



Brazil SOTP

In God We Trust part 2

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3/29/19

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.

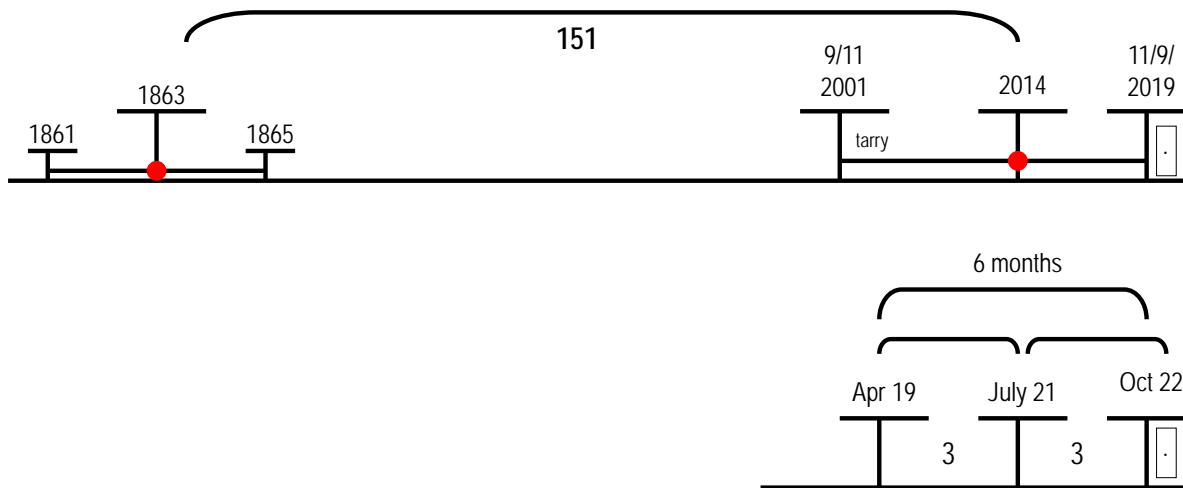
This is the structure that we've built. July 21 is midnight and we got that from the parable of the ten virgins. What is April 19th in that parable? It's when the tarrying time starts. And what is October 22? It's the shut door. When we say that 2014 is midnight, we built the structure now we need to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

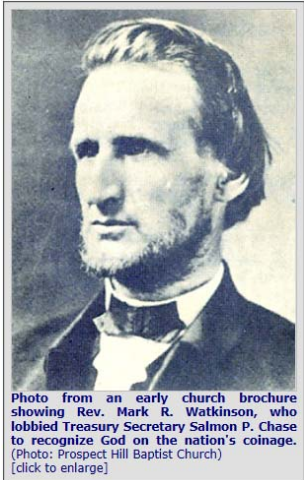


We can see in our history from 9/11 we're in the symbolic tarrying time. Our shut door will be November 9, but to establish 2014 we have to go to 1863? (student)

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 over laying 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.



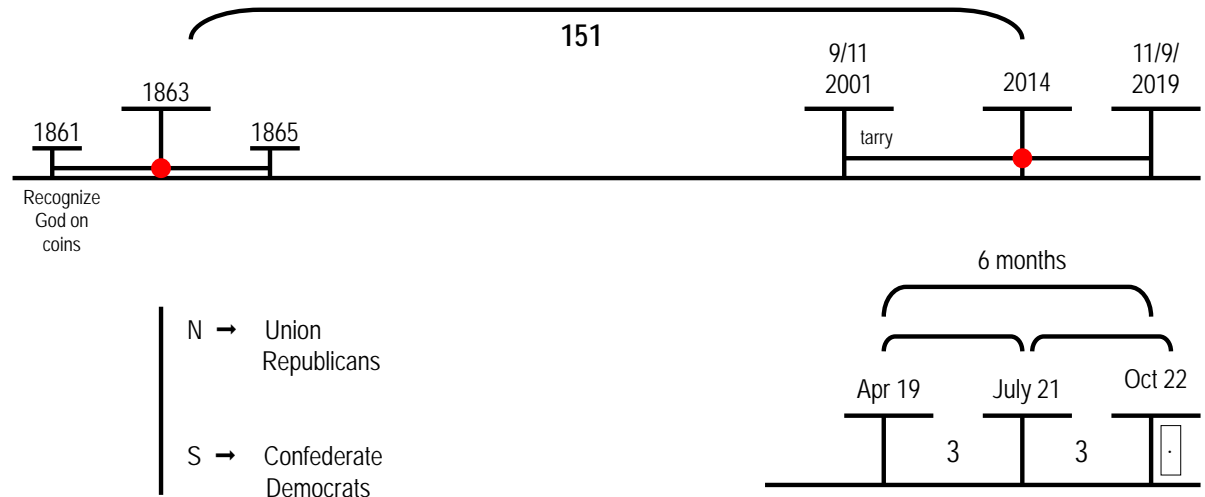


We began to look at what happened in the American Civil War, it's a battle between the North and the South. In the North is the Union, this is largely Republican but not entirely. And in the south is the Confederates and it's mostly Democrat. This is a civil war between the two. In 1861, at the beginning 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>

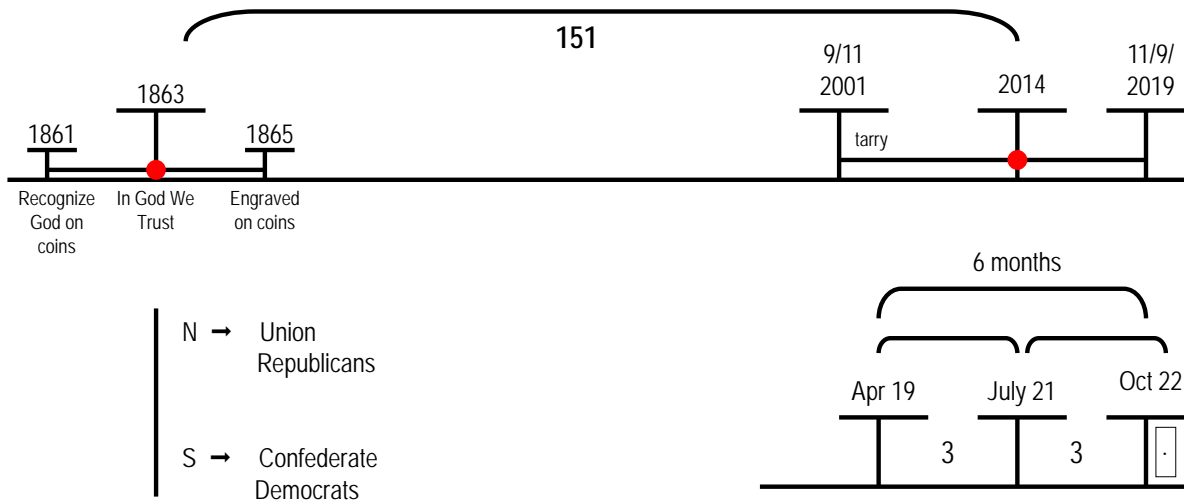


Jerry Falwell, whose founding of the Moral Majority was a key step in the formation of the New Christian Right

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 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.

"In God We Trust", also written as "In God we trust", is the [official motto](#) of the [United States of America](#)^{[1][2][3]} and of the [U.S. state](#) of [Florida](#). It was adopted by the U.S. Congress in 1956, supplanting *E pluribus unum*, in use since the initial 1776 design of the [Great Seal of the United States](#).^[4] The capitalized form "IN GOD WE TRUST" first appeared on the [two-cent piece](#) in 1864^[5] and has appeared on [paper currency](#) since 1957. A law passed in a Joint Resolution by the 84th Congress (P.L. 84-140) and approved by President [Dwight Eisenhower](#) on July 30, 1956, requires that "In God We Trust" appear on American currency. The following year, the phrase was used on paper money for the first time—on the updated one-dollar [silver certificate](#) that entered circulation on October 1, 1957.^[5] The 84th Congress later passed legislation (P.L. 84-851), also signed by President Eisenhower on July 30, 1956, declaring the phrase to be the national motto.^{[6][7][8]} Some groups and people have objected to its use, contending that its religious reference violates the [Establishment Clause](#) of the [First Amendment](#).^[9] These groups believe the phrase should be removed from currency and public property. In lawsuits, this argument has so far not overcome the interpretational doctrine of [accommodationism](#), which allows government to endorse religious establishments as long as they are all treated equally.^[10] According to a 2003 joint poll by [USA Today](#), [CNN](#), and [Gallup](#), 90% of Americans support the inscription "In God We Trust" on U.S. coins.^[11] In 2006, "In God We Trust" was designated as the motto of the [U.S. state](#) of [Florida](#) https://en.wikipedia.org/wiki/In_God_We_Trust

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.

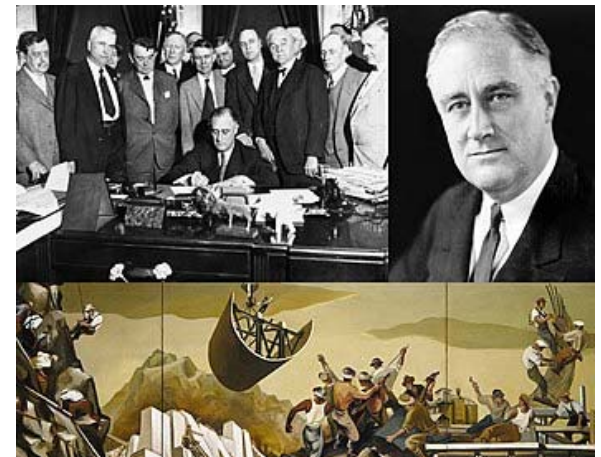
The **American Liberty League** was an American political organization formed in 1934, primarily of wealthy business elites and prominent political figures, who were for the most part conservatives opposed to the [New Deal](#) of President [Franklin D. Roosevelt](#). Its principles emphasized private property and individual liberties. Its leader [Jouett Shouse](#) called on members to: defend and uphold the constitution of the United States ... to teach the necessity of respect for the rights of persons and property as fundamental to every successful form of government ... teach the duty of government to encourage and protect individual and group initiative and enterprise, to foster the right to work, earn, save, and acquire property, and to preserve the ownership and lawful use of property when acquired.^[1] It was highly active in spreading its message for two years. Following the [landslide re-election of Roosevelt in 1936](#), it sharply reduced its activities. It disbanded entirely in 1940.

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.

The **New Deal** was a series of programs, [public work projects](#), financial reforms, and [regulations](#) enacted by President [Franklin D. Roosevelt](#) in the [United States](#) between 1933 and 1936. It responded to needs for relief, reform, and recovery from the [Great Depression](#). Major federal programs included the [Civilian Conservation Corps](#) (CCC), the [Civil Works Administration](#) (CWA), the [Farm Security Administration](#) (FSA), the [National Industrial Recovery Act of 1933](#) (NIRA) and the [Social Security Administration](#) (SSA). They provided support for farmers, the unemployed, youth and the elderly. The New Deal included new constraints and safeguards on the banking industry and efforts to re-inflate the economy after prices had fallen sharply. New Deal programs included both laws passed by [Congress](#) as well as presidential executive orders during the first term of the [presidency of Franklin D. Roosevelt](#).

The programs focused on what historians refer to as the "3 Rs": [relief for the unemployed](#) and poor, recovery of the economy back to normal levels and reform of the financial system to prevent a repeat [depression](#).^[1] The New Deal produced a political realignment, making the [Democratic Party](#) the majority (as well as the party that held the White House for seven out of the nine presidential terms from 1933 to 1969) with its base in liberal ideas, the South, traditional^[clarification needed] Democrats, [big city machines](#) and the newly empowered labor unions and [non-whites](#) and [ethnic whites](#). The [Republicans](#) were split, with conservatives opposing the entire New Deal as hostile to business and economic growth and liberals in support. The realignment crystallized into the [New Deal coalition](#) that dominated presidential elections into the 1960s while the opposing [conservative coalition](#) largely controlled Congress in domestic affairs from 1937 to 1964.

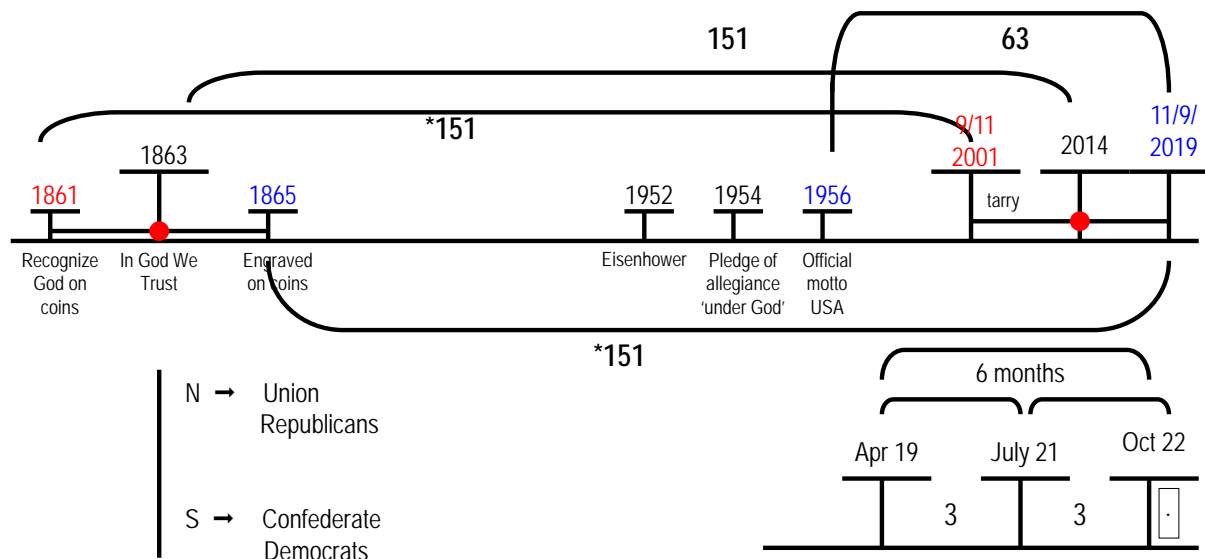
https://en.wikipedia.org/wiki/New_Deal



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.

Gov. Ronnie Musgrove has signed a law requiring public schools to display "In God We Trust" in classrooms, cafeterias and auditoriums.

"Our nation was founded as a godly nation and we put it on our money: 'In God We Trust,'" said Mr. Musgrove, who signed the bill on Friday as the American Civil Liberties Union threatened to bring suit.

The group maintains that requiring a reference to God in public classrooms violates the constitutional guarantee of separation of church and state.

"Like the U.S. Supreme Court, we believe the best way to protect religious freedom is by keeping religion and government separate," said Jane Hicks, an A.C.L.U. board member.

<https://www.nytimes.com/2001/03/25/us/national-news-briefs-in-god-we-trust-motto-for-mississippi-schools.html>

'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.

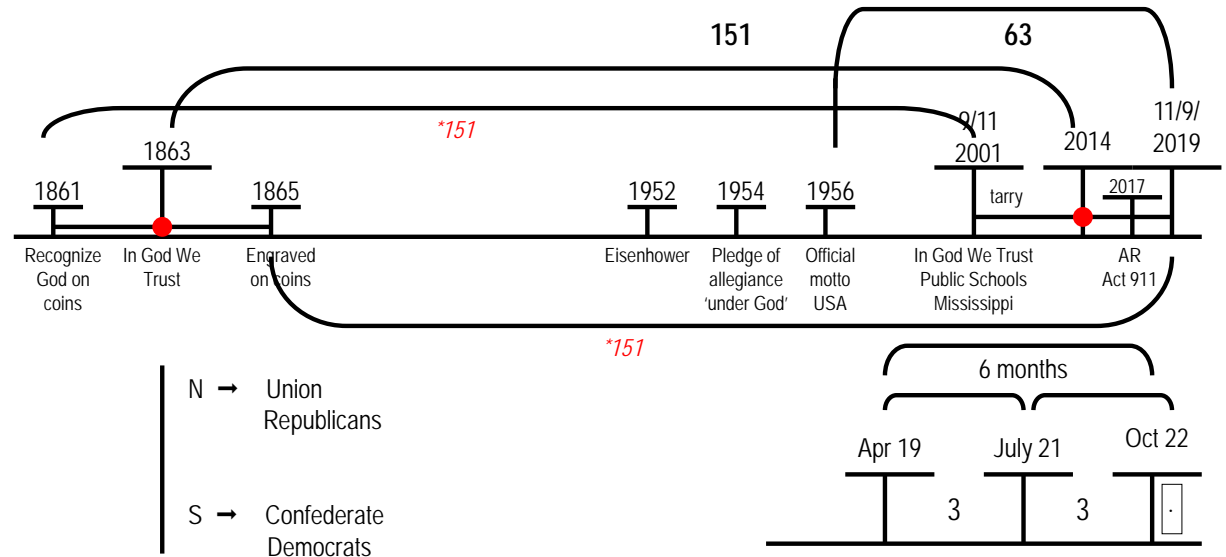
1968 — Bureau of Engraving and Printing completes its changeover to high-speed presses; all notes bear the motto.

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.

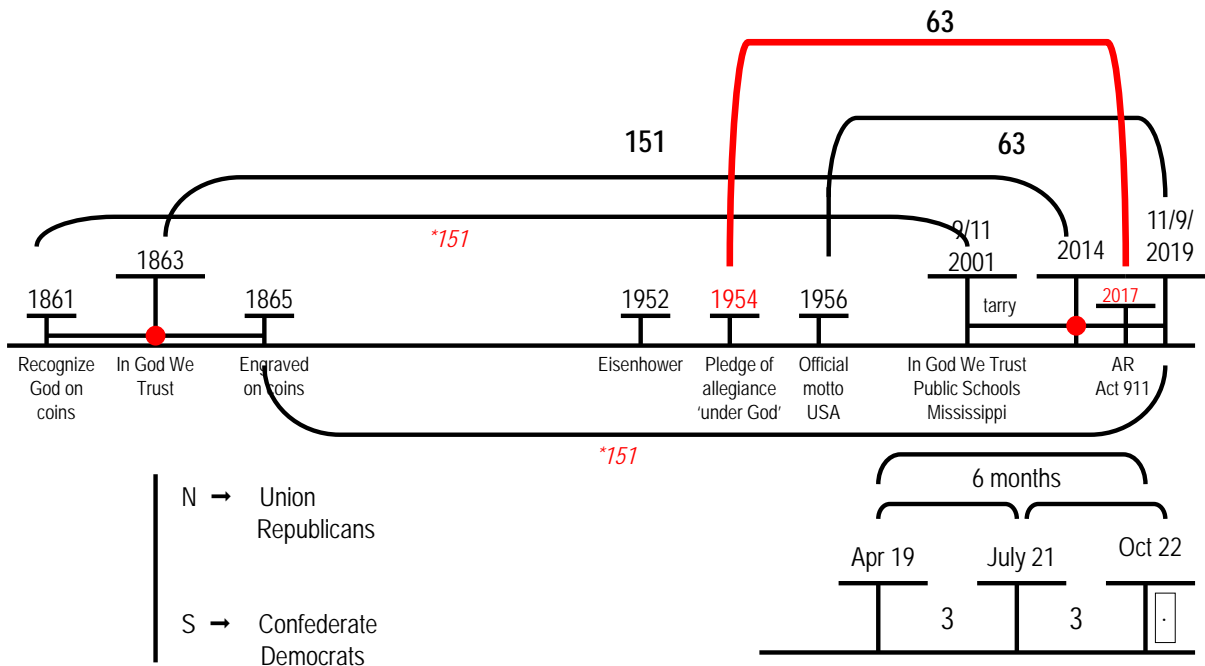
<https://scvhistory.com/scvhistory/signal/coins/worden-coinage0306b.htm>

**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](https://en.wikipedia.org/wiki/Americans_United_for_Separation_of_Church_and_State) from 1992 to November 2017.^{[1][2]} He is an ordained [minister](https://en.wikipedia.org/wiki/United_Church_of_Christ) in the [United Church of Christ](https://en.wikipedia.org/wiki/United_Church_of_Christ) and a prominent leader of the [religious left](https://en.wikipedia.org/wiki/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/Separation_of_Church_and_State).
https://en.wikipedia.org/wiki/Barry_W._Lynn



Act 911 of the Regular Session

State of Arkansas
91st General Assembly
Regular Session, 2017

As Engrossed: H3/14/17
A Bill

HOUSE BILL 1980

By: Representative Dotson

For An Act To Be Entitled

AN ACT TO AMEND ARKANSAS LAW CONCERNING THE DISPLAY OF THE NATIONAL MOTTO OF THE UNITED STATES, "IN GOD WE TRUST"; AND FOR OTHER PURPOSES.

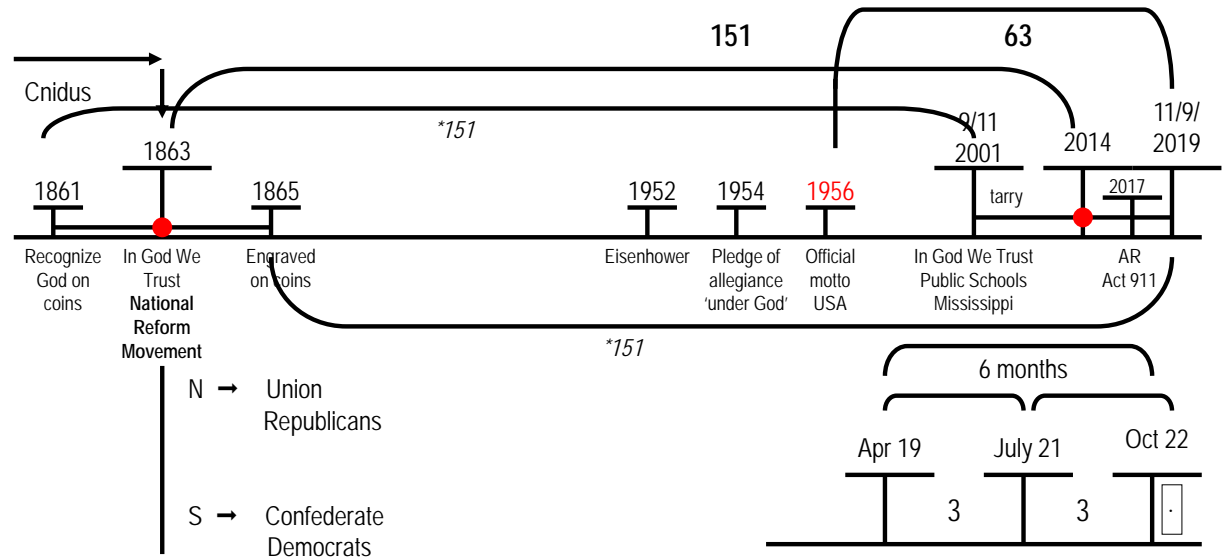
Subtitle

THE NATIONAL MOTTO, "IN GOD WE TRUST", DISPLAY ACT.

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

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.

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.



Christian amendment describes any of several attempts to amend the [United States Constitution](#) by inserting explicitly [Christian](#) ideas and language. The most significant such attempt began during the [American Civil War](#) and was spearheaded by the National Reform Association.

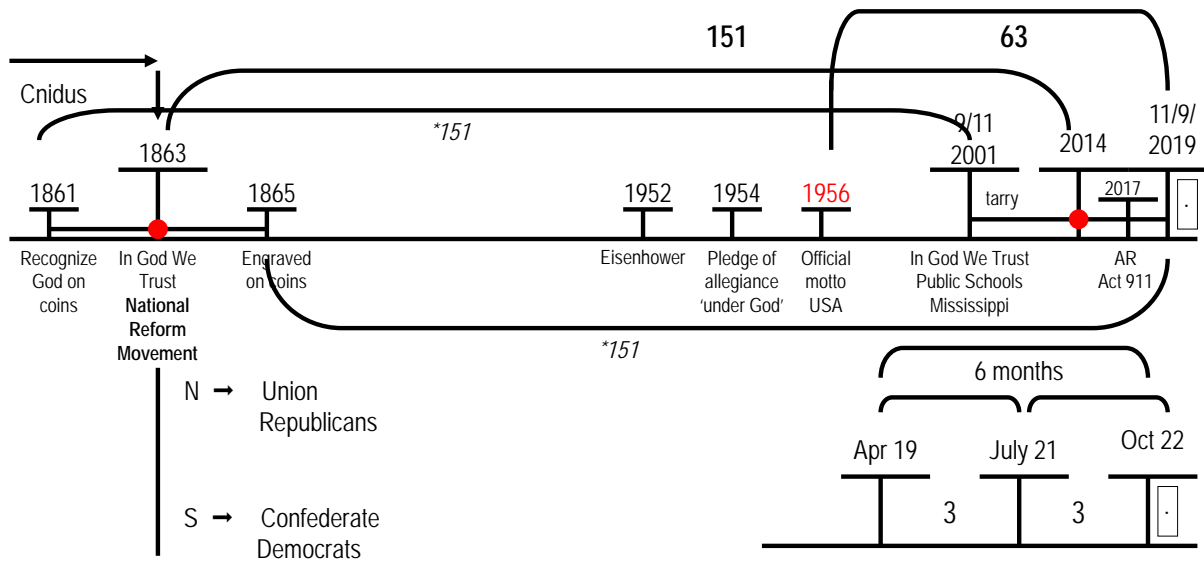
In February 1863, during the [American Civil War](#), a coalition of eleven [Protestant](#) denominations from seven northern states gathered to discuss the state of the nation. Seeing the Civil War as God's punishment for the omission of God from the Constitution, they discussed a proposed amendment to alter the wording of the [Preamble](#) to acknowledge God. The idea that civil governments derive their legitimacy from [God](#), and [Jesus](#) in particular, was alleged to be based on Biblical passages such as [Psalm 2](#) and [Romans 13](#)
https://en.wikipedia.org/wiki/Christian_amendment

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.

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}



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.

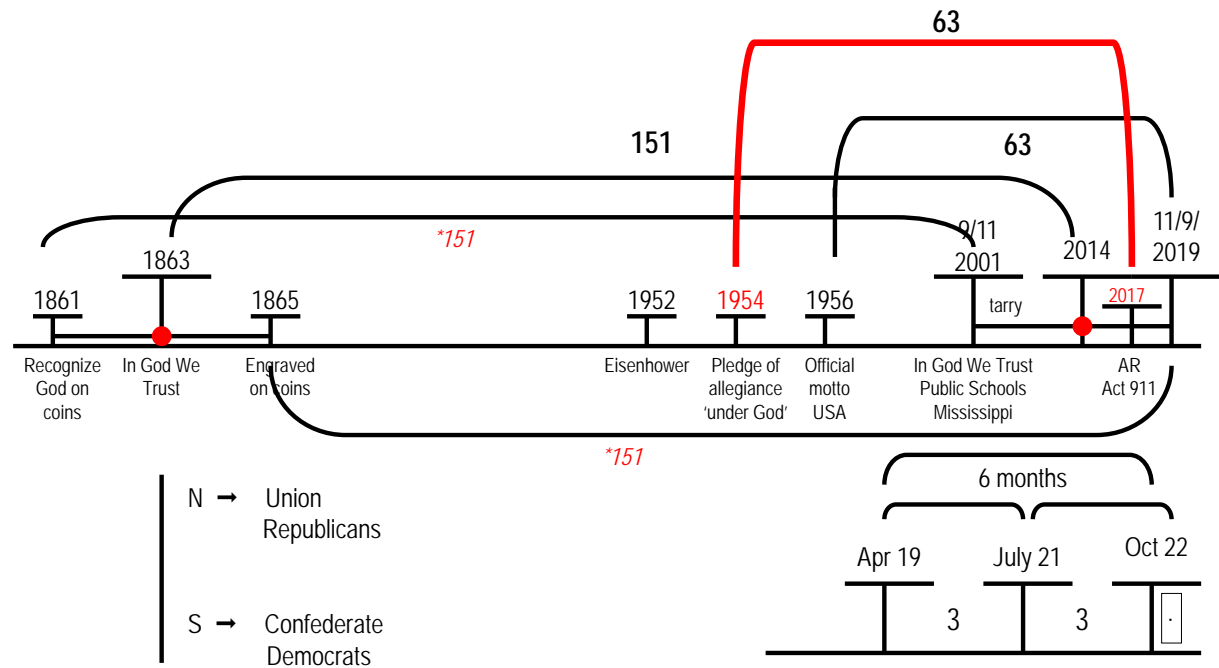
Comment: To highlight how much we where to understand how Adventism was raised, what was Adventism raised for? Even if we understand why Adventism was formed in the first place, if the people who understand it don't even understand why America was raised in the first place, seems to me it doesn't matter 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 9/11, 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.