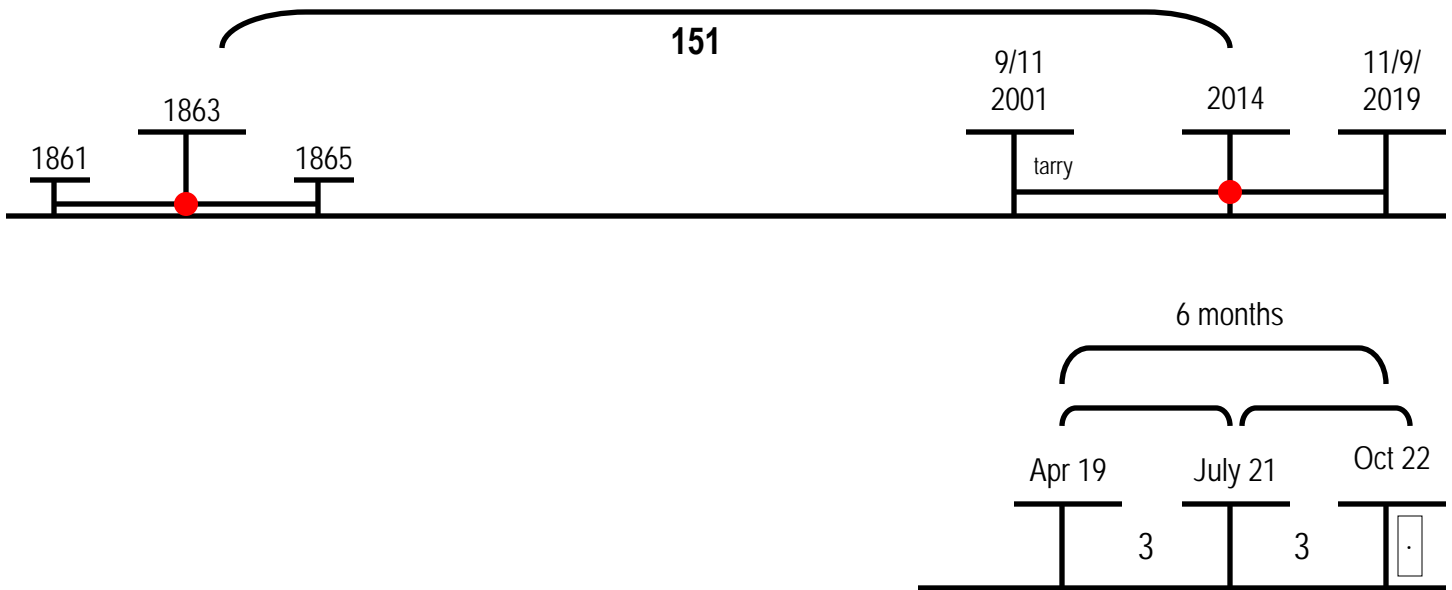


The subject of 2014 continues to grow and we only have a few classes left. But what we're discovering in this study is too important to leave. It ties together everything we've been looking at in a much more comprehensive way. It brings a clarity to subjects that we have taught but not necessarily with this degree of strength. It begins to connect quite a number of different studies. What we're looking at now connects Acts 27 to the message of two streams of information to the message of time. We cannot take a surgical instrument to the message of the midnight cry. The message of two streams of information and what is happening inside the United States is as much a part of this message as is November 9.

We started looking at time by going to 2014. We're saying that 2014 is midnight for midway. Why are we saying that? When we lined up with the Millerite line we see that 2014 lines up with July 21. We know that in the time of the Millerites this was midway between April 19th and October 22nd. We know that Samuel Snow started to proclaim the midnight cry in that history and on July 21st they would have reached midnight in the parable of the ten virgins. It was in the middle of this six months period.

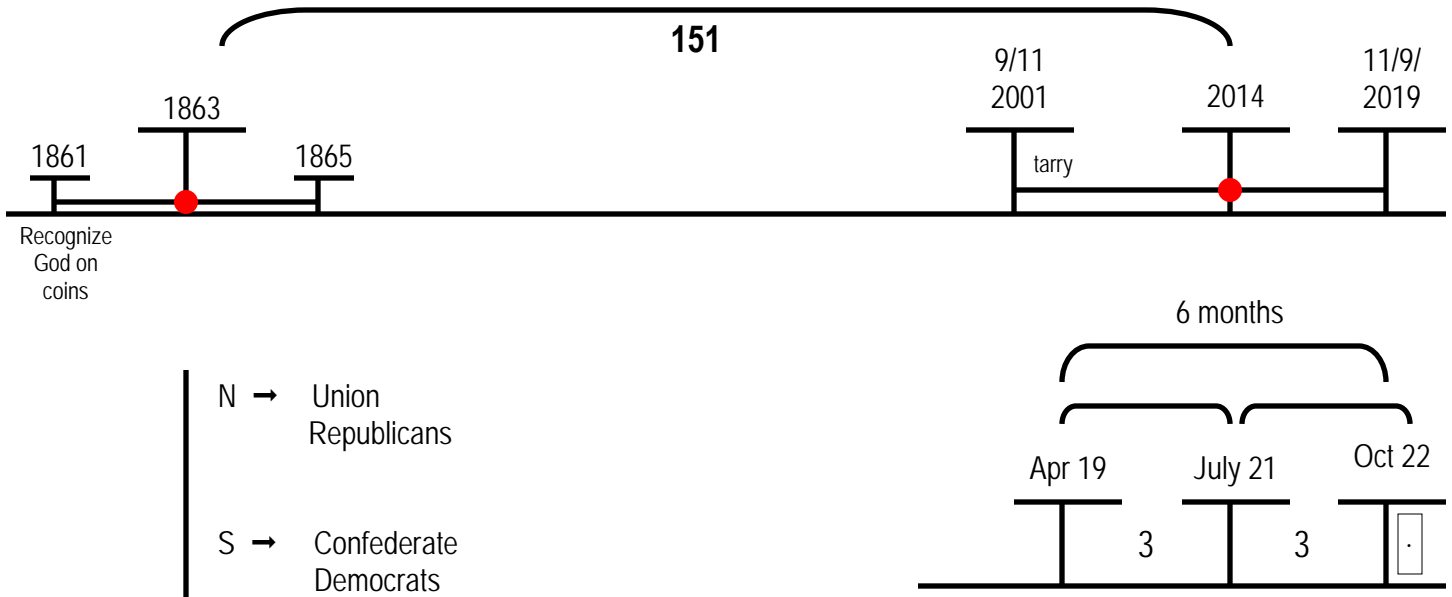
This is the structure that we've built. July 21 is midnight and we got that from the parable of the ten virgins. What is April 19th in that parable? It's when the tarrying time starts. And what is October 22? It's the shut door. When we say that 2014 is midnight, we built the structure now we need to build our line using this structure



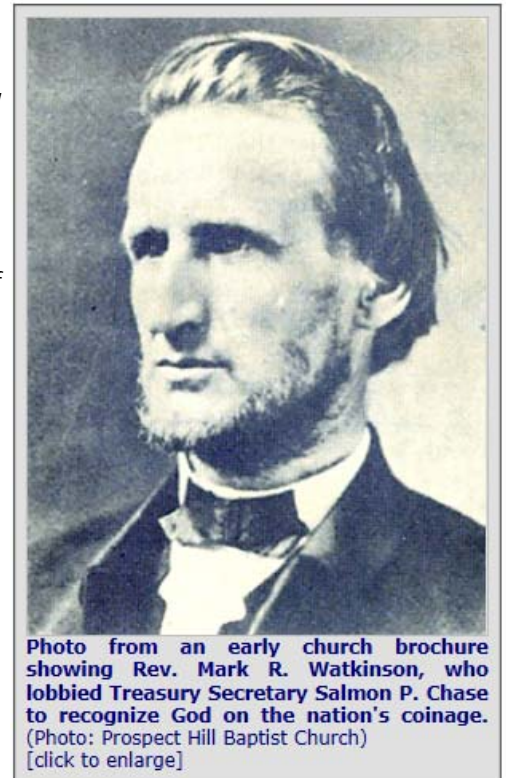
We can see in our history from 9/11 we're in the symbolic tarrying time. Our shut door will be November 9, but to establish 2014 we have to go to 1863? (student)

We took the parable of the ten virgins and we took it to the line of the priests. We saw that 2014 becomes a symbol of midway. In our history it's not literally midway but it has that same symbology. 2014 becomes midnight or midway. 2014 was originally established with the 126 & 151. We broke down the 2520 into two periods of 1260. We can see a 1260 takes us to 1798, and a 126 takes you to 1989. When we went to Daniel chapter 5, 2520 gerahs is 126 shekels or 151 shekels, depending on the value of the currency in the particular region. These become symbols of the 2520. We can take these dates backwards from our way marks and connect our way marks into Millerite history.

What we want to spend the most amount of time on is 1863 which is the 151 from 2014. **Then we saw 1863, this is a midpoint in a period of history.** What period of history is this? This is the history of the American civil war that began in 1861 and ended in 1865. This is one witness to see that this midpoint doesn't just take us to 2014, but now we're overlaying a period of history. What does 1861 become as a way mark in our history? 9/11. And 1865? November 9. 2001 and 2019. Now we can overlay that whole civil war in our history.



We began to look at what happened in the American Civil War, it's a battle between the North and the South. In the North is the Union, this is largely Republican but not entirely. And in the south is the Confederates and it's mostly Democrat. This is a civil war between the two. In 1861, at the beginning of the war, a Baptist pastor in Pennsylvania sent a petition to the treasury, what did he want? He wanted God to be recognized in the currency. This was pastor Mark Watkinson, and he wrote to the treasury and he said no nation can be strong except in the strength of God, or safe except in his defense. He says the trust of our people in God should be declared on our national coins. He said that this would save us from the shame of heathenism. He says that we, the North, have already claimed that we're under Divine protection but this would openly place us under God's protection. He is saying we're in a civil war, we're in a difficult time and we need to claim God's protection by recognizing Him in the strongest words on the national level. So in 1861 there is a petition to recognize God on currency. This is the excuse for divine protection and part of it is also a political tool, they're saying there's two sides and we're the side that's on the side of God. We can trace that same response at 9/11.

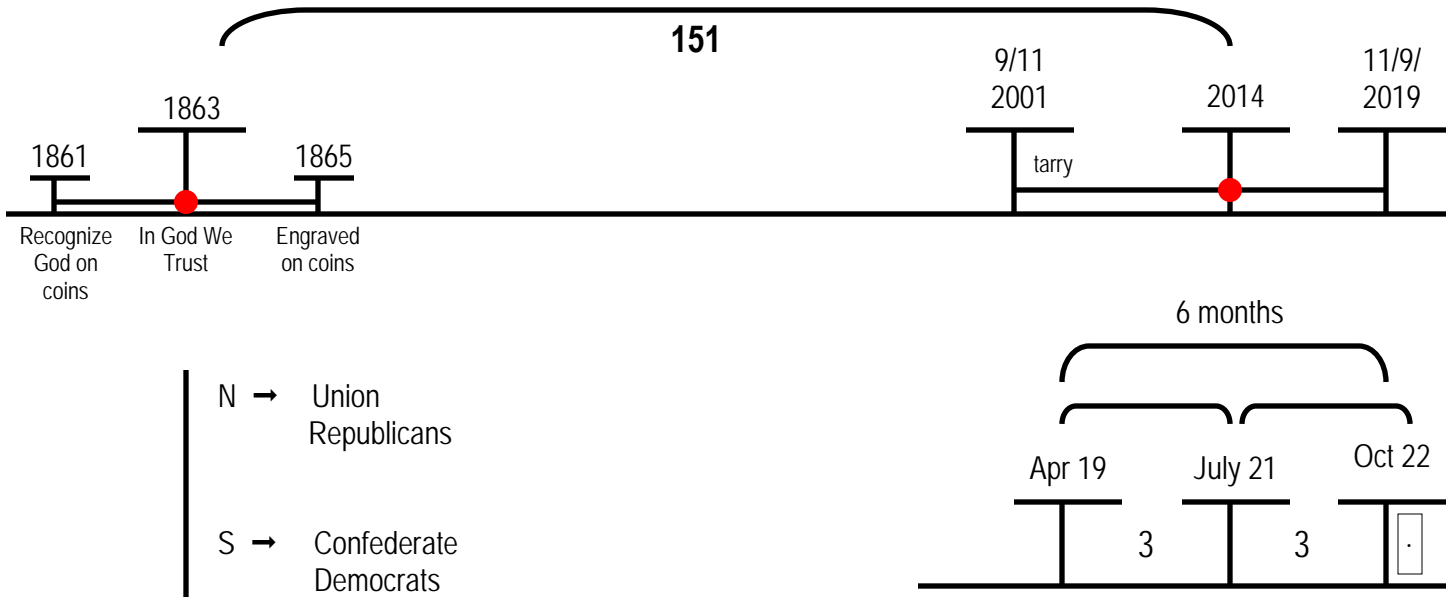


Billy Graham spoke a few days after 9/11, he was careful in his words, but his daughter Ann Lotz, spoke and she says that 911 was punishment by God because we've removed God from our marketplace, our streets, our businesses, our schools, and our politics. She's just one of a quite a few voices saying that we are outside of God's protection because we've removed God from our politics our schools and our businesses.

"One fact touching our currency has hitherto been seriously overlooked," Watkinson wrote to Treasury Secretary Salmon P. Chase on Nov. 13, 1861. "I mean the recognition of the Almighty God in some form on our coins."

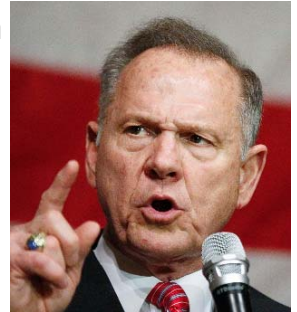
"No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay, with a motto expressing in the fewest and tersest words possible this national recognition."

<https://scvhistory.com/scvhistory/signal/coins/worden-coinage0306b.htm>

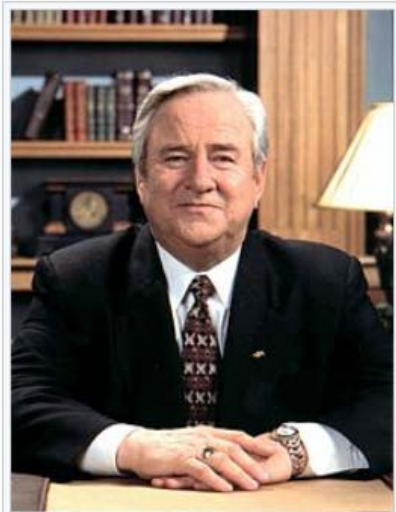


Roy Moore is a politician in Alabama who was in the news a great deal. If we're following American politics in the last year he was a very controversial figure. Trump endorsed him very strongly. He spoke about 9/11 is punishment from God.

<https://www.nytimes.com/2019/05/29/us/politics/roy-moore-donald-trump.html#>



Jerry Falwell goes back many more decades, into the 70s particularly. It's been claimed that he founded the religious right in America. He's been involved in some very interesting conspiracy theories, also involving Clinton. He brought together a group of conservative pastors in the 70s and 80s to try and see how they could save America from a moral



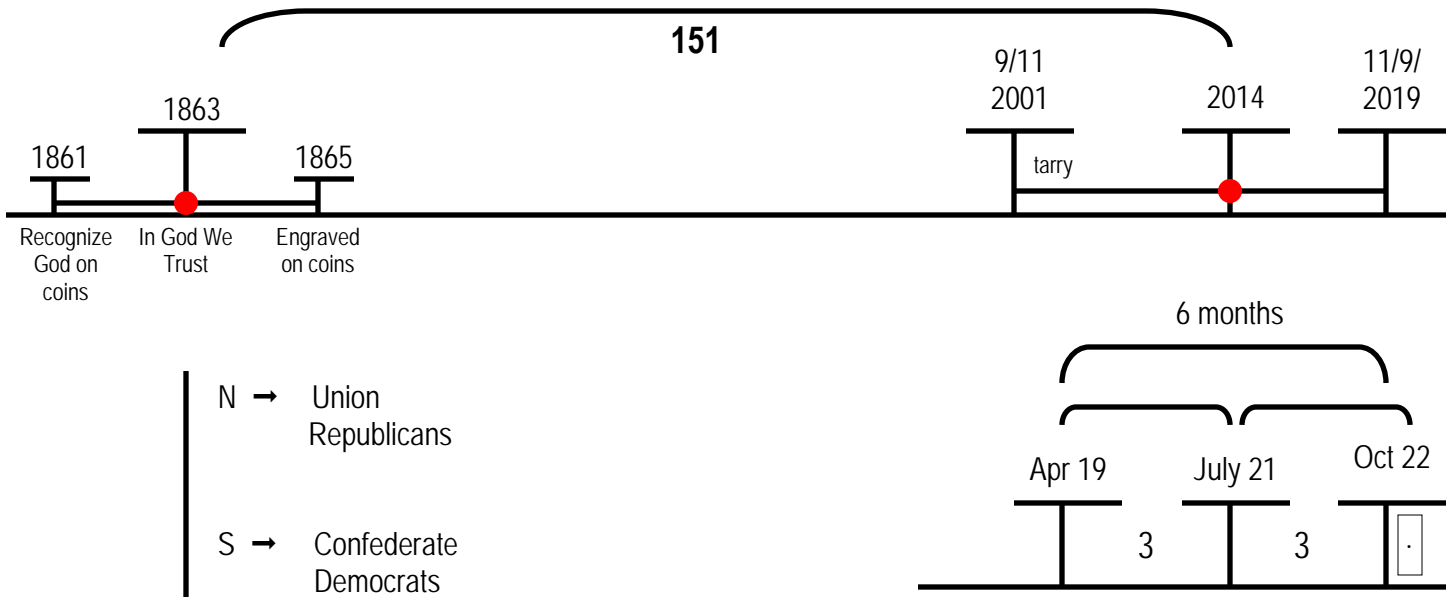
Jerry Falwell, whose founding of the Moral Majority was a key step in the formation of the New Christian Right

decline. He said we've made this false distinction between sacred and secular. He says actually everything is sacred. For too long, we, the pastors have left business to Wall Street and politics to Washington. But we need to train men of God to work in Wall Street and Washington and turn our country around. If he didn't found it then he had a great deal of an impact on the forming of the modern religious right.

https://en.wikipedia.org/wiki/Moral_Majority

These are just some of the names at 9/11, his being one of them that say that God is punishing us and we need to come back under his protection by bringing the United States back to God and they're talking politics and business.

In 1861 they introduced this and in 1863 they decide on their phrase, they form their motto that's going to go on the coins. That motto is in God we trust. To do that they had to pass legislation through Congress. In 1865 it begins to be engraved. We went forward about 80 years and we looked into the 1930s 40s and 50s. We started with the history of the civil war, the introduction of this phrase in God we trust. It began in 1861, formed in 1863 and the work completed in 1865.

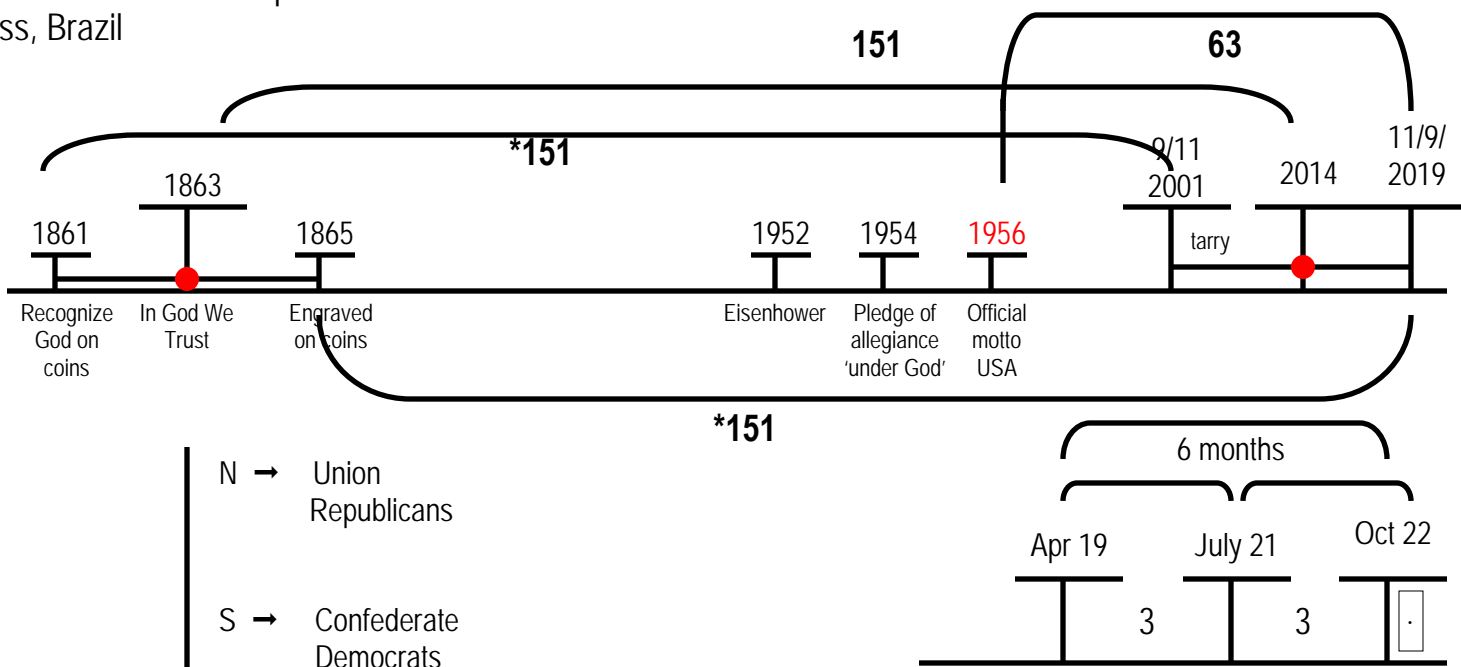


Then we went into looking at the 1940s and 50s. We came to the date 1956. We're going to paraphrase a couple of things, we're accustomed to the words *under God* in the pledge of allegiance and the phrase *in God we trust*. But these haven't existed for as long as we might think. These phrases really came into force in the administration of Eisenhower in the 1950s. The same decade that a national prayer breakfast was begun. In the original pledge of allegiance it made no mention of God because they believed in the separation of church and state. How much of what we're about to read will sound familiar, depending on how much you been following what's happening inside the United States. In the 1930s and 40s powerful industrialists, business people were struggling with government regulation of Roosevelt's New Deal program. The New Deal had passed a few different laws that had begun to regulate businesses, in some ways for the first time. Businesses weren't used to regulation and their leaders resented these moves. They began to fight back with a public relations campaign. What they needed to do and found was the most effective, was to tie capitalism to Christianity into the minds of the American people. The most famous of these organizations they set up was the American Liberty League. They tried to make a case that Christianity and capitalism were connected. The ideas that Christianity and capitalism, you rise and you fall according to your own merit. If you're good you go to heaven if you're bad to go to hell. In capitalism if you're good you make a profit and if you're bad you fail. They said the New Deal violated this God-given order. It encourages Americans to worship the government rather than God. It encourages them to steal from the wealthy by taxes and they argued that the New Deal is not a manifestation of God's will but paganism. We're not making this political and attacking capitalism, but what was introduced into the American consciousness in the 1940s and 50s, is what we find being fought over in 2019, and in 2020 will be the same argument.

When we think about what America should be, and what presenters in this movement say what they think America should be, they're giving the arguments of the 1950's, not back in the history before the civil war when America was raised up. It's helpful for us to understand what happened in the 1950s because the attack on Hillary Clinton is that she's a socialist, the argument against the New Deal, it was "creeping socialism". The argument against Clinton is that she stands for taxation, the same argument as it was in the 1950s. They take these political ideas about taxation, the New Deal, and then connect them to concepts of religion, and it was done intentionally.

The New deal was Franklin Roosevelt after the great depression in 1929, he pulled America out of that but it was partly through his New Deal and it required a greater control over businesses. We're not arguing against capitalism, but how they've twisted or manipulated politics or these arguments against socialism, the same ones that Trump is using and is preparing to use in the 2020 election. They've connected capitalism to the ten commandments and we start to think god would never allow taxes or regulations. You take that to ancient Israel and if you harvested your field you had one growth, everything else is taxes. These religious organizations began where by the end there are thousands of ministers who are preaching sermons to their congregations and sharing these business ideas. Connected to business corporations, sharing the message that the New Deal is evil, that it's creeping socialism, and it's rotting America from the inside. Instead they need to rally around their business leaders to protect the American way of life. This is when under that initiative the work that was begun in the civil war comes back, during the Eisenhower years beginning in 1952 that this phrase in God we trust is pushed again for the second time.

Tess, Brazil



So we come to 1954 and it begins to be placed on stamps. Then in 1955 they start to put it on paper money as well as coins. In 1956 it becomes the official motto of the United States.

We discussed the role of Billy Graham, and how he also mixed in politics and business. We want to note his influence over Eisenhower. In 1953 Eisenhower is inaugurated and then we stated just that one week that he's baptized, he speaks in back to God campaigns, appears with particularly one prominent pastor at national prayer breakfast. And institutes opening prayers at cabinet meetings. Then the influence he has over the Pentagon and all the other agencies that begin to follow him in doing this.

It 1954 under God is added to the pledge of allegiance. We discussed before that this was a secular pledge until 1954. Then in 1956 in God we trust becomes the official motto of the United States. The US had an unofficial motto from 1782 e pluribus unum, completely secular meaning out of many one. Many states one country. We want to trace these histories and let's not lose sight 1861 is 911. 1865 is 2019. But now we have 1956, the same phrase in God we trust, which also takes us to 2019. How does it take us to 2019? This 63 years, half of the 126. #

We want to trace in God we trust in this history. March 2001 there's a governor, Ronnie Musgrove, in Mississippi and he signs a bill into law in 2001. If you feel like we're being too hard on Republicans this guy is a Democrat so we can feel better. There were Democrats in the north to win the civil war. This fellow is on the wrong side because he signs a law that requires in God we trust to be placed in all public schools, it must be displayed at every one of their classrooms, they're cafeterias, every room of the public school. This was the first state to pass this legislation.

'In God We Trust' HISTORICAL TIMELINE

1782 — Congress approves the Great Seal of the United States, which includes the phrase, "E Pluribus Unum" ("Out of Many, One").

1791 — Congress authorizes the establishment of a Mint.

1795 — "E Pluribus Unum" debuts on coinage (initially \$5 gold half eagles).

1861 — Rev. Mark R. Watkinson lobbies Treasury Secretary Salmon P. Chase to recognize God on the nation's coinage.

1864 — "In God We Trust" appears on 2-cent pieces without congressional authority.

1865 — Congress authorizes the change.

1953 — ANA President Matthew H. Rothert advocates the addition of "In God We Trust" to paper money.

1955 — President Dwight Eisenhower signs legislation mandating the addition "at such time as new dies for the printing of currency are adopted."

1956 — Congress makes "In God We Trust" the official motto of the United States. (It considered "E Pluribus Unum" the nation's unofficial motto.)

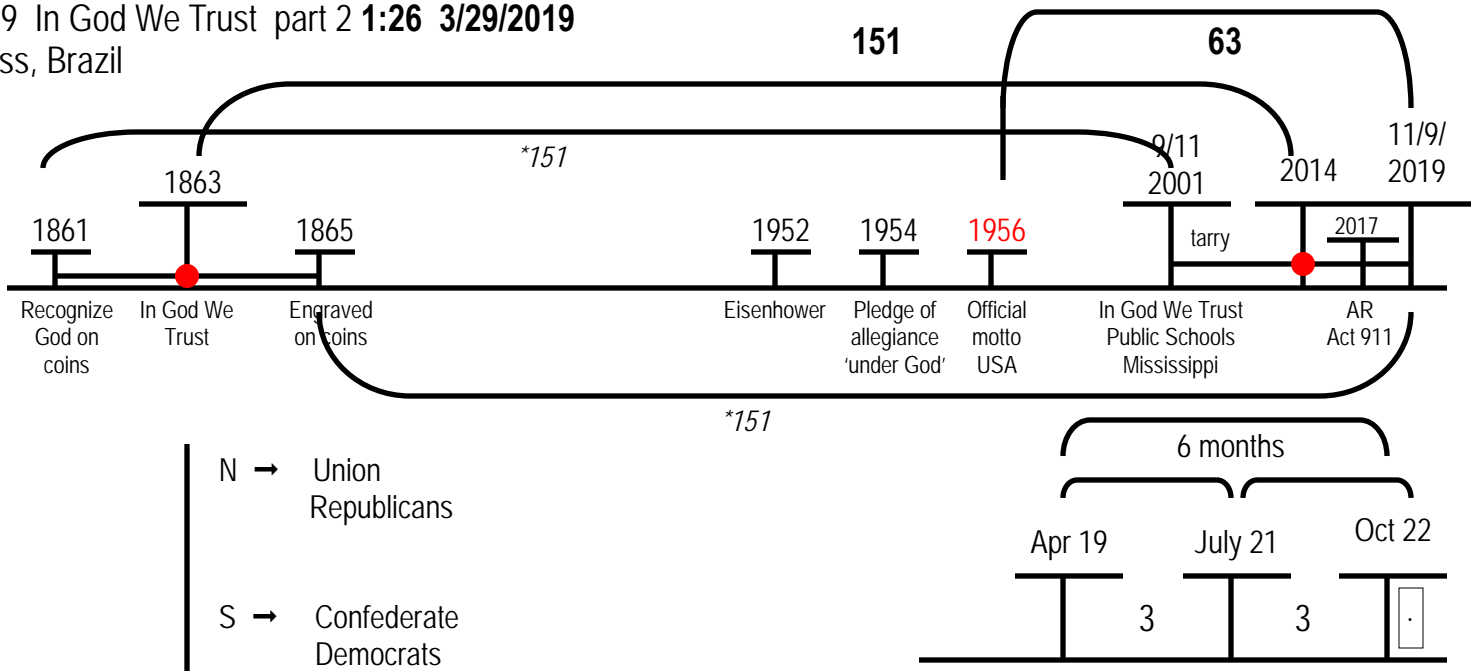
1957 — "In God We Trust" first appears on federal paper money.

1968 — Bureau of Engraving and Printing completes its changeover to high-speed presses; all notes bear the motto.

1970 — 9th Circuit Court of Appeals says the motto can stay on coins and paper money. U.S. Supreme Court refuses to review the ruling.

<https://scvhistory.com/scvhistory/signal/coins/worden-coinage0306b.htm>

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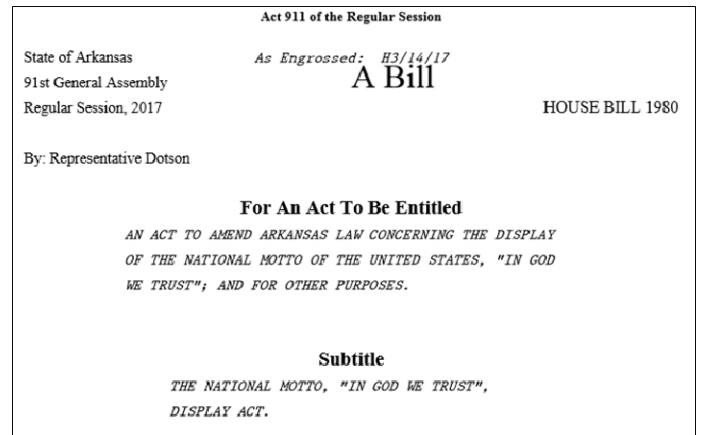
**151 placed because of the structure, not the dates*

In 2001 in Mississippi it becomes a law that *in God we trust* must be placed in public schools. We're going to quote Barry W. Lynn, a minister who is also the director for an institution called Americans United for the Separation of Church and State. This is the first state that has done what many have threatened to do. He says it's one thing to put it on coins but this takes children as a captive audience and compels them to read religious doctrine in their schools. But the government in Mississippi took a particular approach and their excuse for placing it in their schools, is they say it can be placed in our schools because we've already placed it on our currency. So if it's on our currency why can't it be in our schools? The decisions in these histories are the justifications for doing it in 2001. We want to mark 1954, *under God* becomes part of the pledge of allegiance.

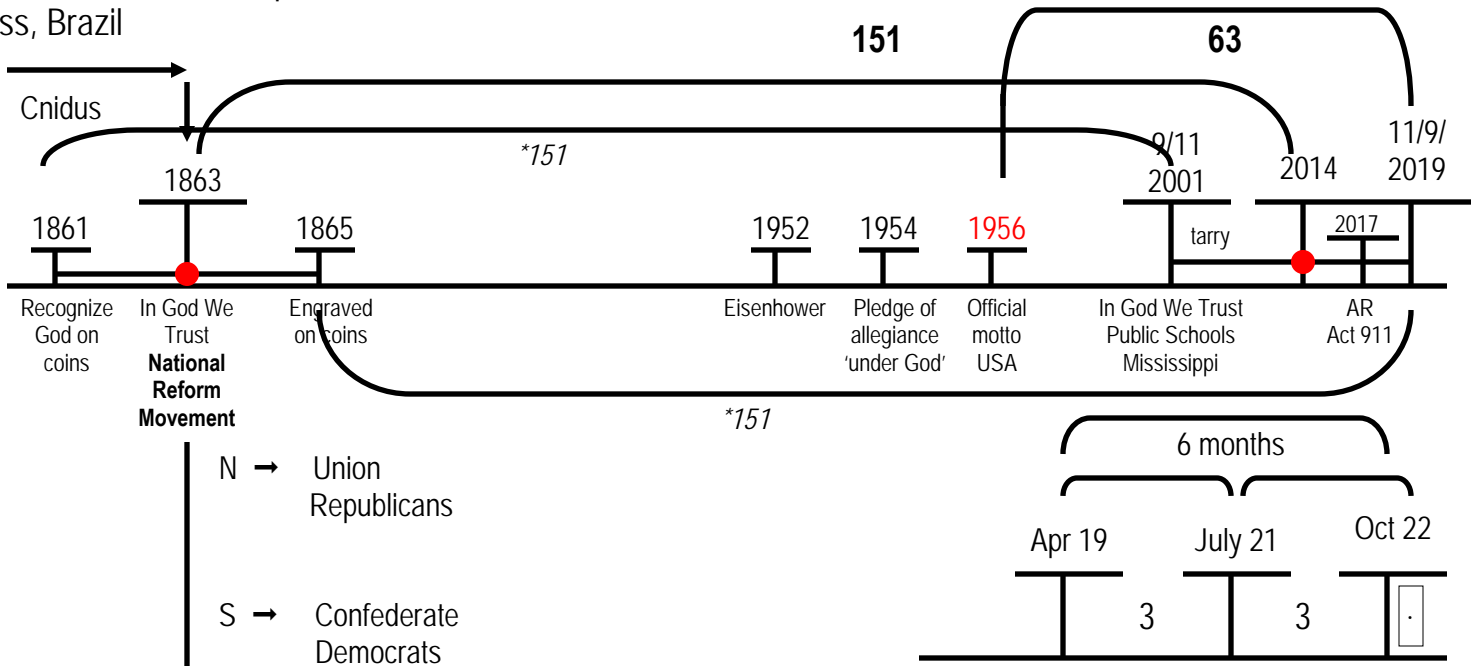
Barry W. Lynn (born 1948) was the executive director of [Americans United for Separation of Church and State](#) from 1992 to November 2017. [1][2] He is an ordained [minister](#) in the [United Church of Christ](#) and a prominent leader of the [religious left](#) in the United States. He is known to be a strong advocate of [separation of church and state](#).
https://en.wikipedia.org/wiki/Barry_W._Lynn

We'll look at March of 2017 and note that it's also 63 years from 1954. This legislation has been happening progressively in this history state by state. In March of 2017 it becomes law in Arkansas, that *in God we trust* must be placed in their schools. And that's a law **Act 911**. It's been happening since 2001 and we know in 2018 another state joins, so it's been happening progressively through this history. But in Arkansas it comes in 2017. And there's something about Arkansas, it's not a coincidence that this is the Clinton's hometown. It's not a coincidence it at 63 years after 1954, in March they pass Act 911 and *in God we trust* entered their public schools. This is the type of thing AT Jones fought Congress over and we're sleeping through this history. If we sleep through this we will sleep through Sunday law because Adventism as a whole is waiting for a big neon sign and I don't think they're going to ever get it partly because they've slept through this history.

<http://www.arkleg.state.ar.us/assembly/2017/2017R/Acts/Act911.pdf>



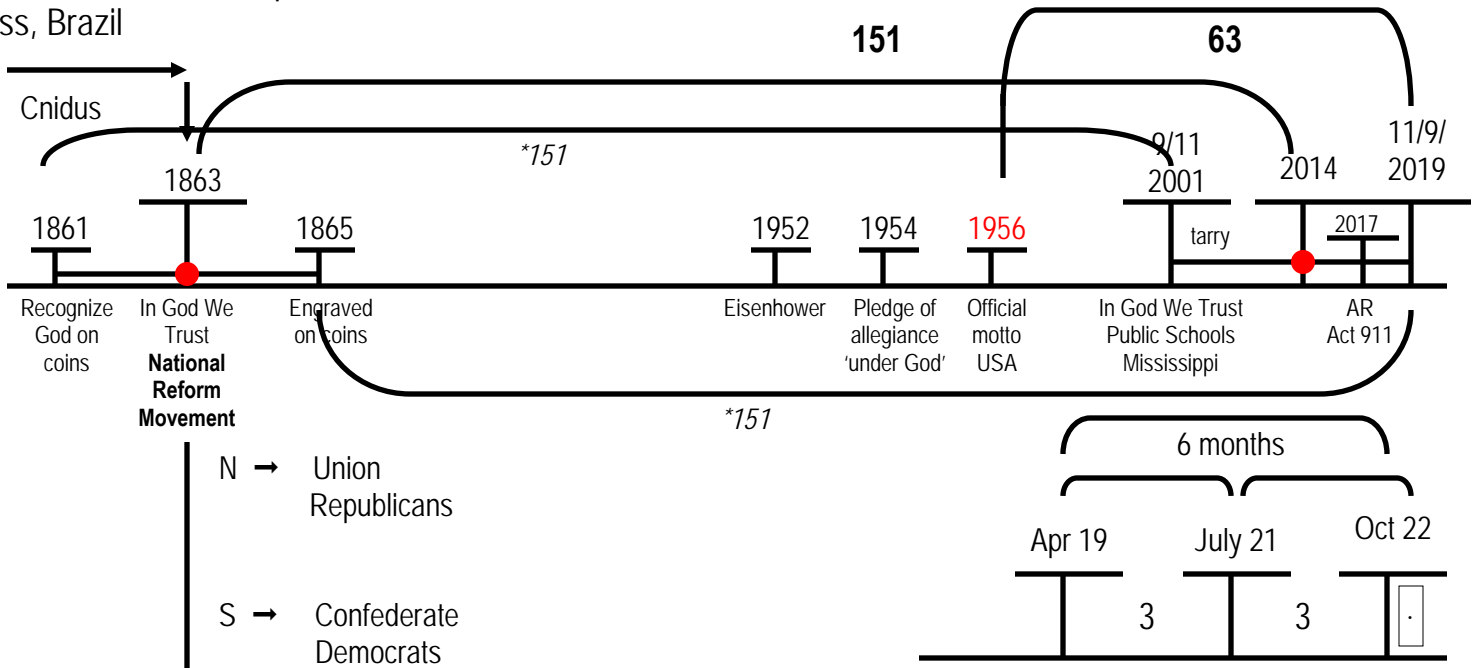
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With Brother Heber's quotes we put another layer on this history and that was what began in 1863. Again it talks about the war not going good for the north and Republicans. Prior to 1863 and the Battle of Gettysburg, the Republicans are losing in the civil war and they're losing prior to 2014 under Obama. So pastors from 11 different denominations met in Ohio. What they are saying was God is angry and that we're not being divinely protected because our governments are not recognizing God and enforcing **moral** law. So in 1863 they form the National Reform Movement. That gave our pioneers so much to do, so much to fight. They're saying the government is not acknowledging Christianity, the Christian roots of our nation, and they're not enforcing morality, They're saying because of that our country is going to be judged. So they're going to bring this movement to bring America back to God. Everything AT Jones fights in 1888 and it 1893 stems from these actions, the formation of the National Reform Movement. We'll paraphrase from AT Jones, he says in February of 1863 an organized movement began composed of the Protestant churches that was designed to compel the government to recognize their Christian religion and adopt and enforce Sunday. What's interesting about this history, it takes us all the way back to Acts 27. In 1863 the ship goes off course. The ship equals the United States and Adventism. Both begin in 1798. Then every single way mark 1798 to 1844 you can connect Adventism and the United States.

The ship's going on a journey from 1798 to Sunday law and it represents both. Both get to 1863 and both go off course and they're off course all the way through this history. If we were to discuss Adventism we would talk about a progressive destruction of our prophetic message until we come into the history of 2019. In 1863 they are forsaking the 2520. In 2019 most people haven't heard of it. People in Australia are rejecting the 2300 days even if they've heard of it. Our (Sister Tess) Church pastor had never even heard of an investigative judgment, no idea what it was. They have hardly any understanding of prophecy or Millerite history. What they do have they don't understand. We come to 1989 there's darkness and nothing left. In our minds we are that far removed from what God had raised us up to be, the 4th generation. We compare and contrast, the United States has been off course since 1863 and we speak to the churches and we ask what America should be, or Trump says make America great again and everything that he's describing about the way he wants it to be takes us back into the 1950s. We wouldn't be able to get up in America today and pull out a dollar bill and point to *in God we trust* and say that should not be there. That's church and state. If we understand the condition of Adventism we have to recognize that the United States is in the same condition. His people have no idea what it was raised up to be because the image of what is raised up to be has been progressively destroyed from 1863 until we come to a history where there's complete darkness. **Placing *in God we trust*, forming that phrase by the government as a motto for their coins is the external of rejecting the 2520.** We lost our way and they lost theirs. We've had to do so much unlearning to wake up to what God wants of Adventism. We have to expect the same for the United States and for the Constitution, if we compare and contrast the two entities.

Tess, Brazil

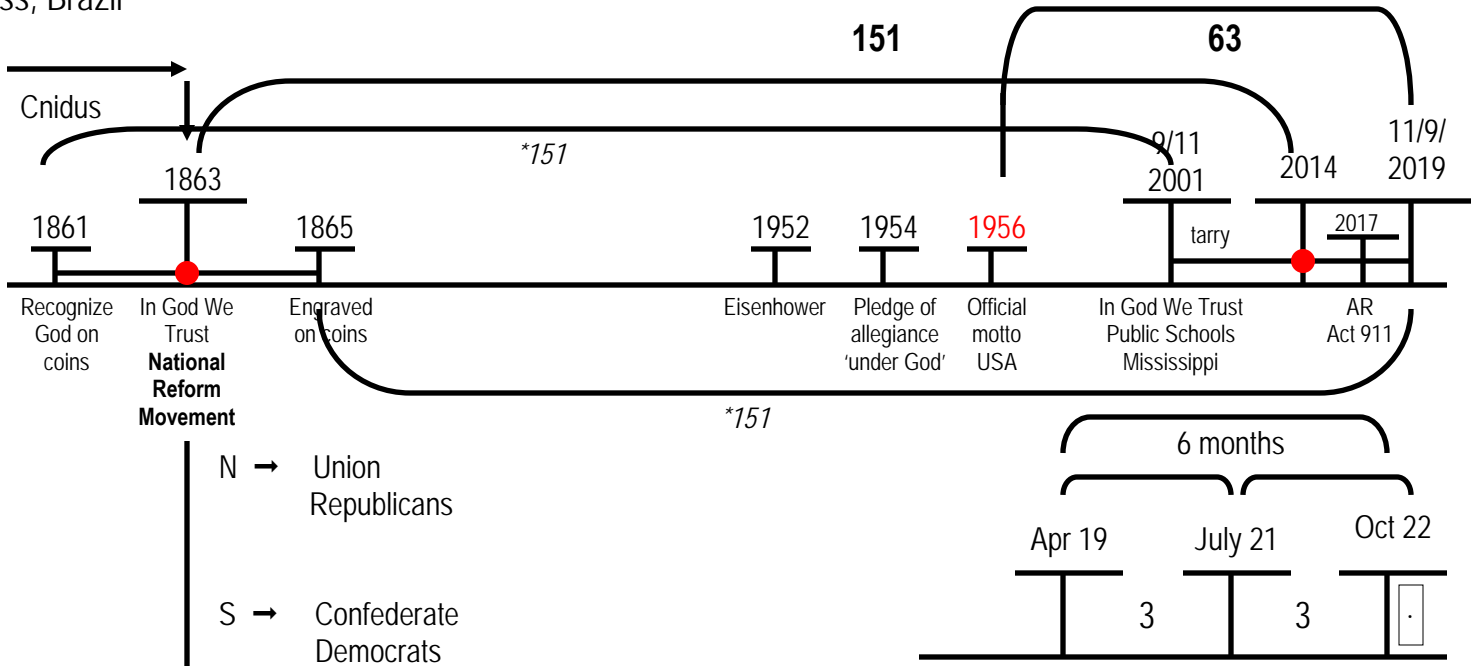


Ecclesiastes 1:9 The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new [thing] under the sun.

A New Effort to Overthrow Our Government.

But attempts to overthrow this Government have not been abandoned. What could not be directly accomplished by force of arms, is now sought by a **more peaceful, but more subtle and dangerous means**. A party has arisen in our nation, hostile to that conception of government set forth in the memorable address of President Lincoln, and which aims at nothing less than the overthrow of that ideal and **the establishment of a theocratic government in its stead. A new slavery now threatens not one portion of the people merely, but all classes,—a slavery which would take away freedom of conscience, and bind about the soul the chains of religious despotism**. This party have laid siege to our National Congress, and intend to prosecute the siege until Congress capitulates, and enacts for them such legislation as will place all "Christian" institutions and usages "upon an undeniable legal basis in the fundamental law of the land." And they have succeeded in drawing to their aid almost the entire religious forces of the land. They demand that the National Constitution shall be so amended as to recognize Jesus Christ as the Ruler of nations, and his will as being of supreme authority in civil affairs. Under such a constitution American citizens of every class would inevitably become the victims of legislation which seeks to bind the conscience, regulating it by congressional action. "The individual conscience," it is said, "must yield to the conscience of the whole people, which is over him, and should be over him." 3 {May 28, 1896 ATJ, AMS 170.21}

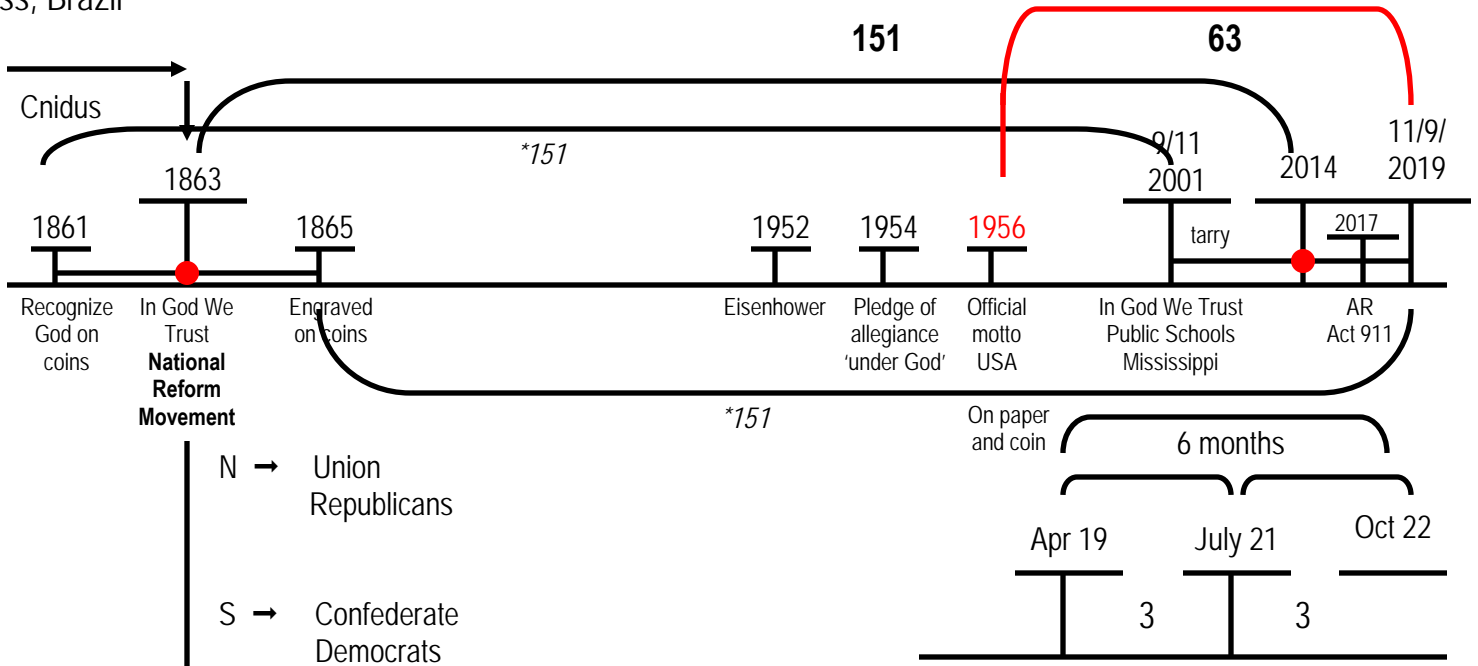
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This is where this study is interesting, not that it's a pretty picture but it's gives us a compare and contrast where we can actually see why the United States is the way it is now. We can primarily take it back to these histories in the civil war at least from this perspective which is particularly tracing the phrase of *in God we trust* as it was in the civil war, as it was in the 1950s, and as it has been since 2001. And the push inside America as they face radical Islam, what they would also call creeping socialism, secularization, the same push to bring the nation back to God. That was realized with the election of Donald Trump, and he's bringing that language back but it didn't start with him. He's not the only one pushing that, he's just a puppet at the top. He's only primarily there because the religious people of Americans voted for him because they believe the nation needs to be brought back to God in a time of crisis.

Comment: To highlight how much we where to understand how Adventism was raised, what was Adventism raised for? Even if we understand why Adventism was formed in the first place, if the people who understand it don't even understand why America was raised in the first place, seems to me it doesn't matter what you're raised for if you don't know what America was raised for. You're not going to be able to fight against the Sunday law if you don't know what is the path they're going through.

The problem with following the internal, and not correctly following the external thread, is that we reach a point of contradiction where what we believe internally contradicts how we want to see external events. We're going to say that point of contradiction is 2014 and forward. Because we can get to Sunday law and say okay, that's the Sunday law, we know that internally, but that looks good to me, I like that Sunday law. Just like we might like *in God we trust* on our currency. We might get to November 9 and see Donald Trump place restrictions on the media and say yeah we prophesied that. But all this media is corrupt, it speaks for the dragon power, it should have some restrictions. We can observe it internally and we can fail it based on the external. It's not enough to know it's Sunday law if you still want it. This is why it's become a subject now where we need to go back and observe the external thread and trace it.

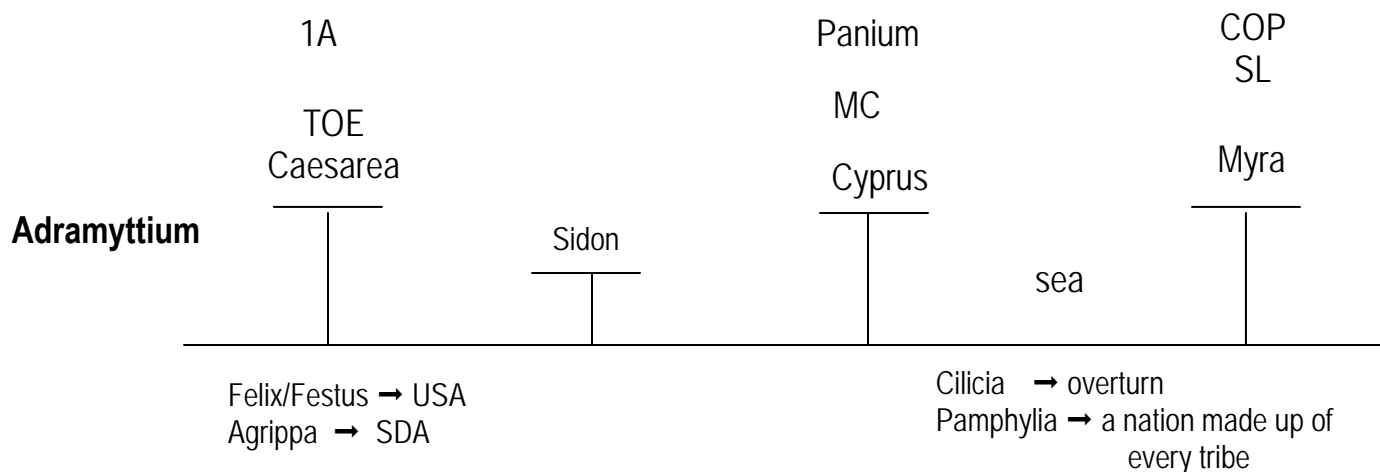


Recap the Civil war one more time - in 1865 we mark the death of Abraham Lincoln, he's assassinated. Then 2019 symbolically we mark the death of one type of government, the death of a dictator and the rising up of a different dictator.

We'll see and understand more when we start placing revolutions. But we need to look at the people with a degree of caution. Abraham Lincoln in 1865 is Donald Trump in 2019 but he's not Donald Trump in 2001. We have to have a good logic for how we identify those people.

1782 we have a completely secular motto in the United States, there's a secular pledge of allegiance and it starts off with a separate church and state. We come to the history of the civil war we're not discussing the Protestant horn, just the Republican horn. When we see this time period of national crisis, their first thought is that it's punishment by God for not recognizing him on the level of the government. We see over this time period of the war they decide on the *phrase in God we trust* that that will be the phrase placed on their coins and we can mark these three dates as the development of that process that take us to 911, 2014 and 2019. We also went into the history of the 1950's and there's really good articles and great sources of information on the religious revival of the 1950's. But it had a political edge, part of it was driven by business interest as a counter against socialism. We see how these same phrases particularly in God we trust, are resurrected in the 1950s until in 1956 and it becomes the official motto of the USA, and also by law it must be placed on every piece of currency paper or coin. That is something that was developing in the 30s 40s and 50s.

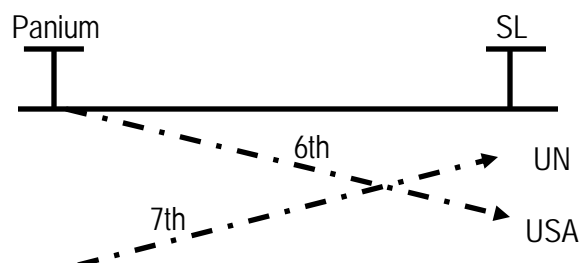
Then we come to our history, 1861 takes us to 9/11. And again this debate begins over *in God we trust*, particularly relating to schools. It was shared at the camp meeting how AT Jones fought to keep Bible teaching out of public government schools. Some people are making that same argument in 2001, but their excuse is that it's already on our currency. That has progressively happened state by state till we come to Arkansas in 2017. They pass Act 911 and force this phrase into their schools. **1865** is the completion of this process of introducing this phrase. **1956** is the completion of this process for a second time on currency and also as the official motto. In different ways both dates take you to **2019**. There's been a revolution or civil war in the United States since 9/11. In this time period of crisis there's been a steady push to bring the United States back to God to start recognizing morality, to fight against threats and creeping socialism. All those excuses real and imagined, are what's driving us towards the Sunday law, the preparation of which already began in 2001. #

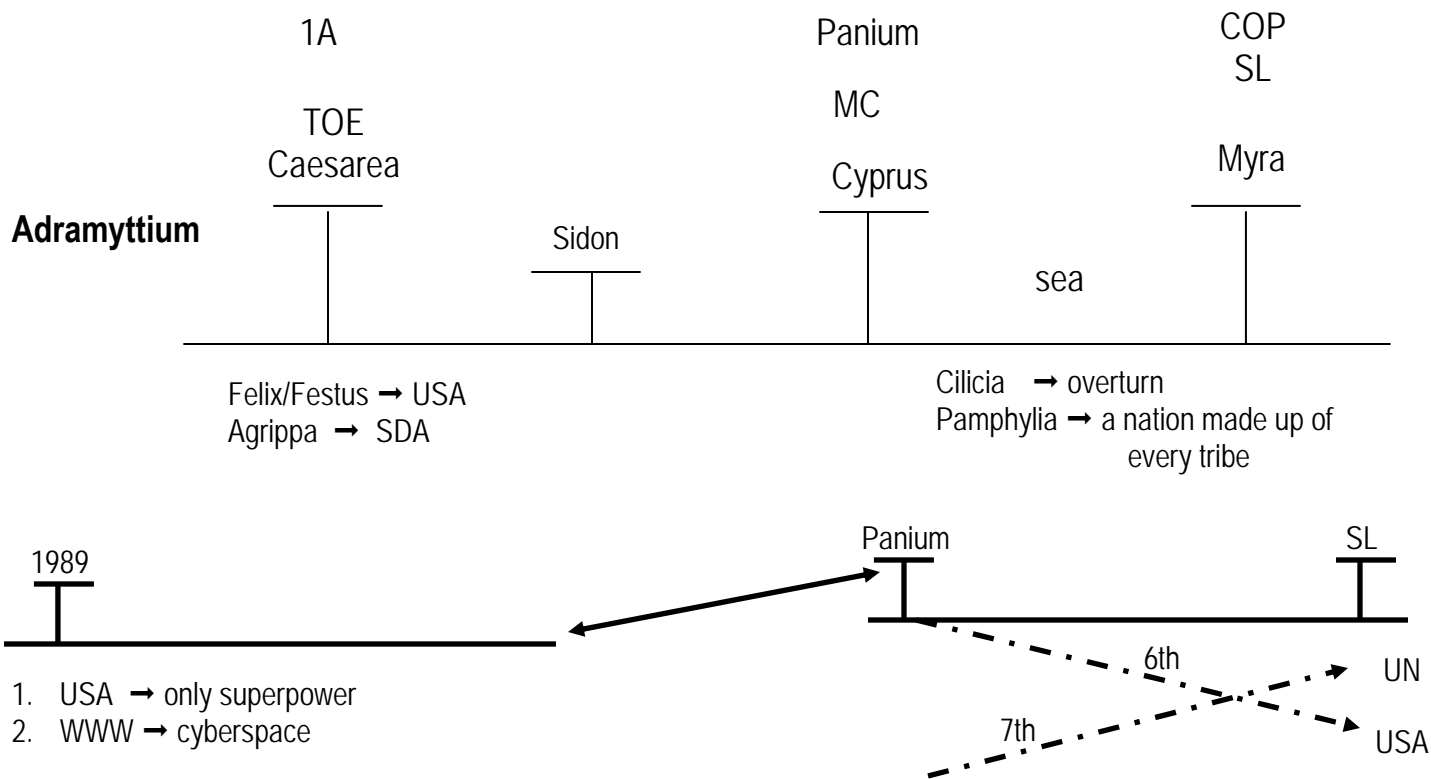


Today is going to be some review, going back over what we've already looked at and make sure we're not missing any main points. As we go over and review these things we know that not everyone is in agreement and we're not threatened by that. Everyone can study according to their own will and teach as they choose to. That's not personal but when we review, when we share these messages we will share them as we understand them and then people can decide, but it's not personal.

In today's revision we're going to begin back at Acts 27, where we began. It's not a coincidence that this is the 27th chapter. We're only just beginning to realize the importance of the number 27, as a prophetic symbol. We're going to see it connected to the date November 9 as we study revolutions in the next few studies. It's a reoccurring theme. We can understand is that Daniel is the 27th book of the old testament. What is the 27th book of the New testament? The same book, Revelation. They are the same book, the same book of the Bible, one is the 27th of the old and one is the 27th of the new. Both books were opened up again for the midnight cry message with the 27th chapter of Acts. Even as we began to study 2014 in our last few classes it was meant to take us on a different journey into time. Without it being intentional, it brings us full circle back into Acts 27 and the journey of the ship. When we consider them can we consider the first, the ship of Adrymittium, this is where we began - the first of our two ships. It began in Caesarea with the first angel's message delivered to two men at the time of the end. Those two men were Felix and Agrippa. Felix represented a state power - the United States and we saw him transfer from Felix to Festus, the same way we recognize from Reagan to Bush. And Agrippa, he was a church power, the son of those that killed the prophets, the symbol of the 4th generation, the symbol of the Adventist Church. We begin at Caesarea and we identified these two men.

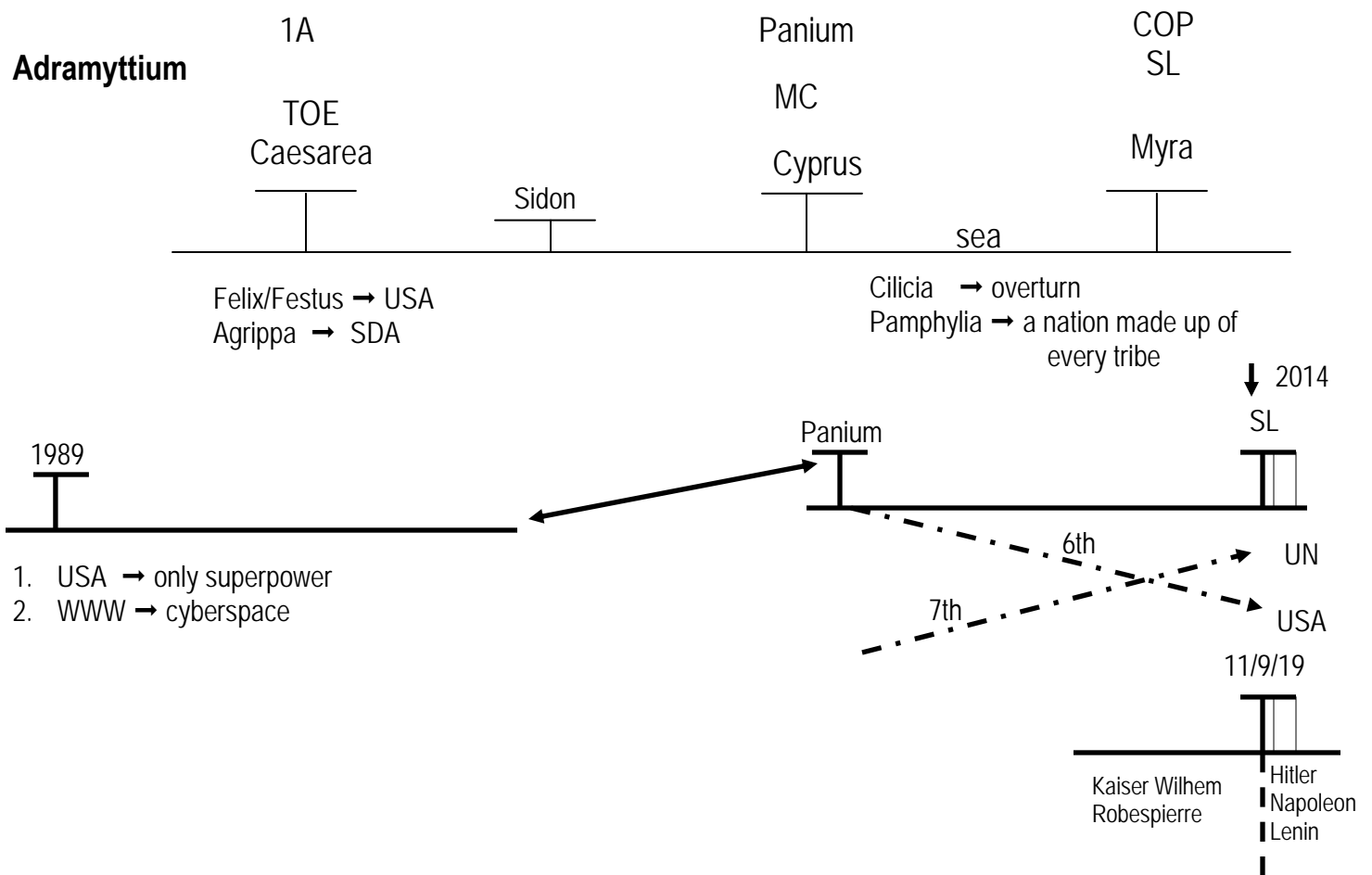
Then we understood that this line of the ship is telling a story, the story of these two entities and we can mark Sidon, Cypress, and the one we want to particularly remember is the sea between Cypress and Myra, the sea of Cilicia and Pamphylia. This is the sea they sail on between Cypress and Myra, between midnight cry and Sunday law, but for those that have followed the classes we'll mark it close of probation, not Sunday law. Because Sunday law for the ship is close of probation. Between midnight cry close of probation, this is the waymark of Panium, and for this ship represented by Felix and Agrippa it sails over the sea right at the end of its voyage. Cilicia means to overturn, and Pamphylia means a nation made up of every tribe. Between Panium and Sunday law these two institutions are overturned. What rises up is symbolized by a nation made up of every tribe. If we draw that out then between Panium and Sunday law we can expect to see the United States fall. What is the United States in Revelation? It's the sixth head of Bible prophecy. What is coming up? The 7th head. The United States is going down while we see the rising up of he what we call the United Nations. Just in this first line we trace these institutions from 1989 to Sunday law and it gives us this window into this time period. We spent much time discussing what this look like. At Sunday law it marks its end or it's closed door, and it marks this particular overturning beginning at Panium. The fall of the six head in the rise of the 7th.





The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. {GC88 442.1}

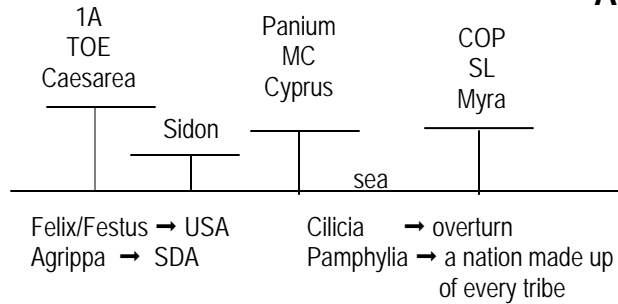
It's discussing the lamb-like beast and in another passage Ellen White says the lamb-like beast was risen up in 1798, which is the story of our second line. This lamb-like beast is raised up but you come to a point where it speaks like a dragon. She says that it uses its power when it speaks like a dragon to force others to pay homage to the papacy. When we come to the history of the Sunday law and the United Nations, who's forcing this homage? It's the United States, so we talked about shipwreck but that's not where the United States ends. That's where the lamb-like be ends, the sixth head. The whole pretense of being lamb-like ends because it speaks like a dragon. It's the United States as the world's superpower in this history. But it's the United States as the world's superpower in this history as well. The United States is the 6th head, and it's also the 7th. You have the 10 Kings but there's one king over all of them that controls them and pulls the strings. What were marking is a transition in power. It's not dying but rather it's changing its identity when it speaks like a dragon. We can see its progressive fall, and why would we mark this at Panium? Donald Trump speaks about 1989 and when he talks about that history he says that 1989 was the history of two things, he parallels them. The rise of the United States as the only superpower and it's also the rise of the internet or the world wide Web, cyberspace. We come to the history prior to Panium, we've had this interaction between church and state, but there is a restraint. Because after this history before Panium, the United States ceases to be the world's only superpower. We have the resurrection of the King of the South, and it acts as a restraint. We come to this history and the world is divided into two spheres of influence. We could speak about Venezuela, Syria, Iran, Iraq before 2003, Ukraine, Afghanistan, other countries as well, that are split between Russia and the United States. When the United States wants enforce their will, Russia has too much power at the United Nations so there is a restraint on what the United States can do.



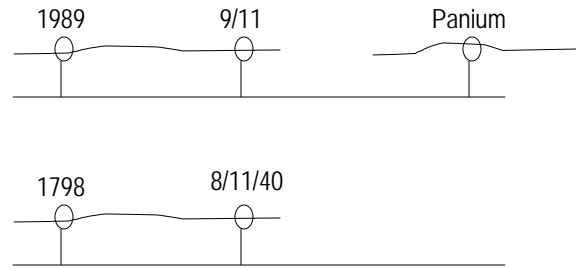
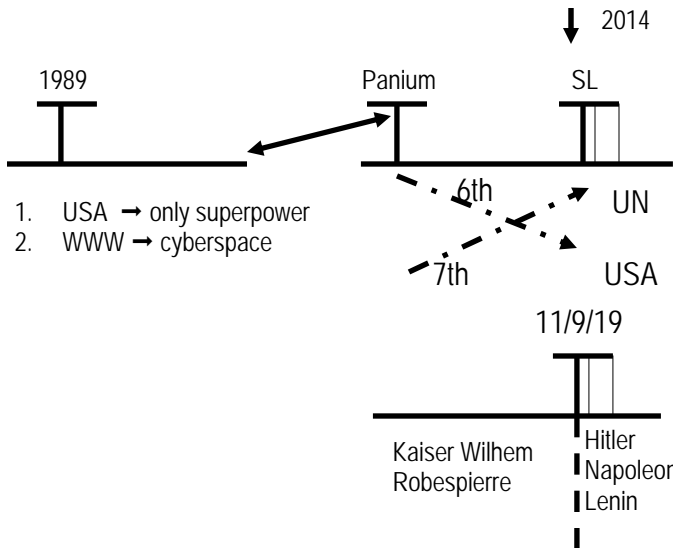
At Panium the King of the South is defeated. We have studied what defeat looks like. What is Panium to the King of the South? It's not the death but the deadly wound. The fall of the King of the South is progressive from Panium to Sunday law, the deadly wound and then the death. As the King of the South falls, this history is repeated and the United States rises as the world's only superpower. The United States comes into power at Sunday law. But it's a different identity being marked in prophecy, the 7th head is that of a dictatorship unrestrained, and it speaks like a dragon. When we come into the history after Sunday law we have one more than one identity, we have three, a dragon a beast in a false prophet. The false prophet speaking like a dragon, are they sharing different opposing messages? Is the dragon and the false prophet after Sunday law in opposition to each other? Or are they sharing the same message, the same disinformation? This is unity after Sunday law, the dragon and the false prophet are saying the same thing. If we make this 2014 and we talk about the dragon and the frogs coming out of its mouth and the frogs coming out of the mouth of the false prophet, they're saying the same thing they are on the same side. Because they are at Sunday law, the false prophet speaks as a dragon.

When we see this change in identity, it's the same thing we're observing with November 9 when we talk about Donald Trump, and we're going to discuss that this week. We come to November 9, which is our close of probation, and remember this is Sunday law in Acts 27 this is close of probation. We can take Sunday law and overlay it with November 9, 2019 and observe the same structure, the same way mark. Which makes us wonder what do we mean by shipwreck? On that cold November morning? When we come to this date and we look at the history that we overlay it with, we see Kaiser Wilhelm lose power. We see Hitler have his moment of epiphany or waking up. We can see the fall of Robespierre and the rising up of Napoleon and others, Lenin for one. So in each history there is a dictatorship. Prophecy isn't marking a change in people, both periods are Trump but there's a change in identity and restraint is removed. He was elected in 2016, a dictatorship began, but it was a restrained one. December 19th last year more restraint was removed, and November 9th we see more restraint this removed, it's this transition period. Changing identity but not the individual. Same way we could line it up it Sunday law, the 6th and 7th heads.

Adramyttium



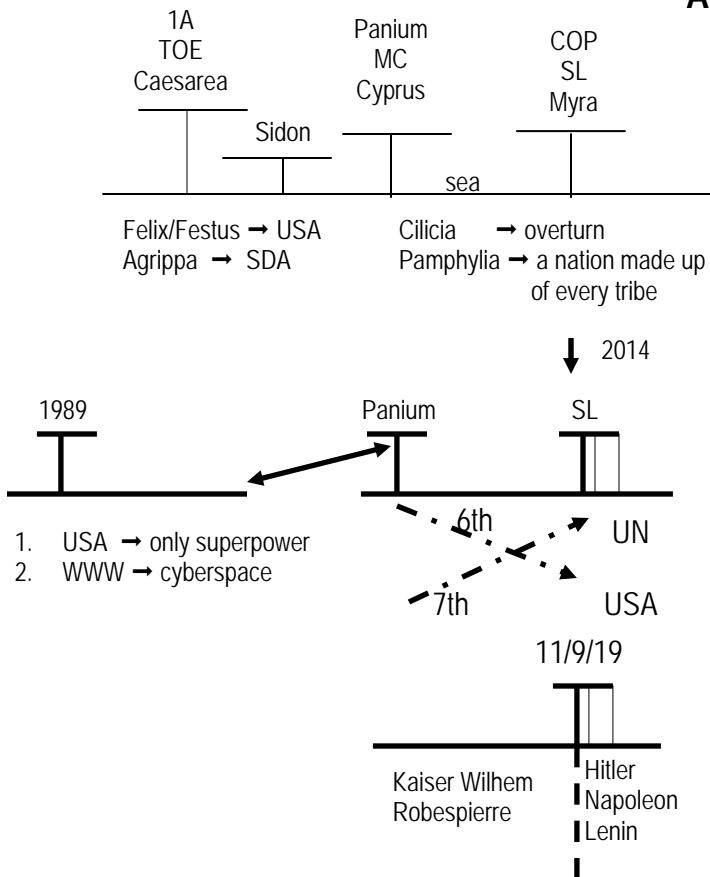
Alexandria



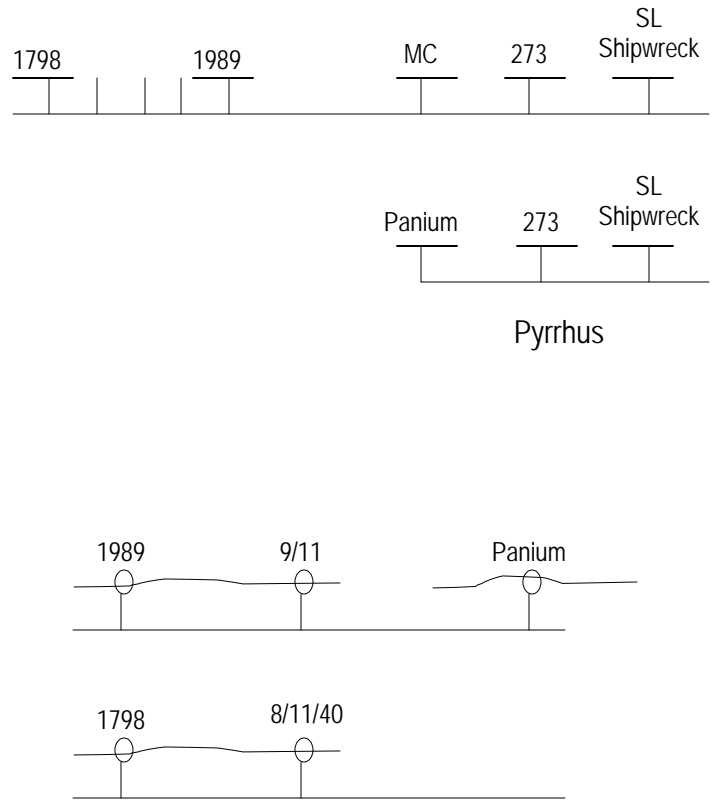
From there, we went to the second line of ship, the ship of Alexandria and it took us from 1798 to Sunday law which was shipwreck. It began at 1798. Then we marked its path from 1798 to 1989. We observed the path of United States and Adventism and we've been connecting them in all of these histories, 1844, 1863. What we've come to realize is an intimate connection between the institutions of Adventism and the United States. These threads are woven together. Around this time in our studies we consider it an important principle that is foundational to what we've been understanding, our waymarks are more like needles. If you want to place 1798 or any of this history, we'll say 1989 and 9/11. What are these waymarks? They're not just waymarks, they're separate and distinct, their needles and you need to get a thread and you need to connect to them. If we want to understand Raphia, we can't pick up our thread from Raphia or any other way mark. We need to connect its development from the beginning. God declares the end from the beginning, he declares Raphia and Panium from 1989. We've become increasingly used to connecting our threads. We might not have noticed just how much we've used this in our classes, Elder Parminder also is saying this when he says 1798, you have all of this activity between Egypt, Syria, the powers of Europe, and he's saying that we need to connect 1798 to August 11, 1840. They have the same powers in both histories. Then he goes further than that and he starts talking about Syrian wars, we're not only connecting our thread between 1798 and 1840, we begin to also see the history in between. The dates don't have to be of particular interest. We can note some September 11's. But it's tracing that whole history that gives us insight to what is happening.

If we can connect 1798 and 1840 we need to also connect our thread between 1989 and 9/11. If we're talking about radical Islam at 9/11, we need to track it back to 1989 and see the same nations at work. We can begin to see that. What he's suggesting is that it's not possible to talk about Islam in the future, some future event and understand it if we're picking the thread up from here. We need to take it back to its beginning.

Adramyttium

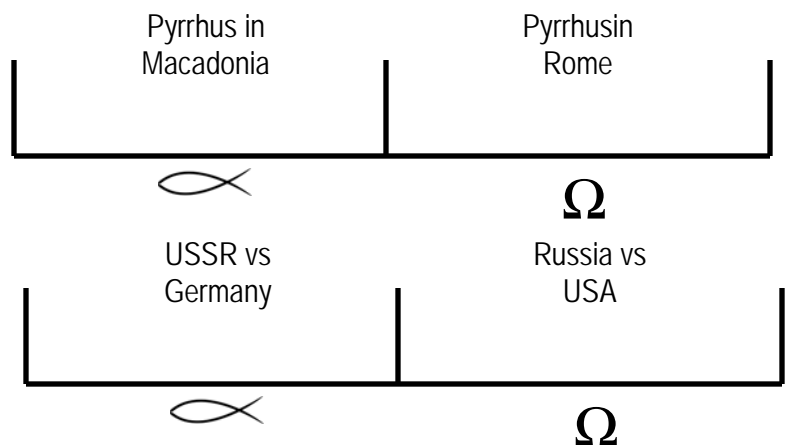


Alexandria

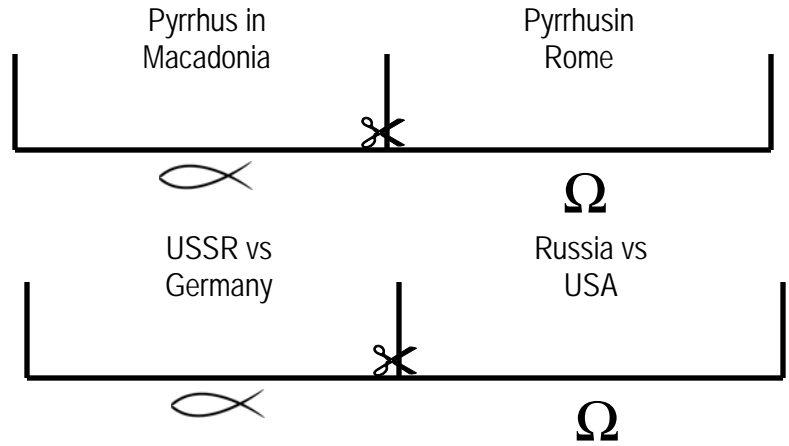


To not be able to pick up the thread means that the applications that we make, if we pick it up somewhere midway, those applications are risky, most likely incorrect. We can see this pattern when we consider the three Angels messages or the structure of a paragraph, introduction, body, conclusion. They are saying the same thing throughout, beginning, middle, end. We've been able to do that through our studies. If we're going to understand the present or the future, trace it back, don't lose track of the beginning history. That's when we make mistakes. We get to Raphia and we look for a hot war because we haven't tracked back our mode of warfare and seen what is developing.

We discussed this second ship of Alexandria. Between midnight cry and shipwreck we place the number 273 and we took that number into history. 273 BC takes us to a waymark between Panium and Sunday law. This is the history of a king called Pyrrhus. Then we begin to discuss the history of Pyrrhus and we found that it takes place in two parts, an alpha and an omega. First you have Pyrrhus vs the Antigonus Dynasty, second you have Pyrrhus vs Rome. We paralleled them with the Soviet Union vs Germany and then Russia vs the United States. We took the line of Pyrrhus and saw that it was in two parts— alpha and Omega. This is Pyrrhus in Macedonia, against the Antigonus Dynasty. Then we have Pyrrhus in Italy against Rome, changes in location. Through our study of the kings we were able to tie Pyrrhus to Putin, and Putin to Stalin. We saw that the King of the South is two histories, an alpha and Omega. This is the Soviet Union vs Germany, this is Russia vs the USA, there's an alpha and omega. Just as we're used to doing as the movement or God's people.



Like we would do with Israel we cut the line, and we overlay the alpha and the omega histories and we see that all those histories, these three, speak of this one, the final history, our history. When we do that we're able to trace battles. We consider the first history, Pyrrhus in Macedonia, the first battle is Ipsus. What do we know about Ipsus? What do we see? We see union or an alliance between the King of the North and the King of the South. The second is the invasion of Thessaly. This is the King of the South coming against the King of the North, who wins? The King of the North. Our next invasion is Epirus King of the North coming against the King of the South and it's a victory for the King of the North. We have an invasion of Macedonia, it's the King of the South coming against the King of the North and it's victory for the King of the South. That's our first pattern. This is Pyrrhus in his alpha.



We next go to Pyrrhus in his omega. We don't have this first battle, we have a different way mark or event marked for that way.

Pyrrhus ⊕	Ipsus KN & KS	Thessaly KS → KN ☑	Epirus KN → KS ☑	Macedonia KS → KN ☑
Pyrrhus Ω	X	Heraclea KN → KS ☑	Asculum KS → KN ☑	Beneventum KS → KN ☑
USSR ⊕	Poland KN & KS	August 1940 KS → KN ☑	Barbarosa KN → KS ☑	Germany KS → KN ☑
Russia Ω	KN & KS	1 KN → KS ☑	2 KS → KN ☑	3 KS → KN ☑

Next comes three battles Heraclea, Asculum, Beneventum. This first battle of Heraclea the King of the North comes against the King of the South. The King of the South wins. The second Battle is Asculum, the King of the South comes against the King of the North and the King of the South wins. The third battle Beneventum, the King of the North comes against the King of the South and the King of the North wins.

Then we have our history. Now we have the history of the Soviet Union. This is the alpha of the King of the South in our history. We can mark Poland and in this invasion, what's the relationship? There's an alliance between the King of the North and the King of the South.

Then we marked August of 1940. And this date gave us a lot of light and what to look for. And how to define. We Mark the King of the South coming against the King of the North, and who wins? King of the North. Then we marked Barbarosa, the beginning of war on the Eastern front, the King of the North comes against the King of the South and it's victory for the King of the North. Then at the end of the war Germany itself is invaded and it's the King of the South coming against the King of the North, victory for the King of the South. So we've developed a pattern through these histories. When we come down to our time the omega, what do we expect to see? We begin with the King of the North and the King of the South in an alliance. Then we can mark our first battle, Heraclea where the King of the North, initiates the conflict but the victory is for the King of the South. We can mark our second battle, Asculum, the King of the South is going to come against the King of the North. It's initiated by Russia and it's won by Russia. We come to our third battle Beneventum. In this it's the King of the North that comes against the King of the South and it's victory for the King of the North.

What we've constructed is a pattern and it gives us a firm foundation to know what to expect. Two of these battles are already over. We can already observe that they have been fulfilled according to history and prophecy. We want to make one change, there are not three battles in our history. The first is Ipsus and it is the key to understanding the next three. Ipsus gives us our clue, our first window into what this war is over and how they're going to fight in our history. We want a quote from Theodor Mommsen he wrote a book called [The history of Rome](https://archive.org/details/bub_gb_CPEi8e9UDI8C/page/n3).



https://archive.org/details/bub_gb_CPEi8e9UDI8C/page/n3

When we discuss these histories of Pyrrhus, this is Macedonia in Italy. When we go into these histories, particularly from the death of Alexander, at least to the beginning of the Punic wars, we're dealing with a period of history where there's very little accurate information.

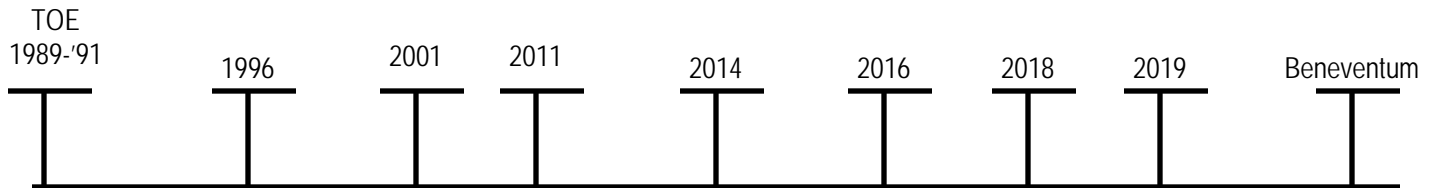
There's many conflicting theories and the only other period of history that's compared with it is the fall of Rome after the barbarians came in. This history is difficult in studying, you go into the Diadochi Wars and it's like wading knee-deep in mud trying to understand what's happening and what sources you trust and what sources you don't. Tess studied this history for 18 months, every single source she could find before she was happy with a couple of conclusions that she made. When she's looked at them recently she's confident in those conclusions. Theodor Mommsen sums them up and just a few sentences. He won a Nobel prize in literature for this work and she trusts his sources. One thing that he says that's interesting is the battle of Asculum, it's hard to identify who came against who, who was on the offensive and initiated that and he says that it was Pyrrhus that came against Rome on the offensive. So you put extra weight in sources when they start to line up with prophecy. We need to look at those histories and decide weave in the supernatural.

What we have is four battles, Ipsus, where it begins, Heraclea, Asculum and Beneventum. With the battle of Ipsus it is set in Ipsus and this is the greatest achievement of war elephants in Hellenistic military history. They played the decisive role, they decided the outcome of the battles.

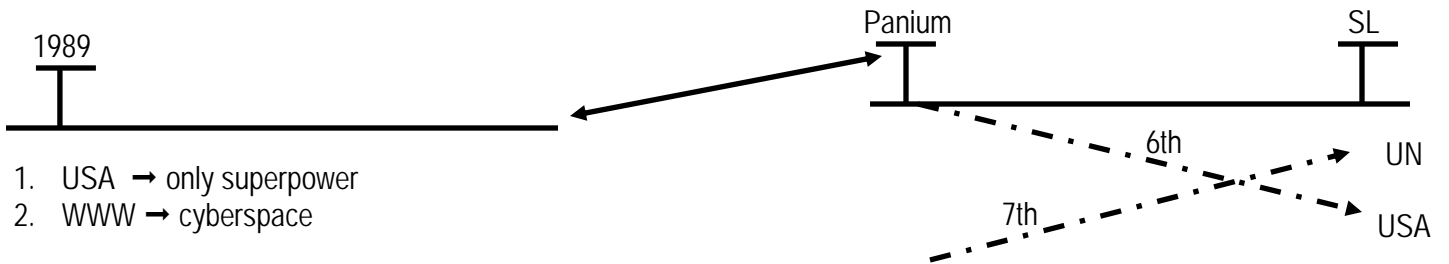
Now because this is a review we're not going to go into all the history we're just going to quote Theodore Mommsen and his History of Rome. He says in the spring of 275 BC, this is a battle of Beneventum Pyrrhus marched against Rome who was again invading the South. He says the very elephants which had won the previous battles for Pyrrhus, Heraclea and Asculum, proved to be the cause of his defeat by attacking their own side. The greatest military exhibition of elephants in Hellenistic history began at Ipsus. Then they decide the battle of Heraclea and Asculum and they are the cause of Pyrrhus's defeat at Beneventum. We've connected our thread and see one common thread between all four battles. When we did this we didn't just pick up elephants from Ipsus because this is 2016, this is 2018, this is 2019 and then we come to Beneventum which we could call the midnight cry.

	Ipsus E	Heraclea E	Asculum E	275 Beneventum E
Pvrrhus 	Ipsus KN & KS	Thessaly KS → KN <input checked="" type="checkbox"/>	Epirus KN → KS <input checked="" type="checkbox"/>	Macedonia KS → KN <input checked="" type="checkbox"/>
Pyrrhus Ω	X	Heraclea KN → KS <input checked="" type="checkbox"/>	Asculum KS → KN <input checked="" type="checkbox"/>	Beneventum KS → KN <input checked="" type="checkbox"/>
USSR 	Poland KN & KS	August 1940 KS → KN <input checked="" type="checkbox"/>	Barbarosa KN → KS <input checked="" type="checkbox"/>	Germany KS → KN <input checked="" type="checkbox"/>
Russia Ω	KN & KS	1 KN → KS <input checked="" type="checkbox"/>	2 KS → KN <input checked="" type="checkbox"/>	3 KS → KN <input checked="" type="checkbox"/>
	2016	2018	2019	Beneventum

We did not pick up our thread from 2016 when we discussed the mode of warfare. Where do we connect our thread? 1989. Then we discussed all the history back towards 1945 and the Cold War. We discussed the history of the invention of the internet and the World Wide Web. We took it through way marks, the earliest we connected it was 1888. But I'll begin this line from the time of the end 1989, then we placed it in 1996, 2001, 2011. We can see it even in the history in between, just like we connected the history of the Syrian war. In 2011 they begin war preparation. 2014 they're mobilizing the attacked already begin.



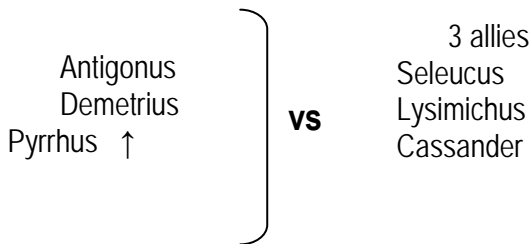
So we traced the history of the Cold War, the rise of Vladimir Putin from 1999 and as said at the beginning we quoted Donald Trump, the rise of the US as only superpower paralleled the rise of the World Wide Web and cyberspace.



1. USA → only superpower
2. WWW → cyberspace

As we saw it in that history we connected our thread from the time of the end, 1996 the invention of Google, 2001-2002 we have the invention and the release of the deep Web or the dark web. And then all through this history every way mark we can trace that thread and it leads us to 2016, there's an internal battle in 2016. We discussed Ipsus at length. Where you have the King of the North and the King of the South in an alliance. But the King of the South, the only external power at

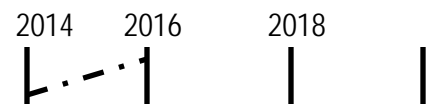
Ipsus 2016



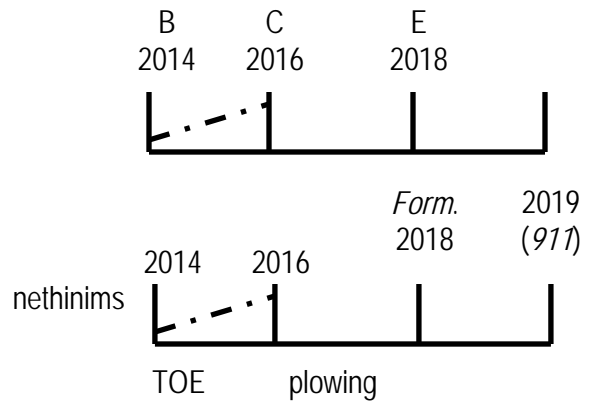
Ipsus, the rest are all Alexander's old generals or sons of Alexander's generals. This is an internal civil war and Pyrrhus is come from his own country to support one of them. So we saw Ipsus from two different perspectives. We'll stick with our storyline which was Antigonus and Demetrius against the three allies. We understood this to be the 2016 election where we have Clinton and Trump taking on the three branches of the US government. One of them is backed by Pyrrhus. In December 2016, Obama punishes Vladimir Putin for interfering in that election. Quoting from The Washington Post, December 29th- The Obama administration retaliated against Russia for

interfering in the election. What they did was place sanctions. They say this is the most extensive US response to Russian activity since the end of the Cold War. It was a direct response to Russia's interference. So in 2016 Obama responds by placing sanctions. We make mistakes if we do not connect our threads. Ipsus is if since that is the key to the next 3 battles. Then we discussed these external events Ipsus and Heraclea are contained within the swelling of our loud cry. Our loud cry began in 2014, began to swell 2016,

Concord. 2018 Exeter. So you could say Concord Exeter externally, Ipsus Heraclea. They are way marks and test for us if we're going to identify them correctly.



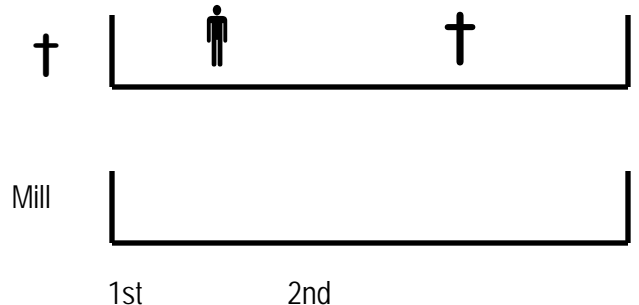
But they become waymarks and tests for not only the Levites but the nethinims. Their time of the end was 2014 and now begins there plowing time. It's nearly come to its end. So 2014 is their time of the end, they're going to have an increase of knowledge that leads them to 2016 and then in 2018 this will be formalized. Leading up to their greatest test which is 2019 or 911 for the nethinims. What was the test for us becomes a test for them whether or not they can identify what has been happening in the United States.



In our last couple of classes we've been discussing the United States and the confusion people have about its role. We trace the development of these phrases *in God we trust* first on the coins, then on all the currency, and then it becomes a national motto, and then it's forced into their schools. The words *under God* become a part of their pledge of allegiance. The words *so help me God* are added to the Federal oaths. At the time of the end where we mark Ronald Reagan, he begins the systemic tradition amending his speeches with *God bless America*. But these things have become normal for us and it's become normal for those in the United States. In the time period of our plowing we were expected to let go of all our preconceived ideas and the baggage that we took out of Adventism, take them to prophecy and be corrected and realize that we have nothing left to give after four generations of forgetting. Those within the United States are having to go through the same process. Are they happy to see what is happening in their country as an attack on church and state in the Constitution? Or like the 1950s and the civil war, do they think their nation is being brought back to God? But since 2014 all groups are impacted at once, priest Levites and Nethinims. We come to this history and find we're going through the same tests that they're going through and where baffled because we're still in darkness externally. 1863 did its work internally and externally. We have two types of darkness to come out of. Until we do that work we are not fit for purpose. Why is all of this happening in our history? All of this coming together of church and state? We said that Babylon comes in two histories: alpha and omega. That alpha history begins in 1899, the alpha history of modern Babylon. In 2014 we're already well into the omega history of modern Babylon, the omega history which began well before 2014. There are forces at play to bring about Sunday law, not just Sunday law but all that comes before and after. The preparation for that work began a long time ago and we have not kept up with it.

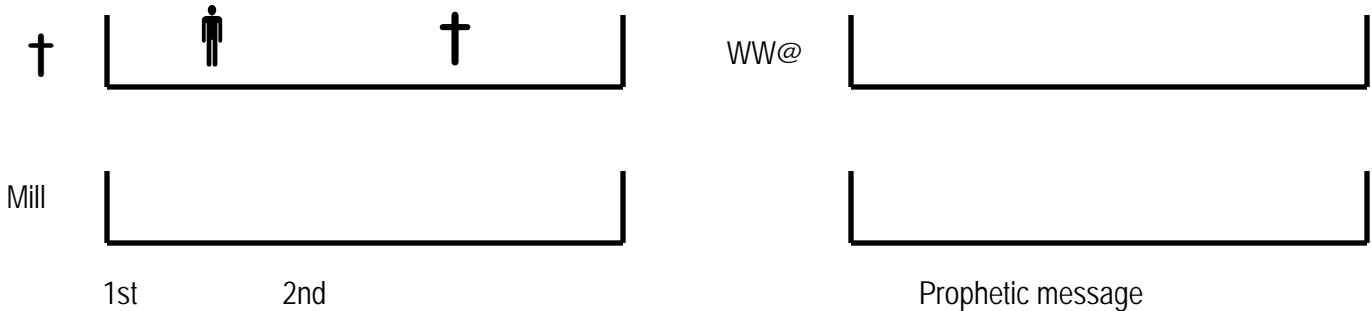
(Tess) I'm not that old but I remember when I was young I came out of my bedroom and walked into the round room and saw my family kneeling beside their tiny little television on the floor. My mother my father my sister and I said what are you watching? And no one responded. And I asked again and no one responded. And I looked at the screen and I saw airplanes flying into the World Trade Center. I'm not that old. So when I say I saw that, the work to bring about modern Babylon and the Sunday law has been progressing since then at a rapid pace and we have not kept up.

What we're going through does not look like what we expected, persecutions, revolutions, world wars and Sunday laws. Our perceptions are being challenged. The danger is people then think that there's a peace and safety message. Consider the Millerites, we have the history of Christ. If we consider the history of Christ we'll begin at his birth and what happens?, The hills ring with the sound of the angels, you can hear the angels proclaiming the message of his birth. Then for all these years He's among his people. He's walking through this history among the Israelites. They interact with Him, they talked with Him, it's visible. No one could deny it. Then we get to this history and they kill him. Then we come to the history of the Millerites, Ellen White lines these two up because this is a nation of Israel that fails, this is Protestantism and Protestantism is saying that if He was here in the flesh and if we could see Him and hear Him we would never have killed Him the way they did. We would have loved Him and honored Him. But they failed to recognize prophecy, the first and second angels messages.



They rejected these messages and Ellen White said that's equivalent to crucifying Christ, they repeated the same history.

Then we come to our history, what are we expecting to see? When we talked about external events, we'll call this WW2, civil war or revolution and we go through that history, and almost every American or those of us that are following the same path or trend, because it's worldwide, would never say that we're coming to the history of World War II and support Hitler, set up concentration camps. The test for us, the Levites and the nethinims is to take it based on a prophetic message. We're not going to see Donald Trump set up concentration camps. That makes it harder not easier. It becomes a test you can't see. If only they could see Christ they would not crucify him like the Israelites. So this is meant to be a challenge at the end of our school. How much more would you challenge your ideas about what the end of the world really is? How much less would we defend Trump if we had that visible evidence?



If we could see Sunday laws in Congress, we'd be willing to fight them. But we aren't given that visible evidence that we've expected. We have to take it based on lines that in 2017, Act 911 putting *in God we trust* in Arkansas schools is a violation of church and state. Would we live our lives differently? Would we be a lot more serious about the history we're living through if the French revolution looked like the French revolution? The fact that this is not a hot war, but an information war it's not a peace and safety message, it's a warning that the history were going through is dangerous time. By the time it comes and we can recognize the violence, the seven last plagues are far too late to change our ideas, our perception of politics, our methods of study, how we live our lives. It's not a peace and safety message to say the history that we're walking through is much less violent or visible because it's typified in prophecy. Like the Protestant churches who said we never would have crucified Him, they're willing to say we would never do what Hitler did, not just the violence but the uniting with the papacy. Most Protestants know not to do that but at the same time they want Trump in their government. They don't know the history they're repeating.

We studied together about 2 months and this is about the summary that we've touched without yet going into time. What we're studying is the repeating patterns of history and those are the things that challenge us. So we're encouraged to keep watching and by the end of this year will have World War 1 overlaid. This message is not completed and finished, it continues to grow and tell us what's coming. We need to watch and follow. We need to be on our guard and make sure that we're following the rules and we need to follow the external events. We're in a history that is already well on its way to setting up the final events that Ellen White spoke about. In a very few years we're going to have to reach the world. What will we say to our friends and family who are not Adventist to help them understand?. We're grateful that we are still in training and that we still have time. If we could see World War 3 would, we be studying harder? The problem all the way through is it life looks normal, but we're not alone in this. Paul was not alone. Ellen White says he was the happiest person on board that ship. She said while he was a prisoner he was the master of that ship. He had two important helpers who by their own choice, did not allow him to go through that alone. Aristarchus and Luke, Christ and the Holy Spirit. So we don't have to go through this history alone.