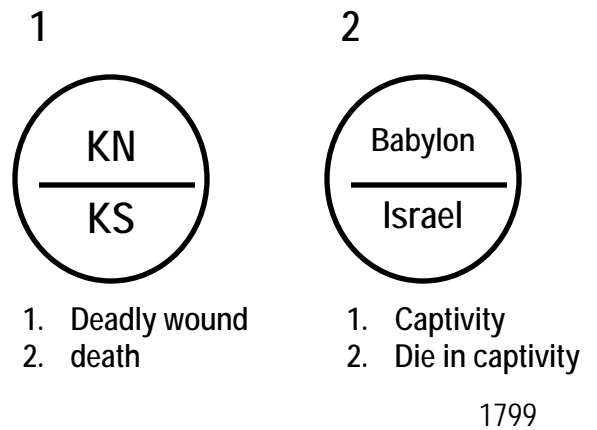
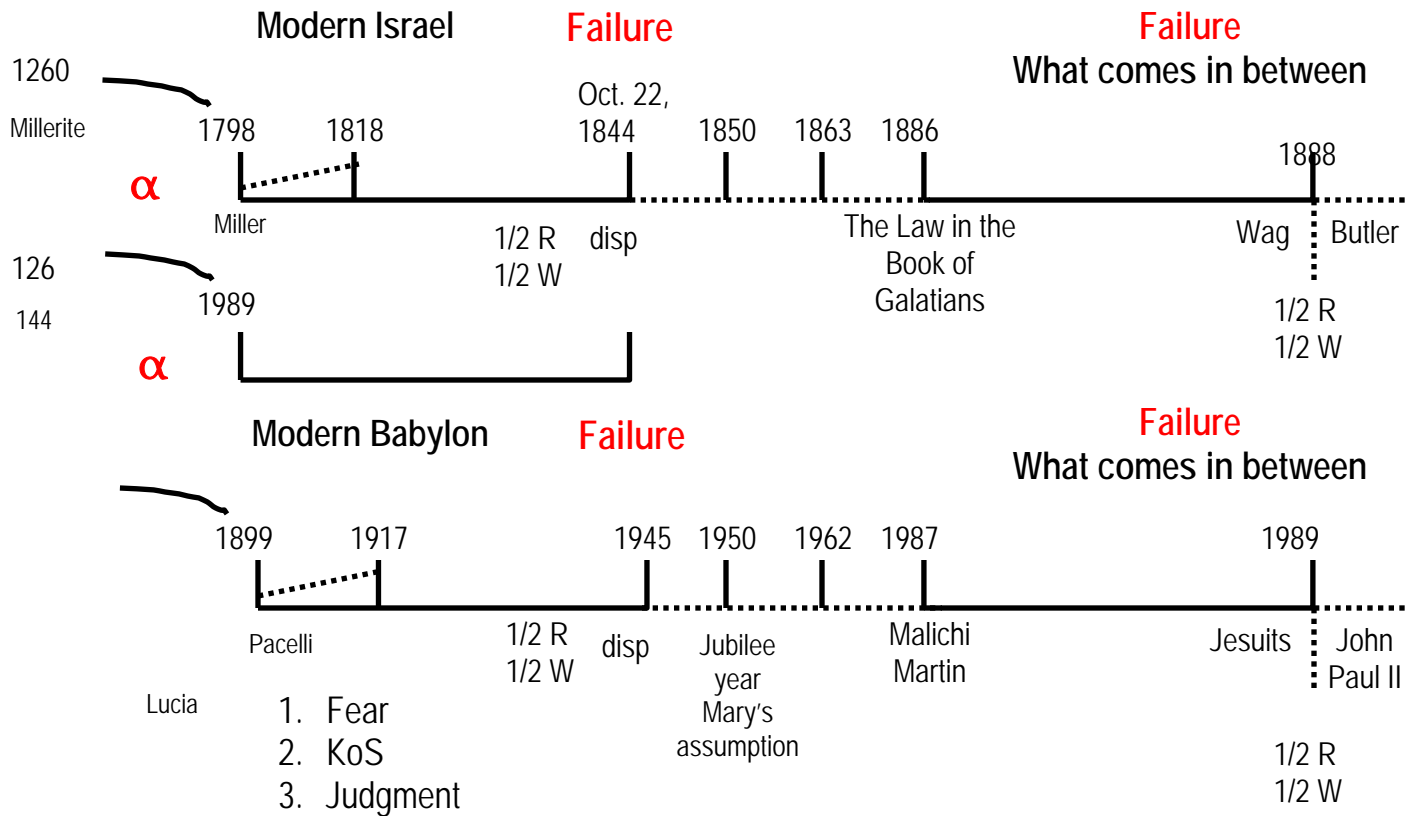


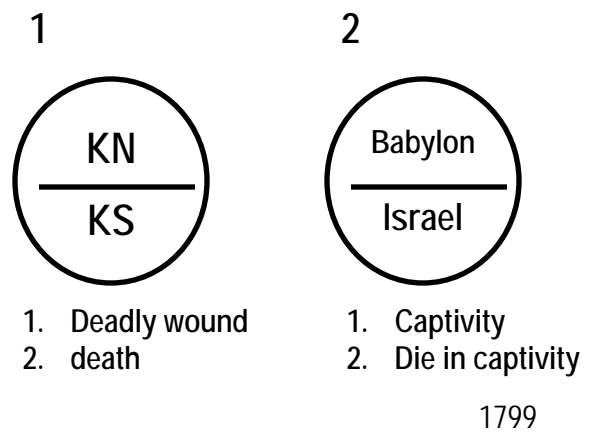
We have been merging a couple of different concepts. Everything we are doing is based on parables and everything is based on Compare and Contrast. Really the foundation of what we are teaching now. And one of those is to compare the King of the North and the King of the South, and we understand this concept of deadly wound and death. And the second concept is comparing Modern Babylon and Modern Israel. When we understand Modern Babylon and modern Israel and we compare and contrast them, we can take all of our increase of knowledge of modern Israel, and what would we've learned to see is that that experience is being counterfeited, about 100 years later, as much to the year is possible. And in our history, it's beautiful, everything fits into place. The counterfeit does not have the same symmetry in many different ways, but we can still see the attempted counterfeit. I don't ever expect to see the same symmetry in the counterfeit. But you can still see this attempted counterfeit as Satan attempts to counterfeit what God does with His church, with his own. And both of them have this first alpha history and for both of them it's 46 years. Both of them have a change of leadership, begins at the time of the end, have a three step prophetic message, and a history of the first and second angel, and first and second World War. Both do a work in restoration, in different ways because these kingdoms still have different goals. Their message is half right and half wrong, and there's crucial a mistake made in the alpha history, and it leads to a disappointment. And we said at the very start of our classes, If the alpha history was successful you wouldn't need an omega.



Then we saw this attempt in 1850 and 1950, In 1863 and 1962; organization good, they forget their prophetic message, and are scattered.



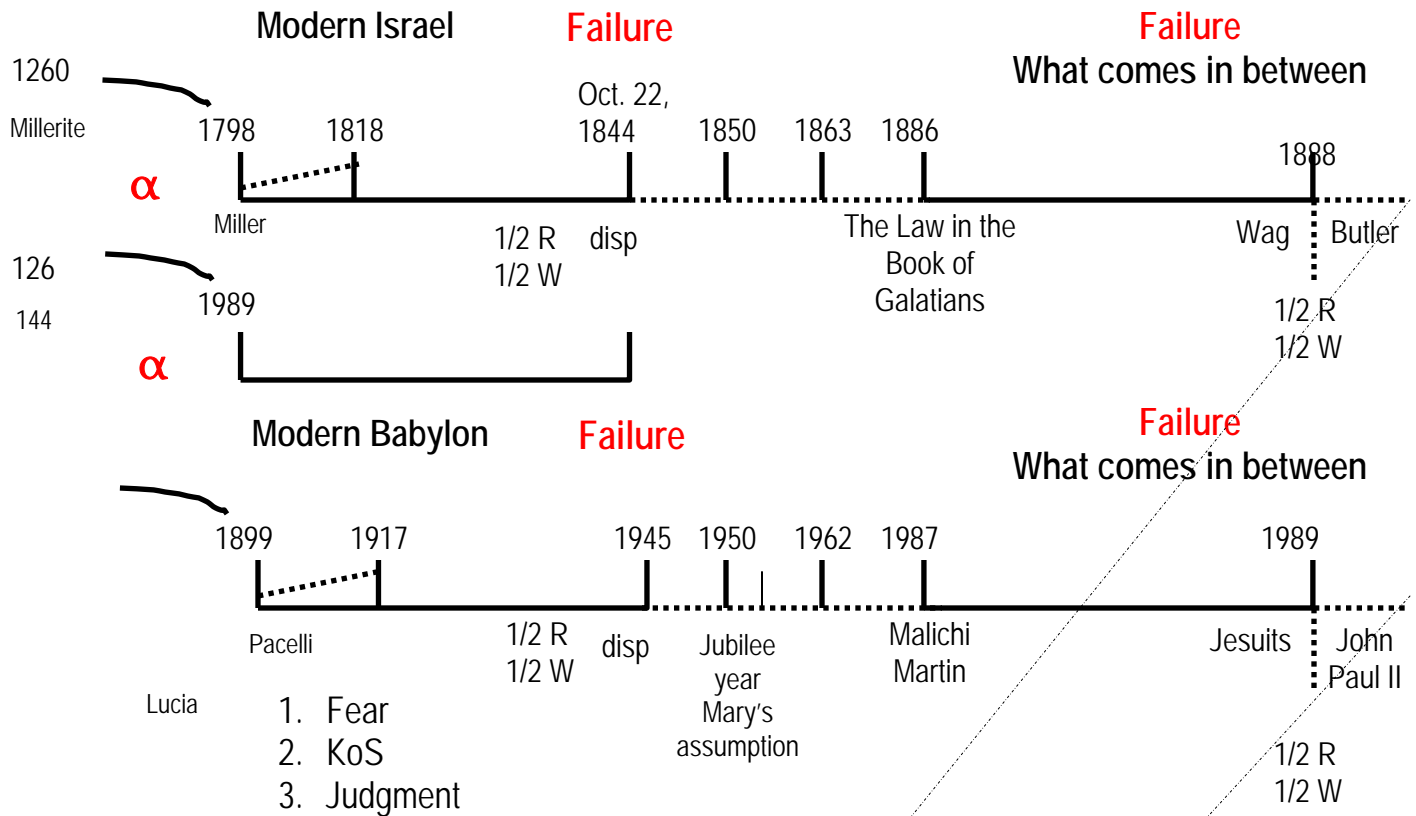
We come into the history of the 1886 message, this conflict over the book of Galatians, of how we see the leadership uphold the traditional view. 1989, in this work John Paul II upholding tradition against a newcomer who is seen as somewhat radical, the Jesuits, and threatening the established view. And both of these men in 1888, Waggoner and Butler have points that are correct and points that are not. 1989, Jesuits and John Paul II repeat this history in 1989. John Paul II succeeded to defeat the King of the South, but he held to the old Catholic doctrines, that meant there was never a Catholic revival in Eastern Europe the way he planned.



1950, is Pope Pacelli, and it's a Catholic jubilee year. So in 1850 they create the 1850 chart, and they are trying to revive their prophetic message.

From 1945 to 1950, and you find 1950 described in the book Hitler's Pope, it gives all the nice details for 1950, they have had 5 years in watching this Iron Curtain fall, just barely managed to prevent Italy from becoming communist, and in 1950, Pacelli makes a second attempt to revive their messages from 1917.

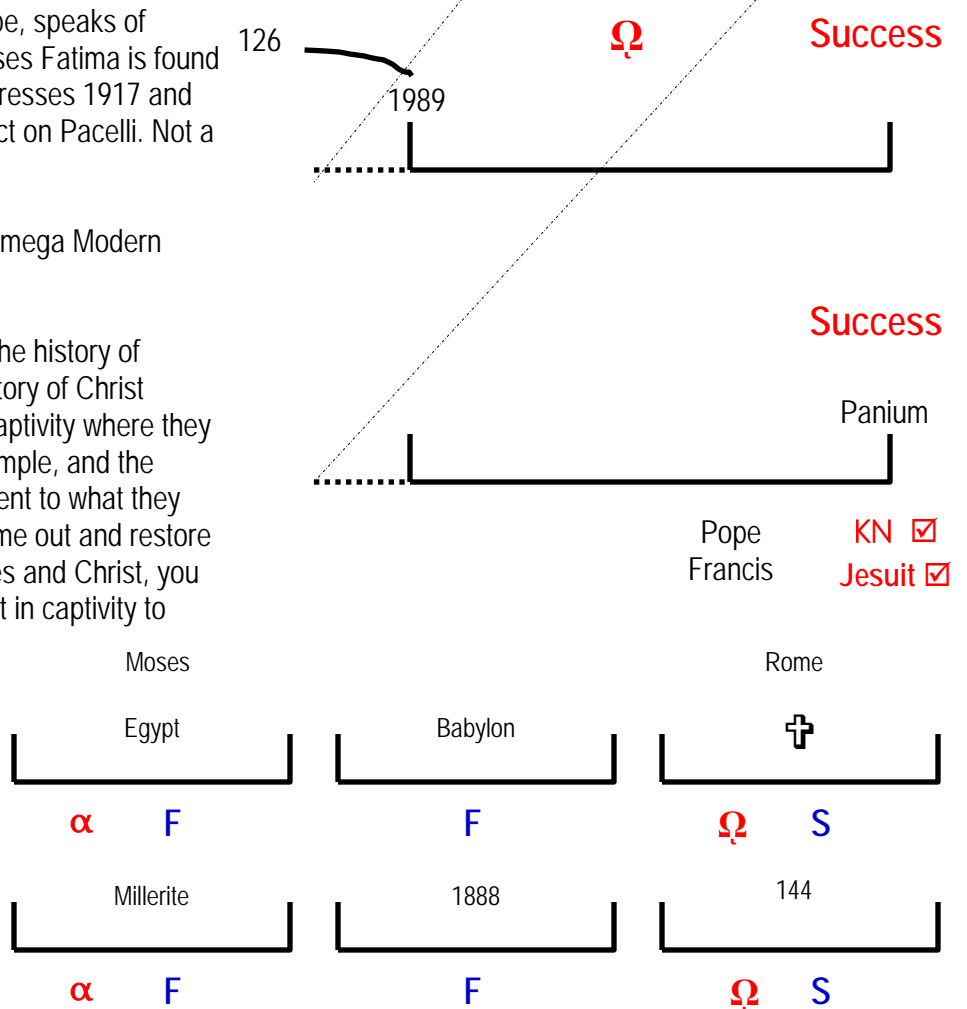
And in the year 1950, for the first time in history he uses his papal infallibility, and he makes the doctrine of Mary ascend to heaven, Mary's assumption doctrine, it was never part of their doctrine before this. What he does this year is he tries to revive the messages of Fatima and Mary. It begins in 1950 but it was meant to be a rallying cry against communism. And in 1954, he dedicates that entire year to Mary and Fatima. And there's tens of thousands of people going on pilgrimages to Fatima. It really begins in 1950 with this Jubilee, he's just trying to revive the messages of Fatima.

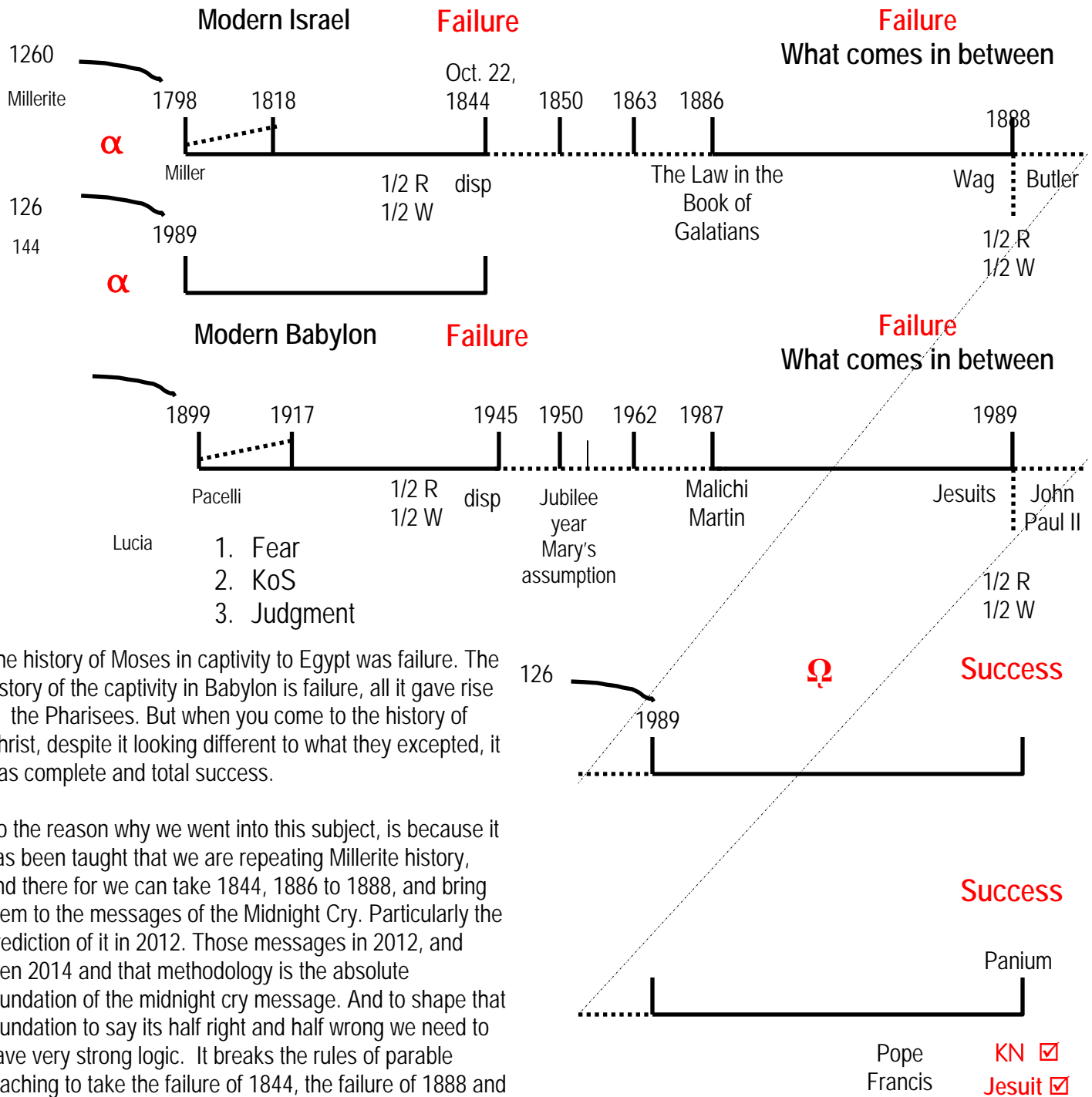


John Cornwell the author of Hitler's Pope, speaks of Fatima, and the page where he addresses Fatima is found on page 273 of the book, where he addresses 1917 and the messages of Fatima and their impact on Pacelli. Not a coincidence.

So you have alpha Modern Israel and omega Modern Babylon in between 1888 and 1989.

It's worth some thought, we talk about the history of Moses alpha, and we talk about the history of Christ omega. And in between the Millerite captivity where they are meant to come out and restore a temple, and the captivity leading to the 144,000 is different to what they expected, when they were meant to come out and restore a temple. Between the history of Moses and Christ, you have the history of Babylon. Moses, first in captivity to Egypt, then they are in captivity to Babylon, then they are in captivity to Rome.

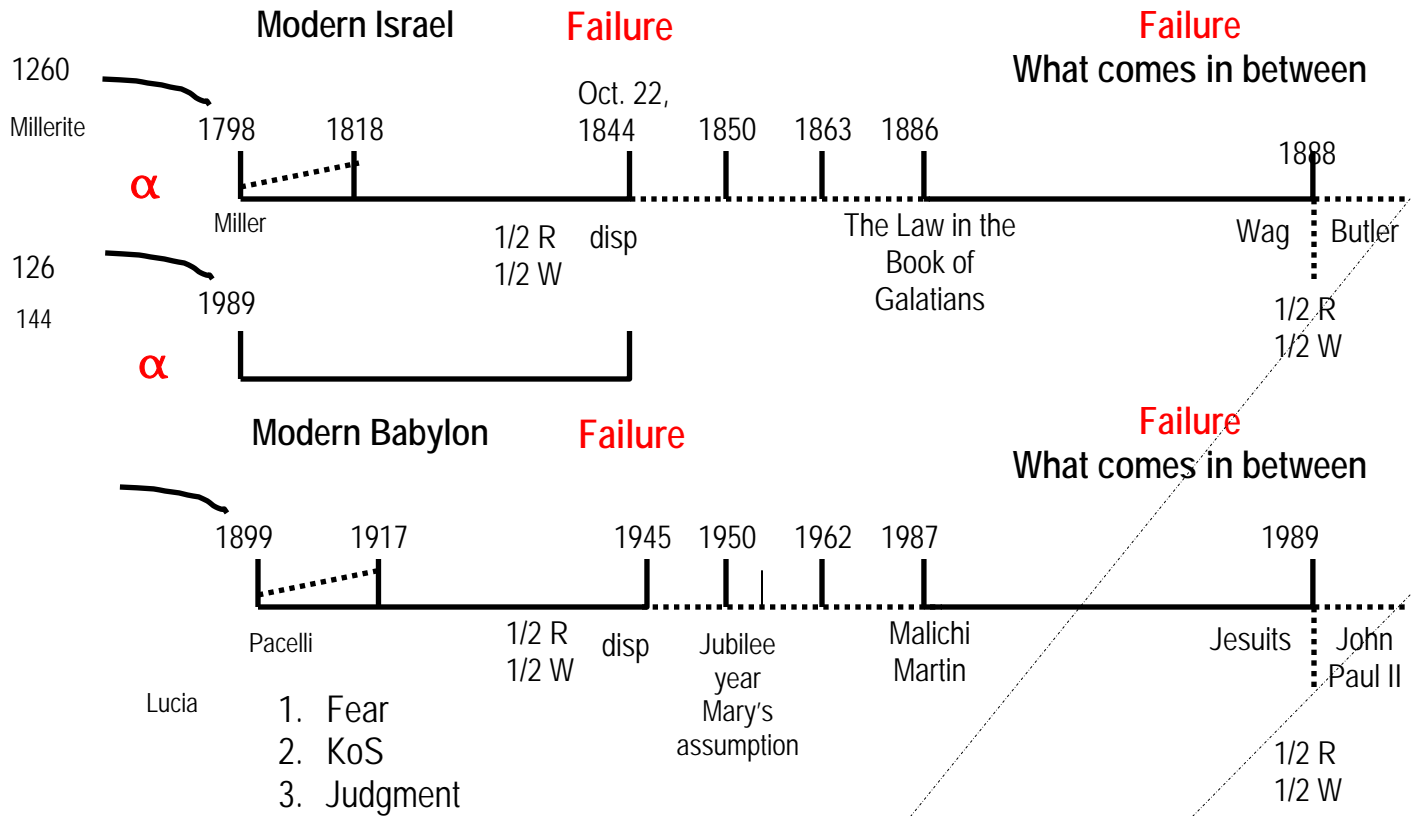




The history of Moses in captivity to Egypt was failure. The history of the captivity in Babylon is failure, all it gave rise to the Pharisees. But when you come to the history of Christ, despite it looking different to what they expected, it was complete and total success.

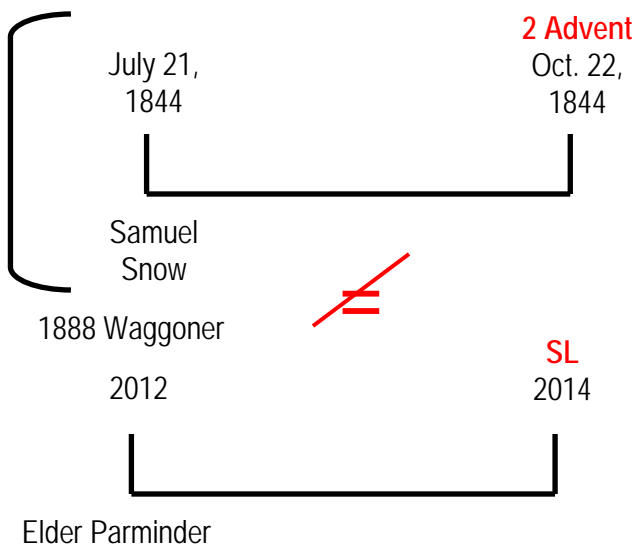
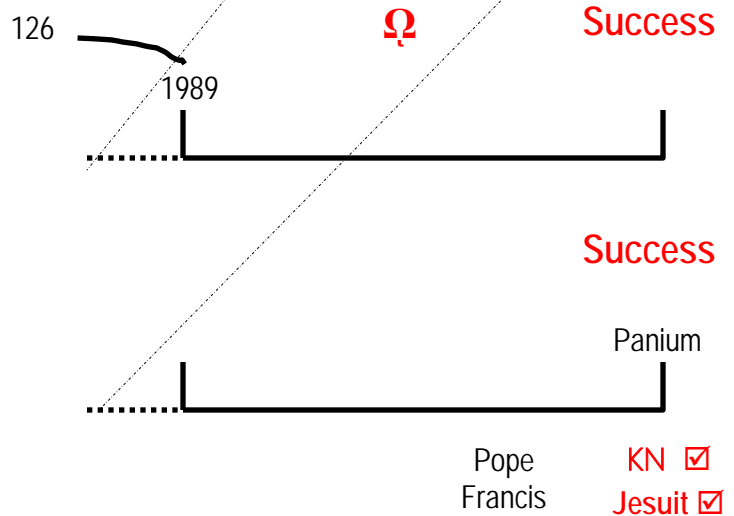
So the reason why we went into this subject, is because it has been taught that we are repeating Millerite history, and there for we can take 1844, 1886 to 1888, and bring them to the messages of the Midnight Cry. Particularly the prediction of it in 2012. Those messages in 2012, and then 2014 and that methodology is the absolute foundation of the midnight cry message. And to shape that foundation to say its half right and half wrong we need to have very strong logic. It breaks the rules of parable teaching to take the failure of 1844, the failure of 1888 and expect failure on our line. We have two witnesses: the counterfeit and the reform line of Christ to tell us there is no mistake in those messages.

| | | |
|--|-------------------------------------|--|
| Moses | | Rome |
| Egypt | Babylon | + |
| α F | F | Ω S |
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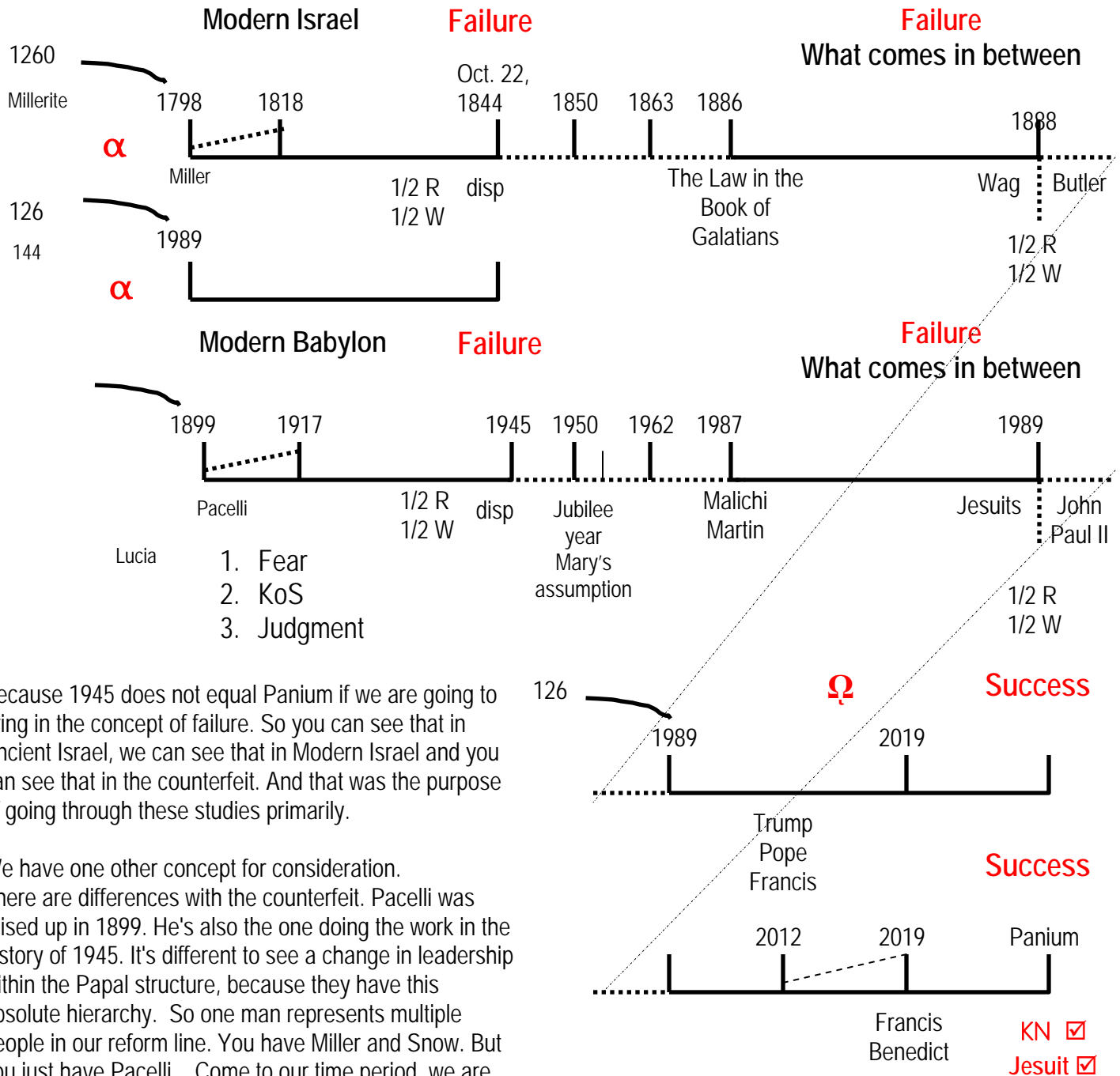
And we went into the history of Samuel Snow in July 21, predicting Oct 22, 1844.

And then we considered the history that is primarily being seen as half right and half wrong—2012, there's a prediction 2014. And what is being said is that Samuel Snow is half wrong and half right, and Elder Parminder is half right and half wrong. The second advent was predicted and COP arrived, in a time period when they had the light unsealed to see that.



2012 the S/L was predicted for 2014. S/L arrived in a time when Ezra 7:9 and the light of fractals had not opened up.

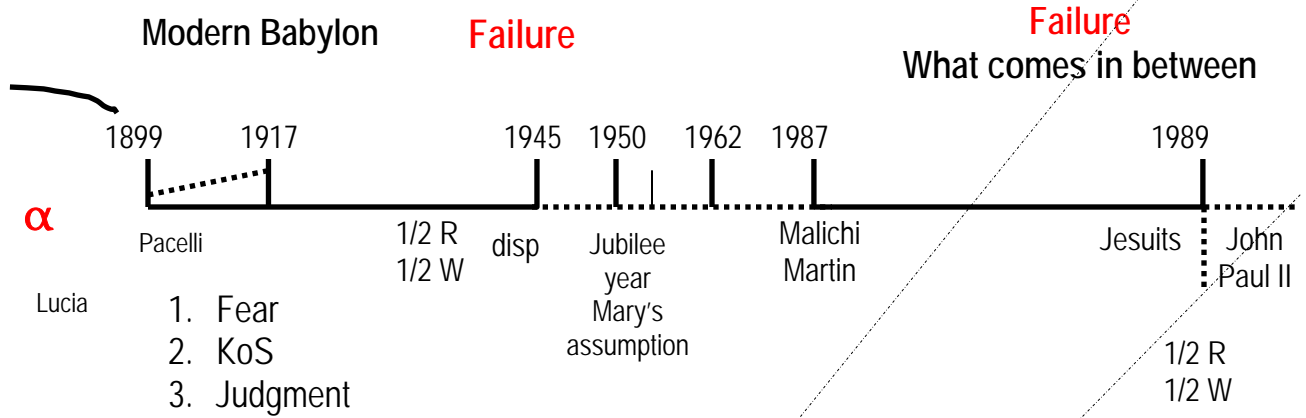
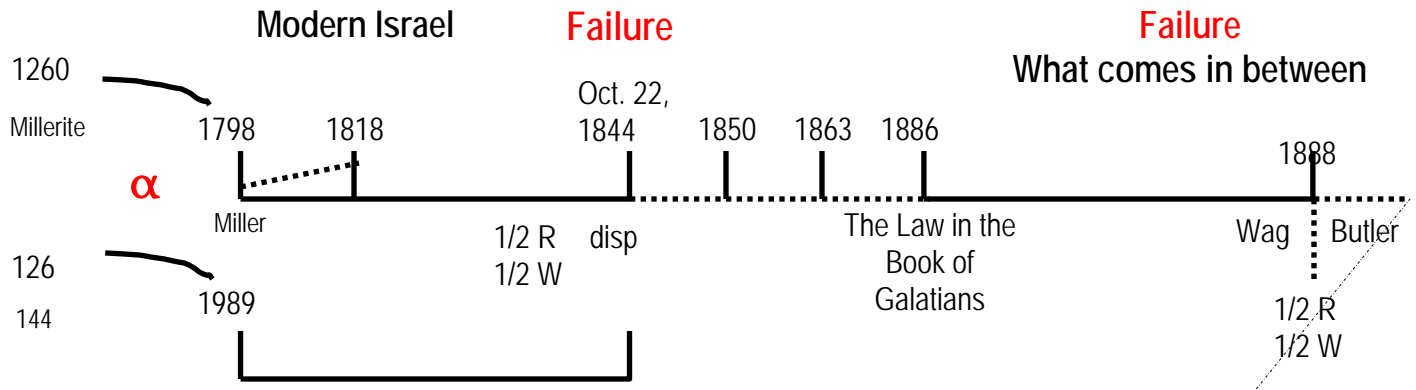
If we were standing in the time period of July 21, 1844, to Oct 22, 1844, and said this your second Advent, it was incorrect. If we stood in the time period of 2012 to 2014, and said this is your S/L, this was correct. Therefore they cannot be equal because the Modern Israel/ Babylon alpha histories are lines of failure, and the omega is success.



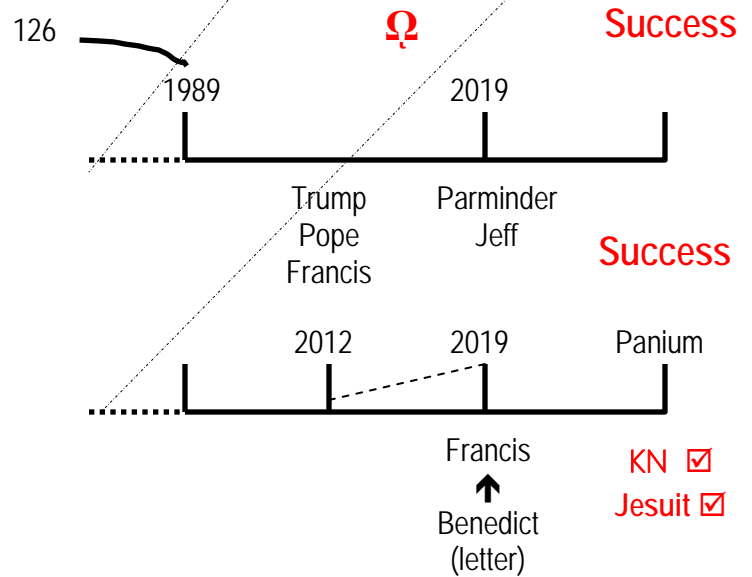
Because 1945 does not equal Panium if we are going to bring in the concept of failure. So you can see that in Ancient Israel, we can see that in Modern Israel and you can see that in the counterfeit. And that was the purpose of going through these studies primarily.

We have one other concept for consideration. There are differences with the counterfeit. Pacelli was raised up in 1899. He's also the one doing the work in the history of 1945. It's different to see a change in leadership within the Papal structure, because they have this absolute hierarchy. So one man represents multiple people in our reform line. You have Miller and Snow. But you just have Pacelli. Come to our time period, we are saying its Pope Francis in the beginning all the way to the end. We went into his name, he's going to defeat the King of the South, and he is a Jesuit.

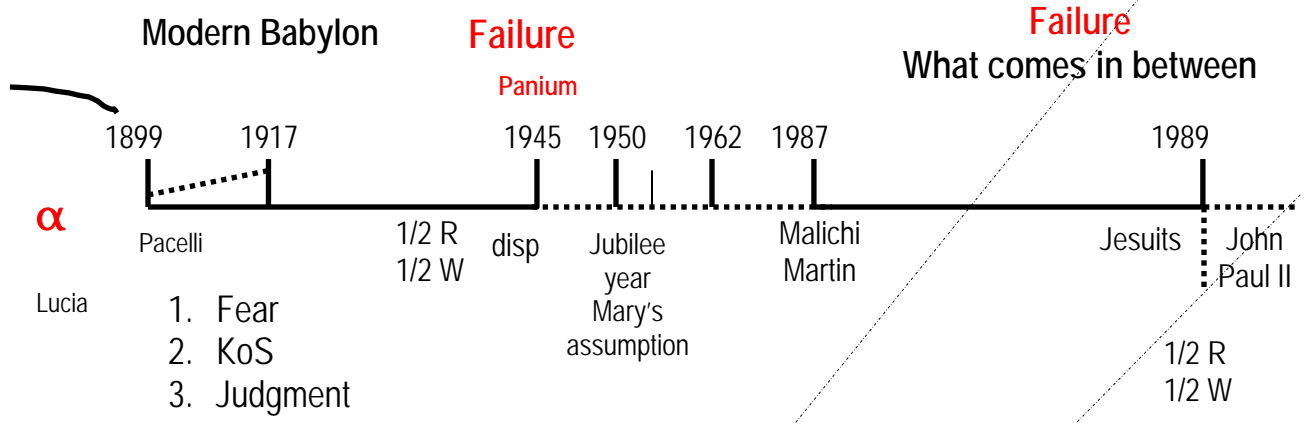
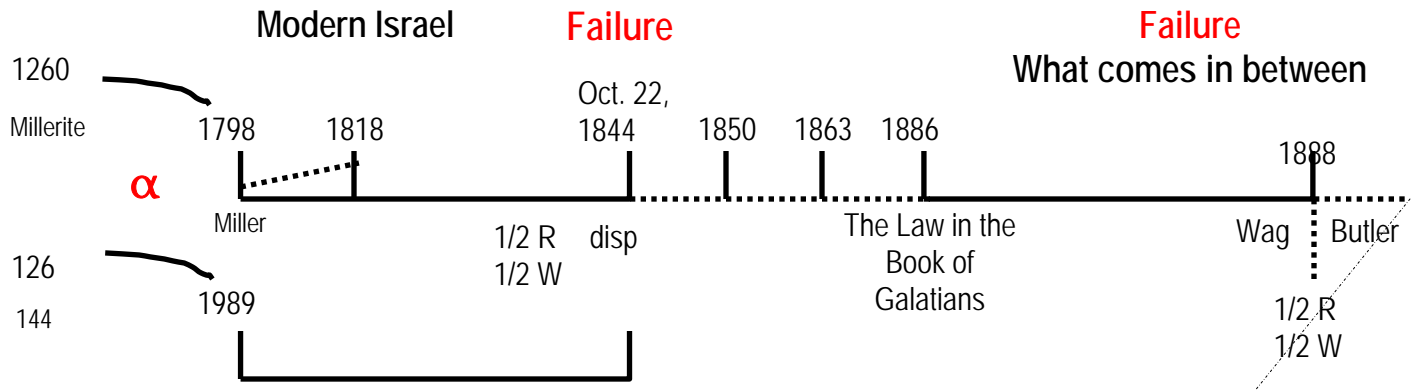
But we have an interesting dynamic. If we took 2019 as a snap shot, and we bring it down. Something is happening within the papacy that has never happened before. In 2019 you have Pope Francis. The process that led to his election began in 2012. And also to note, the process for Donald Trump's election, began in 2012. There's a lot of things that begin in 2012. And in 2012 there are some internal things that happen within the Vatican, that lead to the nomination of Pope Francis. But when you take his history now, there is an interesting dynamic that has never existed before. You have Pope Francis who is alive at the same time as another pope, Pope Benedict.



You can mark Trump in 2016, you can mark different years. You can see Frances in 2013. We're not going to look at those histories, but there is a logic for those dates. Just to take 2019. You have Pope Francis and Pope Benedict who threw the mantle. Pope Benedict says he's stepping down, I have a successor, I recognize him, and I support him. And then Pope Benedict for the first time released a letter, giving his view point of the controversies engulfing the Catholic church. And in this letter, he said I totally 100% support Pope Francis, and then he gave a message that completely undercut his position, undermined what Pope Francis has been doing.



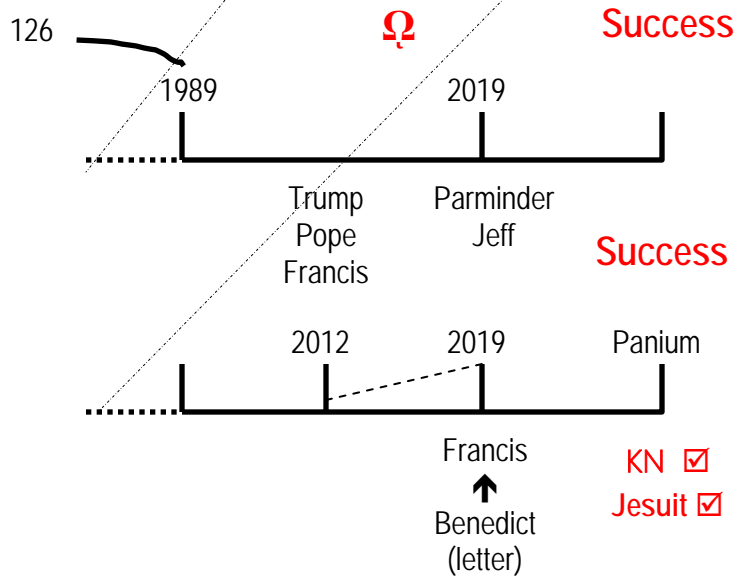
You bring that into our line, it began in 2012, recognized in 2019 the changing leadership in this movement, we won't go into the reason, but we have two. Elder Jeff recognized what's happening, he stated that publicly. Within the same couple of week period something happened externally that you can compare and contrast with the internal. And when Elder Jeff stood up and said 2012, 2014, the message in our time is half right and half wrong, he gave his full support to this message and recognized that, but he also undermined it. And the problem is though Elder Jeff can navigate different things, there's people in this movement who don't necessarily like to listen to new information, and change their old ways of thinking. And it's for them that we want to be clear, this message is not half right and half wrong. And despite who says that, you need to understand what methodology you want to follow. And if its parable teaching you either accept it or you don't.

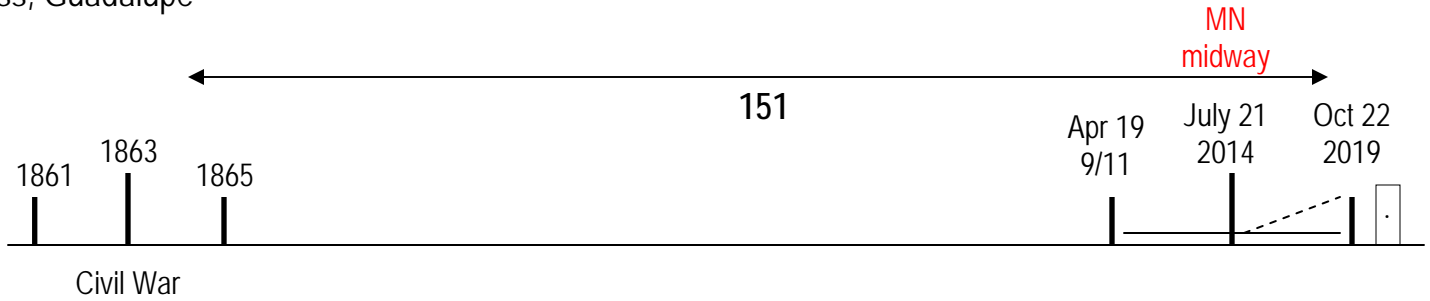


We want to make note, the issue of 2021 Panium. We're not rejecting that year and we spoke about the issue of repentance, our concept of repentance should be to go back to 2012-2019, and be a disciple of parable teaching, make sure we are not making mistakes.

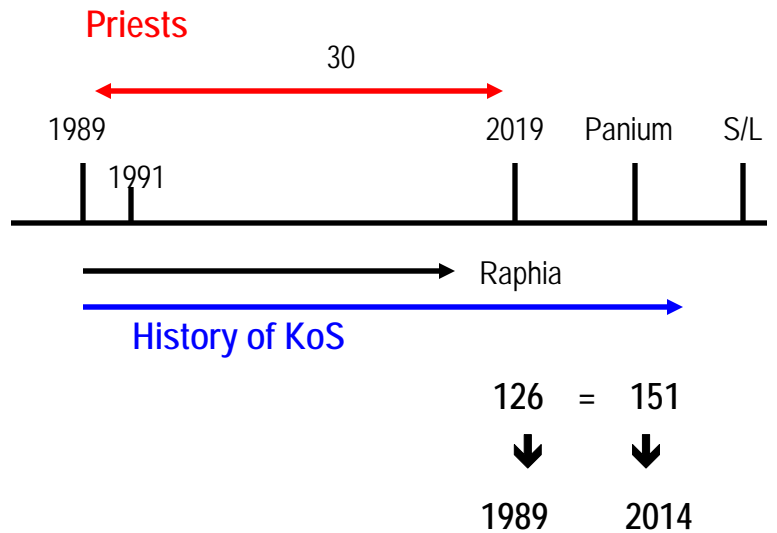
This was a review, now we'll go to another subject.

The comment was made that 1945 is not equal to Panium, and that wasn't stated well. 1945 is Panium when we line these two histories up. So **when we did the history of Pyrrhus, 1945 is Panium**. What we're pointing out is 1945 is disappointment and failure for the Papacy because they chose the wrong beast, Germany. Panium is total success for the papacy, because they chose the right beast. So the mistake in this issue at 1945, (choosing the wrong beast) does not come into Panium. It's equal in that 1945 can still teach us of that history. But we can't take the failure of 1945 and place it on top of Panium, the same way we can't take the failure of 1844 and put it over 2012. So it still is Panium in this first history. 1945 is failure and Panium is success.





We're going to jump into the middle of a study, so some points of it may not make sense, hopefully we will be able to follow that piece of logic, we want to see and follow one thread. We've learned about the 126. From the 1260 we can form the 126. One of the ways that 2014 was predicted was to take the 126, the history of scattering. The 126 from 1863, brought us to 1989. The 126 = the 151, you can see both of those currencies. So one of the reasons we can place 2014, and the basis of all this study has been done in other videos, we're just jumping half way though.



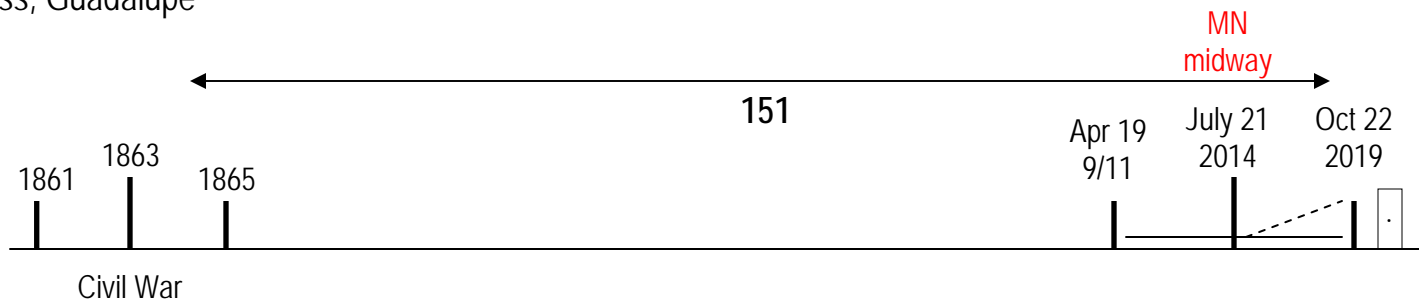
1863 like 1989 will take us to two different waymarks. 1989 can take us to 2019 if we follow one thread.

1989 is also a story of Panium. It tells of 30 years for the priests, and also tells us the story of the fall of the King of the South. And 1863, while it brings us to 1989, if we consider a different thread in that year it's not only a 126 to 1989, it's 151 to 2014, so this is a 151. If we want to see a 126 to 2014, that is the history of the 1888 that we were just discussing. We want consider the history of 1863. 1863 is what history? The history of the USA Civil War. So 1863 is the middle of the Civil War, 1863 is the mid-point.

2014 we've already said its S/L, but if we brought this into the history of the Millilitres. What date is the 2014? We would say 2014 is July 21, 1844 and it was known as midnight or midway. Why did they call it midway? Because it is exactly halfway between April 19, 1844 and Oct 22, 1844. So April in the parable of the 10 virgins, the virgins goes to sleep because the Bridegroom tarries. July 21, at midnight the cry is raised, the Bridegroom cometh go ye out to meet Him. And it's Midnight between when they go to sleep and the shut door. So July 21 becomes a symbol of midnight or midway. We bring that into 2014, this is prophetically midway or midnight. We could say the same thing, this where the loud cry begins to swell that becomes Aug. 15. But we mark this one 2014 the cry at M/N, so M/N for the priests is also 2014 and it is midway. April 19 in Millerite history is 9/11. Oct. 22 is Raphia. So we have taken Millerite history and placed it over our reform line of the Priests. And when we place it over the priests, 2014 becomes midway. When we go into history this is just one example, we know of about 6, where whenever we take these prophetic numbers or symbols into history it brings us to a point that's midway. We can review the Brazil presentations, "In God We Trust" for the other histories. It's the Civil War one that we want to see.

1861 to 65 is the American Civil War. So 9/11 to 2019 becomes a history of civil war, just like WW3, it looks different in our reform line. It's the over throwing of the USA government but it's typified by the American Civil War. And when we see 1863 is midway to 2014, this civil war is teaching us the history of 9/11 to 2019.

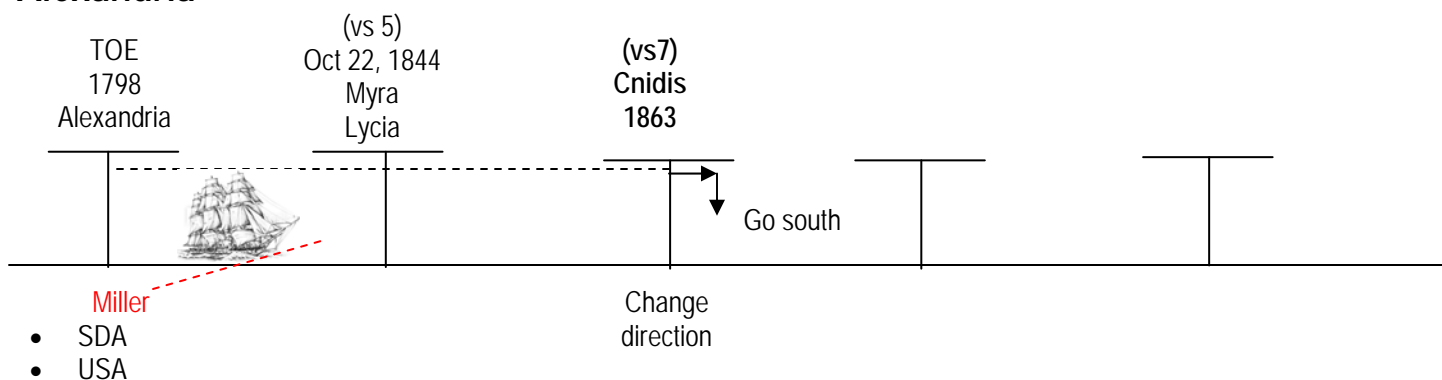
Tess, Guadalupe



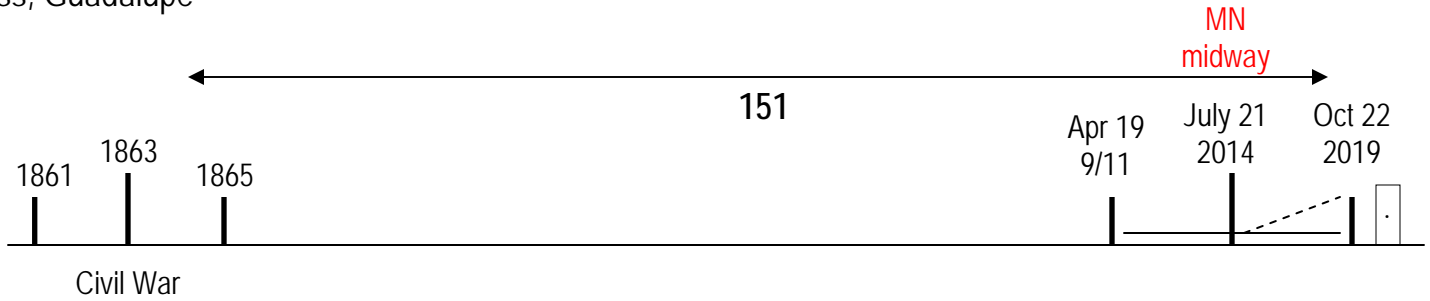
This teaches us of 9/11 (1861) to Raphia (1865), the beginning of the early rain and the end of the latter rain. The growth of the plant. If 2014 is midway, because it's July 21, it's midway between April 19 and October 22. 2014 is midnight. We take that into the history of the Civil War, it tells us of 1863 and 1863 is midway in the American Civil War. So 1861 will tell us of 9/11, all through this history to 1865 which takes us to 2019. This is a history of civil war inside the USA. It's going to tell us of the civil war inside the USA now. And it might not look like a hot civil war, but if you follow the relationship that's occurring between the branches of government, just like you can see the tension between Putin and the west. Even though it looks different from what we expect we can see it. So we need to consider this history, what effect that civil war had on the American people.

We talked about Acts 27. This is the ship of Alexandria, it began in Alexandria and that's 1798. It's on course, it passes through Myra, that's 1844, the ship is on course and then what happens? It passes against Cnidus, when it passes near Cnidus, it finds the winds, external events, conflict going against it, and this ship goes off course, directly south. It never gets back on course again. And we said this is 1863.

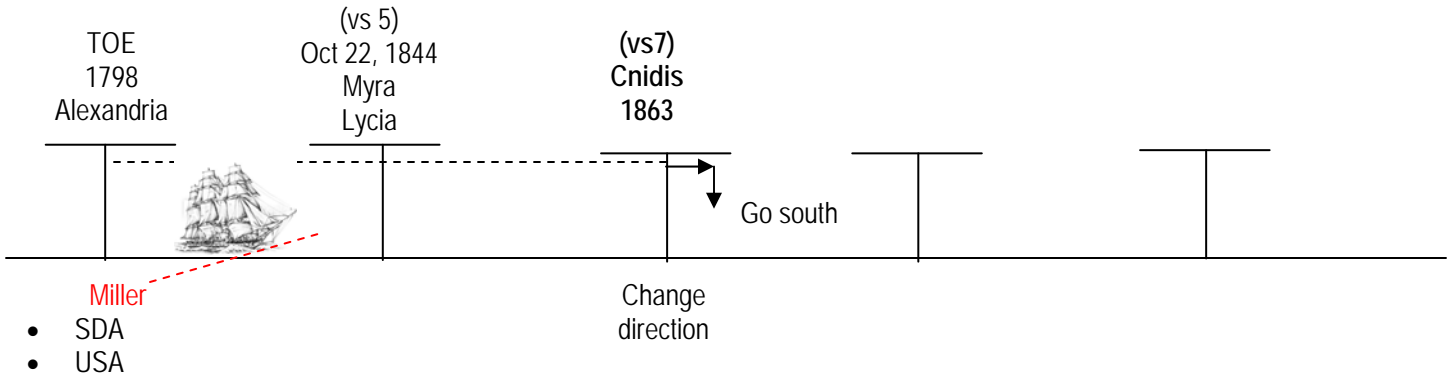
Alexandria



And then we defined this ship as Adventism. And we're talking about structures not people, the Adventist's structure and institutions of the USA. They both begin in 1798. They're maintaining their course through this history and in 1863 they change course and go off from the route they were meant to take. We just discussed that in a previous with the church, of how they abandoned their prophetic message. We want to consider what happened externally in 1863, because we want to ask ourselves a couple of questions. In 1798, this church began, William Miller. He began to have an increase of knowledge. If we are going to compare and contrast, the experience of Adventism as it rose up in 1798, with the experience of the USA. I think the mentality many people have, without necessarily thinking about it, is that in 1798 you have the USA rise into history. It already has a Constitution and it's perfect. But the USA comes into history in 1798 needing no changes in growth so now we'll consider the experience of Adventism, when it rose up in 1798. How much of what we know today did they have? Or was this meant to be history of continual growth and development? And let us remember, William Miller knew nothing about the Sabbath. In 1844 the leadership of the church rejected it. And it didn't come in until after this history, 1844. So Adventism is raised up in 1798, the history of growth and development but they lost their way and went off course.



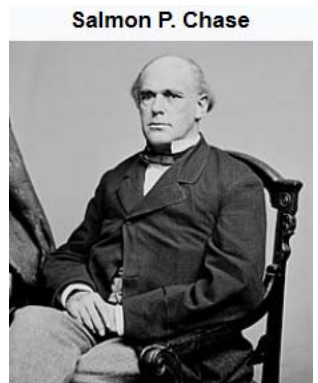
Alexandria



The USA, you compare and contrast, experienced the same thing, raising up in 1798. And what was meant to be growth and development went off course as early as 1863. Which is why we come into our history. If we considered Adventism, we talk about four generations, we bring in that compare and contrast. And we say that in our history there's nothing left. We don't know our prophetic message. Many in the churches in Australia couldn't tell you what the statue of Dan 2 means. They can't even tell you that it's about kingdoms. Many haven't heard of the 2300 day prophecy, let alone the 2520. The church Pastor never heard of a close of probation.

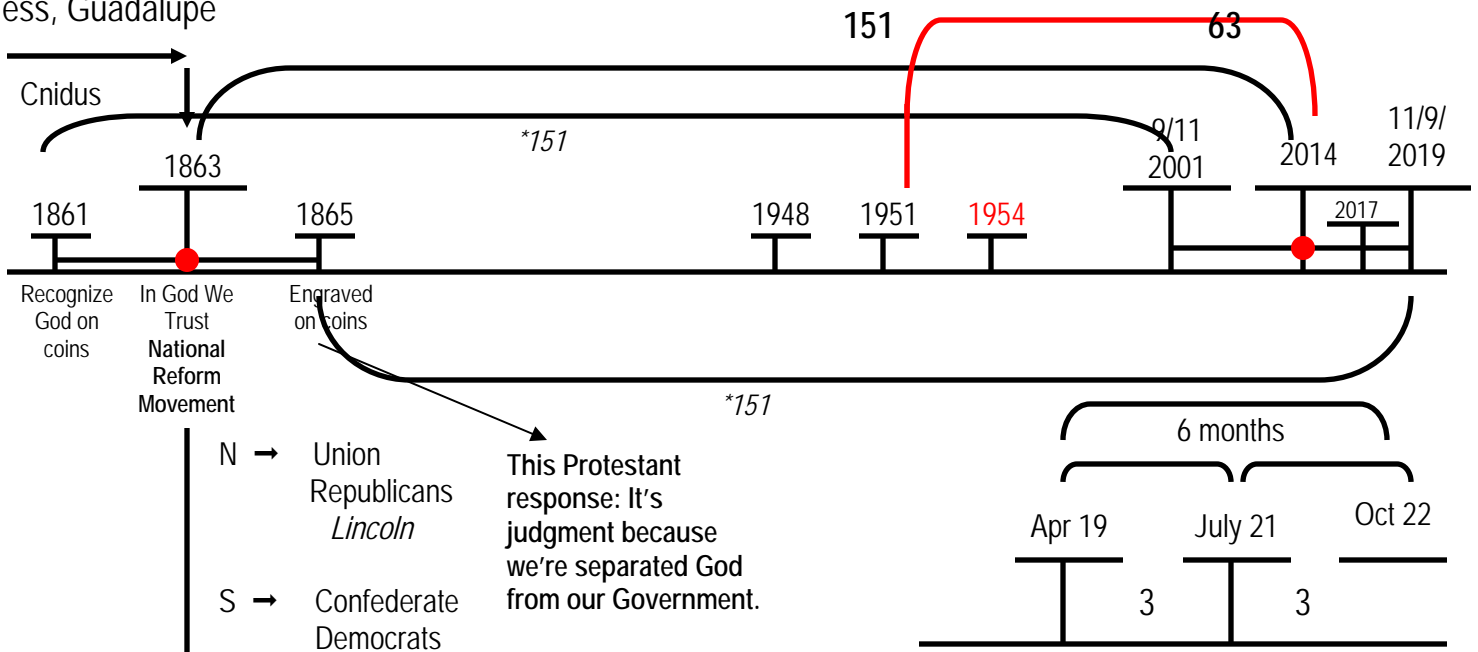
So we come into our history, not everywhere it is that extreme, but we have completely lost the point of Adventism, this prophetic message that is given in Millerite history. Where we come into this history, and there is all this discussion about what the United States was meant to be, that when we consider what it was meant to be, we tend to rely on preconceived ideas. Perhaps there is the same level of darkness on the United States and its mission as a nation, what government should look like, there is darkness regarding Adventism, their mission, and their message. So 1863, we can see internally it's the rejection of the 2520. Externally, what is happening in this history, 1861 – 1865, is a civil war.

We're not talking about the Protestant horn, we will discuss the government. In 1861 the civil war began. And if we track the responses of the churches, in 1861 there is a protestant pastor in the United States and he sends a letter to the government treasury. So the protestant pastor, he sends to Salmon Chase, the Secretary of the Treasury, what this pastor is asking for is a religious slogan to be developed recognizing themselves as a Christian nation, having that phrase stamped on their currency. This had been suggested before 1861. But in 1861, it begins to gain attention because of a civil war.



He became an anti-slavery activist and frequently defended fugitive slaves in court.Chase helped establish the Republican Party, which opposed the extension of slavery into the territories.Chase sought the Republican nomination for president in the 1860 presidential election, but the party chose Abraham Lincoln at its National Convention. After Lincoln won the election, he asked Chase to serve as Secretary of the Treasury.

Tess, Guadalupe

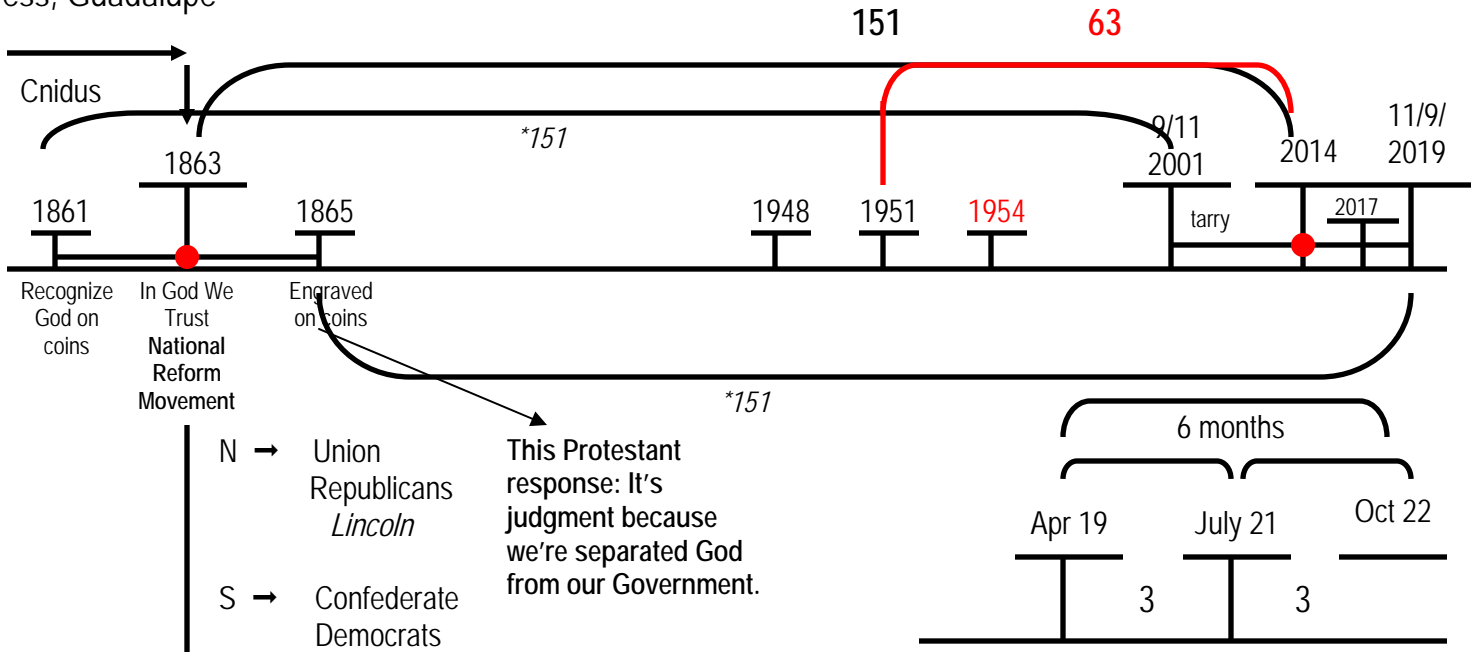


Before 1861 it was seen as something that would violate the Constitution. Particularly the first amendment that separated church and state. But now that they're in the history of a civil war, they decide that they would be open to this consideration. The outcome is uncertain and they want to be able to demonstrate that God is on the side of the North. And in the civil war, you have the North, and the North is Republicans, and the South is Democrats. By the time you come into the Civil Rights Movement, this is really switched because it's the South now that's mainly Republican. The "Bible belt" we call it. But in the Civil War, it's the north that's the Republican Party supporting Abraham Lincoln. It's in the North, that they put out a request, a pastor of a Protestant Church, to introduce a religious phrase, to show the national connection to God. By stamping it on their coins, they're making a statement. The statement they're wanting to make is that God is on the side of the North, so God stands with the Republican Party, not with the Democrats.

While before this was seen as a violation of church and state, it becomes accepted. The Secretary of the Treasury is instructed to prepare a phrase or motto to be place on their coins. This becomes a debate in congress. In 1863, they choose the phrase, "In God We Trust". This is the introduction of the phrase, "In God We Trust" into the American vocabulary. In 1864, the first coin is stamped with this. In 1865 they release new coins and it becomes official and much more broad. All these coins are to be stamped with "In God We Trust".

So when we consider the United States, there are some things that seem normal. It seems normal to see their currency and this phrase "In God We Trust". It exists everywhere. And one of the reasons they are pushing this phrase is that they believe that the civil war is a judgment of God. So the Protestant Churches, particularly in the North are saying that this National Civil War is a judgment of God. **This is the Protestant response. It's judgment because we're separated God from our Government.**

Connected to that is immorality, which is why in 1863 they also formed "The National Reform Movement". This is a direct response to the Civil War, and the result of this belief is that they're facing a judgment of God. Because they've separated Him from their Government, they're not recognizing Him in their schools, they're not recognizing God in their businesses, and they have not made Christianity the official religion of the United States. And it's this National Reform Movement that AT Jones is battling in the 1888 history. The Sunday Law that the Millerites, our pioneers fought, stemmed from this National Reform Movement and this dynamic is a direct response of the Civil War.

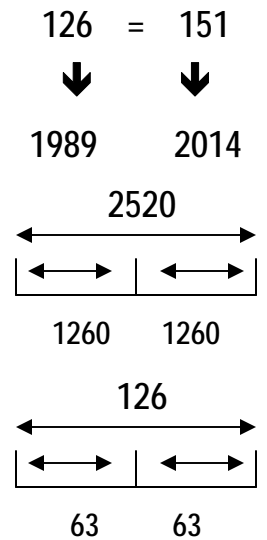


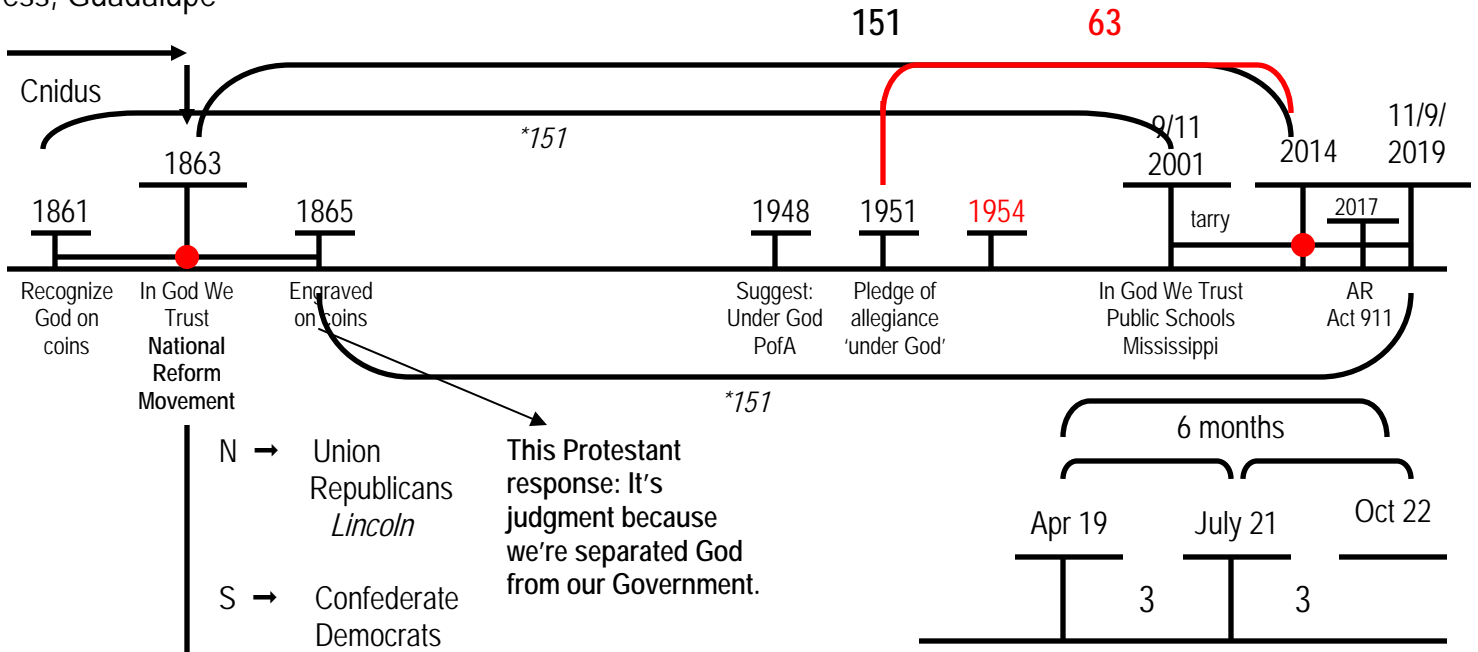
Was the Civil War a judgment of God? Ellen White says it was, but she has a different reason than recognizing God in their Government and immorality. She says that it is a judgment of God because of slavery. So you have two different narratives in this history. Both recognize that this is a judgment of God, but one story says it's because they separated God from their government, they haven't recognized Him in their schools, their businesses, they didn't make it the official religion of the United States. They don't recognize the Sunday Sabbath. Because of this Civil War, they introduced the phrase, "In God We Trust", and they begin the National Reform Movement. Ellen White is recognizing that there's judgment, but for a completely different reason.

This comes back to our model. There was slavery in 1798, in a time period where we can think that the lamb-like beast was perfect. If it's like the internal, then they knew nothing in 1798, it was meant to be a process of growth. Which is why they are not being judged for it in 1798, but they certainly are in 1863. The United States was meant to grow over time. They were to realize their role as a nation and instead of recognizing that, what they were trying to force was a breakdown between Church and State, enforce morality, particularly Sunday, have the nation recognize God and punish anyone who didn't uphold their Christian beliefs. So you have two different stories of that judgment. Ellen White's, and the Protestant Church's.

We can also use the number 63. When we take the 2520, and we recognized the 126 is another form of the 2520. We recognized it can be divided into two parts of 1260. 1260 + 1260. When you come to this middle point, you have another waymark.

So when we consider the 126, it can also be divided into two. 63 years + 63 years. We want to go back 63 years from 2014 and find a midpoint. It takes us back to 1951, it's a midpoint between 1948 and 1954. This is 63 years from midway, from midnight to 2014. It's in this history that "In God We Trust" again becomes a subject in the United States. It's pushed. This is the history of the Civil War (1861 - 1865), and in this history (1948-1954) is the history of the Cold War, right when we're in the second red scare. If you haven't look at the red scare, there's two red scares in US history, when the United States is particularly afraid of Communism. So in this history (1861-65), the North against the South, they want to show that the North or the Republican side is on God's side. Recognizing God in the Government.



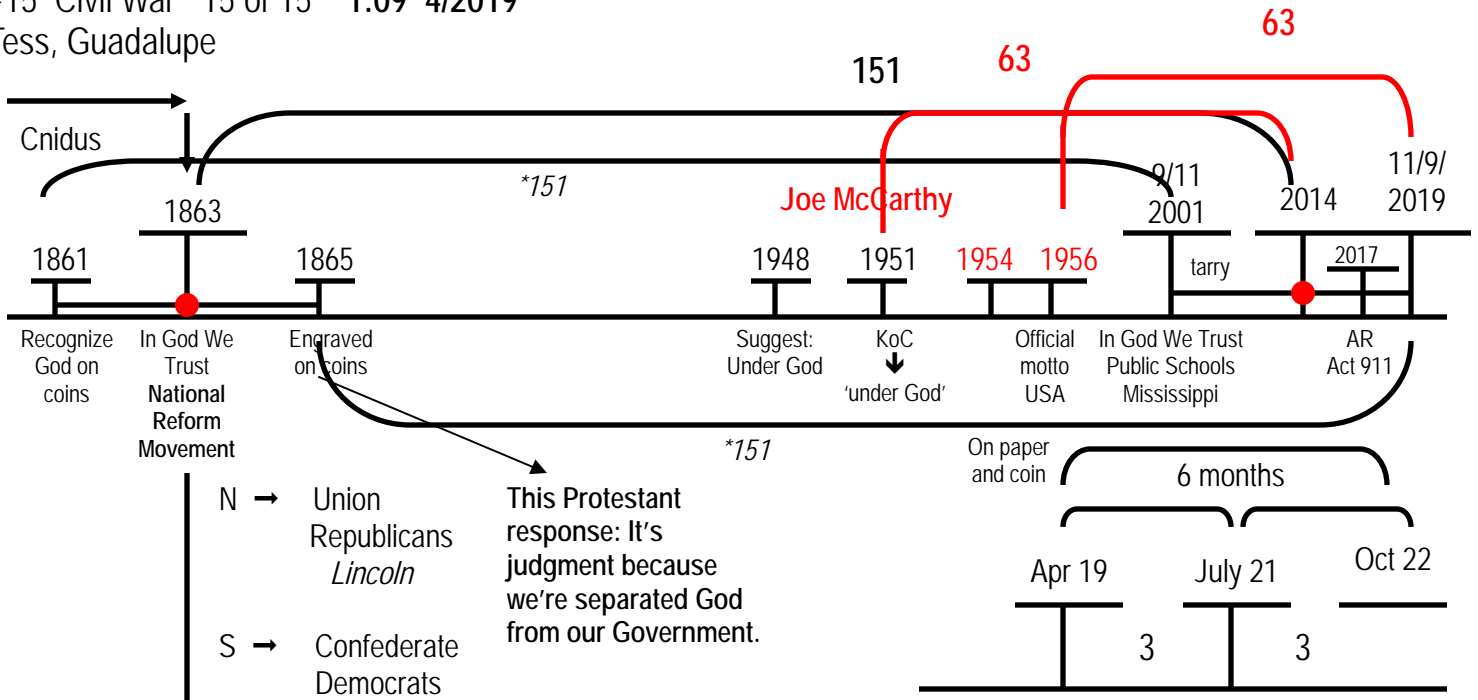


We also want to remember, early in 1862-63, the Republicans are losing to the Democrats. The North is losing to the South. The National Reform Movement is begun because the North or the Republicans are losing. So they are hoping to appease God, bring about a change by making this push for church and state. That's the dynamic of 1863. Up to the battle of Gettysburg when the tide changes. First the Republicans were losing, they're making a push for church and state, they win an important battle and that side switches, and the Republicans begin to win, until they win the war in 1865.

We bring that back into this history (2001 – 2019). What's happening in the history of 2012, 2013, & 2014? How's the Republican party doing? Not very well... Obama, they (the Republicans) don't like him very much. The Democrats are winning, Obama. The Republican party wants to change that dynamic. And what we need to start considering, this is far too fast to introduce an important subject., the concept of what America was meant to be, and how we see church and state in this history.

Remember when we talked about December 19, 2018? We saw that was Heraclea. We also said December 19, we see an interaction between church and state in the United States. And as you might expect, it looks a little bit different than what we might have thought would happen. But here is one clue, "Fox News", the role they're playing. But in this history leading up to 2014, where Cambridge Analytica began to do a work and changed the tide of that Civil War, the Republicans are losing to Obama and the Democrats. And what the Republican party has been doing since Obama is essentially this dynamic, National Reform. National Reform is another way of saying, "Make America Great Again" because "reform" means to "turn back". National Reform, turn the Nation back again to a Christian Nation. A Christian Nation that AT Jones said never existed.

2014, the Republican party is losing to the Democrat Obama, they're going to make the nation great again with a National Reform Movement that begins in 2014 with the work of Cambridge Analytica. But if we went back to the history 1948 – 1954, this mid-point of 1951, this is the second time we see this phrase, "In God We Trust" introduced into the American vocabulary. In 1948 there's a suggestion, this isn't the phrase, "In God We Trust", this is the phrase, "Under God" in the pledge of allegiance. So much of which we see in the United States comes from their Government, printed on their money, they pledge allegiance to the flag "Under God", these are things that came later for a president to say "God Bless America". That was Ronald Regan who started doing that consistently. So 1948, right when the Cold War is becoming more aggressive, they want to make a distinction between them and the Soviet Union. So in the Civil War, the Republican party says, "we stand for God", the staff is against him. In this history (1948 – 1954), the United States is saying, "We stand for God", and it's that heathen Soviet Union that is against him. They want to recognize that from the Government. 1948, is also the founding of the World Council of Churches. But we want to focus on these phrases.



So "Under God", this phrase, they also get it from Lincoln's Gettysburg address, from Lincoln's speech in Gettysburg (Nov. 19, 1863), so it also comes from the history of the Civil War, but it's reintroduced.

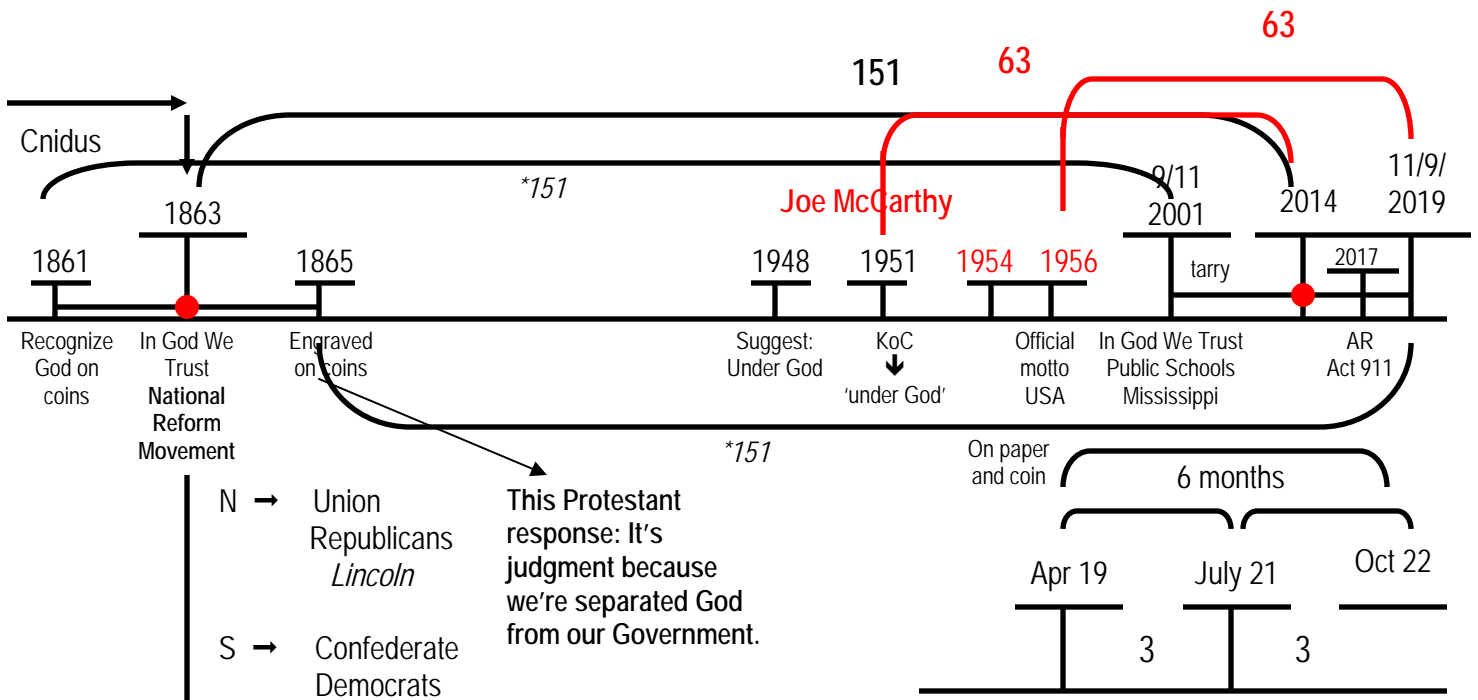
In 1951, it's the Knights of Columbus, they begin to include the words "under God" in their pledge of allegiance. So it's introduced in 1948 but in 1951, it's the Knights of Columbus that begin to introduce it in all of their pledges, and they do this for a couple of years.

In 1954, it becomes official, an official part of the pledge, and it's this work by the Knights of Columbus, they're recognized and honoured for bringing about this change. So now when you pledge allegiance to the United States you pledge allegiance to a **nation under God**. A position the United States was never meant to have. At the same time they make this an official part of the pledge, they also make "In God We Trust" the official motto of the United States. Prior to this, they had a different motto. That motto said "out of many, one". It's completely secular. Many states, one nation. That was their motto. It's not until 1954, these phrases are again picked up, and they are again trying to force this concept of "a nation under God", and they make "In God We Trust" their national motto. That history is no older than 1954.

Also in this history (1951), the work of one man, Joe McCarthy, he's doing a work, particularly from 1950, he died in 1954. He is attacking Socialists. We see that repeat in our history using scare tactics, false information, everything we see under Donald Trump. There's this concept that there are Socialists inside the Government. That's another thread that needs to be expanded on a different day when we have more time. One of the reasons that they are doing all of this, making all of this behaviour, is that they feel that they have rejected God as a nation by separating church and state, and therefore they face judgment. So it's a repeat of this history (The National Reform Movement).

9/11 struck, what was the response? You have Billy Graham's daughter, many other leading Protestant ministers, they began to say, "9/11 was judgment of God".

Correction: "In God We Trust" was 1956, which also brings us to 2019, with the 63 years. So we have 1954 and 1956.



In 9/11, their response to that attack by Islam by many within the Protestant Churches, "the nation is facing the judgment of God" because of the separation of church and state, the immorality, and the fact that they haven't declared Christianity the official religion of the United States. Earlier in the same year 2001, "In God We Trust" began to be introduced into schools. It began in Mississippi, and by law it must be placed in every classroom in that state. AT Jones fought to keep Bibles out of public schools. He recognized that it was a violation of church and state.

In 2001, this becomes a push to introduce this phrase into the schools, thinking it was going to stop the flow of violence, and it has progressed state by state until it was finally introduced in Arkansas, in 2017. And it was Acts 911 to introduce this phrase now into their school.

We've done this much too quickly, but if we would just considered the United States as a nation, the darkness they are in, they're in the same level of darkness as we are as a church, and they don't know what they mean when they say, "Make America Great Again". I would suggest what Donald Trump means is some type of glorified picture of the 1950's when business was prosperous, they were fighting those Socialists, you had the history of Joe McCarthy (who was inspiration for Donald Trump – by the way). They shared the same lawyer and mentor, and there's this idea of a Christian Nation, protecting itself from invaders. We come this history (9/11 – 2019) and it's the exact same dynamic as these two (1948 – 1954 and 1861 – 1865). The nation is facing the judgment of God.

We come into this history (2001 – 2019), we see things before the nation, it's tempting to think it's because of gay marriage and immorality. If we think after that fashion, we're repeating the history of the Protestant Churches. Obama was good for the USA. He was exactly what they needed, and on the Constitution, he was correct.

But it's the churches, those that speak for them, that feel the nation is under the judgment of God, they need to undertake some National Reform, recognize the Judeo Christian West, defend that Christian West from Muslims and Immigrants and Socialists, they need to recognize their religion from the Government. They believe that the man elected in 2016 was elected by God to bring that about. Do we agree with their story? We came dangerously close to agreeing with it in 2016. We need to consider what is happening in the United States, and perhaps we could have more information on the nation they were meant to develop to be.