



1

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 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.

1

.Deadly wound
.death

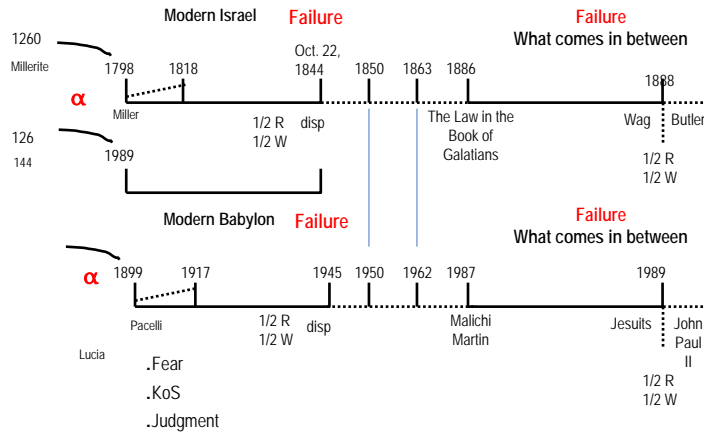
2

.Captivity
.Die in captivity
1799

2

The counterfeit does not have the same symmetry in many different ways, but we can still see the attempted counterfeit. We 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 that begins at the time of the end. They each 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 is good, they forget their prophetic message, and are scattered.

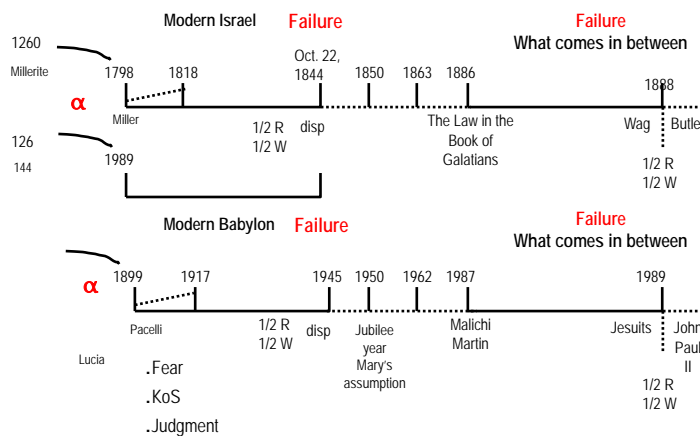


3

3

We come into the history of the 1886-88 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. 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.

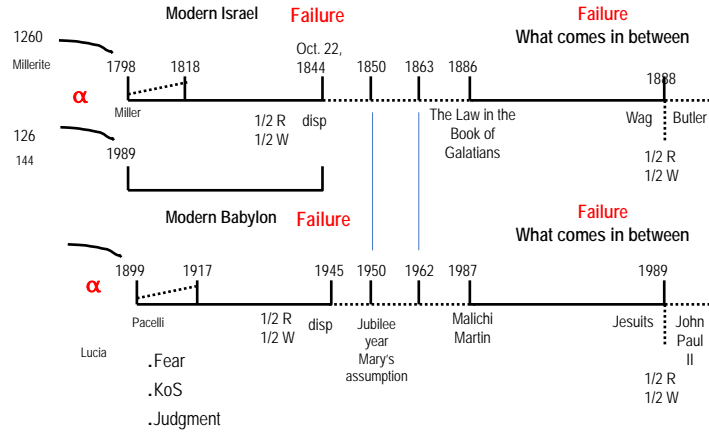
1950, is Pope Pacelli, and it's a Catholic jubilee year. So in 1850 they create the 1850 chart, and they are trying to revive their prophetic message.



4

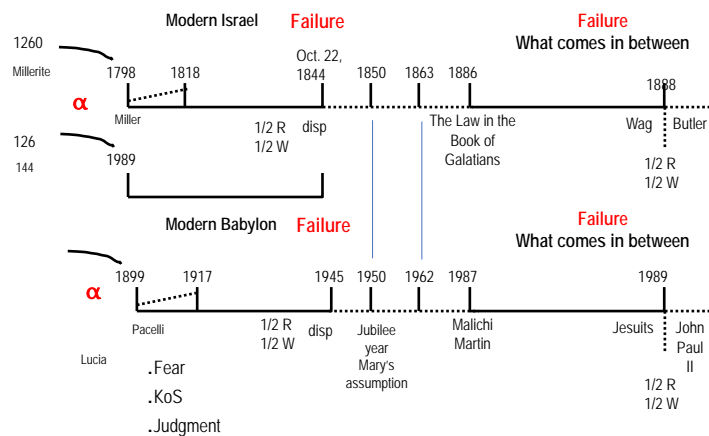
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From 1945 to 1950, and you find 1950 described in the book Hitler's Pope, it gives all the nice details for 1950, they have had 5 years in watching this Iron Curtain fall, just barely managed to prevent Italy from becoming communist, and in 1950, Pacelli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

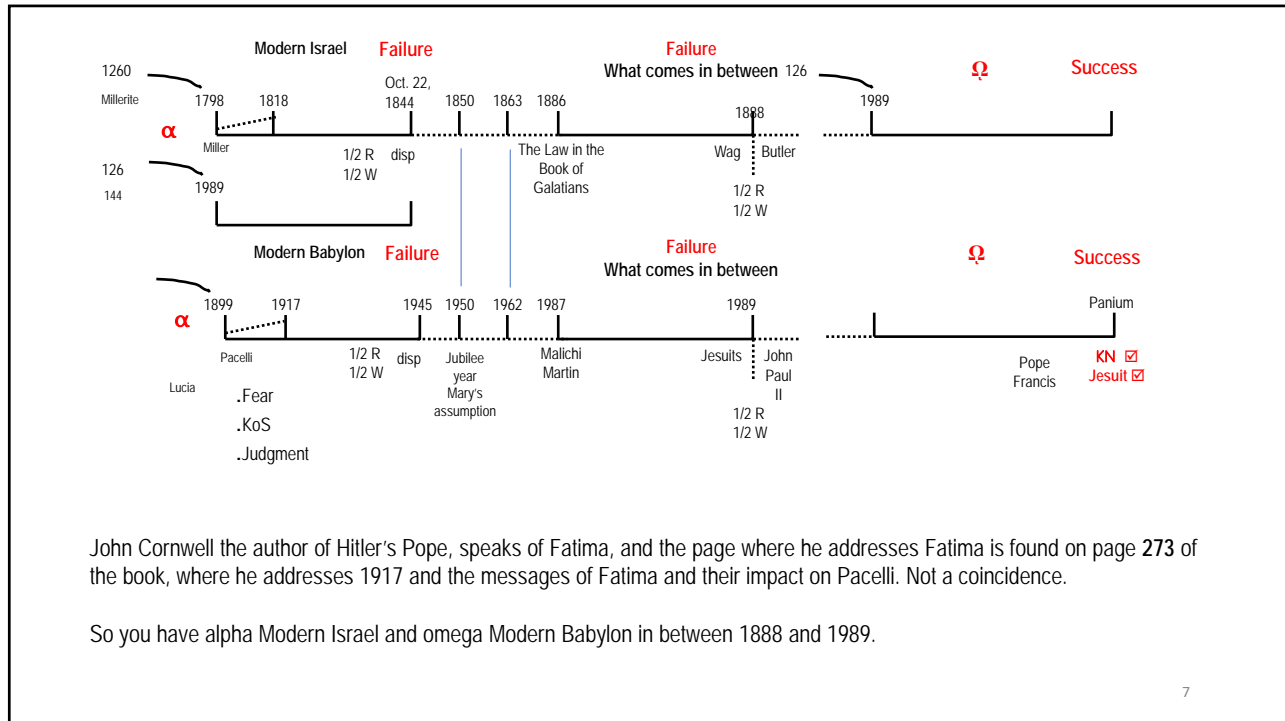


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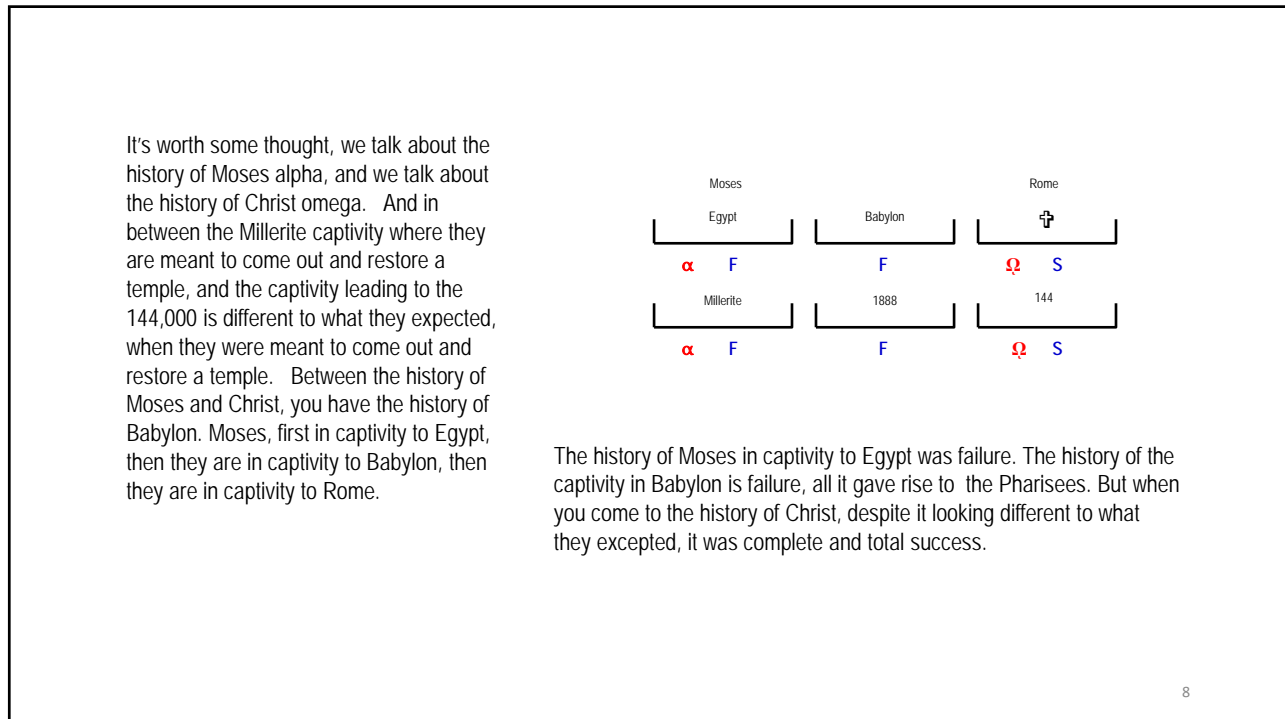
And in the year 1950, for the first time in history he uses his papal infallibility, and he makes the doctrine of Mary ascend to heaven, Mary's assumption doctrine, it was never part of their doctrine before this. What he does this year is he tries to revive the messages of Fatima and Mary. It begins 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.



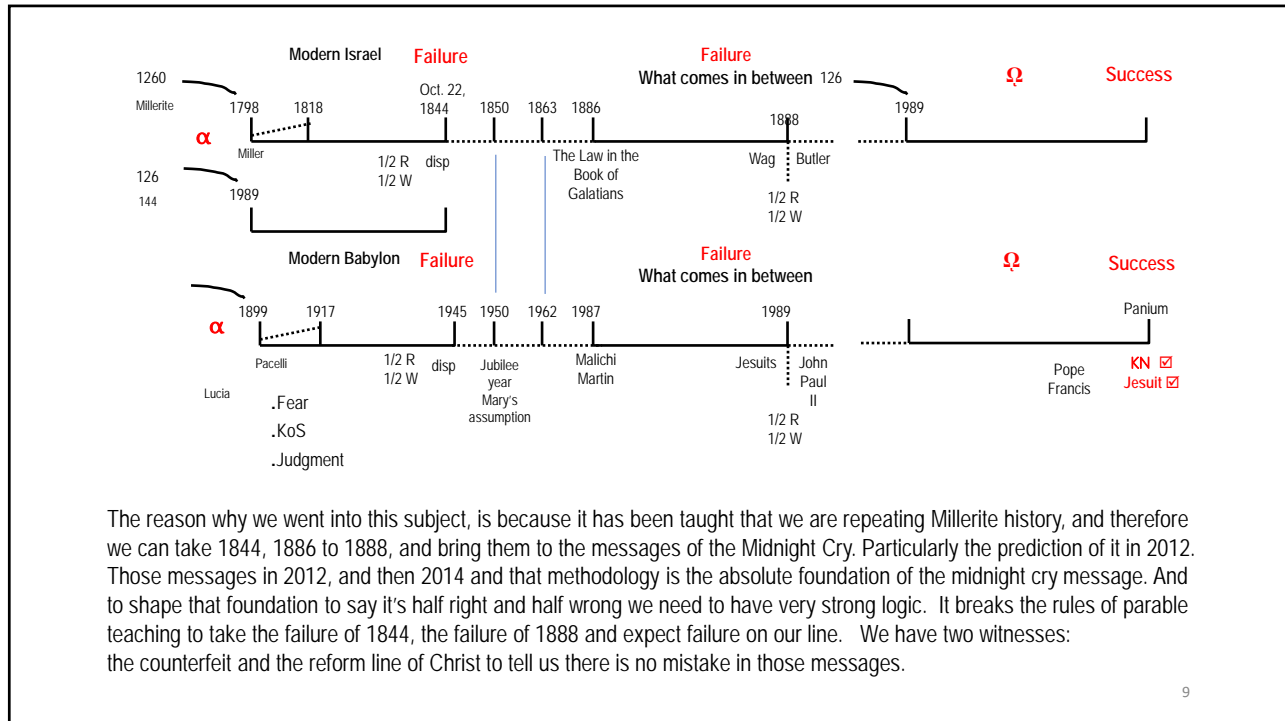
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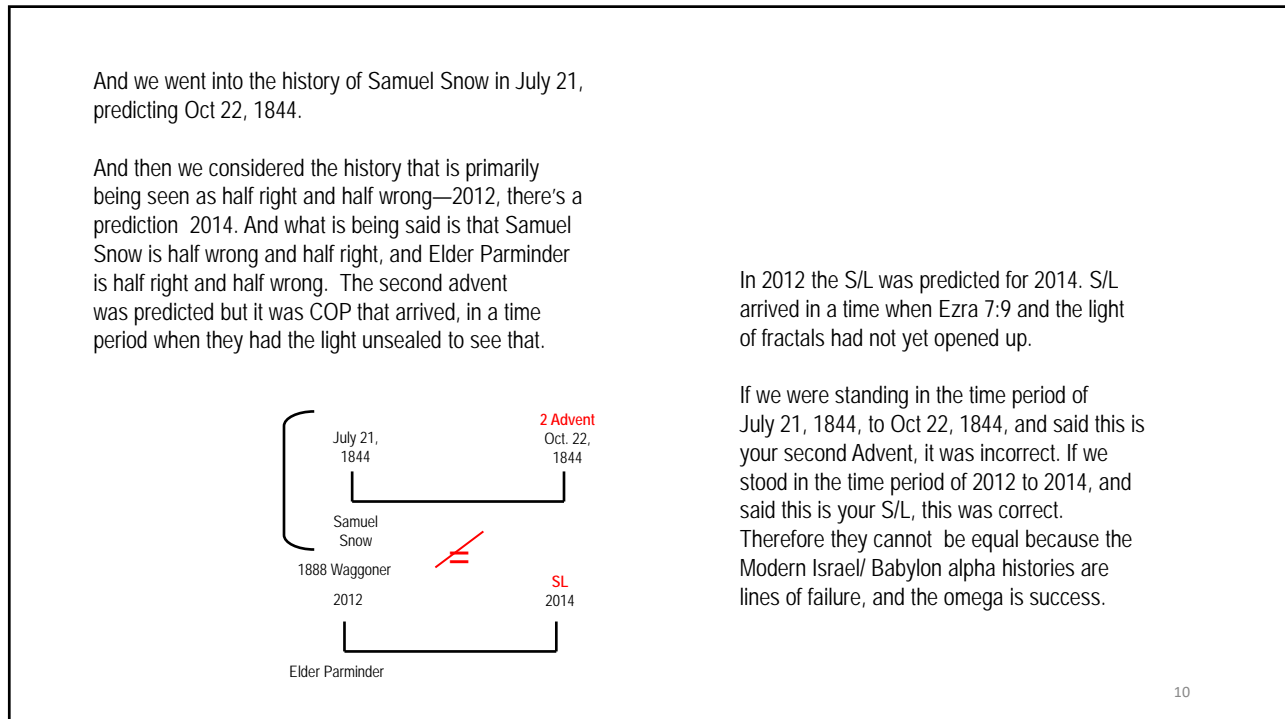
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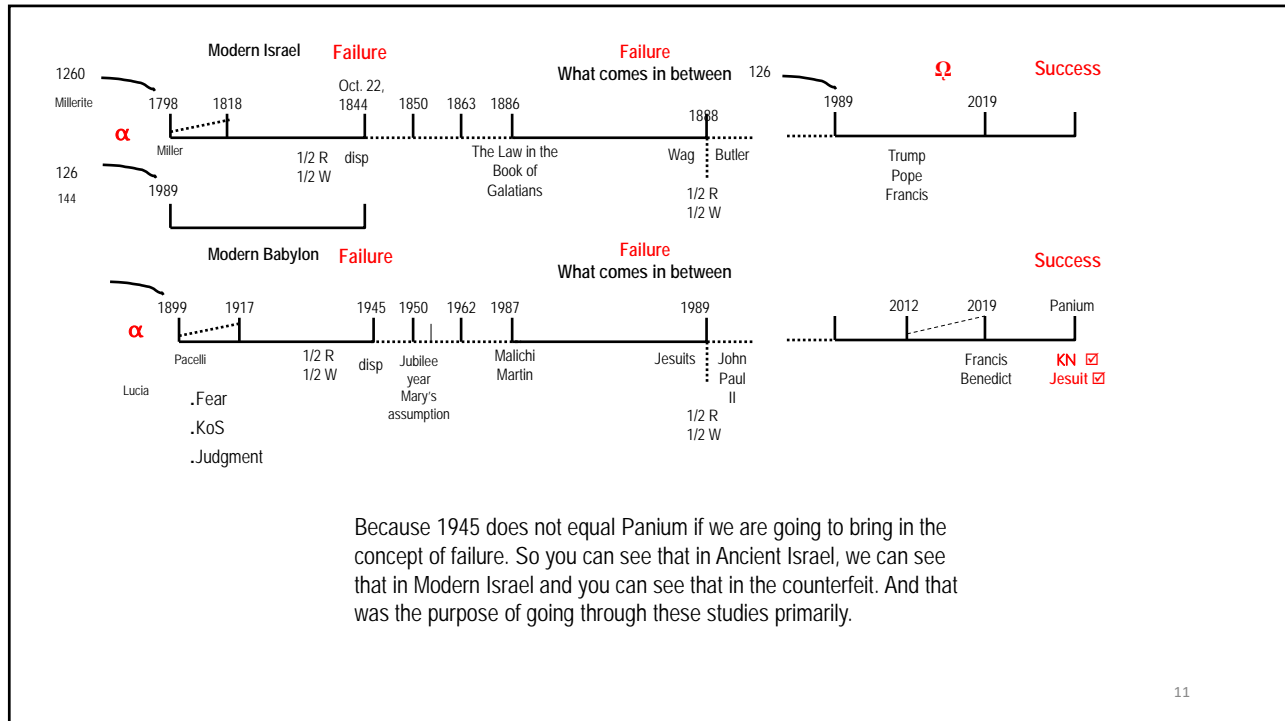
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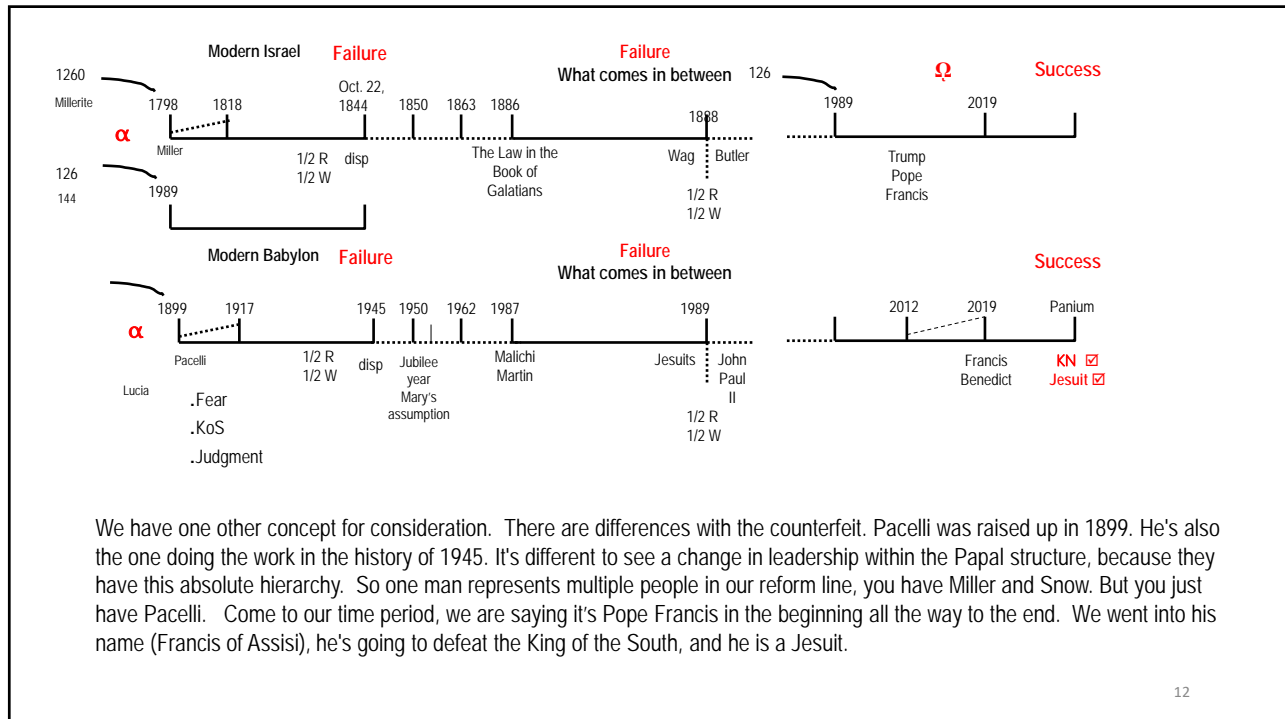
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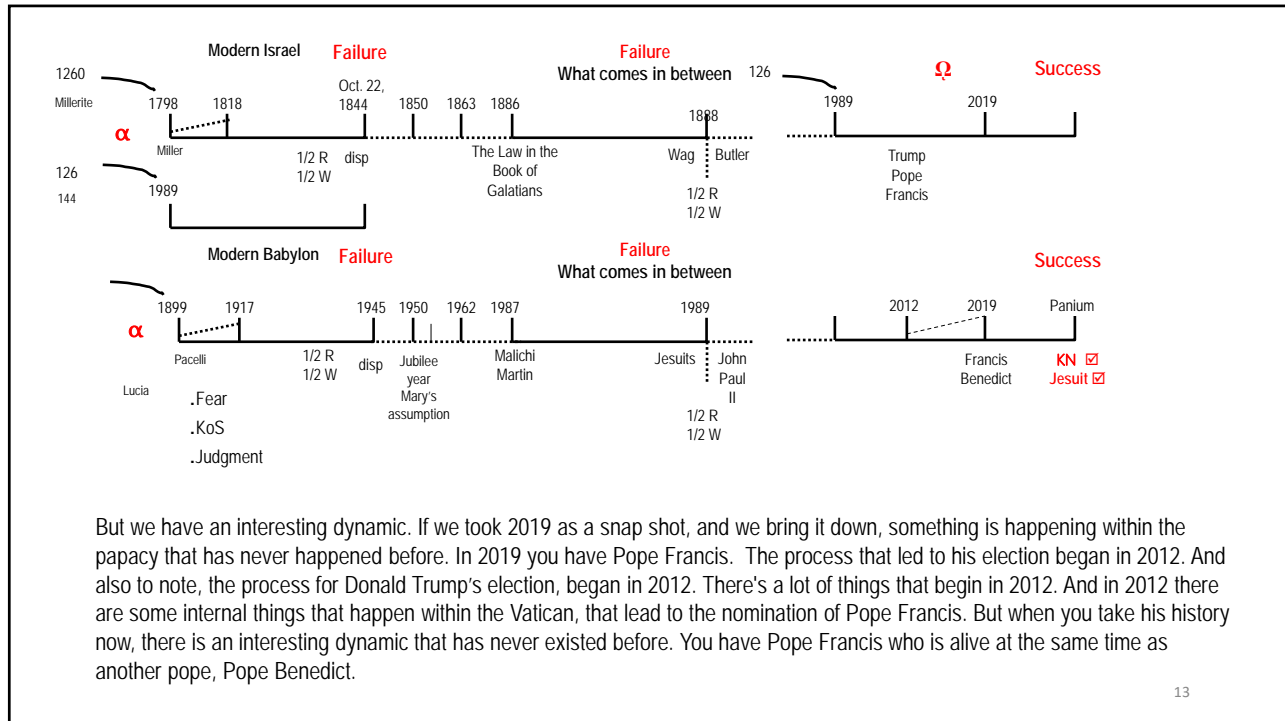
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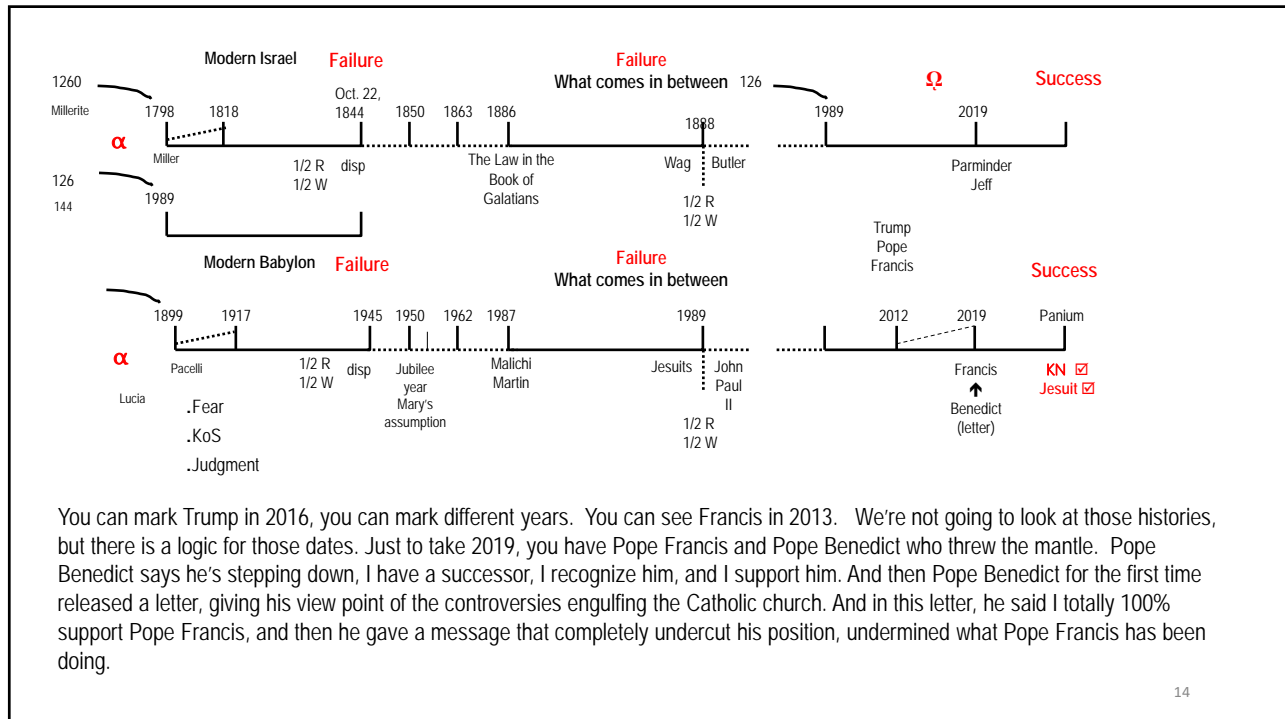
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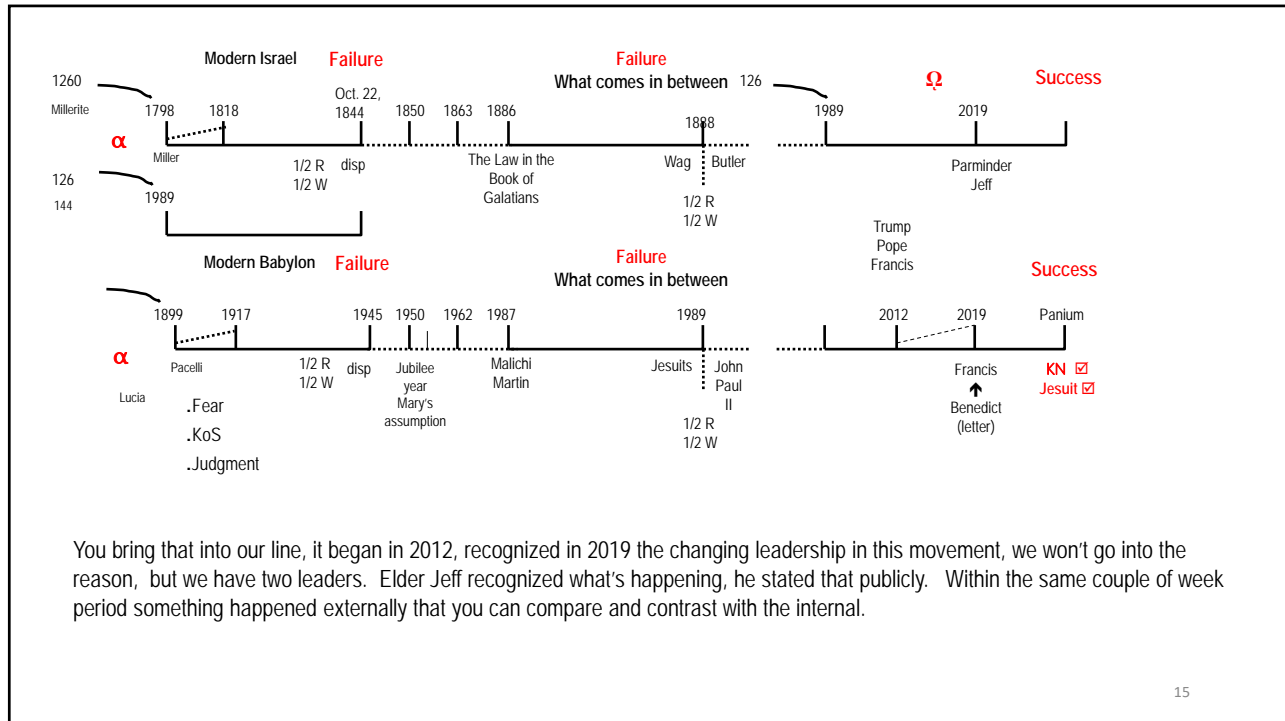
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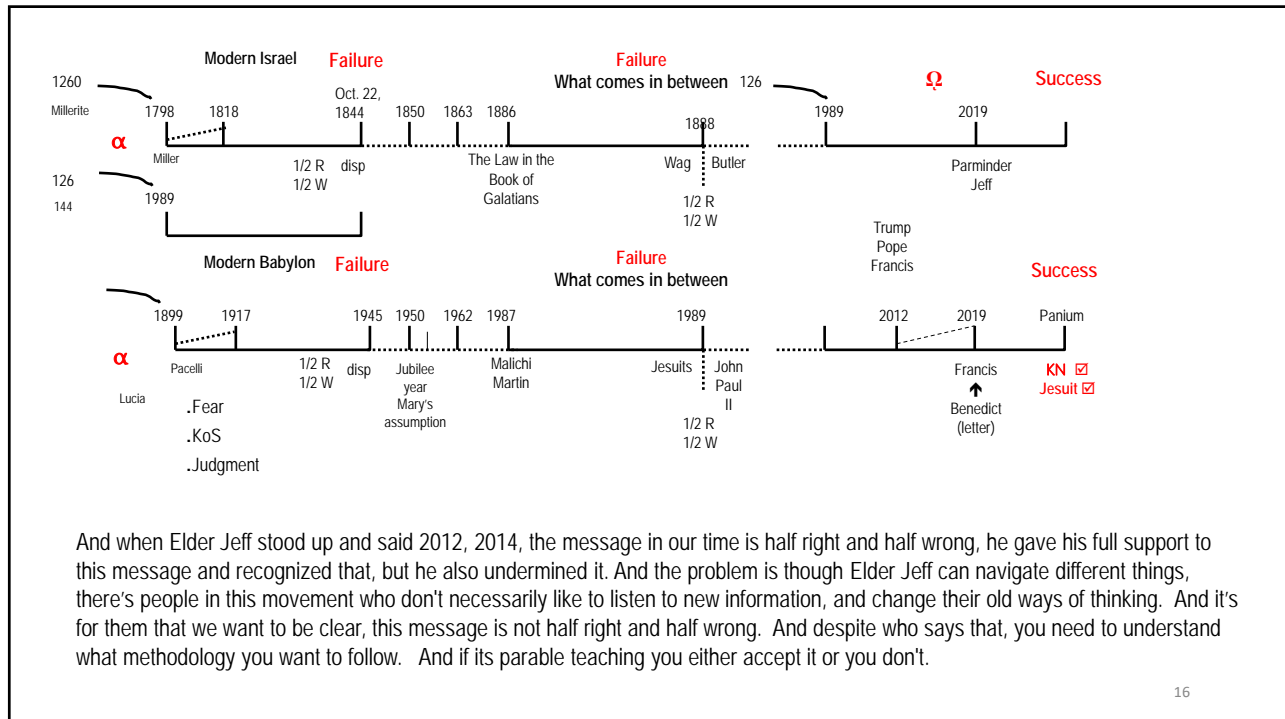
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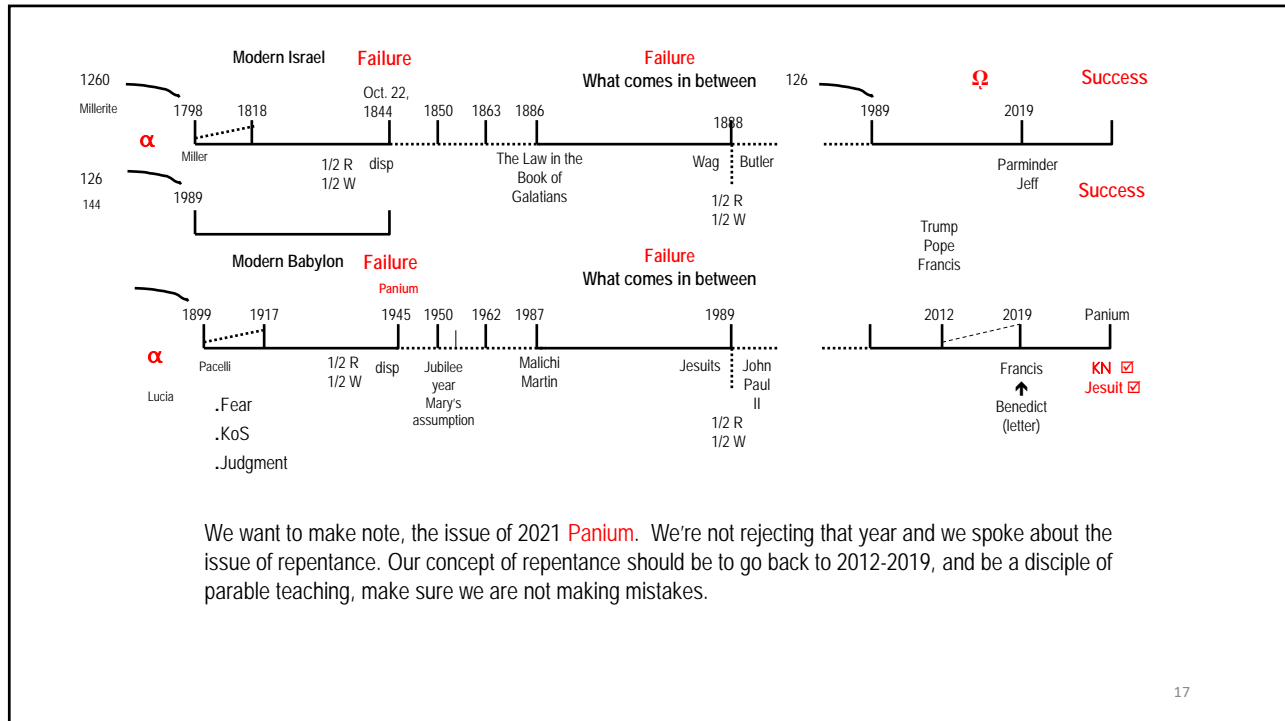
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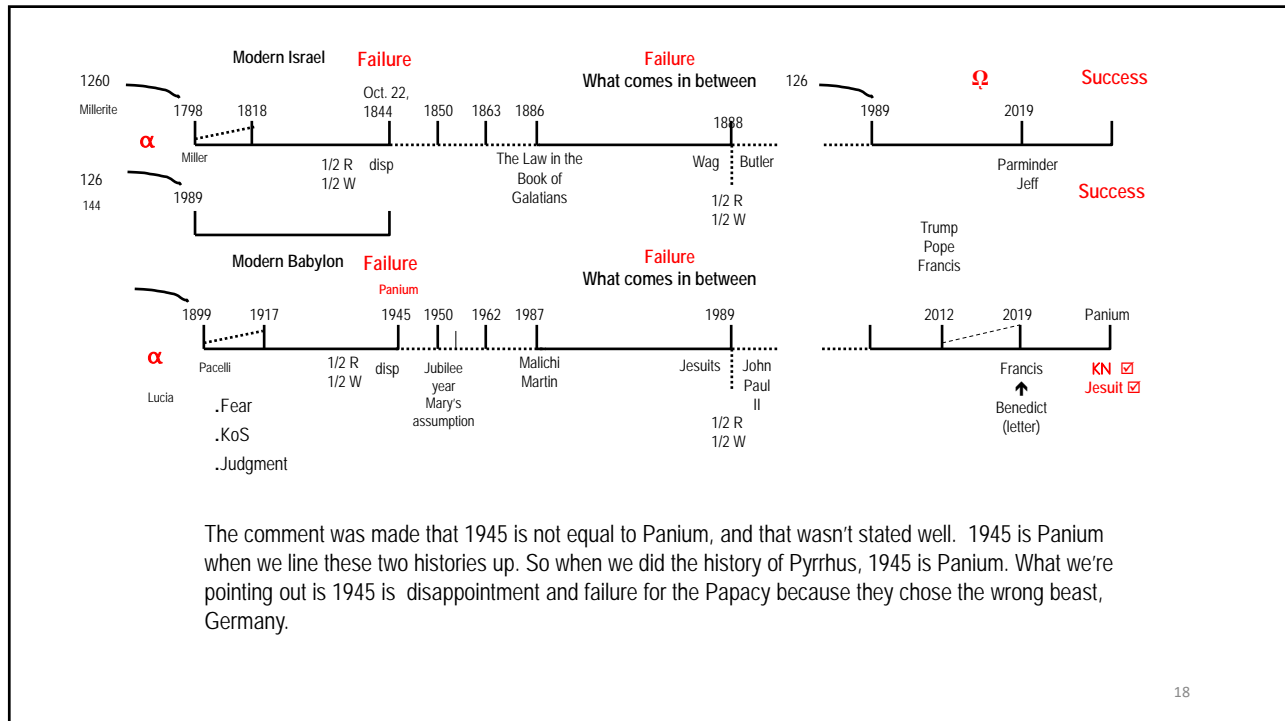
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16



17



18

Modern Israel Failure

1260 Millerite 1798 1818 1844 Oct. 22, 1844 1850 1863 1886 1888 1989 2019

126 144 1989

Miller 1/2 R 1/2 W disp The Law in the Book of Galatians Wag Butler 1/2 R 1/2 W

What comes in between

126 Ω Success

1989 2019 Parminder Jeff Success

Trump Pope Francis

Modern Babylon Failure

1899 1917 1945 1950 1962 1987 1989

Lucia Pacelli .Fear .KoS .Judgment 1/2 R 1/2 W disp Jubilee year Mary's assumption Malichi Martin Jesuits John Paul II 1/2 R 1/2 W

What comes in between

2012 2019 Panium

Francis Benedict (letter) KN Jesuit

Panium

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.

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

19

19

1861 1863 1865 Civil War

151

MN midway

Apr 19 9/11 July 21 2014 Oct 22 2019

Priests 30

1989 1991 2019 Panium S/L

Raphia

History of KoS

126 = 151

↓ ↓

1989 2014

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.

See Brazil SOTP Jan-Feb 2019 Midway 1 & 2, In God We Trust 1 & 2

20

20

1861 1863 1865
Civil War

151

Apr 19 9/11 July 21 2014 Oct 22 2019
MN midway

1989 1991 2019 Panium S/L
Priests 30

Raphia
History of KoS

126 = 151
↓ ↓
1989 2014

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 American Civil War. So 1863 is the middle of the Civil War, 1863 is the mid-point.

21

21

1861 1863 1865
Civil War

151

Apr 19 9/11 July 21 2014 Oct 22 2019
MN midway

1989 1991 2019 Panium S/L
Priests 30

Raphia
History of KoS

126 = 151
↓ ↓
1989 2014

2014 we've already said it's S/L, but if we brought this into the history of the Millerites, 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.

22

22

1861 1863 1865
Civil War

151

Apr 19 9/11 July 21 2014 Oct 22 2019
MN midway Raphia

1989 1991 2019 Panium S/L
Priests 30

Raphia
History of KoS 126 = 151
↓ ↓
1989 2014

We bring that into 2014, this is prophetically midway or midnight. We could say the same thing, this is 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 history that we want to see.

23

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1861 1863 1865
Civil War

151

Apr 19 9/11 July 21 2014 Oct 22 2019
MN midway Raphia

1989 1991 2019 Panium S/L
Priests 30

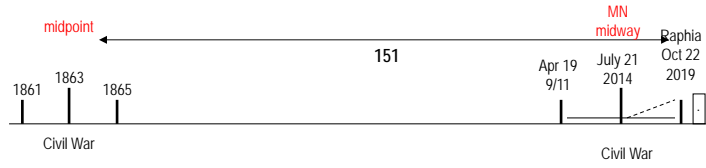
Raphia
History of KoS 126 = 151
↓ ↓
1989 2014

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 like 2014, this civil war is teaching us the history of 9/11 to 2019.

Midway comes from Millerite history and we're looking at the Civil War with the same concept.

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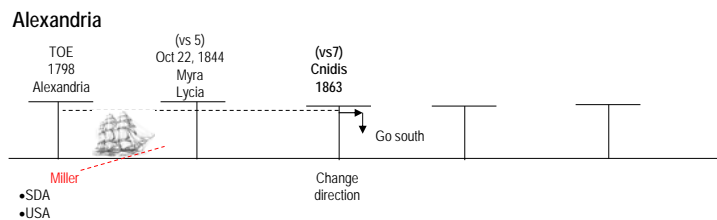


This teaches us of 9/11 (1861) to Raphia (1865), the beginning of the early rain and the end of the latter rain, the growth of the plant. If 2014 is midway, because it's July 21, it's midway between April 19 and October 22. 2014 is midnight. We take that into the history of the Civil War, it tells us of 1863 and 1865 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 you can 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.

25

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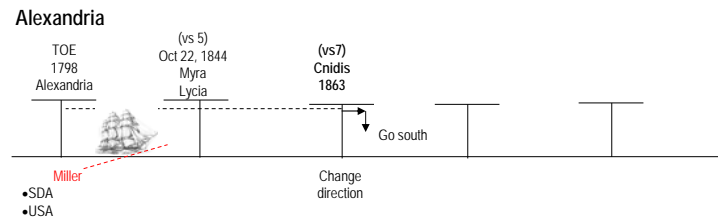
We talked about Acts 27. This is the ship of Alexandria, it began in Alexandria in 1798. It's on course, it passes through Myra, that's 1844, the ship is on course and then what happens? It passes against Cnidus, when it passes near Cnidus, it finds the winds, external events, conflict going against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



26

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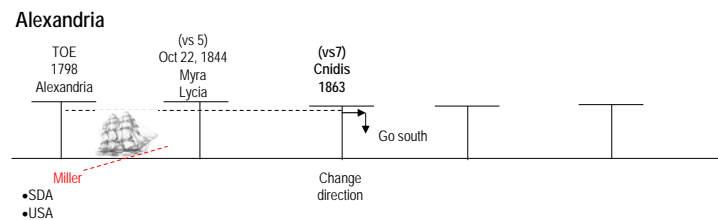
And then we defined this ship as Adventism. And we're talking about structures not people, the Adventist's structure and institution of the USA. They both begin in 1798. They're maintaining their course through this history and in 1863 they change course and go off from the route they were meant to take. We discussed that 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.



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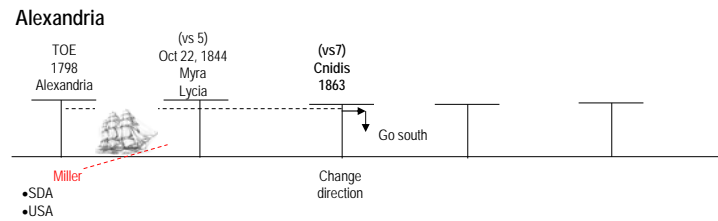
In 1798, this church began, William Miller began to have an increase of knowledge. If we are going to compare and contrast, the experience of Adventism as it rose up in 1798, with the experience of the USA, I think the mentality many people have, without necessarily thinking about it, is that in 1798 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.



28

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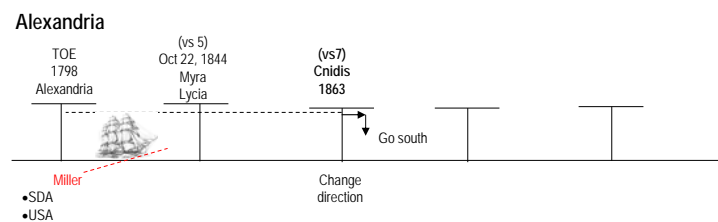
How much of what we know today did they have? Or was this meant to be history of continual growth and development? And let us remember, William Miller knew nothing about the Sabbath. In 1844 the leadership of the church rejected it. And it didn't come in until after this history, 1844. So Adventism is raised up in 1798, the history of growth and development but they lost their way and went off course.



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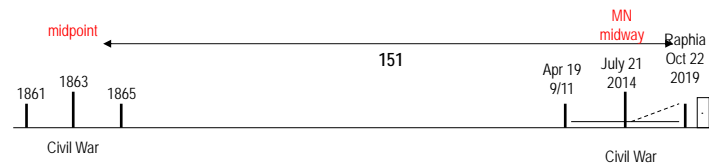
The USA, when you compare and contrast, we see experienced the same thing, raising up in 1798. And what was meant to be growth and development went off course as early as 1863. Which is why we come into our history. If we considered Adventism, we talk about four generations, we bring in that compare 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.



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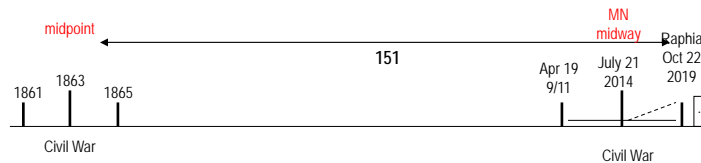
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So we come into our history, not everywhere is it that extreme, but we have completely lost the point of Adventism, this prophetic message that was given in Millerite history. Where we come into this history, and there is all this discussion about 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.



31

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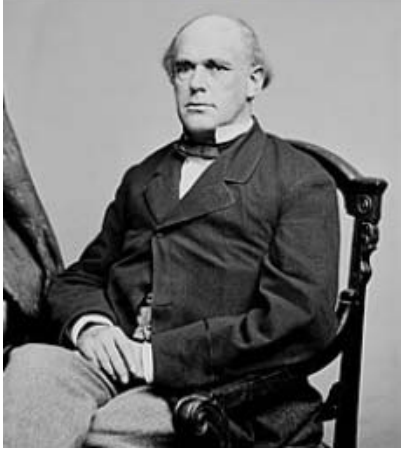
We're not talking about the Protestant horn, we will discuss the government. In 1861 the civil war began. And if we track the responses of the churches, in 1861 there is a protestant pastor in the United States and he sends a letter to the government treasury. So the protestant pastor, he sends to Salmon 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.

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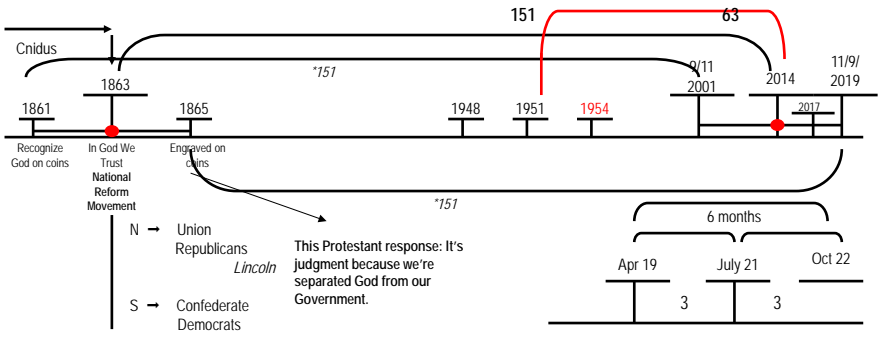
He became an anti-slavery activist and frequently defended fugitive slaves in court.Chase helped establish the Republican Party, which opposed the extension of slavery into the territories.....Chase sought the Republican nomination for president in the 1860 presidential election, but the party chose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

Salmon P. Chase



33

33



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.

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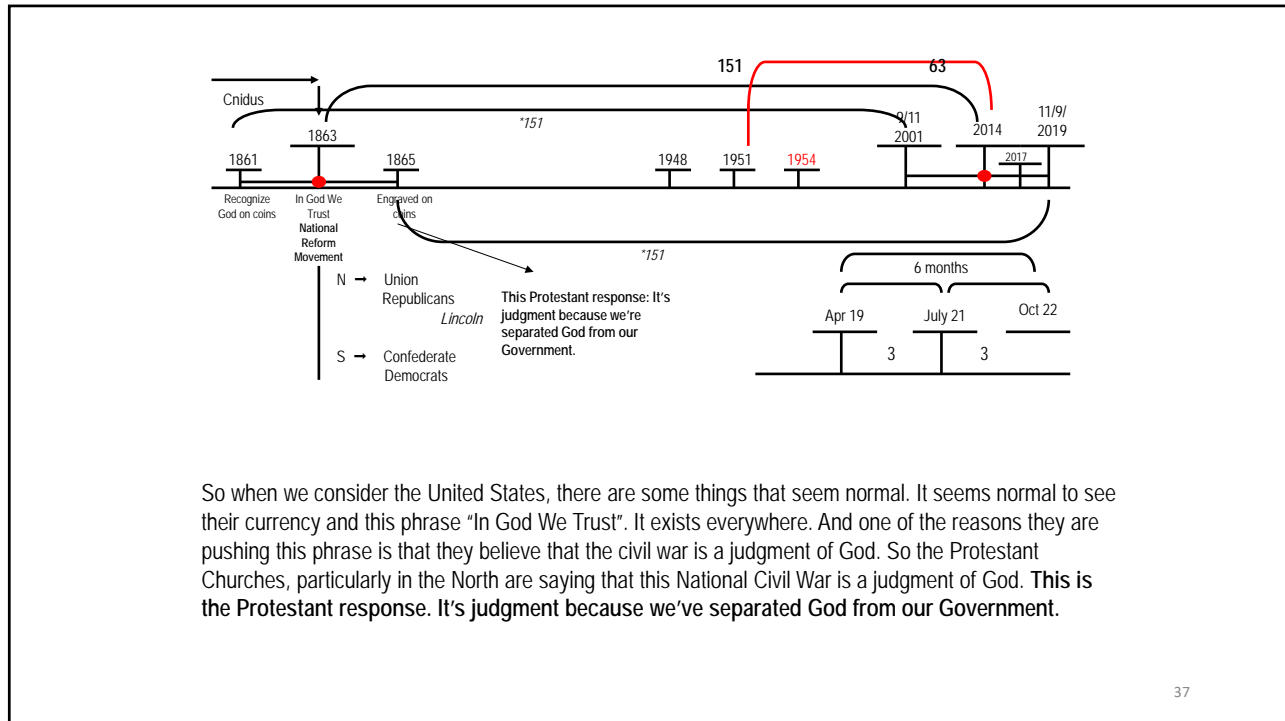
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By the time you come into the Civil Rights Movement, this is really switched because it's the South now that's mainly Republican. The "Bible belt" we call it. But in the Civil War, it's the north that's the Republican Party supporting Abraham Lincoln. 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.

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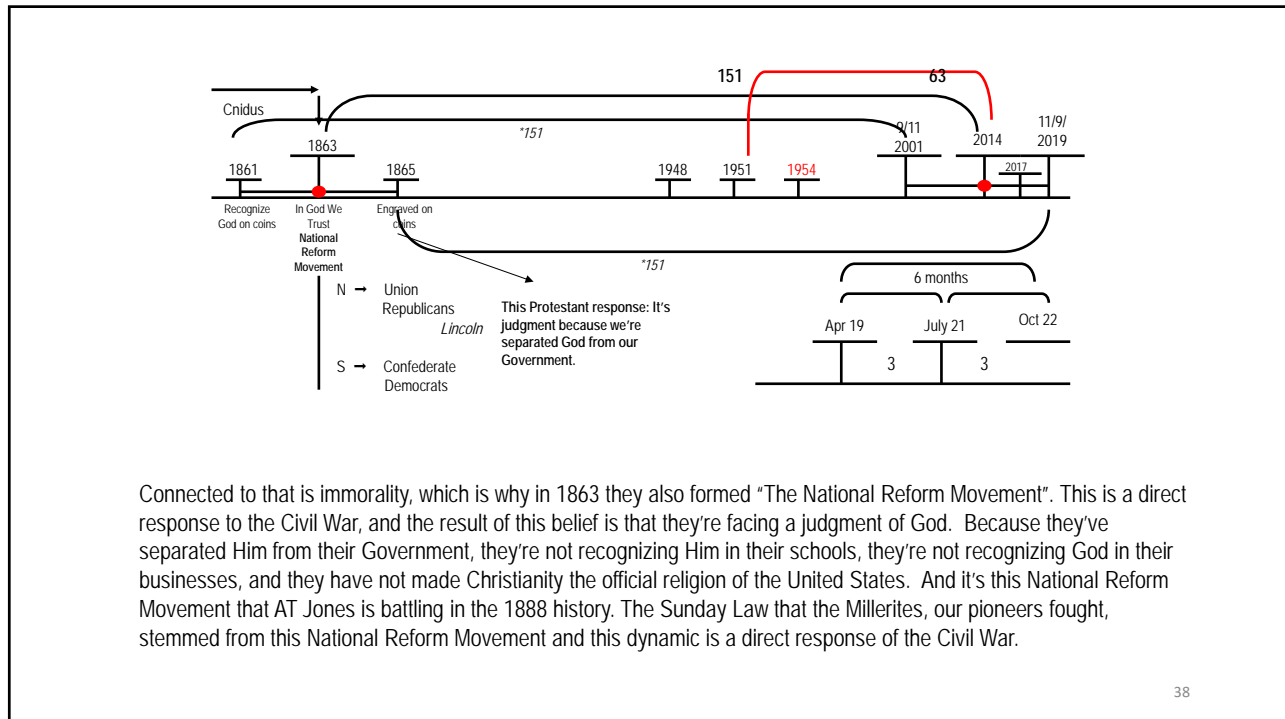
While before this was seen as a violation of church and state, it becomes accepted. The Secretary of the Treasury is instructed to prepare a phrase or motto to be place on their coins. This becomes a debate in congress. In 1863, they choose the phrase, "In God We Trust". This is the introduction of the 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".

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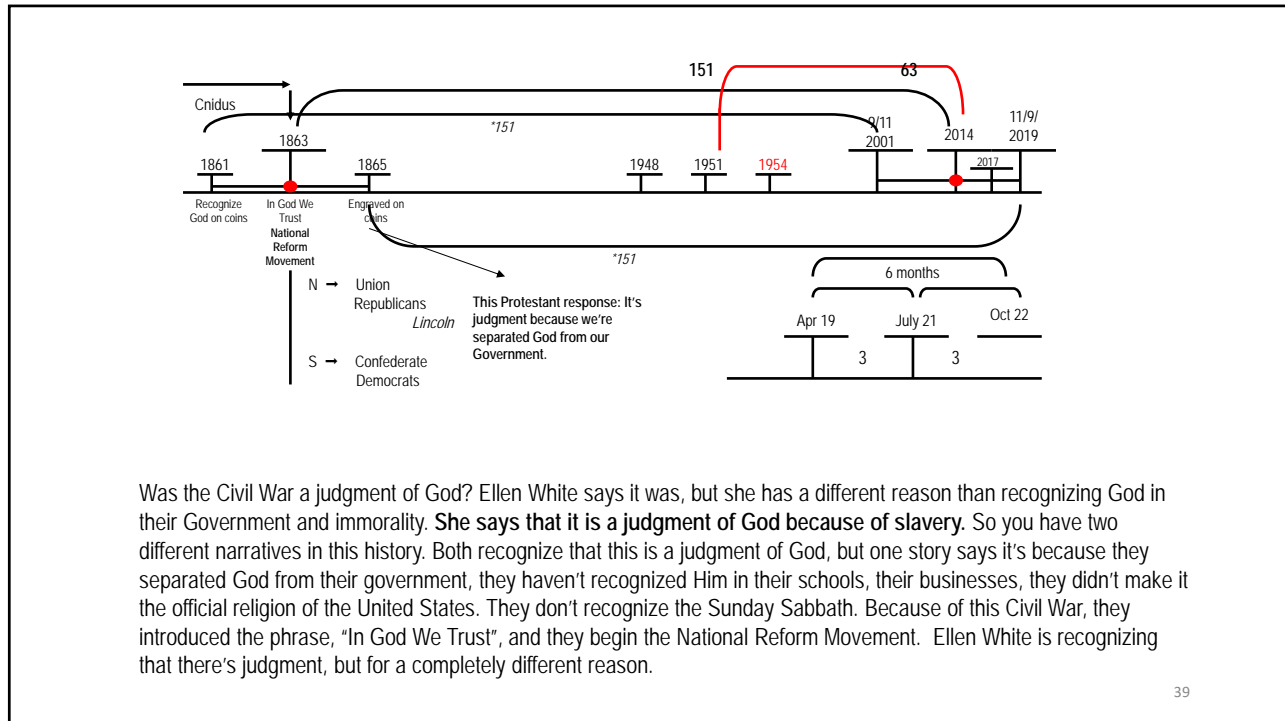
So when we consider the United States, there are some things that seem normal. It seems normal to see their currency and this phrase "In God We Trust". It exists everywhere. And one of the reasons they are pushing this phrase is that they believe that the civil war is a judgment of God. So the Protestant 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've separated God from our Government.**

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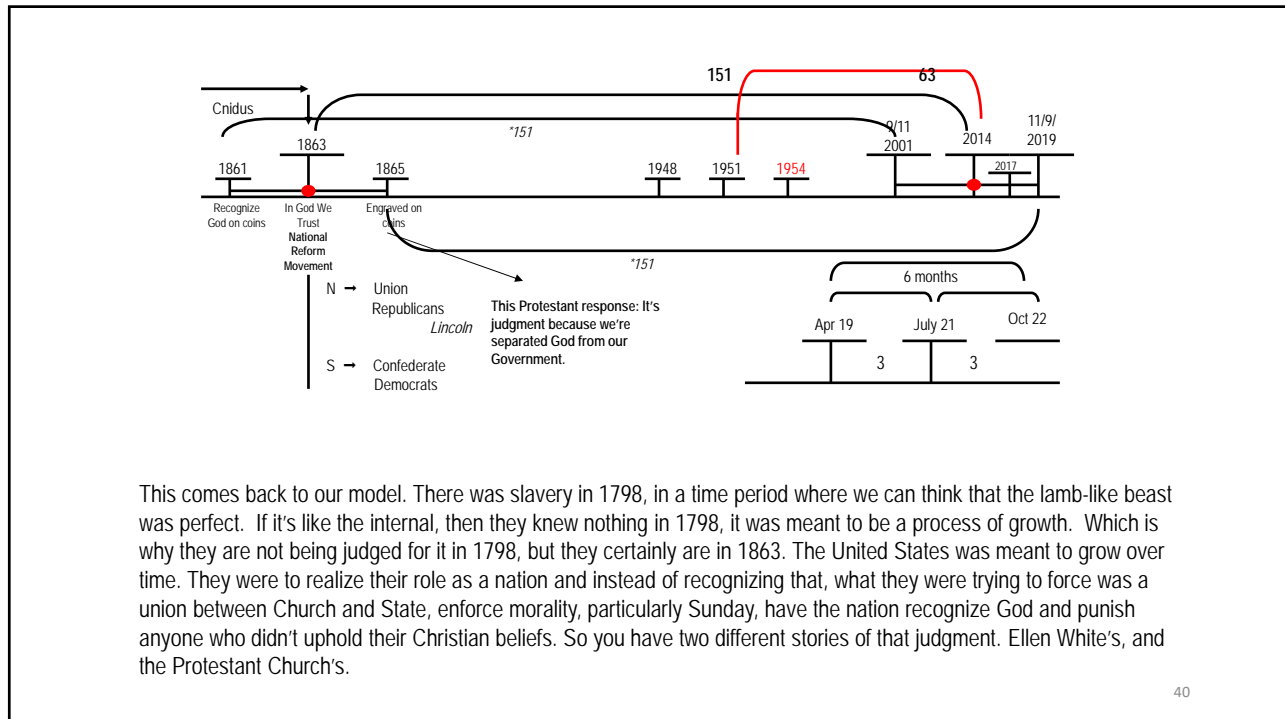


Connected to that is immorality, which is why in 1863 they also formed "The National Reform Movement". This is a direct response to the Civil War, and the result of this belief is that they're facing a judgment of God. Because they've separated Him from their Government, they're not recognizing Him in 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.

38



39



40

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.

$$126 = 151$$

$$\downarrow \quad \downarrow$$

$$1989 \quad 2014$$

$$2520$$

$$1260 \quad 1260$$

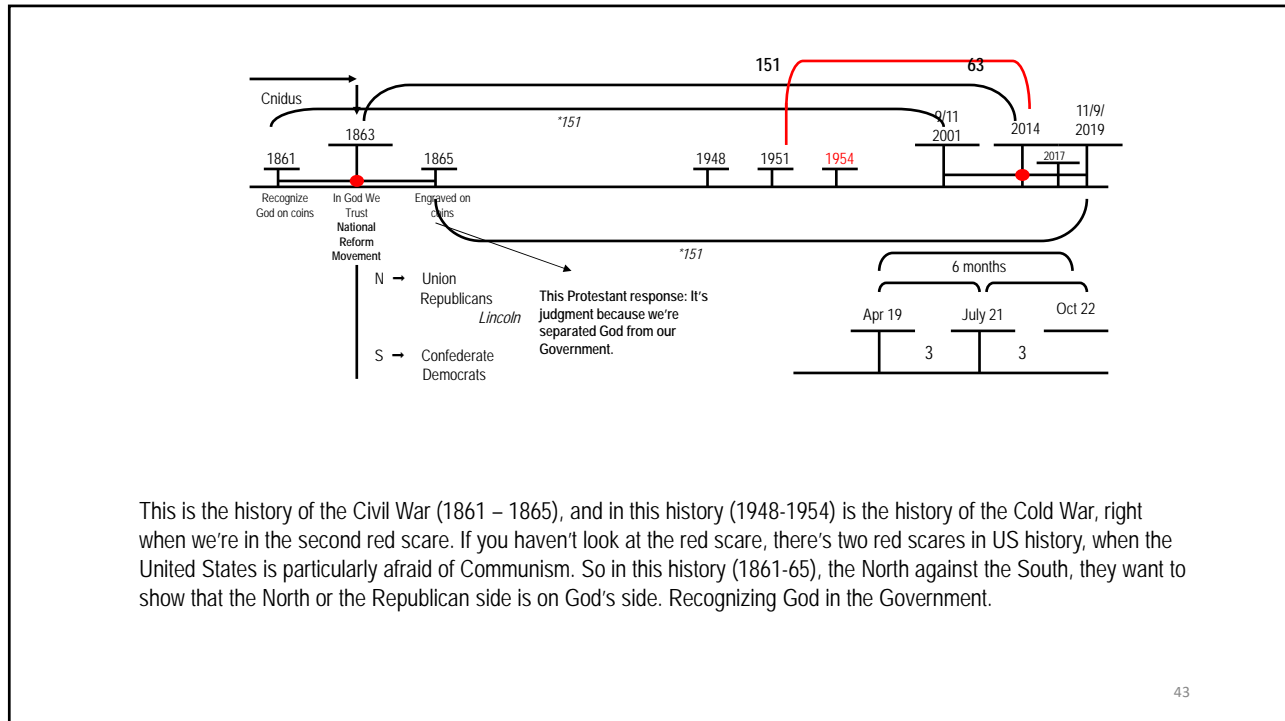
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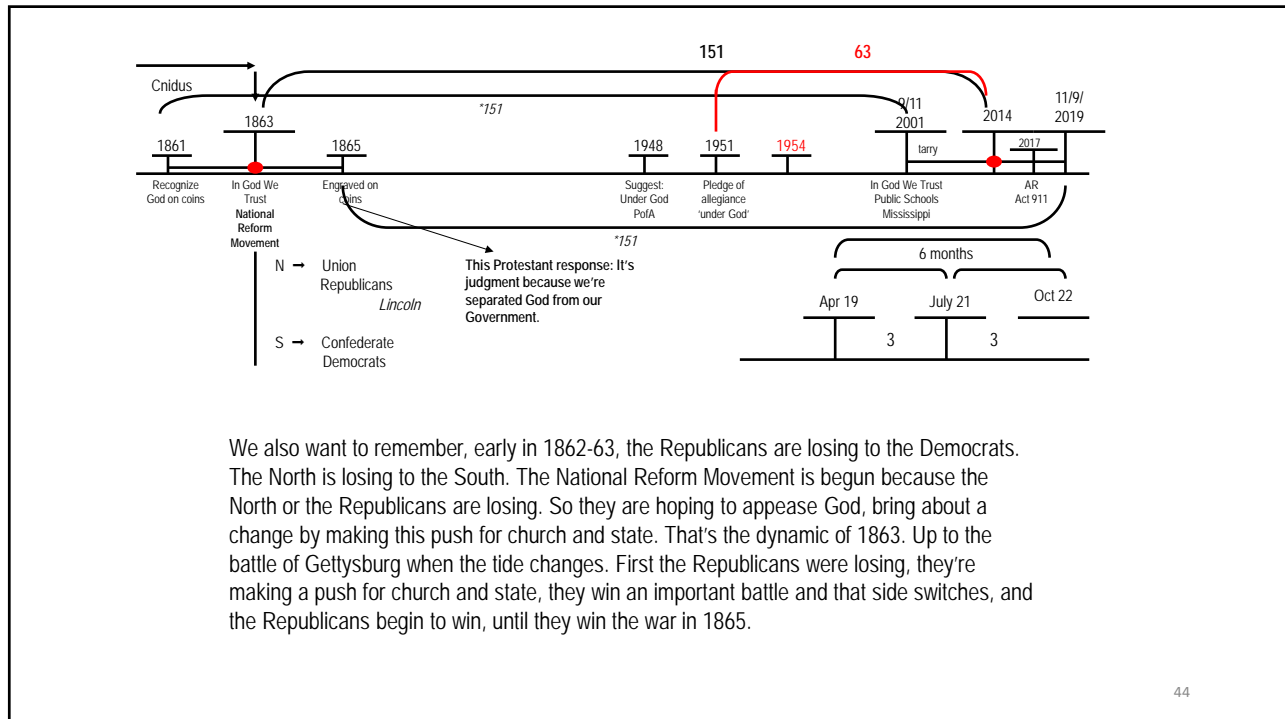
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So when we consider the 126, it can also be divided into two. 63 years + 63 years. We want to go back 63 years from 2014 and find a midpoint. It takes us back to 1951, it's a midpoint between 1948 and 1954. This is 63 years from midway, from midnight to 2014. It's in this history that "In God We Trust" again becomes a subject in the United States. It's pushed.

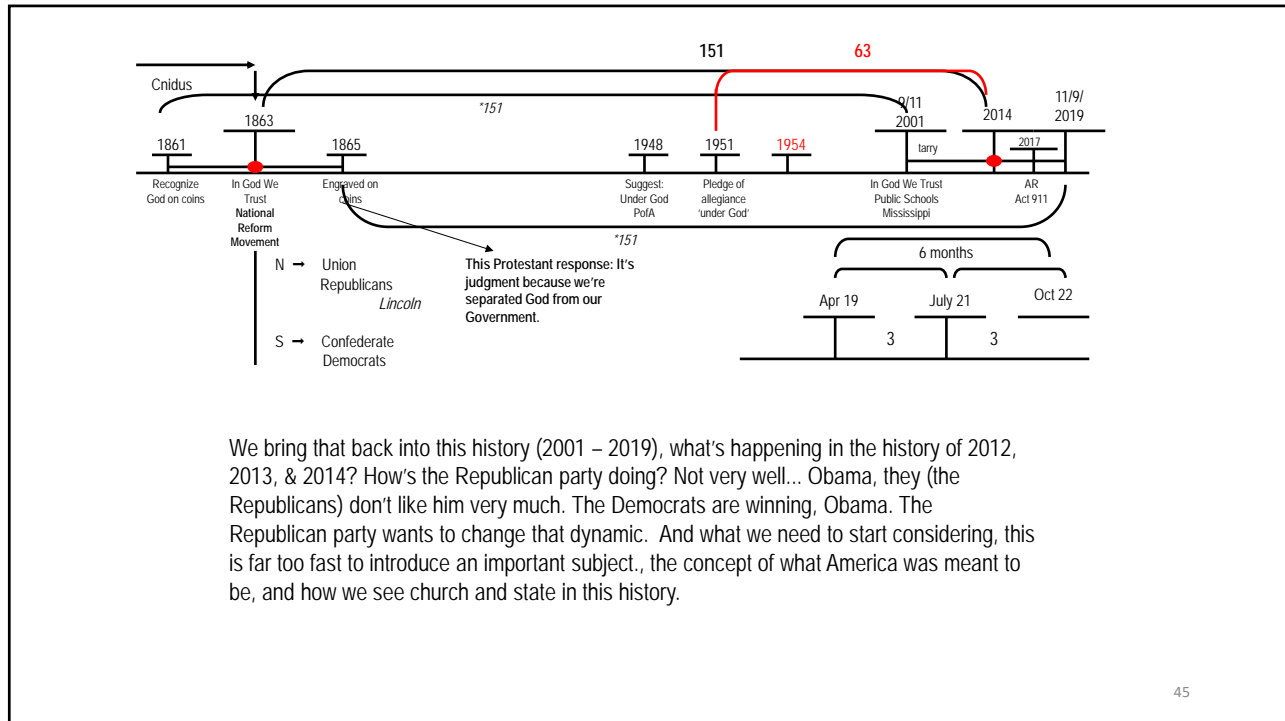
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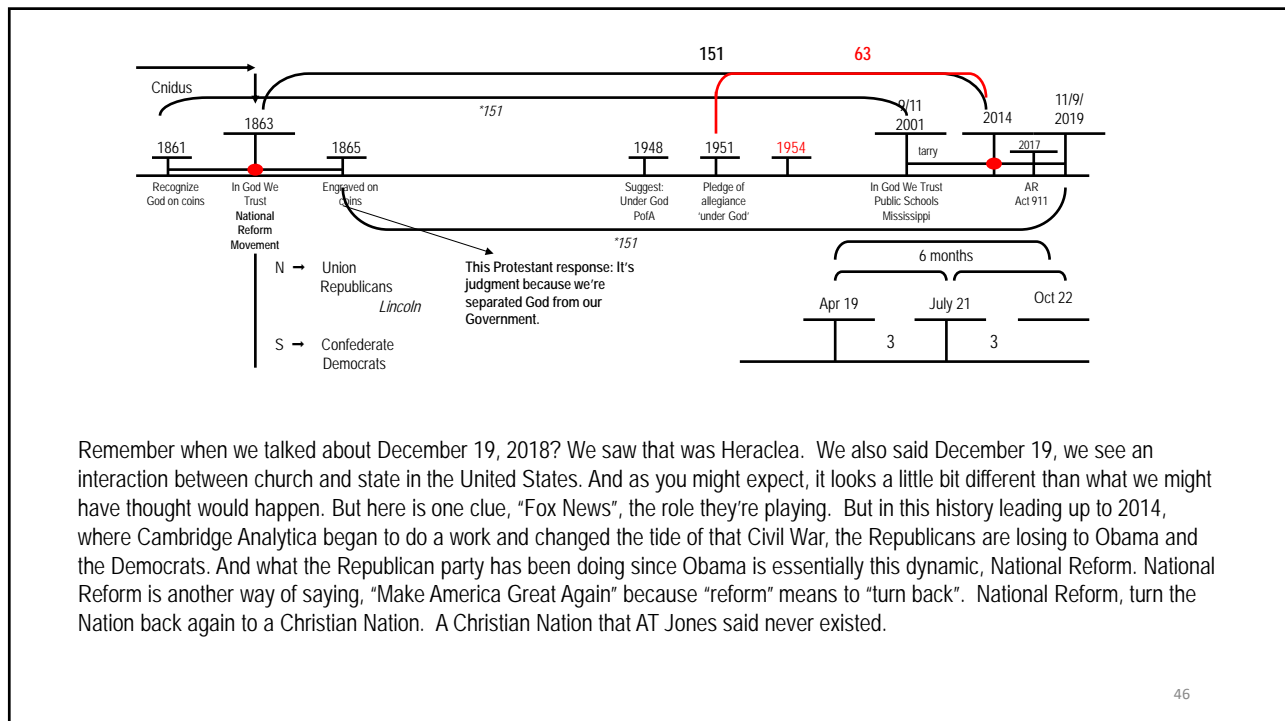
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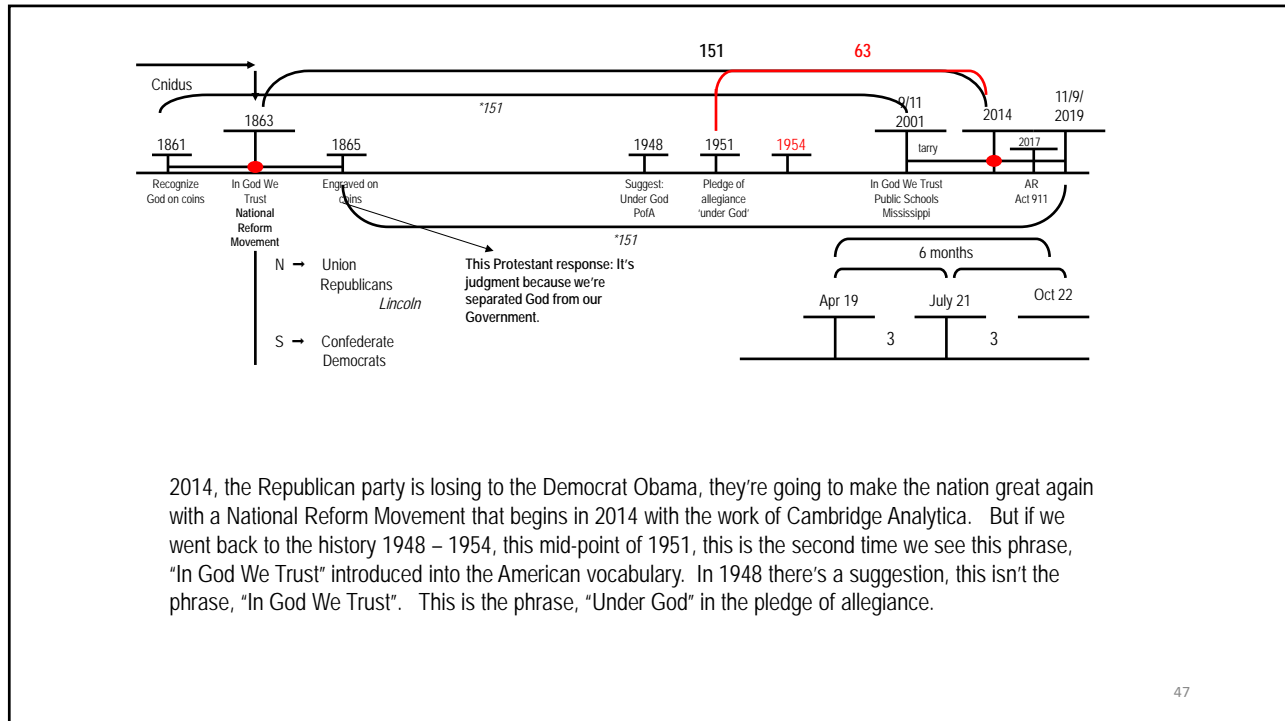
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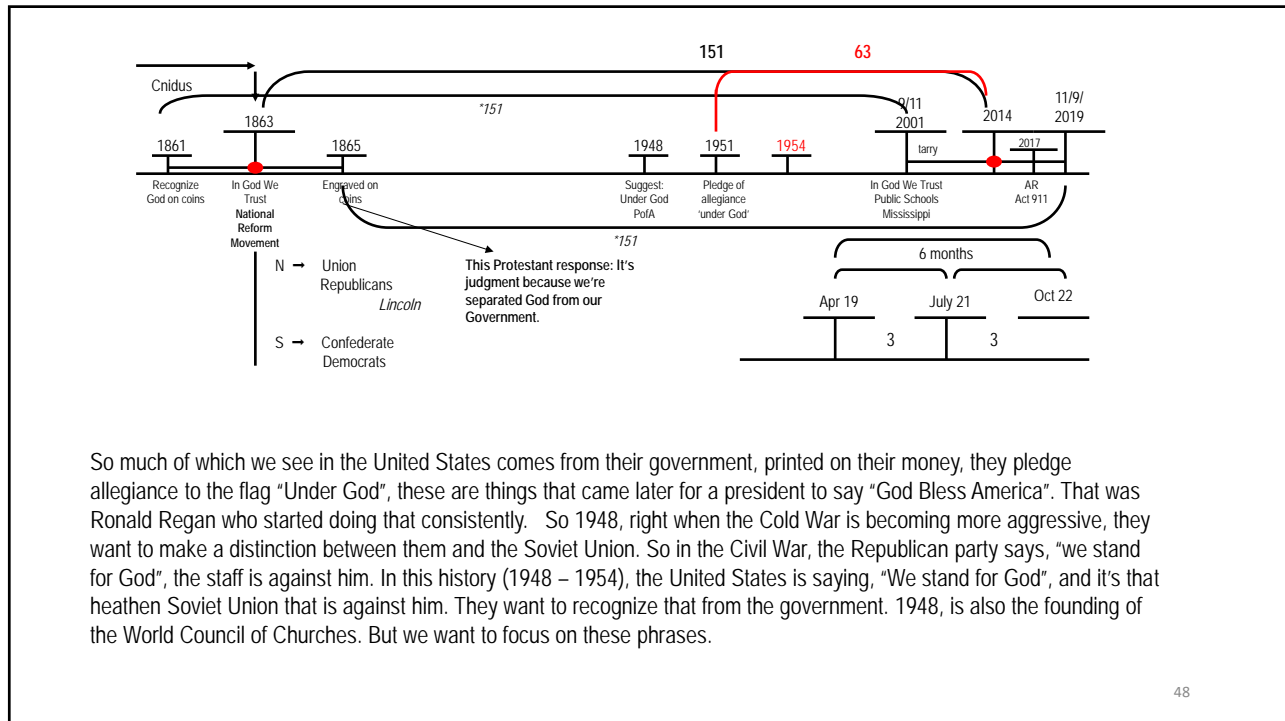
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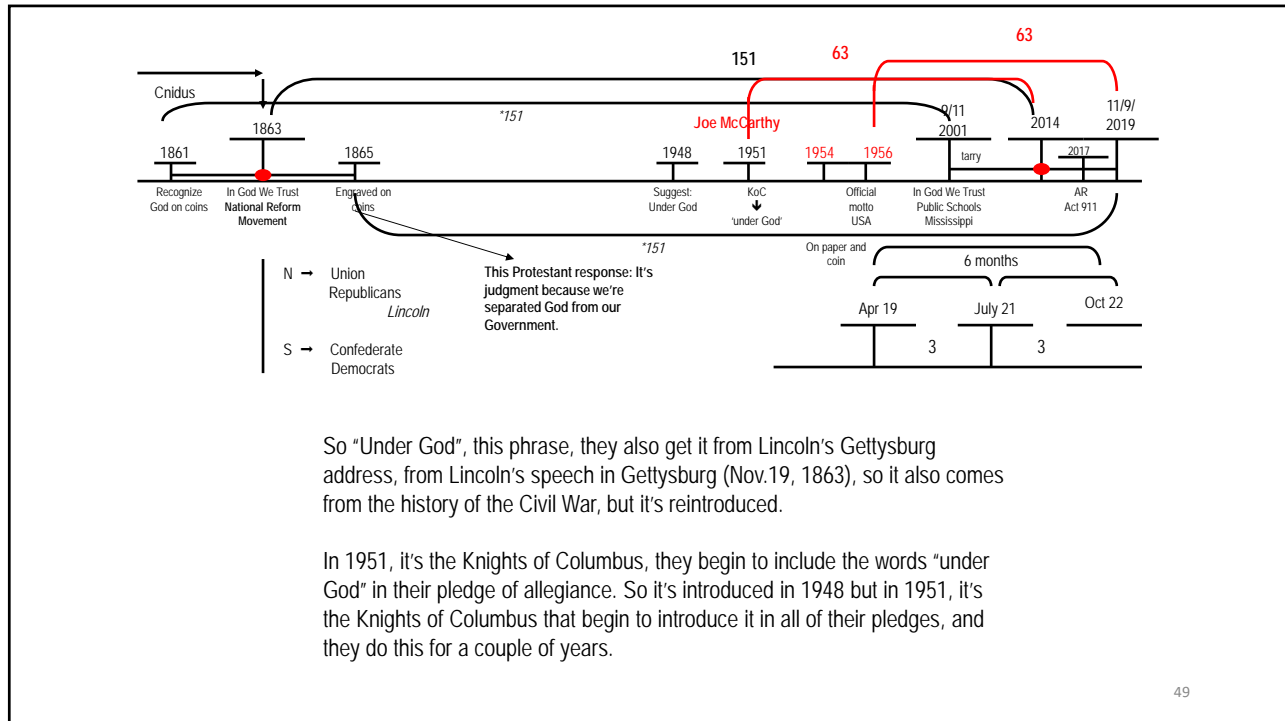
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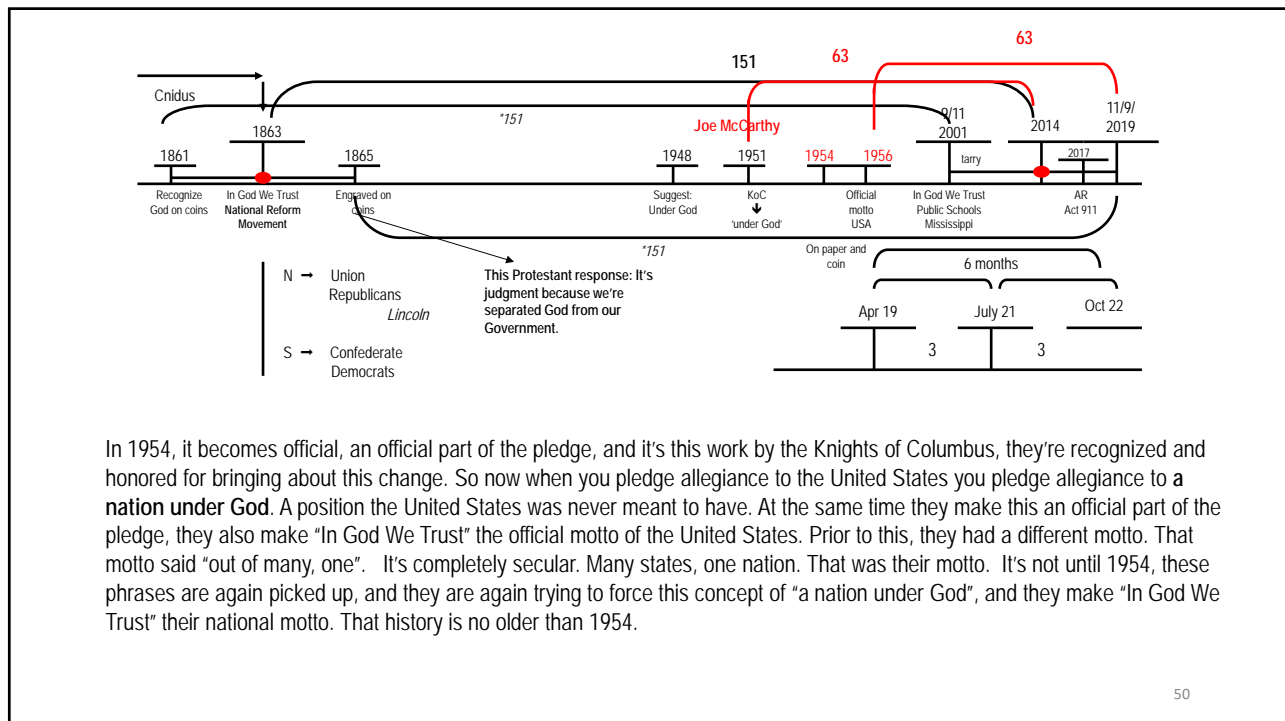
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So "Under God", this phrase, they also get it from Lincoln's Gettysburg address, from Lincoln's speech in Gettysburg (Nov.19, 1863), so it also comes from the history of the Civil War, but it's reintroduced.

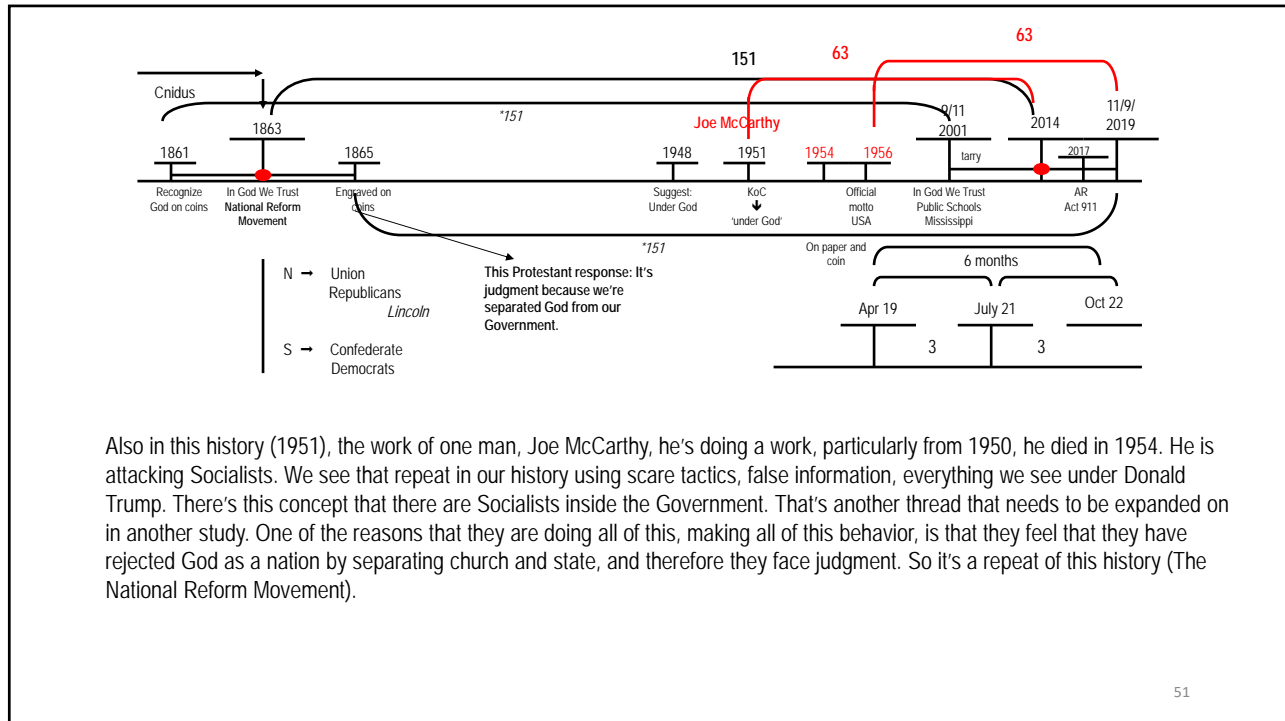
In 1951, it's the Knights of Columbus, they begin to include the words "under God" in their pledge of allegiance. So it's introduced in 1948 but in 1951, it's the Knights of Columbus that begin to introduce it in all of their pledges, and they do this for a couple of years.

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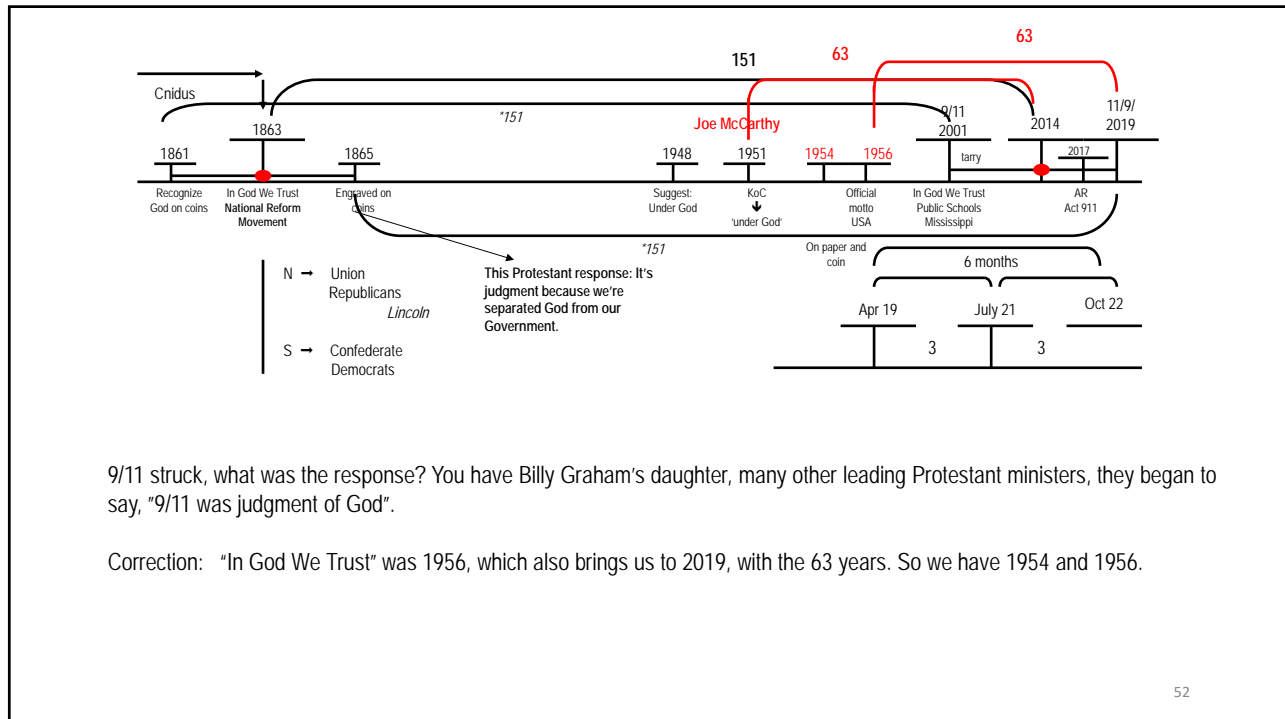
In 1954, it becomes official, an official part of the pledge, and it's this work by the Knights of Columbus, they're recognized and honored for bringing about this change. So now when you pledge allegiance to the United States you pledge allegiance to a **nation under God**. A position the United States 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.

50



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 in another study. One of the reasons that they are doing all of this, making all of this behavior, 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).

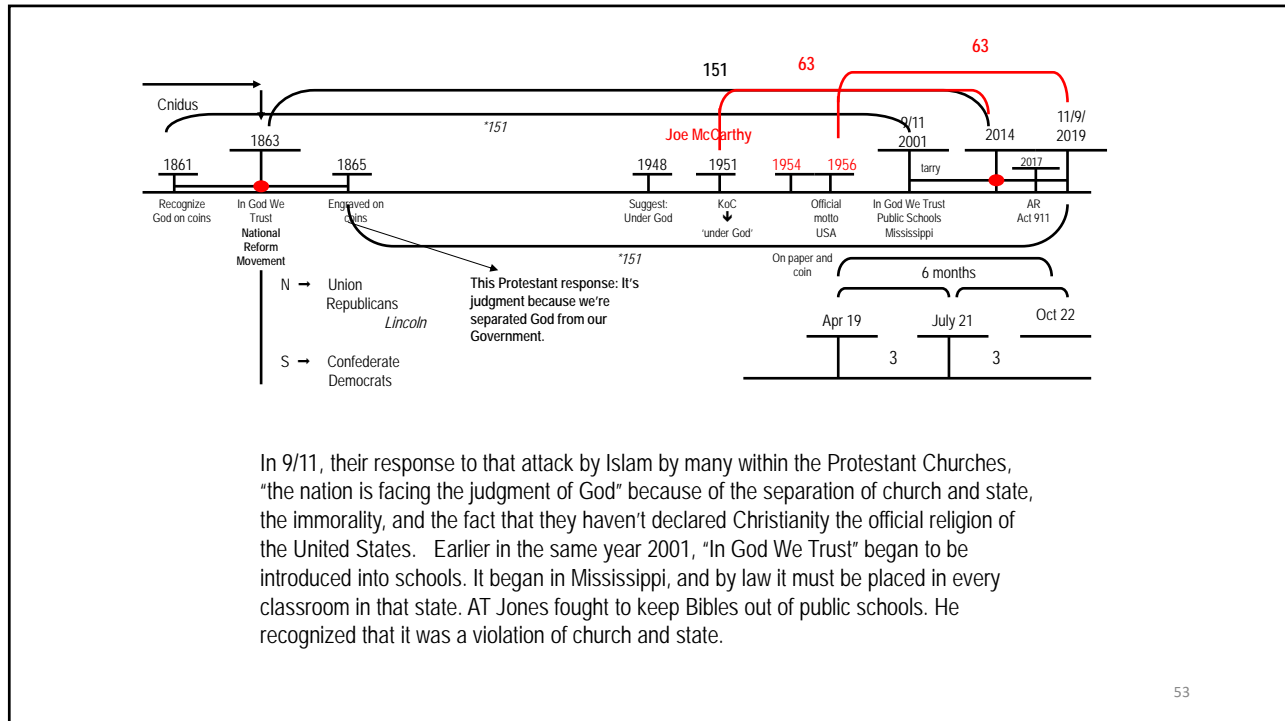
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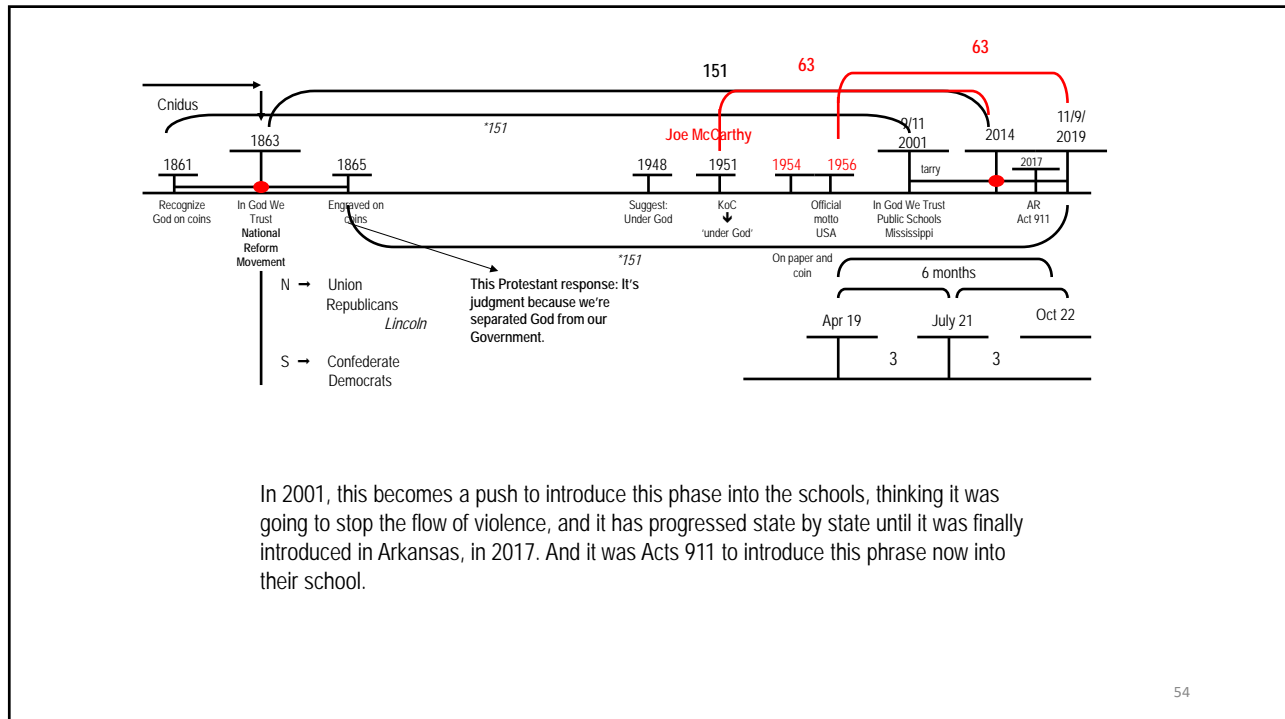
9/11 struck, what was the response? You have Billy Graham's daughter, many other leading Protestant ministers, they began to say, "9/11 was judgment of God".

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

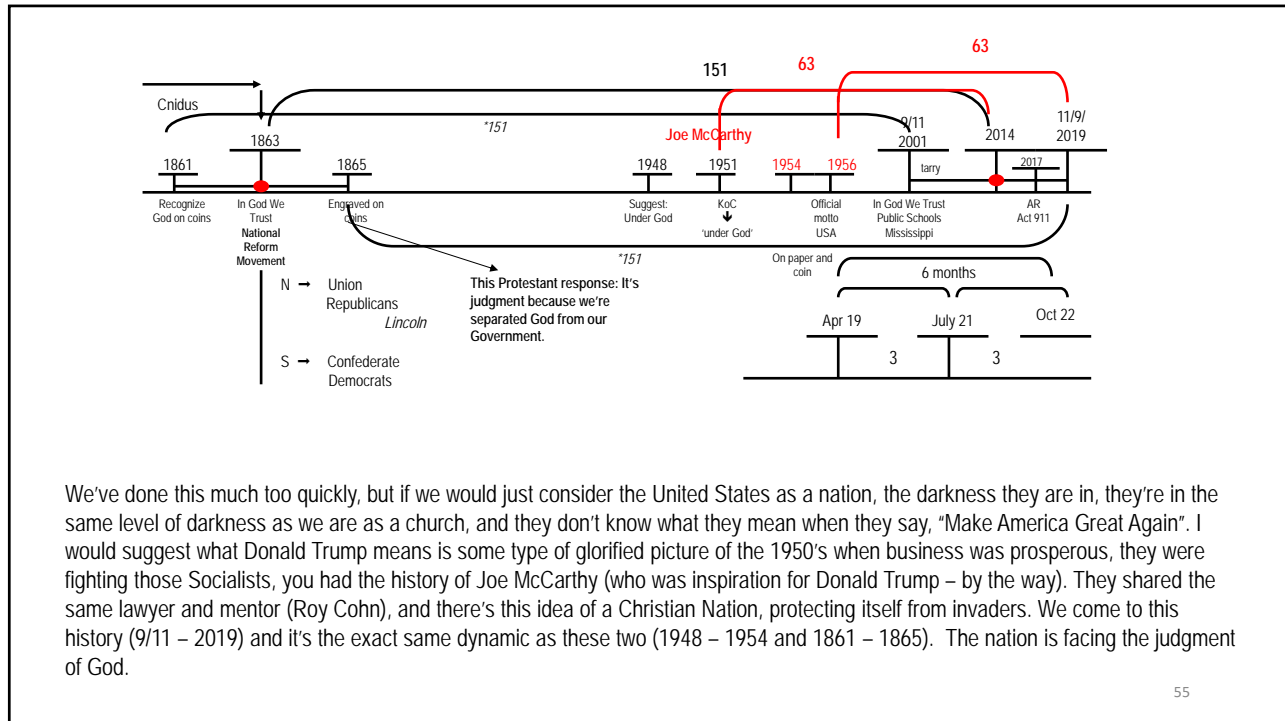
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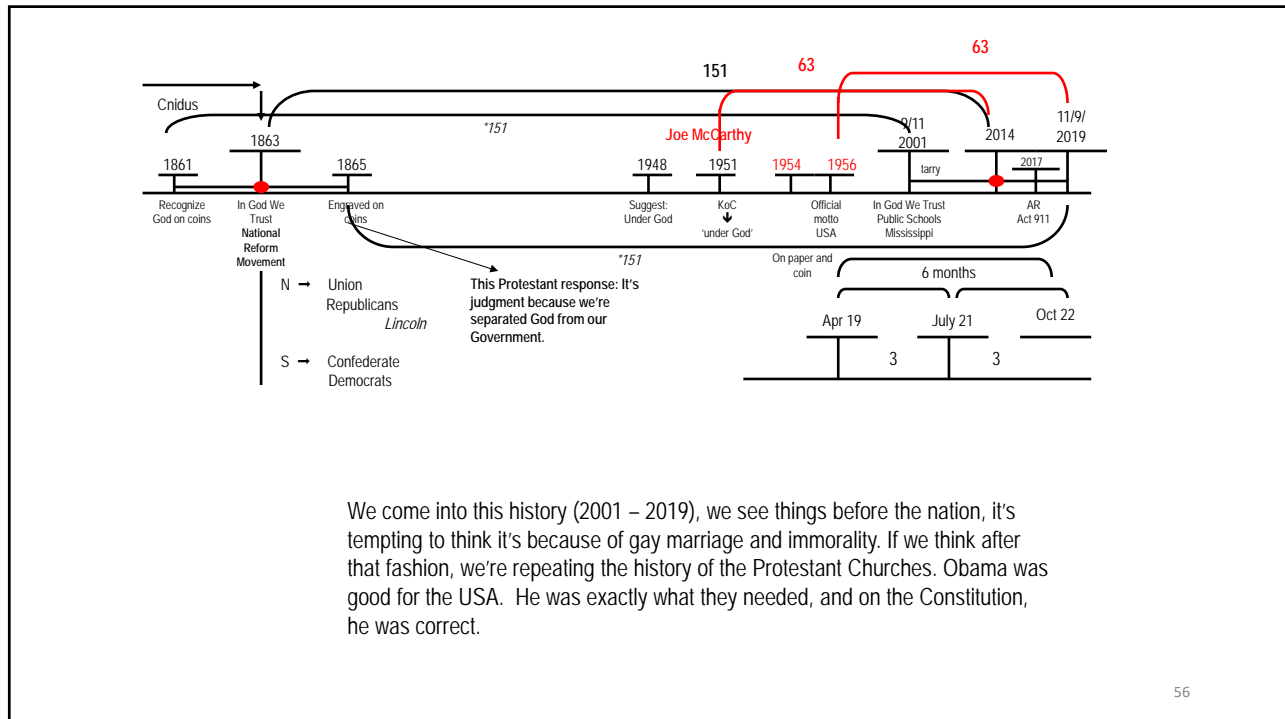
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We've done this much too quickly, but if we would just consider the United States as a nation, the darkness they are in, they're in the same level of darkness as we are as a church, and they don't know what they mean when they say, "Make America Great 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 (Roy Cohn), and there's this idea of a Christian Nation, protecting itself from invaders. We come to 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.

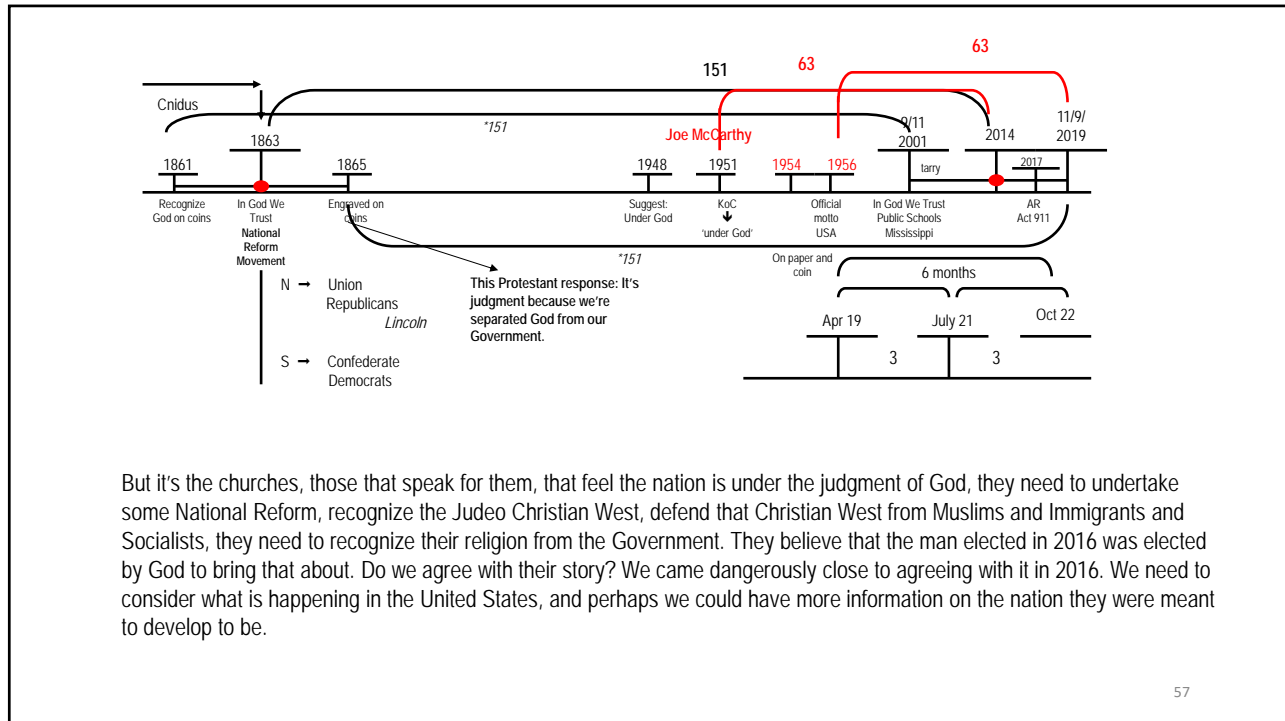
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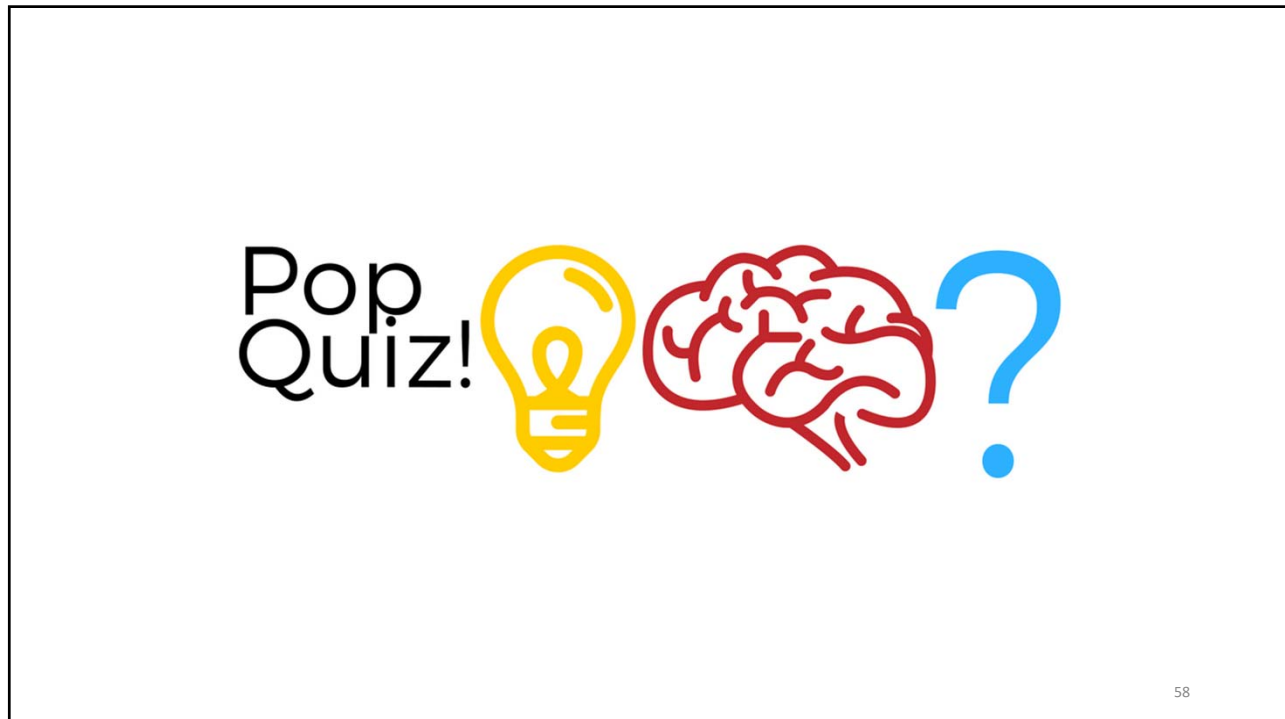
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But it's the churches, those that speak for them, that feel the nation is under the judgment of God, they need to undertake some National Reform, recognize the Judeo Christian West, defend that Christian West from Muslims and Immigrants and Socialists, 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.

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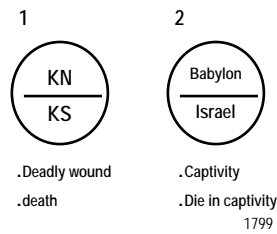


58

58

How do we compare and contrast the
KoN and KoS, Modern Israel and
Modern Babylon?

KoN and KoS: deadly wound, death
MI and MB: captivity



59

59

There's been 5 years in the falling of
the Iron Curtain, Italy just barely
prevented from becoming Communist.
What does Pacelli do?

Pacelli makes a second attempt to revive the message of Fatima

60

60

In 1950, what does the Pope do for the first time?

He uses his papal infallibility and
 He makes the doctrine of Mary
 Mary's assumption
 Meant to be a rallying cry against Communism

61

61

Why can't we take the history of 1844 and 1888 into
 the message of the MC, the prediction of 2012 in
 particular which is the foundation of the MC?

1844 & 1888 were half right and half wrong, both failure.
 The MC is success

What are the two witnesses to this?

The counterfeit and the reform line of Christ tell us there is no mistake.

62

62

In the line of Pyrrhus, 1945 is Panium.
What is different in the line of Modern Babylon?

1945 ended in disappointment, failure. The papacy chose the wrong beast. Panium is success because they choose the right beast.

63

63

In 2019, what interesting dynamic do we have for
that never existed before?

Pope Francis who is alive at the same time as another Pope,
Pope Benedict

64

64

What did Pope Benedict do?

Threw the mantle to Pope Francis,
recognized and supported him as his succssor.

What did he do in 2019?

Wrote a letter on his view on the controversies in the church,
said he totally supported Pope Francis and then gave a
message that undermined what Pope Francis has been doing.

65

65

How does this compare to this movement?

Elder Jeff gave his support to this message and
undermined it at the same time by saying the
message of 2012-2014 was half right and half
wrong

66

66

On the external, what is 1863?

The mid-point, or midway in the Civil War

67

67

What date is 2014 on the Millerite line?

July 21, 1844, midway or midnight

Why did they call it midway?

It is exactly halfway between April 19 and
October 22, 1844: midway or midnight

68

68

2014 is midway to what?

Midway between 9/11 & 2019 prophetically.

1863 is the mid-point of the Civil War
What does this teach us about 2014?

2014 is the mid-point of civil war in our
history - 9/11- 2019.

69

69

When does the ship of Alexandria go off course?

1863

And it represents what?

Internal: SDA Church
External: USA

70

70

Externally, what happens in 1861?

A protestant pastor sends a letter to Salmon Chase, Secretary of the Treasury and asks for a religious slogan to be developed and stamped on currency recognizing the US as a Christian nation.

71

71

This pastor is what affiliation?

He's in the north, and the north is the Republican party at this time.

72

72

What phrase did they come up with
and when?

In God We Trust in 1863.

73

73

What is the north believing the cause
of the Civil War to be?

A judgment of God because we separated God from our
government.

74

74

What did Ellen White say the cause of the Civil War was?

A judgment of God because of slavery.

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.

75

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They don't have God in the government and don't recognize the Sunday Sabbath. What do they do?

They introduce the phrase "In God We Trust" and begin the National Reform Movement.

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