

Last week we looked at Daniel chapter 5, the mene mene tekel upharsin. We started to look at the currencies used. If you go into e-Sword and look up that verse, and look at the Greek (NT) and the Hebrew (OT), you wouldn't use theirs, Strong's is not as helpful in this case. You would want to use **Brown Driver Briggs, or Hastings**. And they'll give you those currencies or values. There may be other good sources as well or a combination of sources.

Mene	50	60
Mene	50	60
Tekel	1	1
Upharsin	25	30
Total	126	151
	X 20 gerahs = 2520	

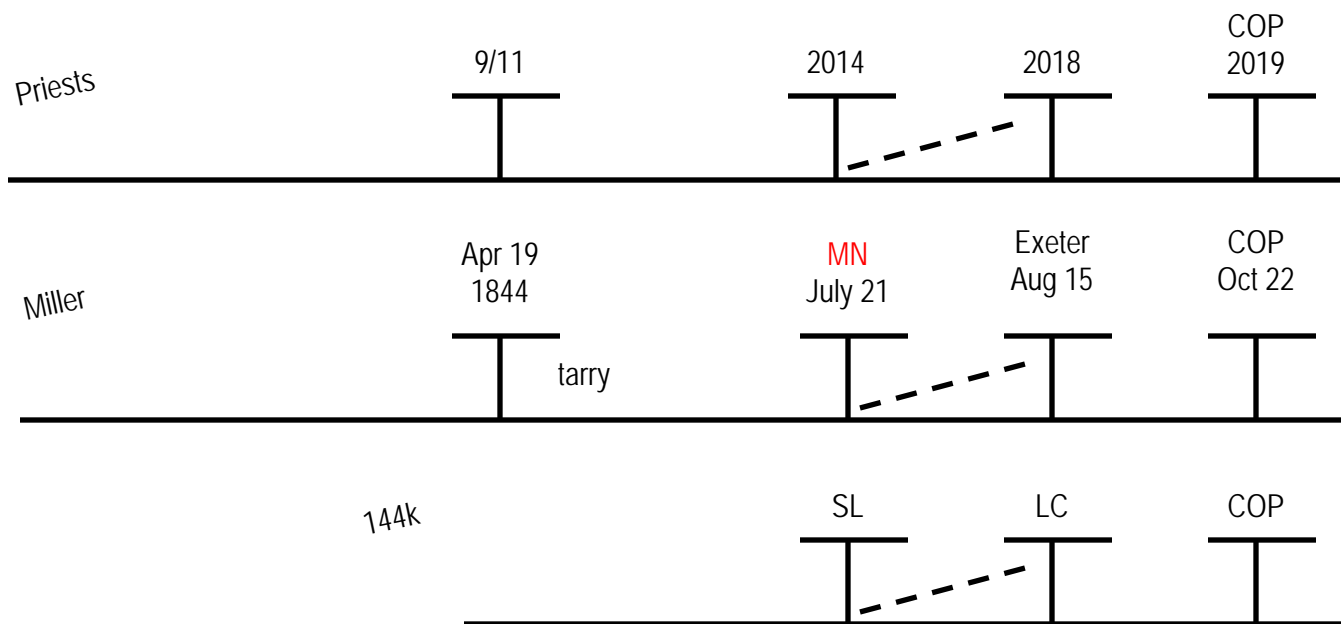
Depending on the region we looked at the mene tekel upharsin. We found that the mene could equal 50 and that there's two of them. The tekel is equal to 1 and upharsin means to be divided which is why Daniel says your kingdom is divided. It's half of a mene, so it's 25. And with this calculation you end up with 126 shekels. When you convert it to gerahs it equals 2520. In some regions the mene isn't equal to 50 but rather 60 and there's two of them, one tekel and upharsin is divided so it's 30. You have to adjust your values and it equals 151. Those are two symbols that we can draw from the 2520 and have special importance for our time. We see how the 126 takes us to 1989 the same way the 1260 takes you to 1798. Both represented this period of scattering. We paralleled those two to our time period, the 1260 and the 126. Even though Ellen White doesn't have the same forward view that Paul has, they are basically saying the same thing, that we're not in the time period to proclaim time for the second Advent. After the 1260 William Miller could proclaim time because the book of Daniel had been unsealed and those prophecies were ready to be understood that led to 1844. And after the 126 to 1989 the book of Daniel is unsealed and again we can have a message of time, *predicted time*.

There's a YouTube page called the Latter Rain, they post a lot of Elder Parminder's studies, we're looking at the one of December 23, 2018, the fifth in a line of studies and he's talking about the papacy and time setting. <https://youtu.be/jyY1-rmwrc> He's showing how belief about *no time* is part of the wine of Babylon. In the 1260, in the counter Reformation the millennial doctrine was invented. That was really Satan's preparation for William Miller, so when William Miller was raised up and he started speaking about the judgment and the time of the second Advent, Protestantism had positioned itself with the papacy and rejected his messages because of the millennial doctrine, which is that we need to have this thousand year period of peace, and that you cannot have a time of the second Advent.

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| <p>4SP 235.1-3 3 deceptions:</p> <ol style="list-style-type: none"> 1. Sunday sacredness 2. Immortality of the soul, Spiritualism 3. Millennium or covetousness |
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4SP page 235, paragraph 1-3 she gives three deceptions of Satan through the Catholic Church. The first one is Sunday sacredness. The second one is the immortality of the soul, what you could say is spiritualism. But spiritualism was not the deception that Satan designed for God's people. Spiritualism was the deception that he designed for the world not Adventism. The deception for

Adventism was covetousness which means to become content with this life and distracted with worldliness, to forget our mission. Adventism does not have a problem with Sunday sacredness or in its straight definition of spiritualism. The deception designed by satan was covetousness or worldliness, this millennium doctrine. So just like in the time of Miller the Protestant churches opposed him because of the millennial doctrine. And Adventism opposes us because of time setting, but it's the same deception. It took us time as a movement to recognize this and come to terms with that.

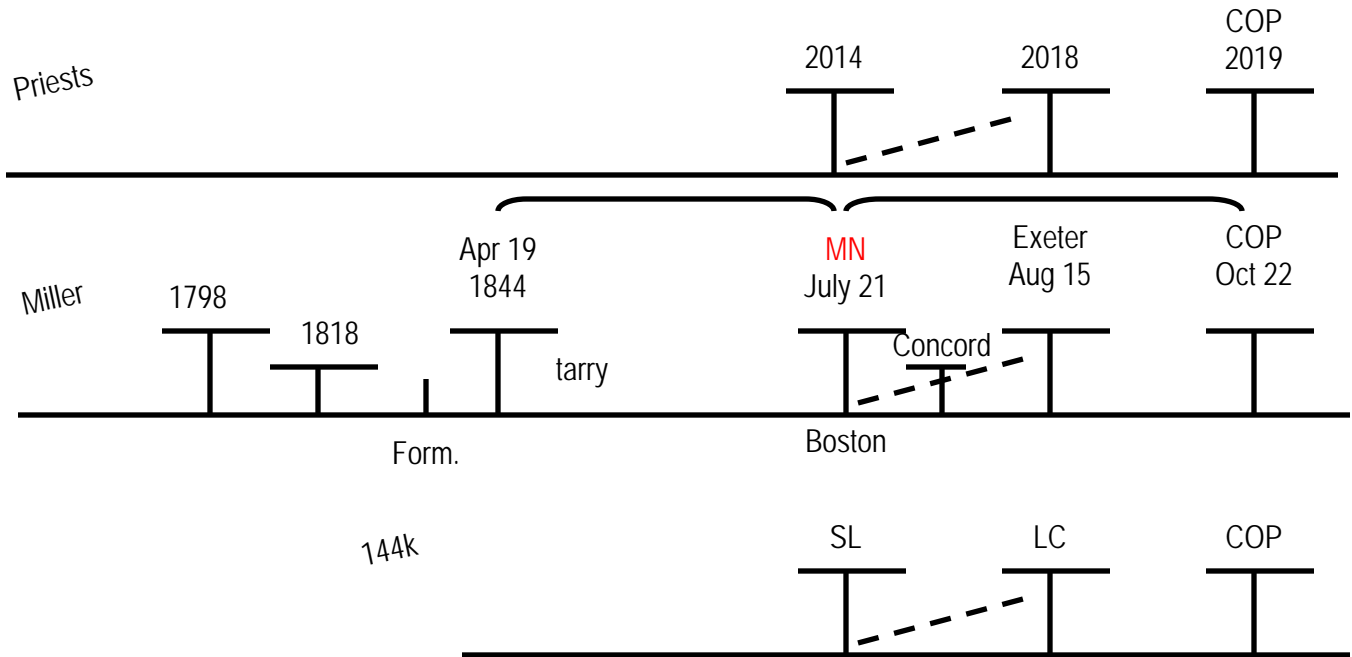


We're now going to begin discussing time setting and it's impossible to understand 2019 without understanding and looking at 2014, and what 2014 can teach us about the time we're living in. In our previous study we began to discuss 2014. In Millerite history what way mark is 2014? We place July 21st on the Millerite line and we can also connect it with the line of the 144k. 2014 or July 21, as we're looking at the line 144000 what do they become? Sunday law. So at the Sunday law what begins to happen? The loud cry begins, it starts at SL and increases then swells into a loud cry until when? The close of probation. So we take that to Millerite history, July 21 is midnight or midway. There's a swelling leading to the Exeter Camp Meeting, and leads to October 22nd - the close of probation. And then taking that to the priest line 2014 begins a swelling up to 2018 which leads to 2019, the close of probation. We said July 21 is midnight, why? It's the first message that Samuel Snow gave. Why is it midnight? Where does the word midnight come from, what parable does it come from? The parable of the ten virgins and we see that it's midnight. So the virgins begin to be awoken because of the message of Samuel Snow at Boston, the waking up July 21 leading up to August 15th, Exeter. They see this is midnight in the parable of the ten virgins. They also use the word midway, why would they say midway? Because it's in between the arrival of the second angel's message and the close of probation, midway between April 19th and October 22nd in 1844. What happened on April 19th? *And it's midway to the day*, — the disappointment. In the ten virgins they marked as tarrying time, this is where the bridegroom tarried and when he tarried the virgins went to sleep. They sleep on April 19 and they wake at Boston when the cry begins to be made.

A couple of quotes we want to use to show from Millerite writings, beginning with Ellen White and the Great Controversy 398.3

That which led to this movement was the discovery that the decree of Artexerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B. C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. {GC88 398.3}

When was it first thought that the 2300 days would end? When was the first disappointment? At the end of the year 1843 which was April 18th 1844 the end of the Jewish year 1843, when they first thought Christ would return. And then she says the autumn of the same year, she says the message is proclaimed - the coming of the bridegroom, midway between the first disappointment and the autumn of 1844. October being the autumn month. And midway we find July 21. She says at midnight there was a cry made. She begins with a verse in the paragraph and the subject is the waking up of the virgins and the midnight cry and she places that as midway which is July 21.

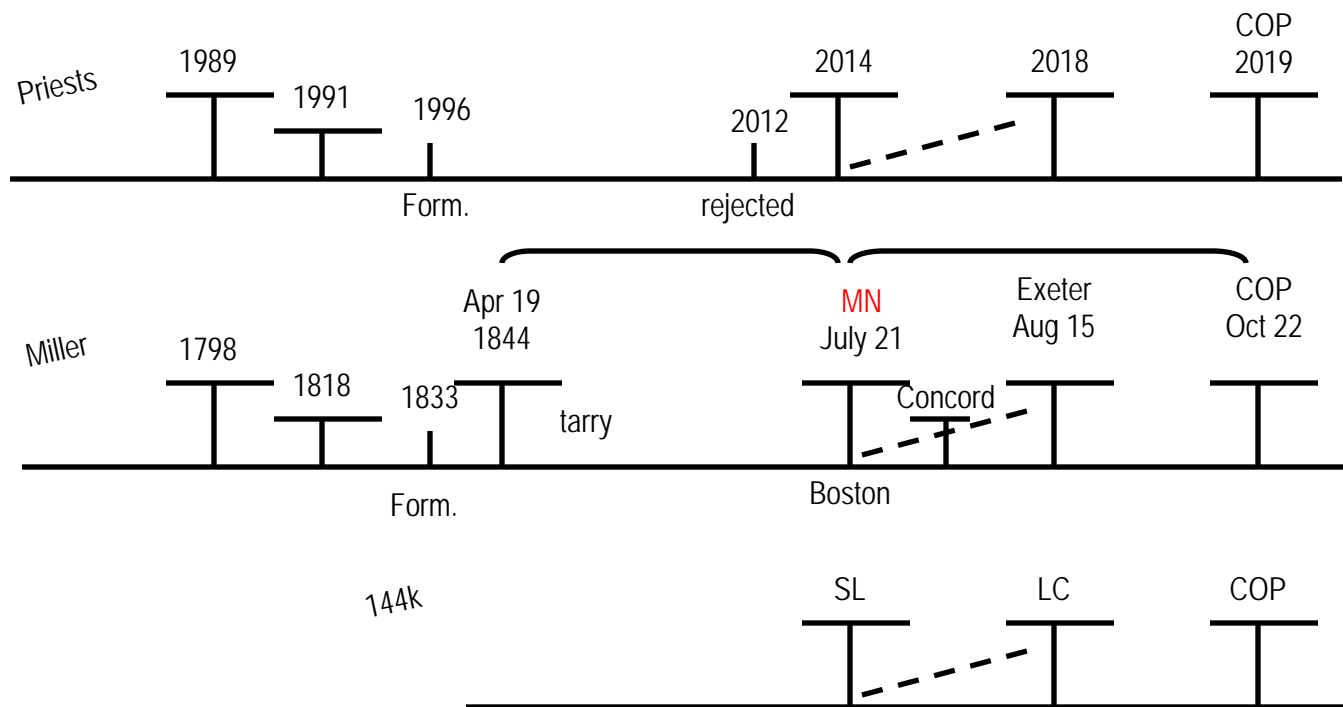


Next is Joseph Bates, in the pioneer writings 1847 Joseph Bates BP 2 72.1 and we'll just paraphrase - In these sentences he's discussing the time period of April to October. He says the tarrying of the bridegroom was a six-month period. It began on April 19th and ended on October 22. But at midnight a cry began. He says the midnight of this dark time is about to July 20 so he is off by one day. It says that **Samuel Snow gave the true midnight cry in Boston**. He tried to give it prior in this history but no one was listening to him. But here people begin to embrace it. He says it midnight in the parable of the ten virgins the cry was raised which caused great excitement and people have definite time. He's blending together the story of July with the parable of the ten virgins. He says that a camp meeting was held in **Concord**, this is one of the few where we have quotes or information on Concord. On the 1st of August there was a camp meeting in Concord, he learned about all this afterwards. He says that here again the cry sounded all through the camp. Then on the 12th of August another camp meeting was held in **Exeter**. On his way to Exeter he felt a strong impression that new light was going to come which would give a new impetus to the work. He said the hills rain with a midnight cry. **So there was this escalation from July 21 to August 15th**. It's described as midnight or midway partly because of the parable of the ten virgins, that really being the cause but it's also true in reality that this is midway or midnight. This is one of the problems why for many months people were saying why in this movement would we say midnight -midnight cry- Sunday law? Because midnight does not lead to Sunday law, it is Sunday law. So we say midnight- midnight cry- close of probation and we can call **Raphia and Panium midnight -midnight cry only because Sunday law is a close of probation. Otherwise midnight is Sunday law.**

The way mark of midnight is itself Sunday law, this is where the virgins are awoken, the swelling of the cry that the bridegroom is coming and the shut door. To say midnight -midnight cry- Sunday law is not accurate. Because the way marks of midnight and midnight cry are to prepare you for your close and probation.

A question regarding the priest line: when we observe the Millerite line we see this Boston camp meeting Samuel Snow is already trying to tell the people about October 22nd. But as far as I'm aware, this message that you're presenting wasn't there at 2014, there was no knowledge about November 9 or was there?

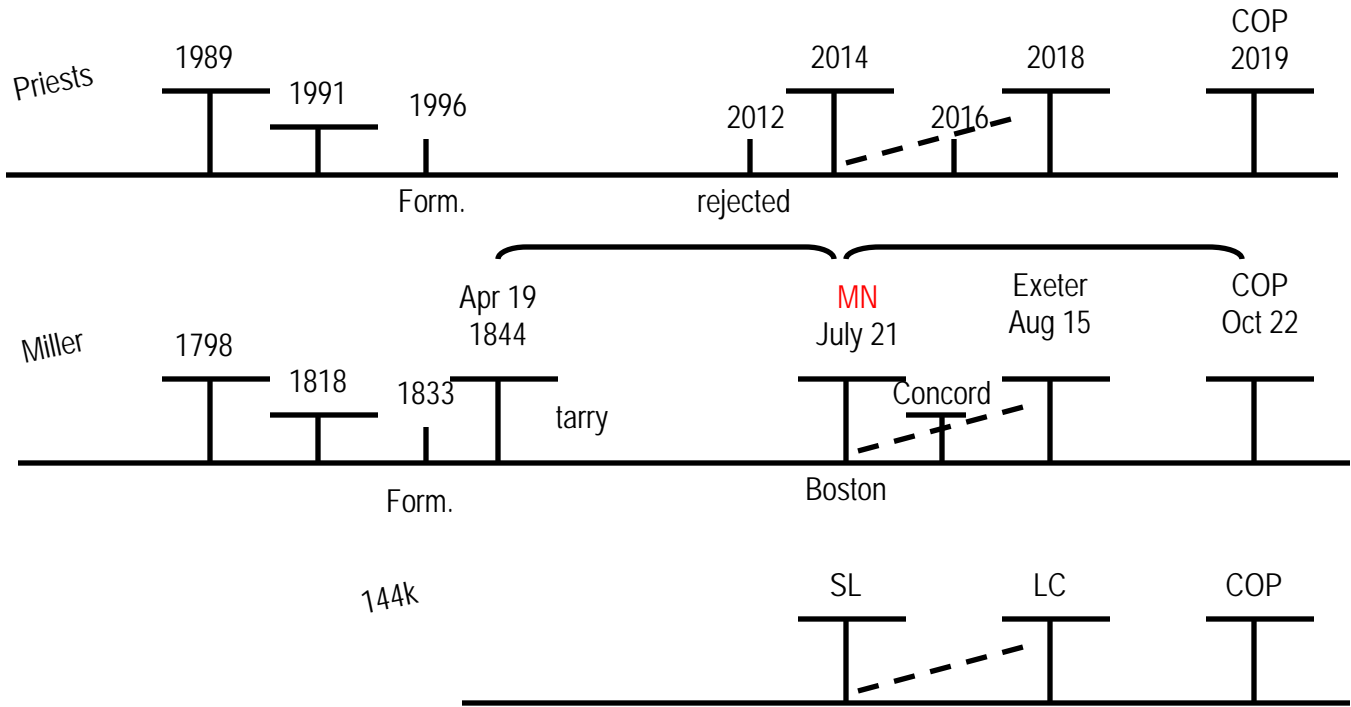
We can take that problem right back to 1989. Or you could say 1818, what waymark is 1818 on the line of the Millerites? William Miller begins his studies in this history, buys his concordance in 1798. From 1798 to 1818 is the increase of knowledge which means Miller has his message in 1818. What is he saying in 1818? He saying about 25 years until Christ comes back. He has a few details wrong, probably they still need to work on some of the calculations but the essence is there.



Then we go to 1989 to 1991 Daniel 11 40-45, but we don't have information there on time about our close of probation, or at 1996. So you're identifying difference between our line and the Millerite history, but the difference is all the way from the beginning. There are some differences between their line and ours. You could say that our message of time is a repeat of history because we're saying the swelling of the loud cry is an increase of knowledge and it's the same thing as the beginning of the reform line. Our reform line begins and ends with a swelling. You can bring other lines to demonstrate the differences. For example, the way mark of 2014 is July 21, 1844. We can make it different dates in Millerite history, you can make it 1846 and see the introduction of the Sabbath doctrine and how that progresses. **But when it comes to time there are some differences. One of the main reasons for that is how we've taken on the doctrine during the 126 that there is no time.**

Question continues: so how do we reconcile that then?

What happened in 2014 internally? We can see that in 2012 the message is rejected, in 2014 what begins to happen? A shaking, the Path of the Just leaving (Tess: I thought the MC was meant to unite people?) Also the beginning of the latter rain with Ezra 7:9. What do we learn from that? We see the latter rain begin regardless of the position of the people in the movement. The question is why does our line look different than that of the Millerites, the question isn't really an issue of 2014 and 2018, it's an issue right back at the time of the end, that there is a difference. They are proclaiming the message of time from the opening up of the time of the end whereas for us our message based on the opening of Daniel 11 40-45, it had time built into it. **It took us more time to recognize the time element in Daniel 11.** It took us time to recognize Raphia and Panium and those extra details that could give us 2019 in the first place. When we say that we repeat Millerite history to the very letter we could argue against our interpretation of that. There are differences through each history, **but that does not affect the structure. The number one difference to consider is failure and success.** We can also see in their failure a mistake built in and we've already looked at that, the differences between their history and our history. We've already recognized that there's differences at the way mark of October 22nd. Because Oct. 22 is 1945 and 2019 is Raphia. The reason I think that ours is different is because it's built on more lines than just the Millerites. The line of the priests we can place these way marks just 2014 as an example on multiple levels. To draw the Millerite structure it's July 21, 1844. We can create another structure and see 1846 leading up to 1850 which was the loud cry. Then you don't have the introduction of time, you have the introduction of the Sabbath. There's not a single reform line that's going to give us every single detail exactly the same. But we can still trace a pattern or structure.



Question so there's also no specific message that started to be given at 2014 towards 2018? Is there no message that starts to be given? If you want to bring the Sabbath into this we can go to 1844, it's a rejection of the Sabbath by the movement leadership, and the disappointment of those trying to introduce it. So if you're going to see a disappointment in our history you're going to see it at 2012 not at 2019. So there is one message, the symbols we use for that. This is the growth of the message of time. But when we say a time we've already said there are three elements to the midnight cry. We need the message of time to know the time of our close are probation, we need to know that we're priests, to know that we're priests we need to know that we have a close to probation first. We had to have the battles of Raphia and Panium to demonstrate our close of probation. Even if it doesn't look directly related to a date, understanding that there's a way mark at Raphia gives us our date. It's a key part of that development which is given at Concord or 2016. This is all the development of our loud cry, but builds this way mark, first of all the introduction of time, then we have understanding of priests, levites and nethimins, then we have King of the South and King of the North, and we must go through all of those steps before we can finally place a date on the timeline. It is one message connected throughout this history that gives us October 22 in our time, but you can take this for more than one history not just the Millerites. We said before we can do 1844 to 1850. And if you do 1844 to 1850 the Sabbath was not something they have in their prior history. We have more than one history that bears waiting on our line which makes our reform line both more complicated and more simple at the same time. Much more interesting.

Another question: we marked 2014 as Sunday law, it's not midnight, 2014 for us is midnight and Sunday law here. Where's midnight on our reform line? 2014 so it's both Sunday law and midnight? Yes

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Another question: I would like to highlight the Millerites become a story or history. We know that when it takes place then it's not something literal what's going on but it becomes a parable. Then Samuel Snow can't be a single person, something different as you said 2014 was the beginning of the understanding they just developed until 2019. To highlight the fact that the Millerite history is a parable so everything in the parable is not so straightforward all the time. That's what Parminder taught us, they have implications. The parable itself Matthew 25 the virgins rise at midnight. But in real life we know that it takes time for thousands of people to wake up and that's the swelling of the midnight cry.

Tess, Brazil

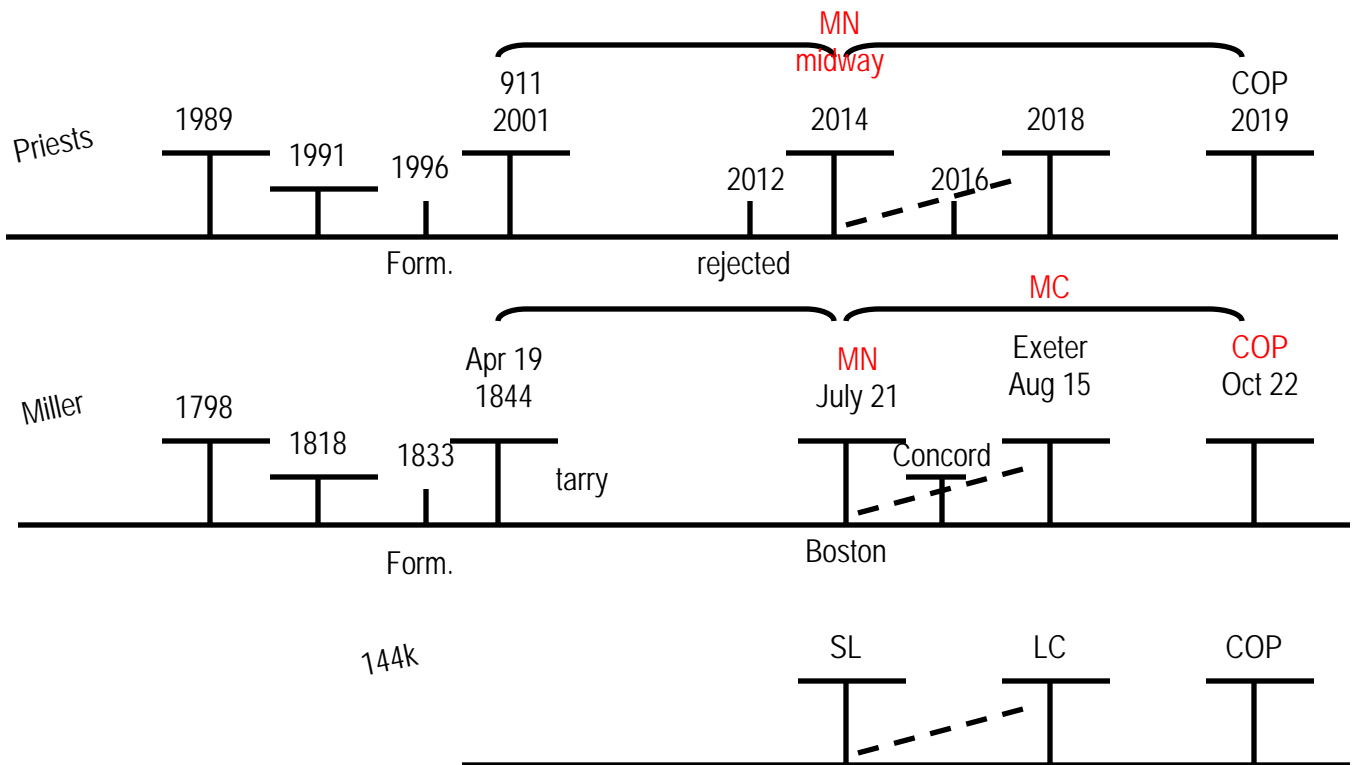
In Acts 27 everyone on board that ship makes it. So how I would word what you're saying is we compare and contrast. We compared it but we also contrast. And if you contrast there's differences which is why you need more than one parable.

Marco: We have two waymarks for 2014 and I want you to explain that better. Because it's midnight for the priests and it's also Sunday law for them.

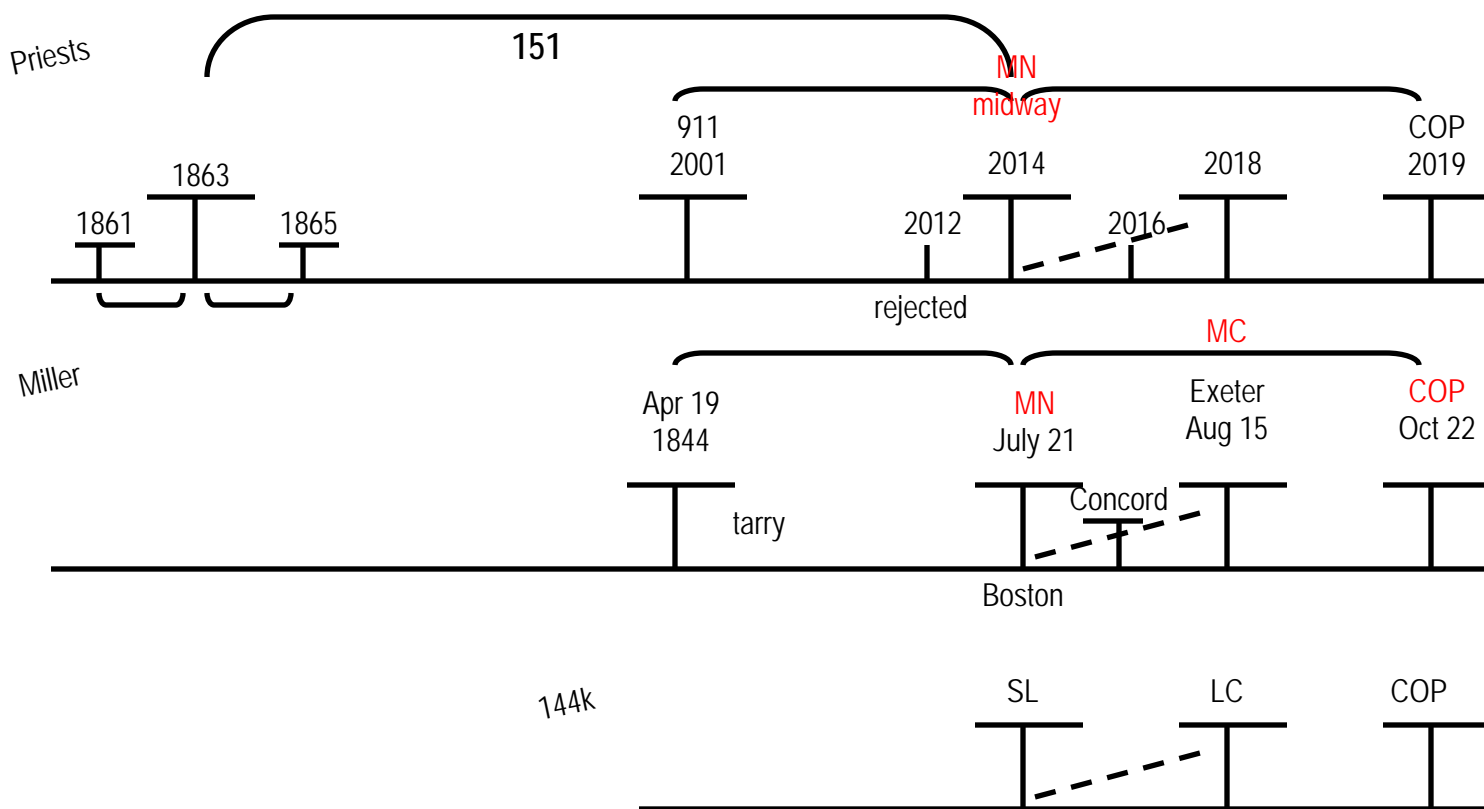
Tess: I'm a little confused because I see Sunday law as midnight. So it's not one or the other but Sunday law itself is a symbol of midnight, and July 21st

Marco: The symbol or the application there must be a line of symbol, there must be a line of the dates, there must be a line of the application

Tess: the dates are July 21, August 15th, October 22nd. 2014, 2018 in 2019. But we also have midnight, midnight cry, close of probation. **So Sunday law is midnight which is 2014**



The reason we went into this to begin with was to see July 21 or 2014 as midnight or midway, between April 19th and October 22. Midway. So 2014, not literally but symbolically becomes midway between 911 and 2019. July 21 is midnight or midway. July 21 in our history is 2014. So 2014 must also be midnight or midway. April 19th 1844 was the tarrying time. Where do we mark tarrying time on our reform line? And remember this is a parable, the dates aren't literal now, now it becomes symbolic. On April 19th you have the arrival of the second angel's message. So it's 911 or 2001. **So 2014 is midnight or midway, symbolically between 911 and 2019.** Between 9/11 and 11/9. **The reason we're studying this was to place that structure. We need to see that 2014 is midway, a time period that begins at 9/11 and ends at 2019. The tarrying to the shut door.**

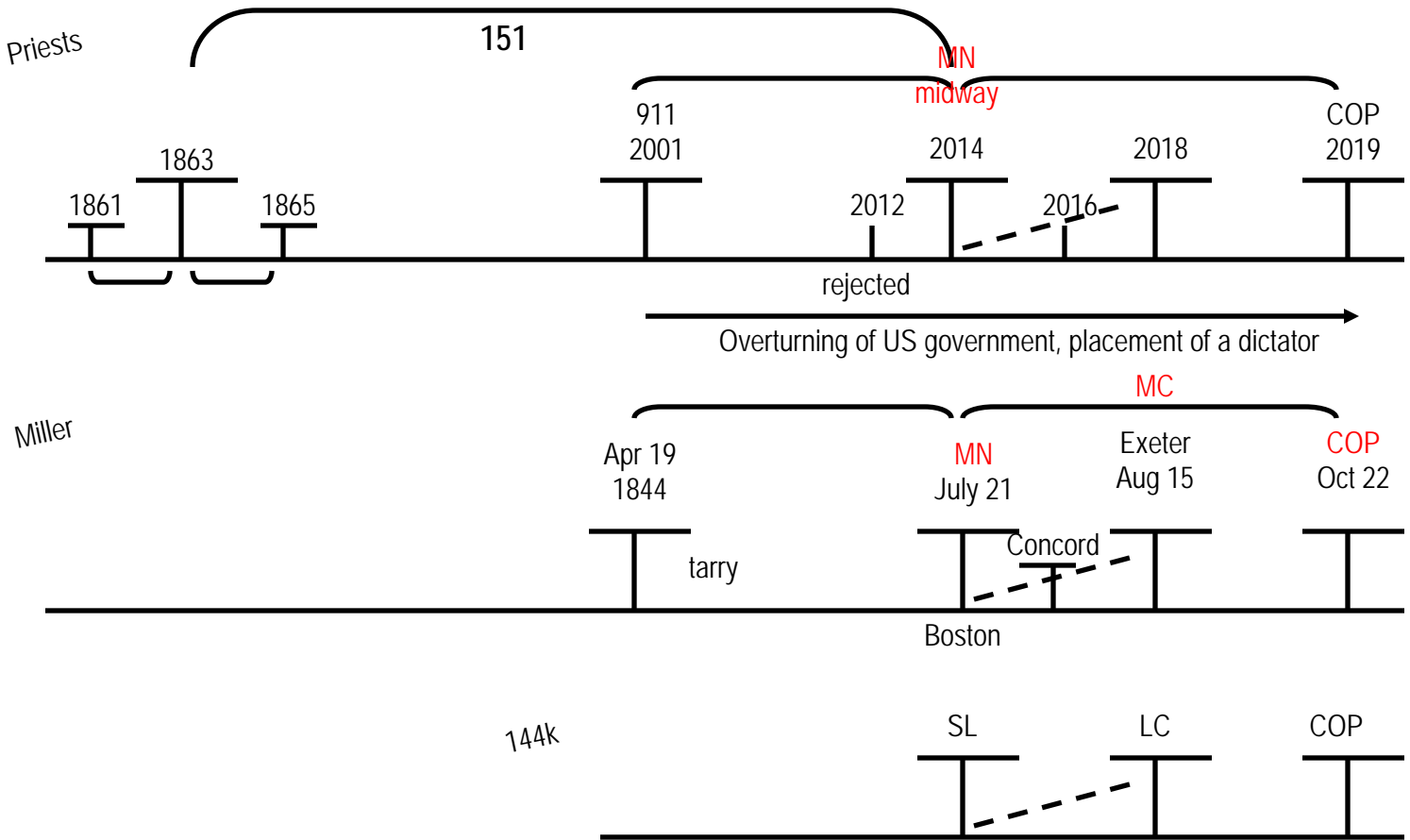


The reason we wanted to build that structure because we're going backwards and placing the time prophecies that took us to 2014 in the first place. **We started today's study by showing the 126 in the 151.** As we began to look at in our last study the 151 takes us back to 1863. **This is one of the structures that was put in place to predict 2014.** But you can mark these two numbers. And **1863 is the midpoint midway of the American civil war.**

When we discussed Acts 27, in 1863 and it goes off course. The civil war began in 1861 and ended in 1865. What's the first thing we observe about this when we look at the structure? Two years, it's midway between the beginning and the end of the civil war. So this light we bring into this history 2001 to 2018, what do we begin to understand? **What is 2014? Midway.** Midway of 1861 to 1865, history of the civil war. **Seeing 1863 the history of the civil war is midway shows us that 2014 is midway in our civil war. Now we don't have one date to work off of, we have all three.**

Question when we say there's a civil war it's also symbolic in 2014?
I think it becomes how we interpret prophecy. If there was a prophet in the history of World War II and she said there was going to be World War 3 would we be content to seeing that application is nearly completed? Because **we also need to understand what those prophecies mean**, the mode of warfare in their time becomes airplanes and tanks, machine guns, gases. We don't bring their mode of warfare into our history as literal. When we say that we're in the history of World War II and it's nearly over, are we content with that application or understanding?

There are struggles between understanding literal and symbolic. It's not an issue of literal versus symbolic, it's defining what it looks like in our time. When we look at the civil war or jump ahead in our studies, forget the civil war, let's look at the French revolution. It begins with one type of government and ends with another type of government, that's the definition of a civil war or revolution, that's the point. If it's successful it's a change in the leadership or government. I wouldn't say it becomes a literal or symbolic, but the processes by which that occurs are not necessarily the same. So in our history we're in the history of persecution and the history of the Holocaust so we need to understand what these mean in our time. Are we content to see first of all that we are in that history? Then are we content to see what that looks like or means to us. **Some people have already said in other places on video that this cannot be civil war or revolution because enough people haven't died. Civil war and revolution must mean a lot of death and bloodshed. Our issue with that is how we're defining those histories and that is one of our biggest problems in this movement.**



There can be a tendency to say okay this is acceptable but we don't change our way of study and we say just wait till Panium and then it'll be a hot war, just wait till the history up to Sunday law we're going to have plantations and slavery back. The issue is with how we're defining history in our time which causes us to have unrealistic expectations of what it looks like. **This is the overturning of US government, the placement of a dictator which is a civil war or revolution.** But what we're looking for is this bloodshed, this kind of hot war mentality. We're saying it doesn't occur in these histories the way we've expected it to. It's not going to happen in the near future either.

When we say the invasion of Poland is 2016 and that's war on the western front, there's no history here or future where Trump is going to build up an army and launch an invasion. **War on the western front is demonstrating just his election and attacks on his own country.** It's not a literal application or symbolic application, it's one application. But it becomes how we apply history in our time, like the history of World War II.

Comment: Perhaps this is a good example when we look at World War II and the invasion of Poland, we don't say this going to be an invasion of Poland today, we say it's symbolic and involves the US government and all that. But then we go to 1863 and the civil war and we say there is an actual civil war going on but just in a different format than 2014.

There is an invasion in 2016 but it looks different. You could say that the invasion of Poland becomes a symbol. We're needing to have some consistency with our application. We're pushing it more strongly because the issues people have had with making this history of civil war based purely on what their observing externally. Then instead of learning from these histories and saying this is how we apply history, we want to make Raphia an invasion and a hot war. We need to have one consistent method with how we're seeing the future, based on history.

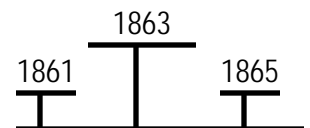


We've been studying 2014 and we overlaid it with Millerite history. We saw that 2014 in Millerite history is July 21. We read all the quotes and we drew it out mathematically, so we could see why the pioneers called at midway or midnight. It's midway between two dates: April 19th to October 22, 1844. The reason that they called it midway is because it came between two dates.

It's midnight or midway because of the parable of the ten virgins from when the virgins go to sleep the tarrying of the bridegroom to when they were awoken with the midnight cry to a shut door which is October 22. We mark the tarrying time at April 19, 1844.

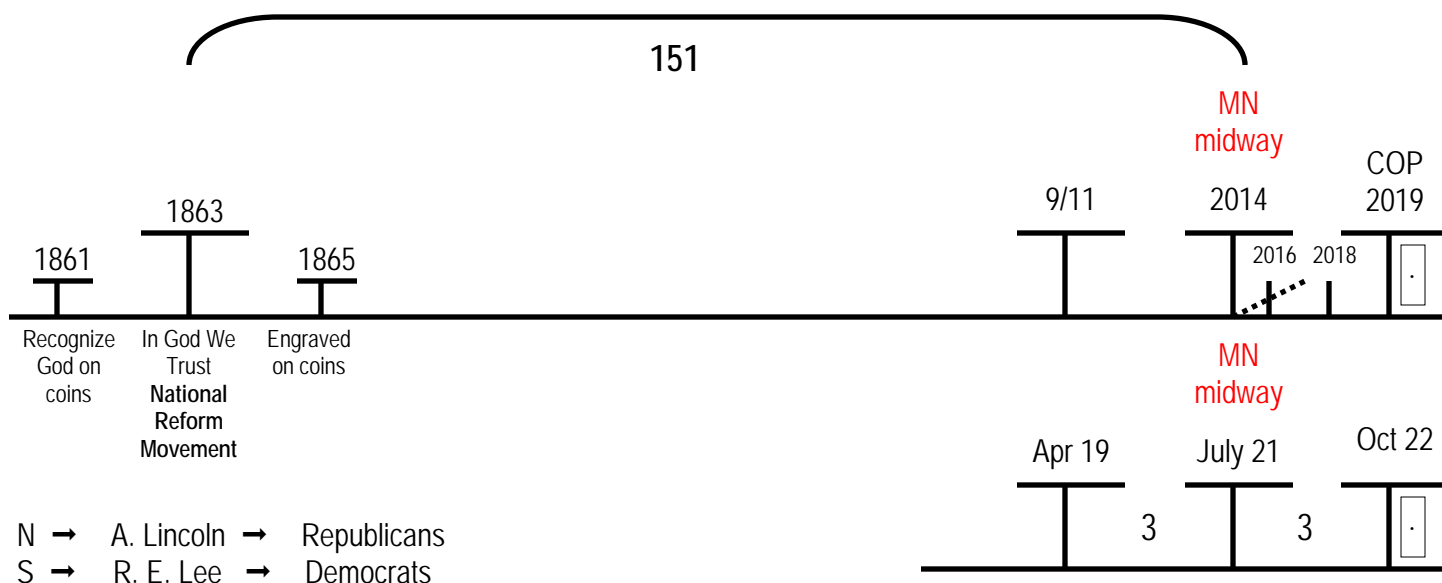
We take that to our line, 2014 was midway or midnight symbolically, between 911 in 2001 and COP 2019. 911 is the tarrying of the bridegroom, 2014 the virgins are awoken, then the swelling of the midnight cry, 2019 the shut door. We can place in here two dates, 2016 and 2018 as you would experience in the Millerite history from July to August. Before we went into Millerite history, we talked about the number 126 and 151, how they become symbols of the 2520. As we understand the 2520 is the key that unlocks time. The first date that we want to look at that will take us to 2014 is 1863 which 151 years forward takes us to 2014. What did we notice about 1863? The American Civil War, it began in 1861 and ended in 1865. 1863 is midway in the American Civil War. We then take this history and overlay it with 2001-2019 and understand this is civil war or revolution. This is the prophetic repetition of the American Civil War. It begins in 2001, we're going to mark how it changes in 2014 and it ends in 2019.

We're going to look at the history of what happened in America prior to 1863. Between 1861 and 1863 there was a civil war that was the northern states against the southern states. The northern states were led by Abraham Lincoln, the Union and they were the Republicans. The southern states or the Confederates were the Democrats. So we have the Union against the Confederates. Who's winning in 1861 to 1863? We have the north - Abraham Lincoln, the Union, and in the South it's the Confederates. Prior to 1863 the South is winning, they were doing very well in the war. What did the northern states do under Abraham Lincoln? 1863 marks the turning point where you go from the southern states, the Democrats who were winning, and now the Republicans are winning. There's two important battles in 1863, the most important battle of the American Civil War was the Battle of Gettysburg. Robert E Lee was invading the North and he's halted at Gettysburg and it marks a turning point where he starts to lose and the Republicans begin to win.



N → A. Lincoln → Republicans

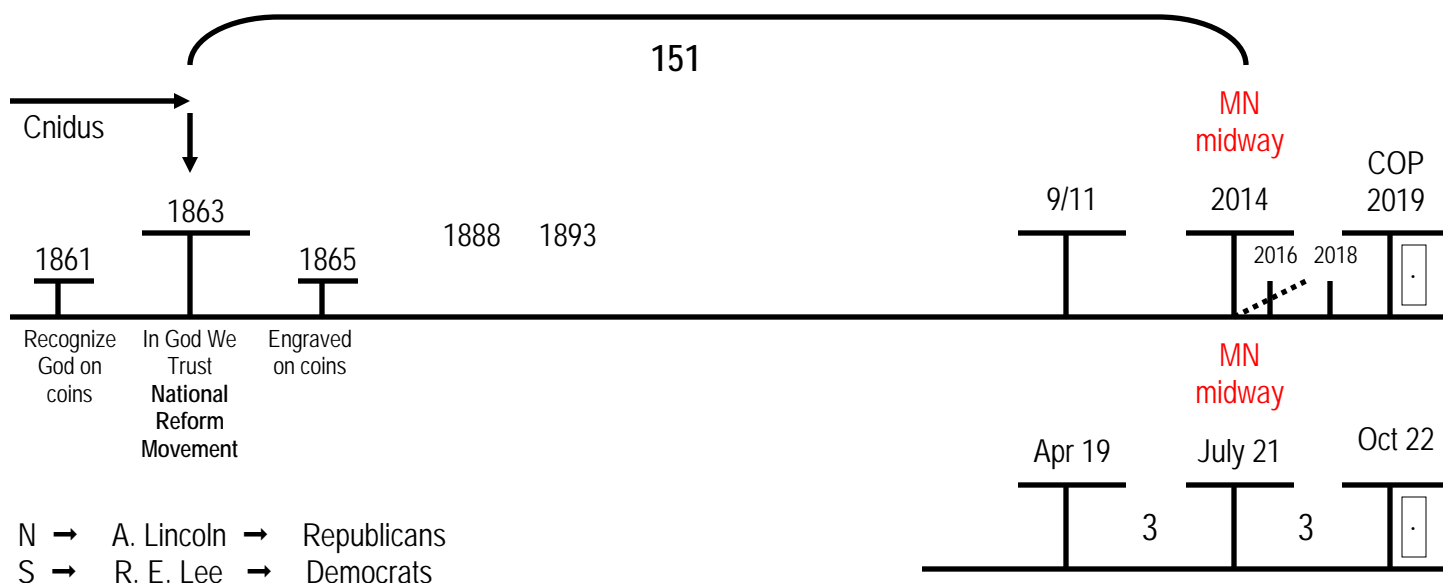
S → Democrats



When these northern states are losing in this history they start to think about why they're losing and what would help their cause. There was a reverend, a pastor of a Baptist Church in Pennsylvania. On November 13th of 1861 he sent a petition to the treasury department of the United States. This request or petition asked the treasury department to include some type of statement on their coins. He wanted the treasury department to reference God on their coins. In his words to relieve us from the ignominy of heathenism, ignominy meaning shame, disgrace or dishonor. So what this pastor is requesting of the government in Nov. 1861 is to save us from the shame of heathenism, we should have some statement recognizing God on our currency. At least partly this had a political motivation. They wanted to declare early that God was on their side, the union side. So this proposal is accepted and beginning in 1861 they begin drawing up designs. They're trying to decide on a religious phrase to include on their coins. They want to recognize God on our currency. Congress had to pass legislation to allow this but they begin to draw up designs and in 1863 they submit those designs. Abraham Lincoln's government decide on a new motto to engrave on US coins. This is making a statement in the middle of the civil war that God is on their side. The new phrase that they decide on is "In God we trust".

So they decide in 1863 on a phrase "In God we trust" is going to be placed on their coins and that begins to be engraved in 1865. What the northern states are doing, the Republicans, they're coming up with a way to show that God is with them to you use religion as a political tool in the middle of the civil war.

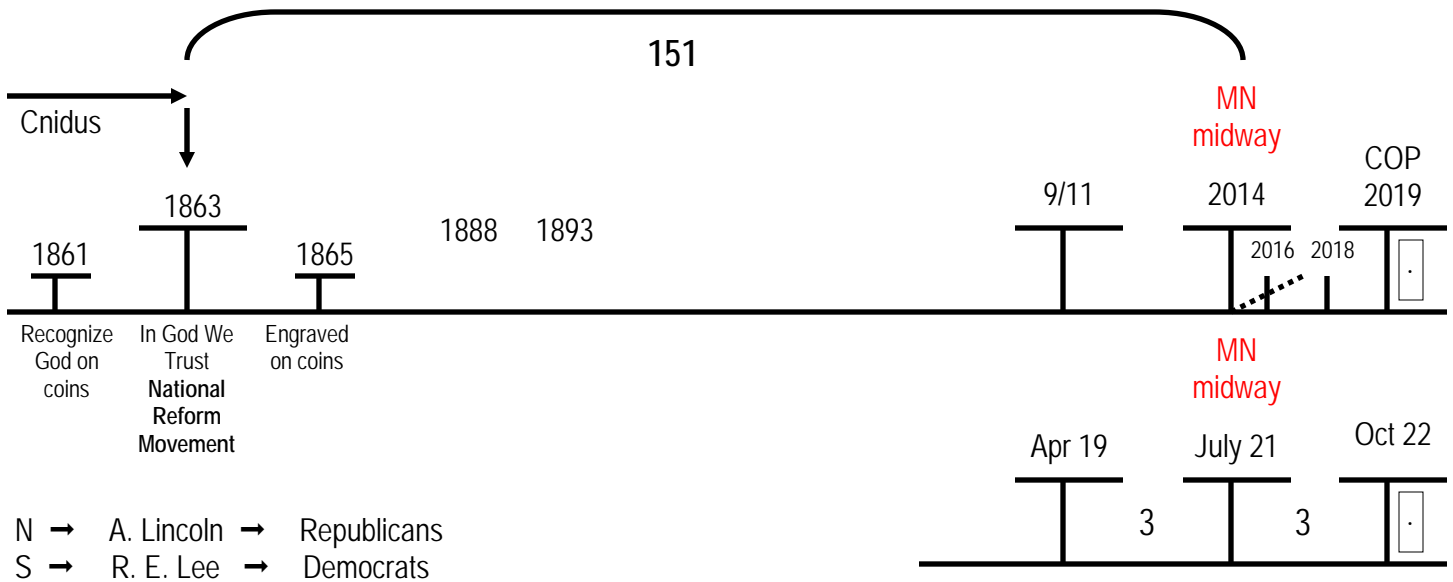
There's something else happening in this time period, we'll read a quote: It's a book on the world of Ellen White and they're going through some history of the civil war. It's early in 1863 and the civil war has not been going well for the North. Distressed over the terrible disaster that the troops had suffered in December, the general Burnside steps down as commander of the army. The clergyman in the northern states interpreted that the union defeats as a manifestation of God's anger, that was late in the year 1862. These clergymen met on February 4th of 1863. They represented 11 different Protestant denominations and they met in Ohio. They were discussing ways to appease an angry God. So again the North is losing, same history, the clergyman in the Republican states are saying that God is angry with us and that's why we're losing the civil war. They wanted to bring the nation back to God and say we've drifted away from him, as a nation we need to bring him back into our nation. These subjects were presented in the Brazil camp meeting, particularly the history of AT Jones. All of that history that we discussed with AT Jones, he's standing in Congress, he opposed bringing in Bibles to public schools, any recognition of religion by the government, and he stated to Congress that if they were trying to even recognize a Saturday Sabbath he would fight them. He said the United States has no religion, it's never had one and should never have one. The fight by AT Jones occurred because of this meeting in Ohio in 1863 and due to the fact that they were losing the civil war they believe that God is angry, they need to appease him, by bringing God back into their life and back into politics. They begin what is known as the **National Reform Movement** because of their losses in the Civil War.



According to the spokespeople for this association, the reason that the Republicans were failing was that the government did not acknowledge the lordship of Jesus, and was not enforcing His moral law. Even after the north won in 1865 they continued with their conviction that God was displeased or angry with America. They continued to warn for at least three decades that God was about to judge the United States because of their failure by the government to enforce morality. They say three decades, that's from 1863 to 73 to 83 + 93 as we'll discuss that covers the three Sunday laws that AT Jones marks in that time period. He says 1863 1888 and 1893, it's a 30-year time period. And we'll discuss those dates later. In 1895 they publish an article and discussed with satisfaction all that they've been able to do in that time period.

In light of Acts 27, we'll go through this history. What do we mark at 1863? The course of the ship changes direction in 1863. At Cnidus they change course. We discussed the ship, what does it represent? It represents two things: it's Adventism and the United States and their path is intimately connected. When we come to 1863 what do we mark internally? There is organization in the church which was a good thing **but prophetically they reject the prophetic message** and we marked the scattering from 1863 to 1989. Internally the ship goes off course in 1863, and does it come back on course before 1989? Or even after 1989? It's off course all through that history it just gets worse and worse and worse. So the United States went off course in 1863. If we consider the Republican horn and the union of church and state this is where it goes wrong. Then when we talk about the four generations of Adventism it's a gradual destruction of our prophetic message. So we can see in the United States a gradual destruction. But we come to today and Adventists think that they won't even consider the 2520, but now they think it's completely normal to reject the whole prophetic message and many don't even accept the 2300 days. But it's just become normal all the way back from 1863. If we trace our internal history in that we need to be able to trace the United States in the same way. Should "In God we trust". be on American currency? No but it's become normal and now we think that it's fine to have this Christian element even on their currency. But it's marked in 1863 as a demonstration of church and state, "In God we trust". should not be on American currency.

We bring all this history to 2014 and there's a civil war, internal inside the United States, Republicans and Democrats. Who's winning prior to 2014? Obama and the Democrats. So what did the Republicans begin to do? Bring together church and state. As Steve Bannon would say we need to defend the Judeo Christian West. He sees the United States as a Christian Nation and he's working with major Republicans, becomes the chief strategist of Trump's campaign and all that history 2012, Cambridge Analytica. We're not just marking Steve Bannon, there's other people in the Republican party saying we've taken this nation away from God, we need to establish Christianity as our state religion. We saw this push from 1861 to 1865. From the beginning of the civil war as a political move, recommended by a pastor, they begin the work of forming some type of religious phrase that will show God is on their side. They decide on the phrase "In God we trust" in 1863. And the work of placing it on their coins begins in 1865. All of that needed to pass through Congress and the government.

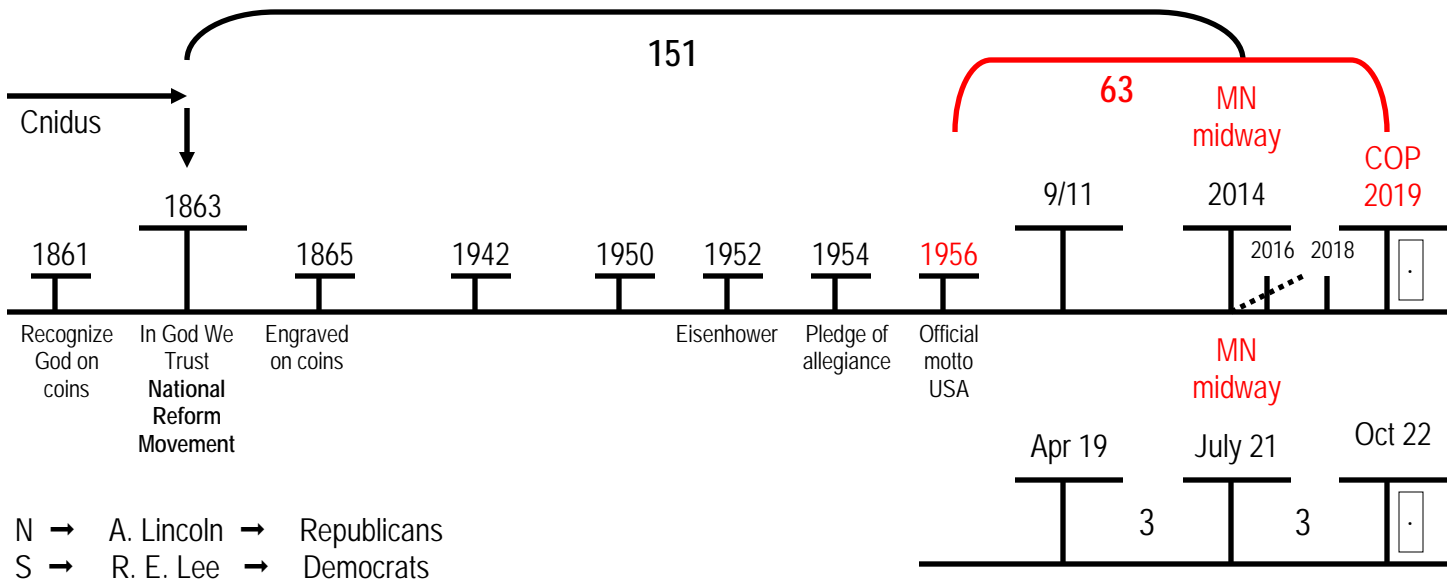


All of this history leads up to AT Jones' fight in Congress against the National Reform Movement. It was established in 1863 for the same reasons that this phrase was introduced, bringing religion into the civil war on the side of the Republican party.

We come to 2016 and the US election. The year previously, February 2015 over 50% of Republican voters believed that Christianity should be made the official religion of the United States and it was particularly the young people that were pushing for that. That poll was put out by Fox news to test their base for their position on religion. Over 50% want the United States to recognize Christianity as their state religion. The very thing AT Jones fought against. Prior to that all the way back in 2007, another poll was done that showed that half of all Americans thought that Christianity was already the religion of the United States. That's because it's become so common when it's on your currency and in your classrooms. But it's not, AT Jones fought against it.

If we went back to the study with the phrase 'in God we trust' we want to go a little further in history and consider what's happening in the 1930s. In the 1930s the business leaders found themselves in a difficult position, there had been the great crash of 1929 and Roosevelt introduced the New Deal which put pressure on these business leaders. They tried different methods to regain their power but not much was working for them. What they began in the 1930s was a public relations campaign. What they wanted to do was connect capitalism to Christianity. They found that the very best spokesmen we're clergymen. Studies have shown that ministers could manipulate public opinion more than any other profession. So they begin this process of recruiting clergyman. They begin to hold prayer breakfasts in US cities. This brought together corporate and political leaders in these Christian religious gatherings.

Some of this is coming from an article in the New York Times March 14th of 2015. It's titled "A Christian Nation since when?" And they go through this history of the 30s the 40s and the 50s. So for time and pronunciation we won't go through all the names they list but they name the corporate leaders and the clergyman particularly involved in this. And particularly a few pastors who became very famous. One of those in 1942 Reverend Abraham Vereide, he persuaded the house and the Senate to start holding weekly prayer meetings, to quote "in order that we might be a god directed and God controlled Nation". He opened headquarters in Washington which he named God's embassy. He held dedication ceremonies at the inauguration of several justices of the Supreme Court. The most famous clergyman who was doing this work, one that we should know, it began of the 30's, went through the 40's and into the 50's, where in the 1950s where there was a huge religious revival. The one clergymen we should have already known of: Billy Graham. One London paper called him the big business evangelist. They say that he's spoke to more people since Jesus. He influenced tens of millions of people, but he was politically motivated. He once said the garden of Eden was a paradise because it had no unions, no labor leaders. He mixed politics with his message, he endorsed political candidates and influenced presidents, particularly Eisenhower. He attacked all government restrictions on economic affairs using his favorite word or one favorite word, that we're going to hear a lot this year and next year, he said government restrictions is socialism.



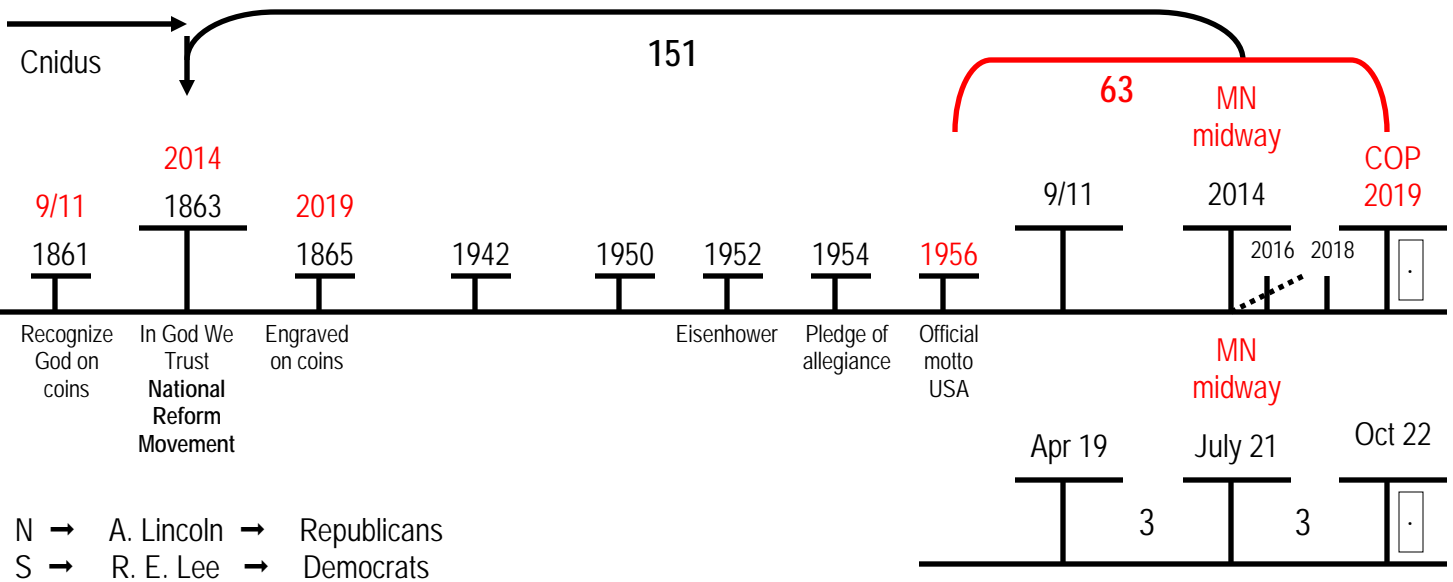
In 1935, Vereide founded the prayer breakfast movement in the United States. In 1944 International Christian Leadership (ICL) began in [Washington, DC](#). Vereide was the executive director of this organization until his death in 1969. He was part of a peace conference in [San Francisco](#) after [World War II](#).^[citation needed] In 1953, Vereide and the fellowship started the Presidential Prayer Breakfast, later called the [National Prayer Breakfast](#) or the International Prayer Breakfast. He was editor for "The Christian Citizen" together with Capt. Leonard Larsen. Vereide died in May 1969. https://en.wikipedia.org/wiki/Abraham_Vereide



When we come to our history we're saying 2019-2020 we can see it on more evidences than this but what they're going to be attacking is the idea of socialism. We need to protect the United States from socialist. We talked about the 1950s the beginning of the McCarthy Era, Joseph McCarthy but that's a different story. 1952 Billy Graham goes to Washington and he speaks to Congress. He holds the first formal religious gathering on the steps of the capitol. At his introduction Congress established a National Day of Prayer. He said if I would run for president of the United States on a platform of calling people back to God, back to Christ, back to the Bible he said I would be elected. One journalist John Temple Graves, he wrote in this history, America according to Dwight Eisenhower, elected in 1952, one of the most influenced by Billy Graham. Dwight Eisenhower according to this journalist doesn't just see America as the land of the free, but it's a land of freedom under God. He was inaugurated in 1953 and on the Sunday morning after his inauguration he was baptized. That Sunday night he sent out the White House address for what was known as the Back to God Campaign. He appeared with Pastor Vereide, at the inaugural National Prayer Breakfast. On the Friday he introduce opening prayers at cabinet meetings. The other agencies followed him and instituted prayer services at such agencies as the Pentagon in the state department.

The reason we wanted to discuss this history is this phrase "in God we trust" is pushed again. It begins in the history of the civil war 1861 to 1865 and in 1863 it's actually formed. In the 1950s it's pushed again. It's added to postage stamps. In 1954 Congress adds it to the Pledge of Allegiance. Now you have to declare your allegiance under God if you're going to have an allegiance to the United States. In 1956 it becomes the official motto of the United States.

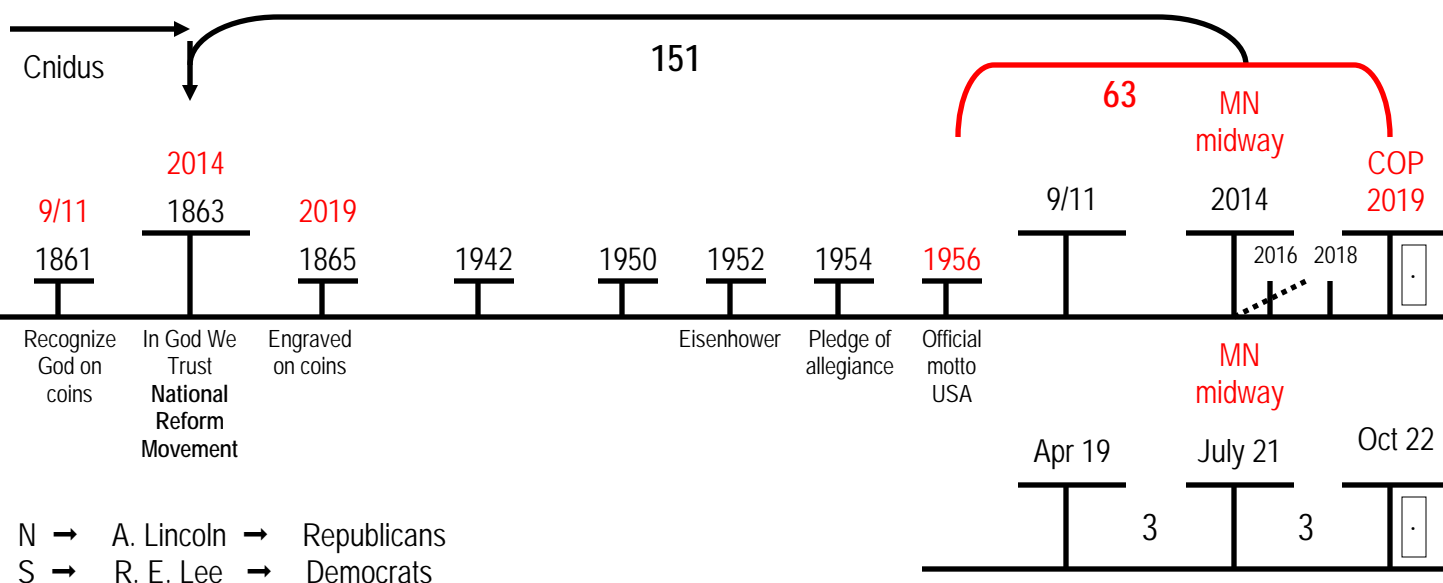
We're jumping ahead of ourselves but we're going to discuss the number 63. It is half of the 126. So that becomes significant but we haven't yet discussed that number or 2019. We're just placing it in there.



This is the history of the Cold war. To distinguish itself from the Soviet Union part of the reason behind the 1950s in these decisions was to make a strong difference between the United States and the Soviet Union. In this official motto "in God we trust", we placed an unofficial motto that the United States and held since 1782. This unofficial motto written in Latin, meant 'out of many one', completely secular no religious connotation. What it was referencing by the many was the states, many states one nation. America held that from 1782 to 1956. The same day that Dwight Eisenhower signed this legislation he signed another piece of legislation that by law this phrase had to be placed on every piece of American currency. Back in 1865 it was just the coins that it would fit on, now by law it must be placed on everything.

If 1863 is 2014 then what are these two dates 1861 and 1865? What's 1865 in our history? The end of the civil war, remember that we've placed 1863 because it's a midpoint and we got this model from Millerite history and our history, so what is 1865 then? 2019. 1863 is 2014 or midway between 9/11 and 2019. So 1861 is 911, beginning, turning point, and end point. The beginning of in God we trust being placed on currency. In 1956 it must be placed by law. This is the coming together of church and state that began in the 1930s by the business leaders as a business decision and by the political leaders, particularly once we get into the McCarthy Era as a fight against socialism. Remember Joseph McCarthy, his whole message is conspiracy theories. But Dwight Eisenhower is influenced particularly by Billy Graham. So at 9/11 or before September in March of 2001 a campaign began in one state, Mississippi that 'in God we trust' had by law had to be written into every public school classroom. It had to be displayed in every public school classroom and in all their cafeterias and other rooms in their schools. It began in one state in 2001, states are still introducing it in 2018. So since 2001 that idea has been spreading.

Then we have September 11 and this word 'in God we trust' became much more prominent as a response to the war with Islamic terrorism. We've already discussed Steve Bannon in this history, what he's fighting for is the protection of the west to remain as he sees the west should be. He has this concept of the West as a patriarchal country, as Christian and as white. He doesn't like to admit the last one so easily. But the motivation behind what Steve Bannon is pushing is some type of protection against secular influence and Islamic influence. What he's bringing together is church and state. He began that work in 2014, he won a huge victory in 2016 with the election of Donald Trump. But it's not just Steve Bannon, it's what's happening in this history from March 2001. A governor of Arkansas ran for president in 2015, he said that the United States is declining because they've lost sight of God, of their divine origin of laws and customs. He was calling for the United States as a nation to return to God. The vast majority of his supporters were calling for the United States to be recognized as a Christian Nation by the government.



In connecting this history what is fascinating is how we see the similarities between Adventism and the United States. We both head off course in 1863, we are familiar with what the course of Adventism has been, we're familiar with 1888, 1893, 1909, those issues within the church and our prophetic message. To where we come to our history and there's darkness and confusion. Not everyone came out of darkness in 1989, they're still in darkness because they've forgotten their point of early history. What they see around them they think it's completely normal. What we need to do and become familiar with is that you can say the same exact same for the external, 'in God we trust' should never be heard by the government of the United States, on their currency or as a motto or in their public schools. But it's been progressively going wrong for so long that we come into our history the Republican party was losing a civil war under Obama and it seems normal for the American people to see the United States as a Christian Nation and think that that is something to be defended, but it's no more normal for the government to say 'in God we trust' then for the conference president to reject the 2520. It's the same way mark. The problem is if you're immersed in that church or that culture you've been in so long it just looks normal.

How do we understand the Republican horn or Antigonis in relation to this? This is civil war, there's two sides like there's two streams of information. In 2016 we could have seen a side win that would not have repeated this history but prophetically it's already placed and there's only one side that's bringing in church and state. There's only one side that introduced 'in God we trust' in this history and pushed for the national reform movement. But the problem is we're so accustomed to the same thinking of the people in this history that when we think the United States is in decline we think it's because of immorality, and gay marriage and secularism. We're buying into the exact same argument if they fell for. If we bring together Adventism and the United States it becomes clear what has happened. What has declined is not this morality, that is not what's leading to the destruction of the United States, if we believe that we have to be able to place that prophetically and we can't. Time and time again we have evidence that it's because of this work of church and state and the enforcement of that.

One more thought it becomes so clear how the prophetic model of Ipsus shows Hillary Clinton as the actual last hope and hope in making America great again.

What does he mean when he says make America great again? Because I can guarantee you he's not meaning this history 1782, that brief history before between 1798 and 1844 when it had two separate horns. He's not meaning this history. Back in this history there was no 'in God we trust', no national reform movement where AT Jones said we're not a Christian Nation. Joseph McCarthy had a famous lawyer, Roy Cohen, he works for Joseph McCarthy then he mentored Donald Trump, they have the same mentality and going to use the same tactics as Joseph McCarthy. The 1950s were prosperous years. When Donald Trump wants to make America great again we can guarantee you he's talking about this history and you have Billy Graham and America was prosperous, but we should know that's not a good thing coming up for church and state.