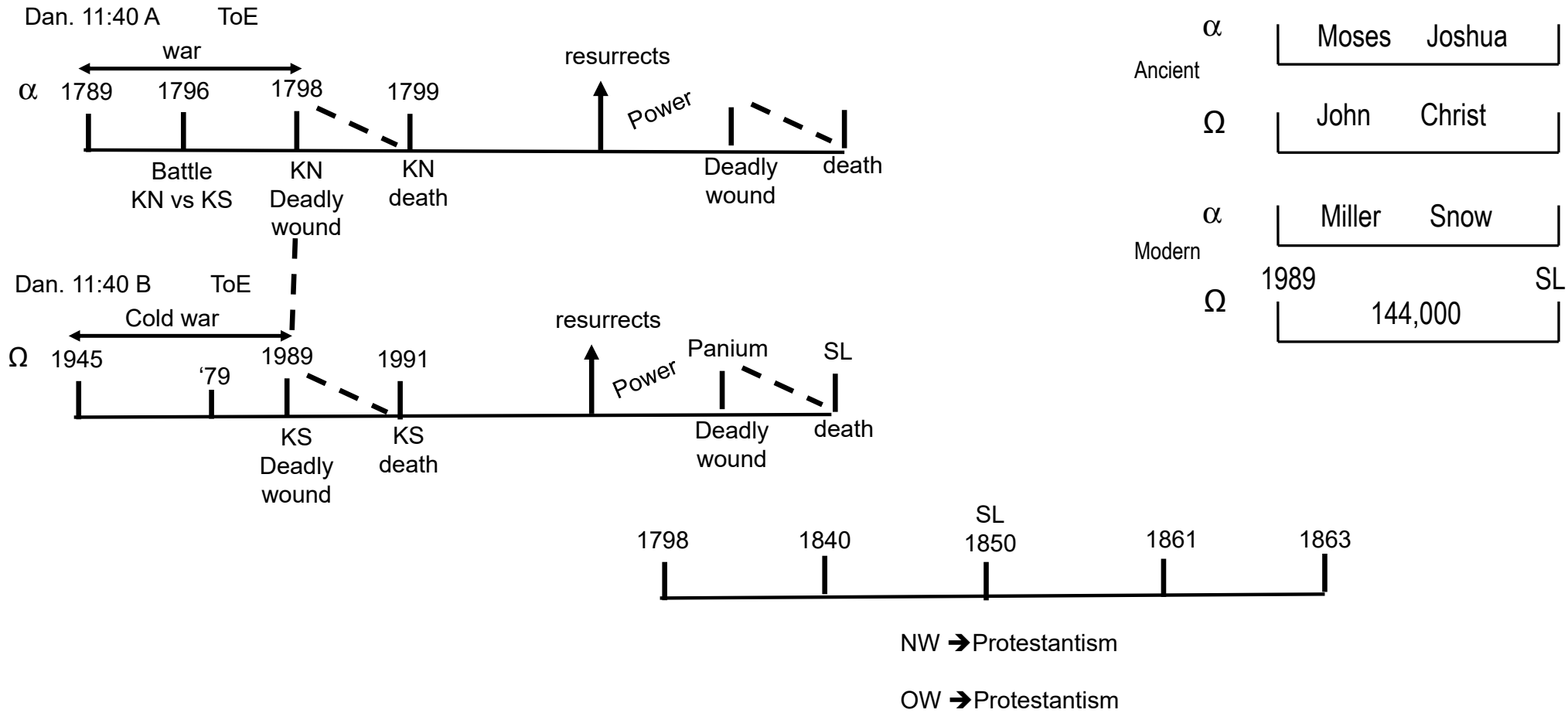


NW → Protestantism

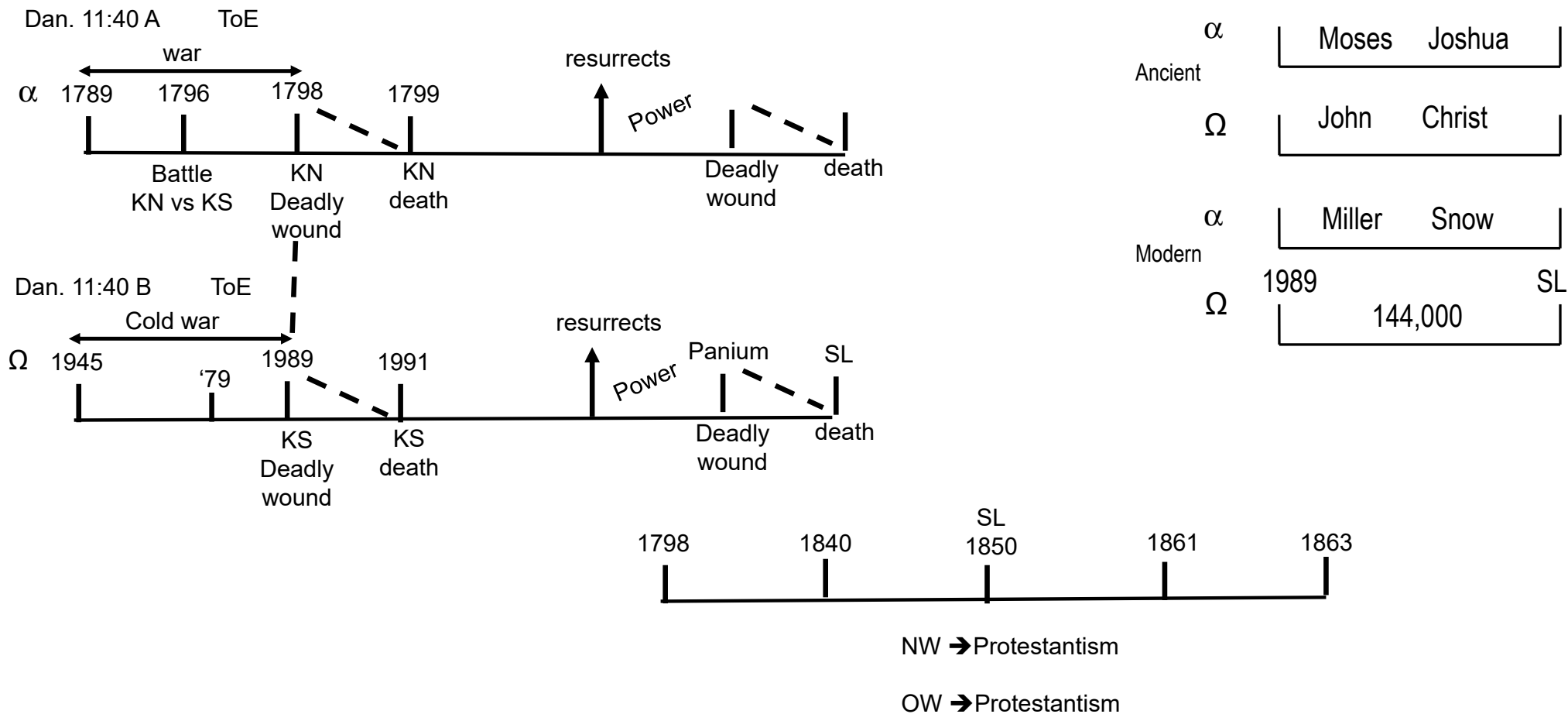
OW → Protestantism



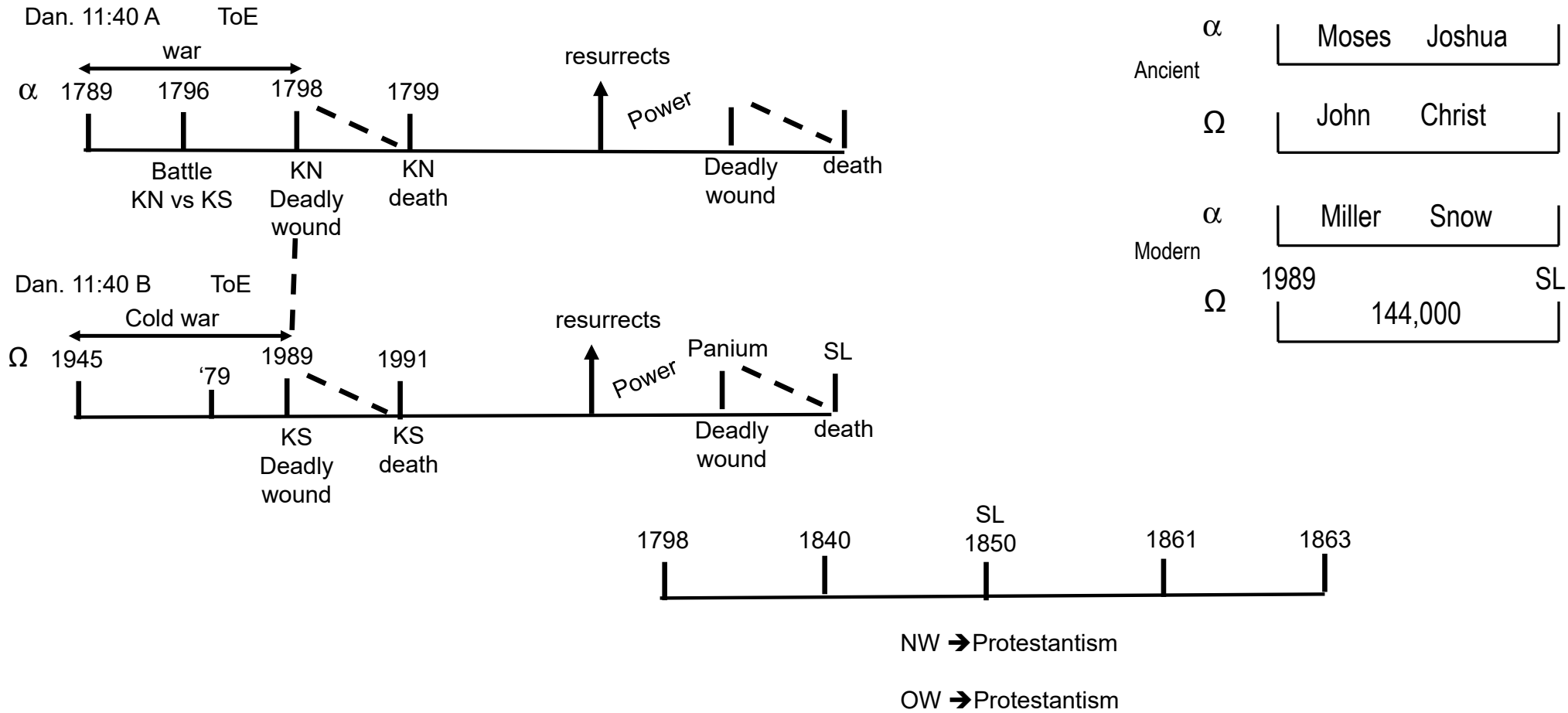
The papacy, so what is the papacy doing in the old world in 1850?



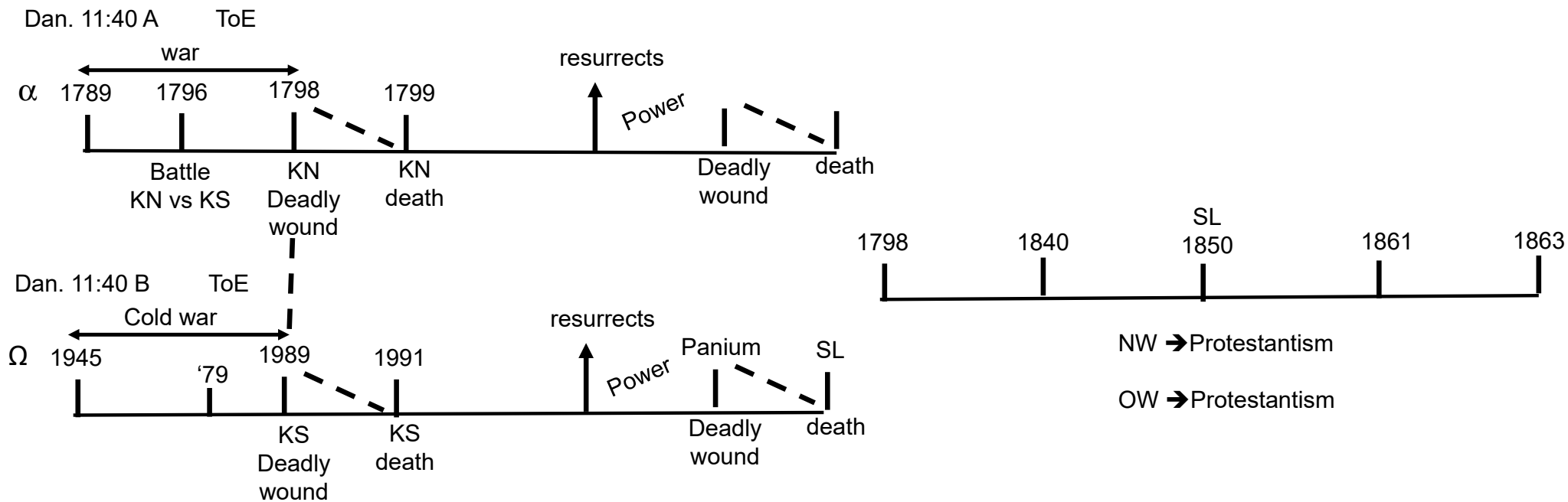
This article is called the *Reestablishment of the Catholic Hierarchy in England*. So where have the Protestants come from?



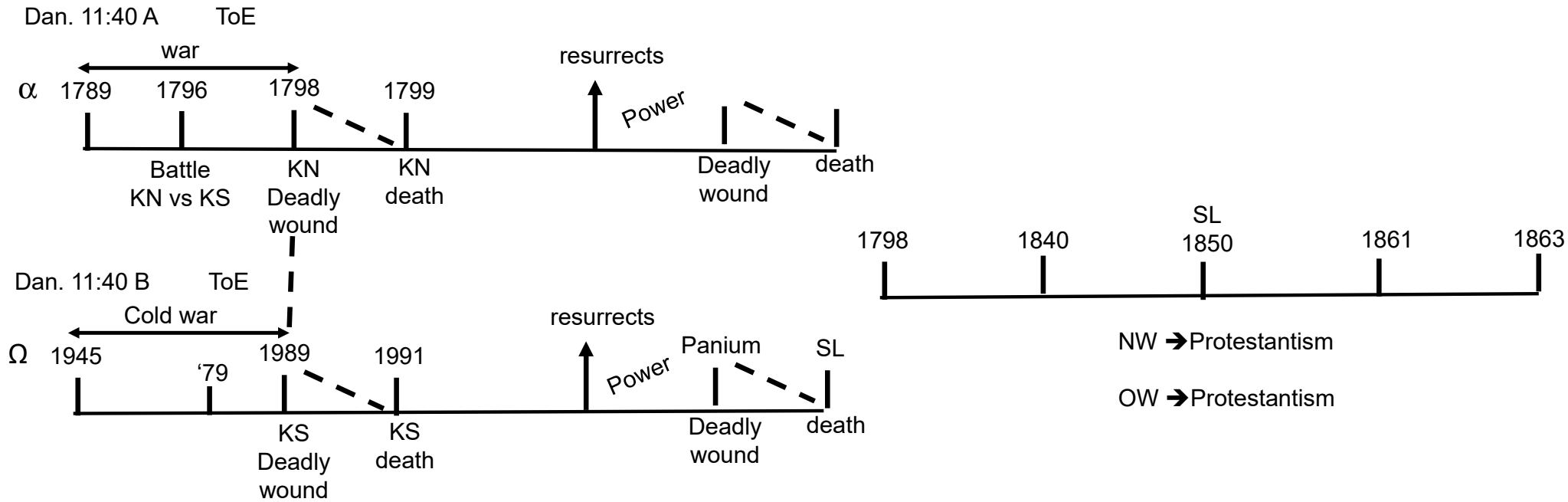
They come from England, so England in the old world and they've gone to the new world which is America. And in America it was protestantism, the new world. Ellen White tells us Catholicism in the old world. In 1850 we mark the sins of Babylon, the Sunday law for protestantism, America. But Ellen White tells us we should already see the Catholic church in the old world gaining power.



In 1850 in England the Catholic Church was reestablished, the first time in 300 years. From the time of the 1500s the Catholic Church had lost power inside England. In 1850 they re-established that hierarchy. And the statement that the pope made when this reestablishment took place was so political Queen Victoria was quoted to have said "am I queen of England or am I not?"



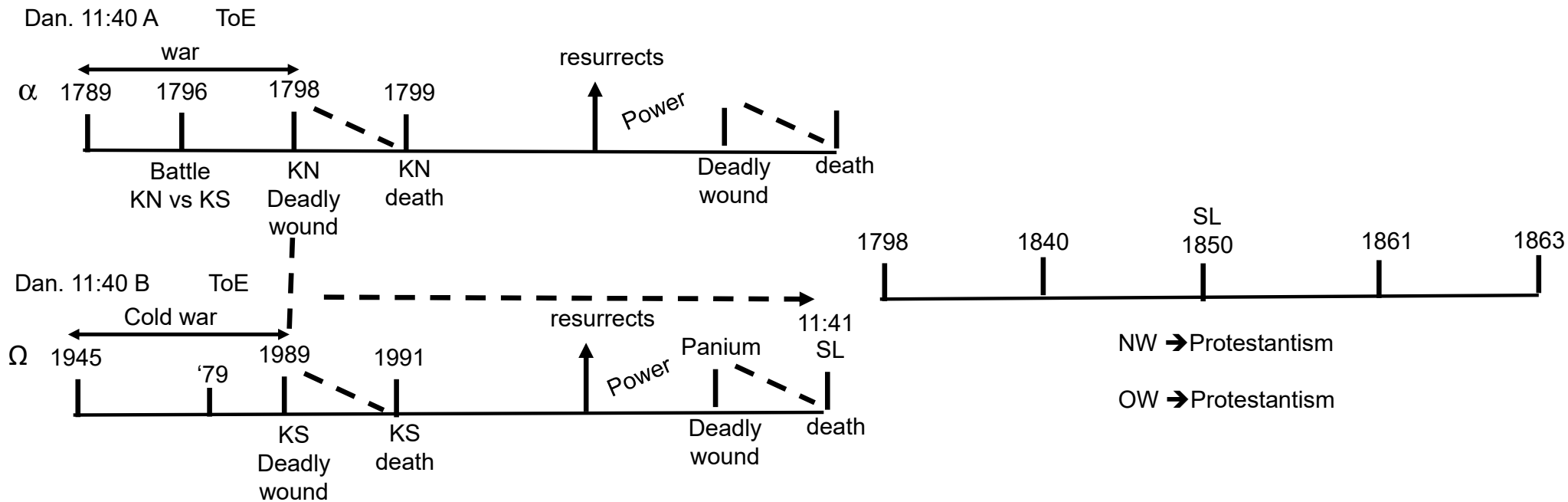
In other words, does the pope think he's Queen of England?. So you have in that history old world and new world, and this is just an introduction where I believe you can see that. And that process began in the old world, England in 1833 which we know is waymark. So you can see the Catholic Church in the old world. But if the verses would have been fulfilled in that history, we know that they exhibited differently to they do today. You'd have the same question if you were to talk about the third woe, what that would have looked like.



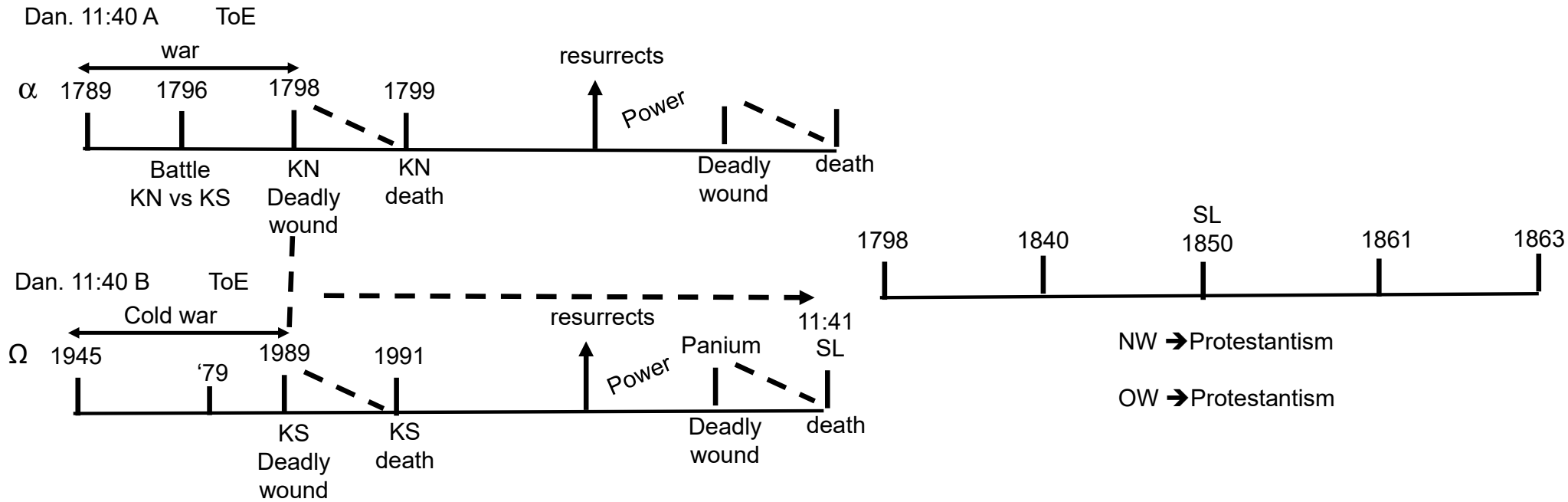
This quote is from a website called [The Re-establishment of the Catholic Hierarchy in England, 1850 \(victorianweb.org\)](http://victorianweb.org)

This is Anthony Wohl written by Anthony Wohl, Professor of History at Vassar College

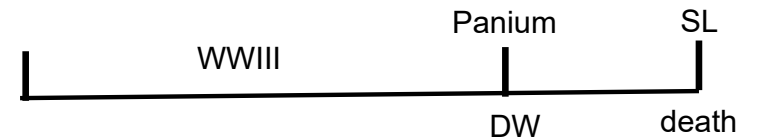
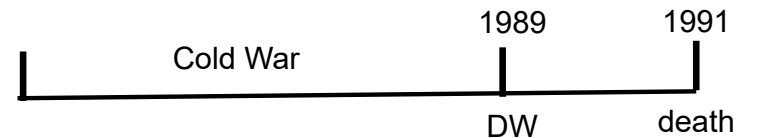
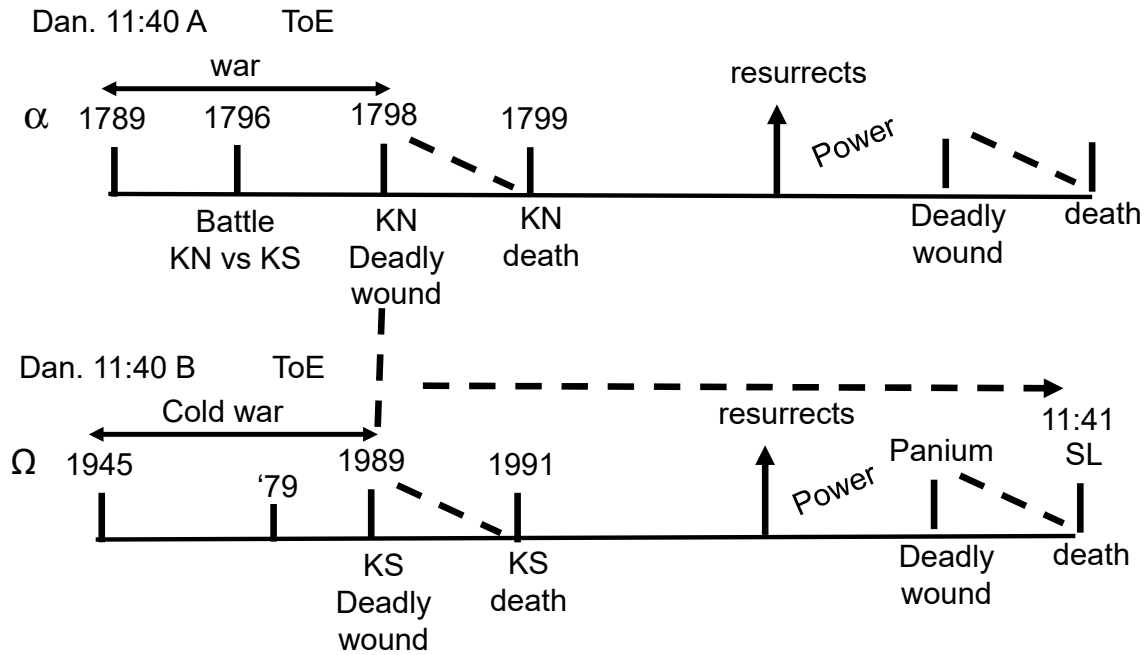
Are you happy to see that when you follow the methodology we can find it in the verse? We could have done all that without the early part of Daniel 11. But then we go to Daniel 11 and see those first 15 versus as a second witness not a first witness.



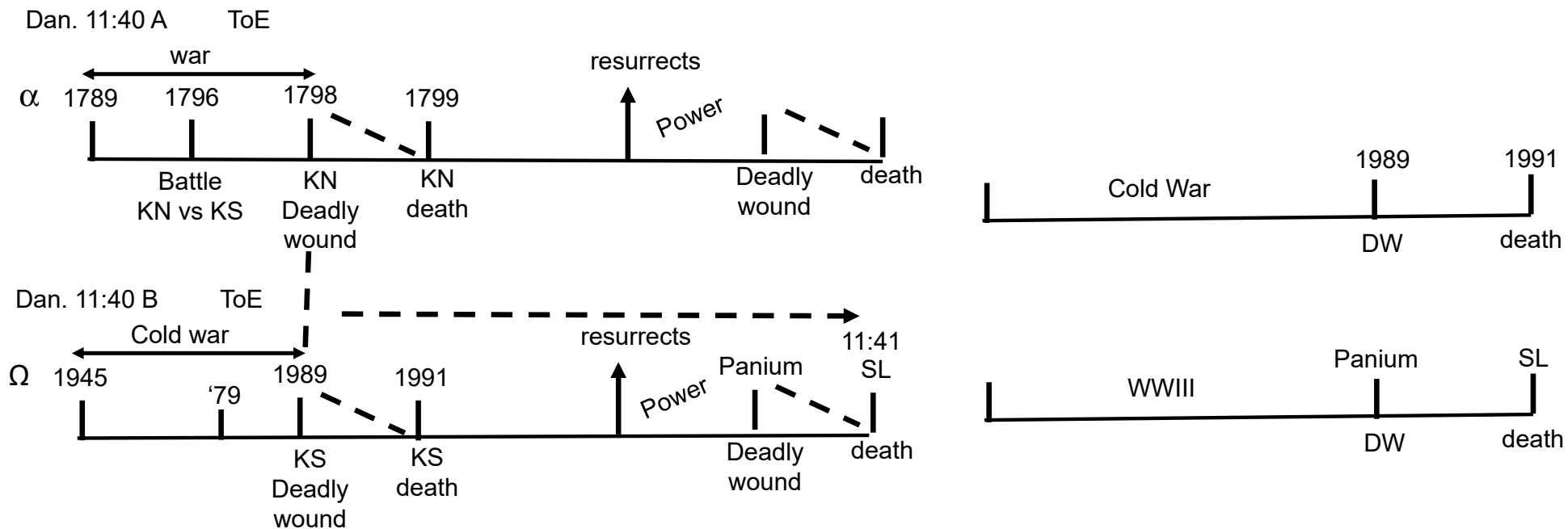
We had a lot of misconceptions, first of all we think the King of the South is never coming back, that's a problem just here (part B). Because now when you construct it this way you know that verse 40 doesn't end until the Sunday law because the King of the South doesn't die until the Sunday law. So verse 40 fills in the whole history of '89 to the Sunday law, there's no empty space.



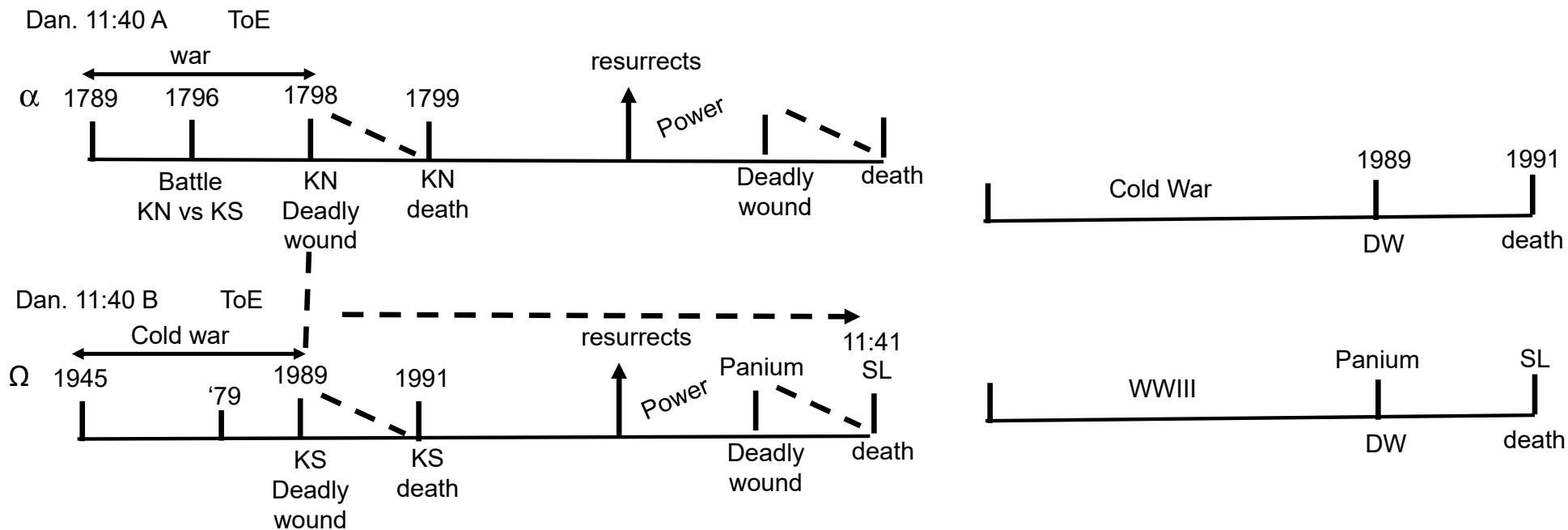
We can clear up that misconception and now we have another one. So in 2016 we do it badly, we don't do it in the verse, but we do understand the King of the South is coming back. So what do we say these two battles look like? We're expecting Russia to come and bomb America. And why should we have known that would not happen? Why shouldn't it have been easy to see that Russia was never going to come and attack America?



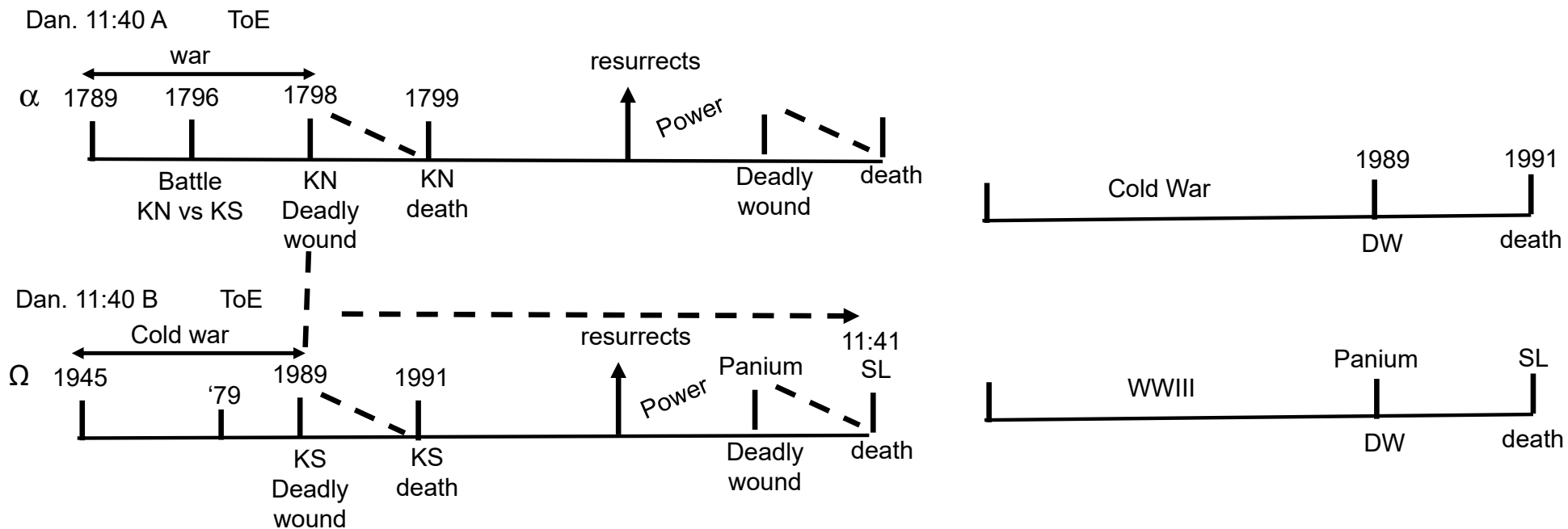
It began as a Cold War and it's going to end as a Cold War. Because now what you can do is that you know before the deadly wound is a war, this is World War III. Before this deadly wound was the Cold War. So you have the Cold War, deadly wound, death. Then you have World War III, deadly wound, death. So that means you can overlay them 1989, 1991, deadly wound and death. Then we overlay it and we find Raphia, World War III, then we have Panium, deadly wound, then Sunday law death and we can see the same mode of warfare because the Cold War is what type of warfare?



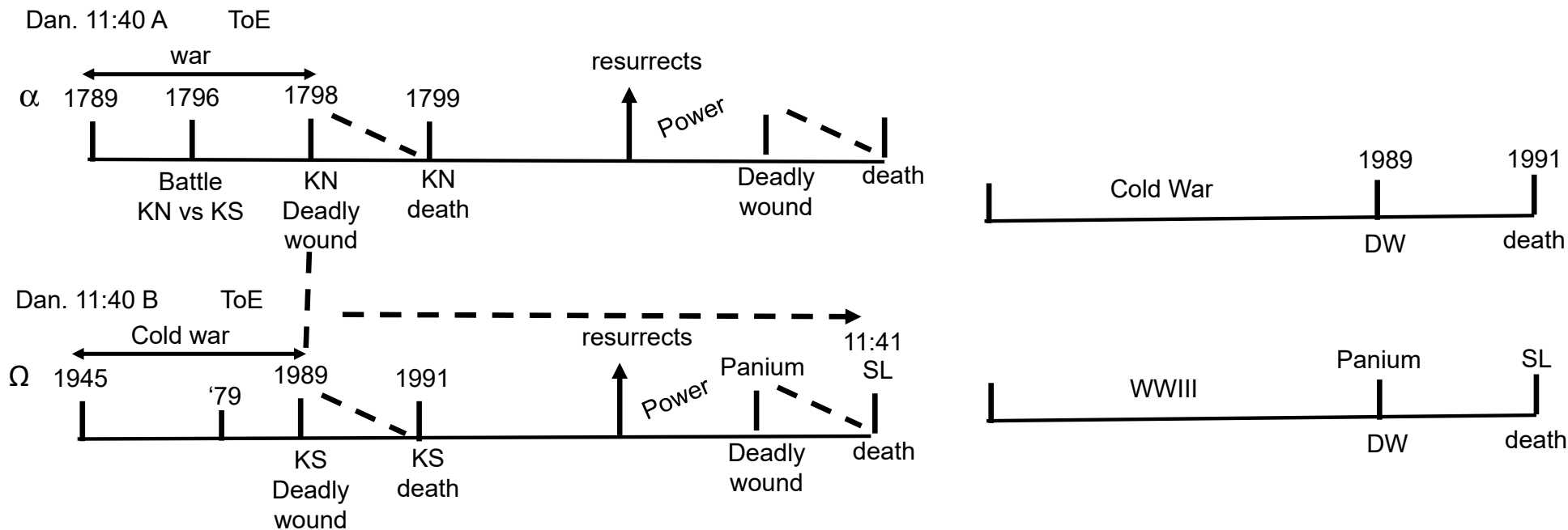
It's just an information war, information war did not start in 1989. They were doing that with newspapers badly long before the World Wide Web. The Cold War was an information war and they fought over spheres of influence like Afghanistan. World War III is an information war and they're fighting over spheres of influence like Syria, so they have the same pattern. And then if we want to know what Panium looks like we've already seen it in 89. So much of what we want to see in the future we've already seen. So we don't have to fear what it looks like, we've already seen what it looks like.



In 1989 where was America when the Berlin Wall fell? It was not there. So Elder Jeff is going to attack us, he would argue that Raphia never happened. Because he would argue that the United States and Russia never fought, and he didn't see Russia do anything to America on November 9th. That shouldn't have come as a surprise because in 1989 you didn't see America do anything to the Soviet Union. The issues were internal. All through 1989 the Soviet Union is crumbling on the inside, and you know that is the fault of America. But when you see the final results of that you don't see America. America didn't tear down the wall. Even though we know that was a victory for America, its victory was turning the people of the Soviet Union against their own institutions. So the victory for Putin if he wants to defeat America, it's not attacking America himself in daylight, it's turning the people of America against their own institutions. When that finally happens, you do not see him.



So all I wanted to do in this class is summarize these groups, these dispensations, review how world wars are the same, exact same message as equality, it started innocently and turned into a test that challenged our behavior. I wanted to leave that there and then come back to the subject of Daniel 11:40. So this is kind of separate to what we've been doing but it's still relevant to see this methodology of 1989. We used Isaiah 46:10, at the very beginning to show how this methodology of line upon line particularly gave us reform lines. And those reform lines become especially significant towards the end of our reform line.



But they're also the foundation on which everything else is built. Because those lines are parables, they're compare and contrast, it's just taking a story like Millerite history to tell us of our own history. Just like we would use a story of the shepherd to tell us about God. It's all parables, all compare and contrast. We do that with part A and part B of Modern Israel. We did that with part A and part B of Daniel 11:40 and demonstrated how you can see Raphia and Panium in the verse once you build the structure; how much that one verse can unfold and teach us.



Dear Lord, thank you for today, the blessings that have been in it. Lord we see your word, how much it opens up. I pray that as we see how you operate, we wish to study you, not to have a God created in our own image, worshiping what we think you should look like. We want to genuinely understand your character. As we study how you operate may we see in all of this your love for us that we actually know you, that we can defend you before the world that thinks they know you. It has your character so misrepresented. I pray this in Jesus' name, Amen