



Elder Tess

August 2, 2020

*Introduction to
Modern Israel*

We are going to review the Sunday law in preparation of going into the Millerite history to get on a firmer foundation.

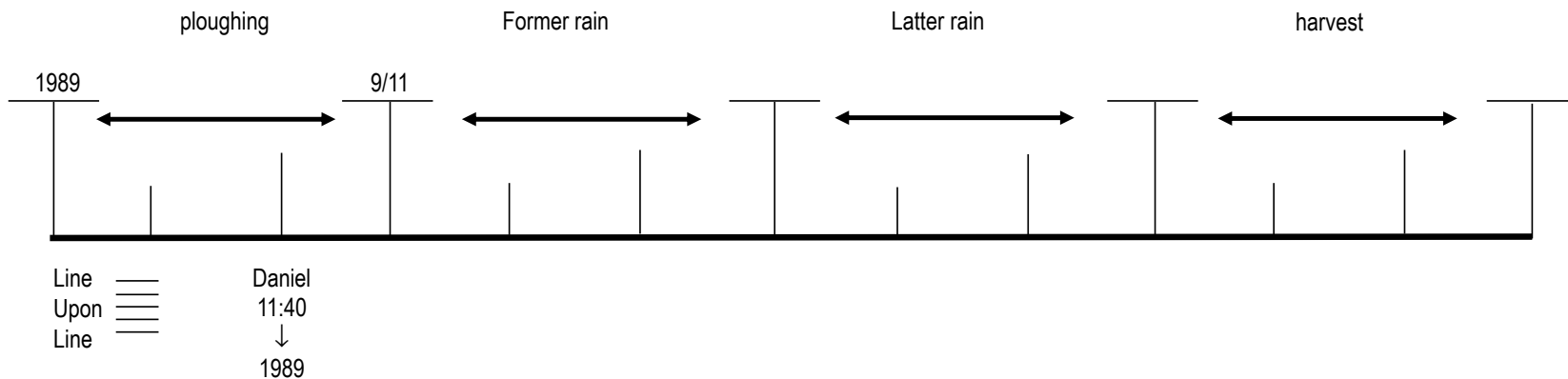
How did the study of the King of the North and the King of the South bring us to the subject of equality? This question has been answered before, particularly in the Northern Ugandan camp meeting.

At that camp meeting we built upon a previous camp meeting in December.



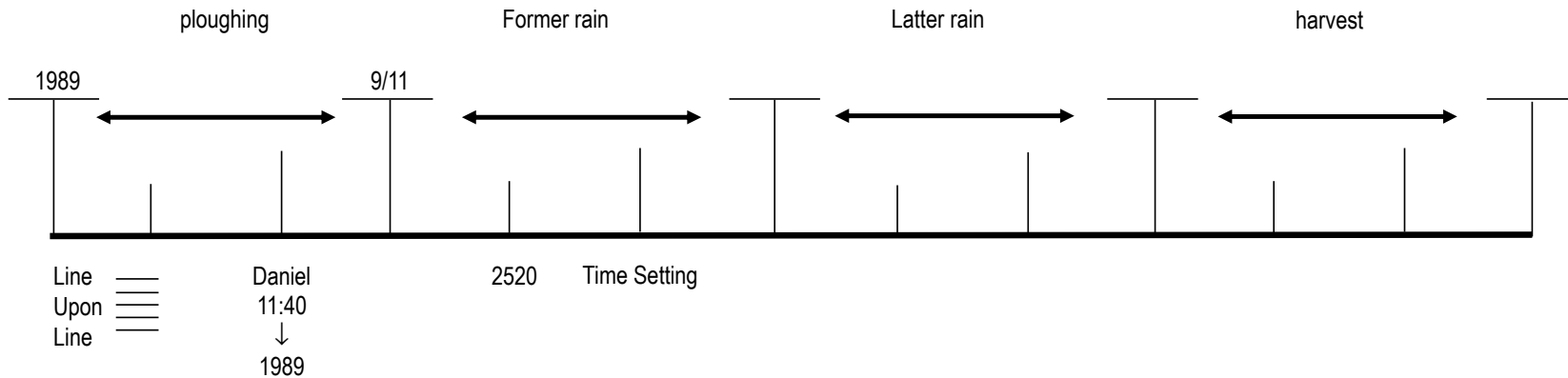
KoN

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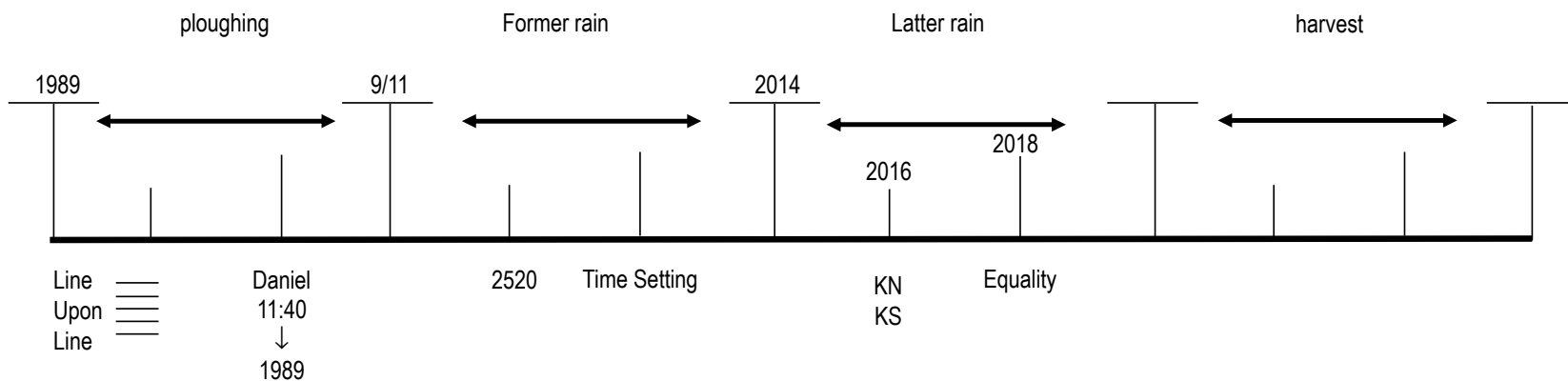


We have our reform line, our 5 key way marks and our 4 dispensations. We identified that in every dispensation the plowing, the early rain, the latter rain, the harvest that there is an increase of knowledge in a formalization of the message. In December 2018 that study was titled Boston, Concord, Exeter.

4 dispensations, a specific testing message for each one of those dispensations. The message starts off with line upon line and then moves to Daniel 11 verse 40 which gave us 1989. So reform lines were the first thing given to this movement. Everything else is built upon that one core subject. This developed into Daniel 11 verse 40, our understanding of that gave us 1989.



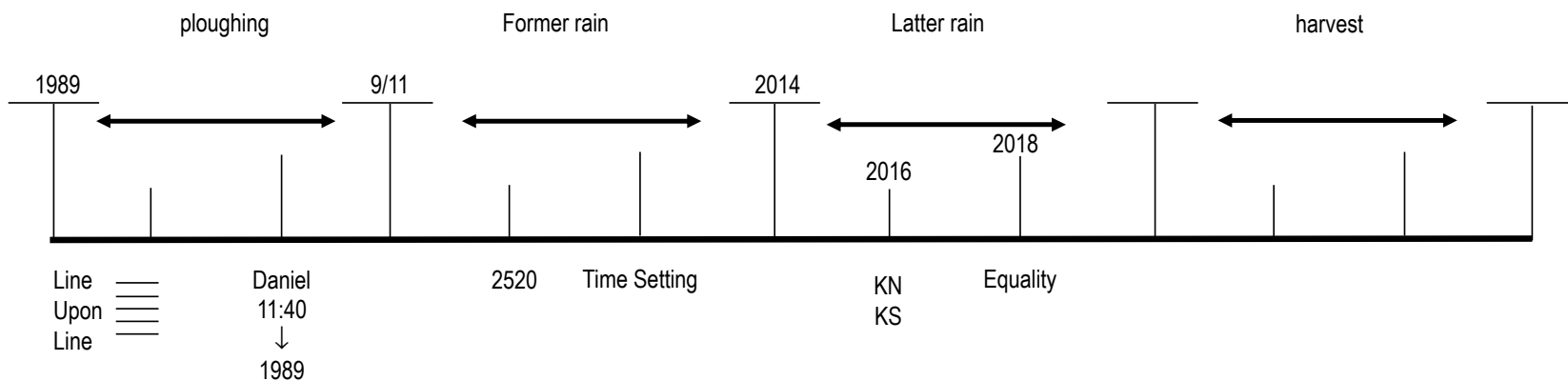
Next we go to the early rain dispensation for the priests and the increase of knowledge was the 2520. People fight against it and at its core understanding in the late 2000s was that the 2520 is a time prophecy understood by William Miller that brings us to 1798 and 1844. A time prophecy fulfilled 160 to 180 years ago. We know that in 2012 it developed into time setting which is the formalization of the message of that dispensation and becomes a challenging and testing message.



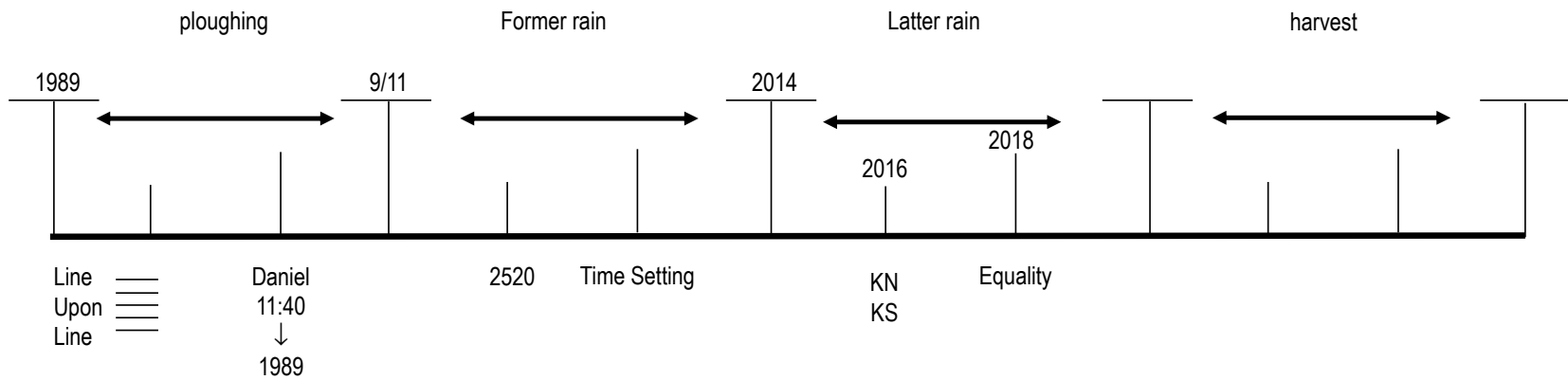
Next we're in the history of the latter rain beginning it 2014. The latter rain message began with the subject of the King of the North and the King of the South, in 2016 our increase of knowledge. But it developed by two years later into the subject of equality. So in 2018 the formalization of the message is equality.

So how did this increase of knowledge get to this formalization of equality?

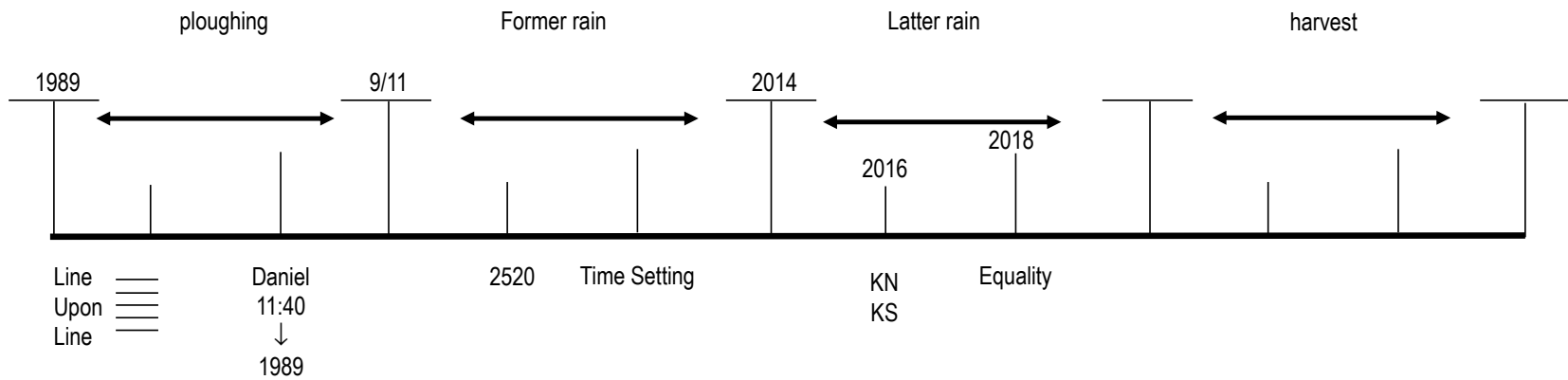
How did the subject of the King of the North and the King of the South develop into our understanding of equality: racism, sexism, homophobia?



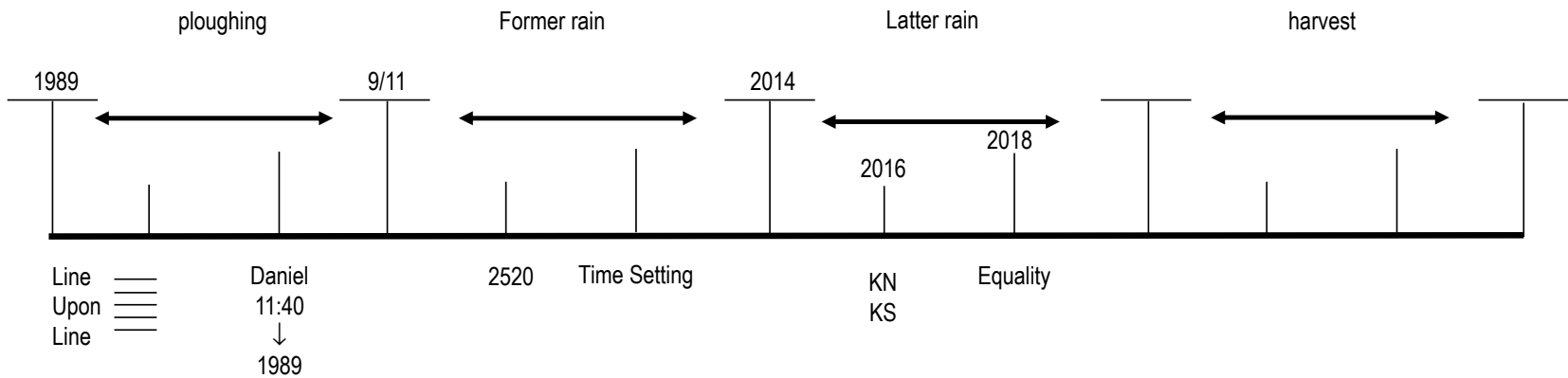
We won't go into the full study of Eden to Eden. For much of these studies we try to demonstrate what was taught from 2018 to 2019 was that these studies, each step of that process came with about two witnesses. There were two witnesses that would take us to World War II, two witnesses took us to World War I. There's really two witnesses that brought us to equality. One is the subject of dispensationalism, Eden to Eden. New Earth to new earth. The sin that led to racism which is described as a curse, not that God instilled it into humanity but was a result of human sin, and then the removal of that curse from God's people. A sin led to sexism, it's described as a curse placed on Eve. Again this was not the will of God, it's the consequence of sin. And then God through each reformatory dispensation removes from His people. It's a process of 6000 years to bring His people to where we are today. Not that we have necessarily arrived in each individual life where the message stands on equality.



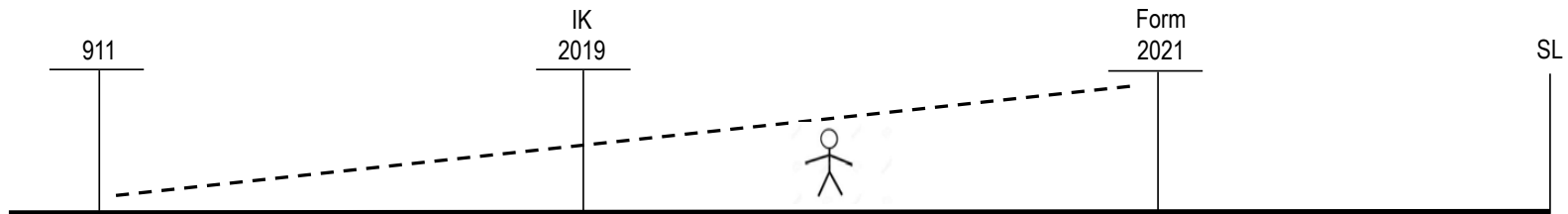
So we won't look at the Eden to Eden study but in just a few minutes we'll cover the subject, the first way that it turned from King of the North and King of the South to equality.

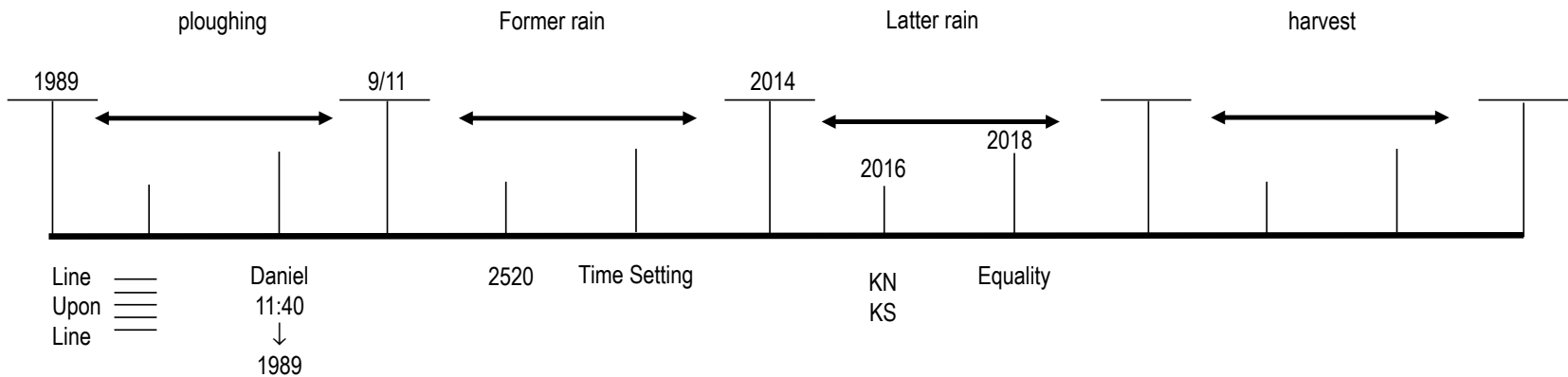


We're going to open up a dispensation, this is the reform line of the priests. We're going to step back and go to the reform line of the hundred forty-four thousand.

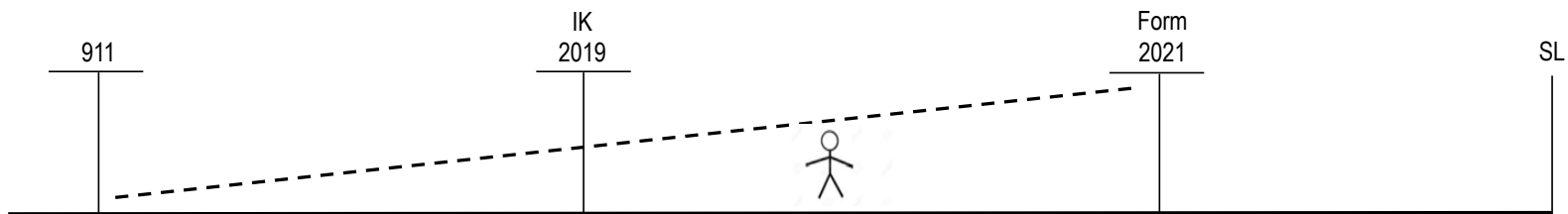


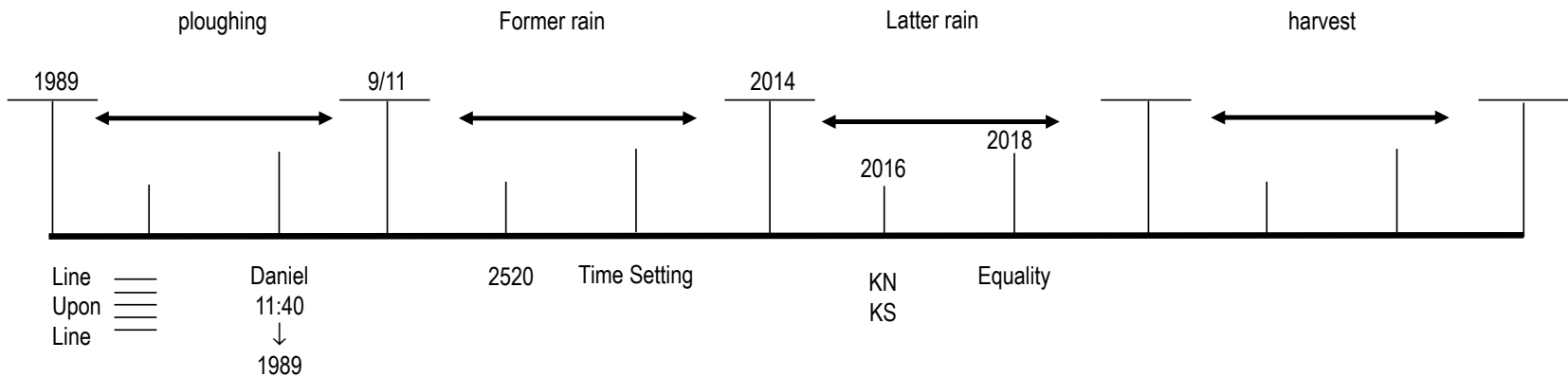
This is the early rain for the hundred and forty four thousand, our current dispensation, 911 to the Sunday law. We have 2019, 2021 and the Sunday law. And at 2019 we had our increase of knowledge of the Sunday law which is why we had the opening up of Truth that we experienced last year. So for the hundred forty-four thousand an increase of knowledge is at 2019 and will reach to 2021 in the formalization of the message. We're heading towards the formalization which will bring us to the test at the Sunday law. We could understand this using different symbols and say Boston 911, Concord 2019, Exeter 2021, SL test October 22. That pattern from Millerite history.



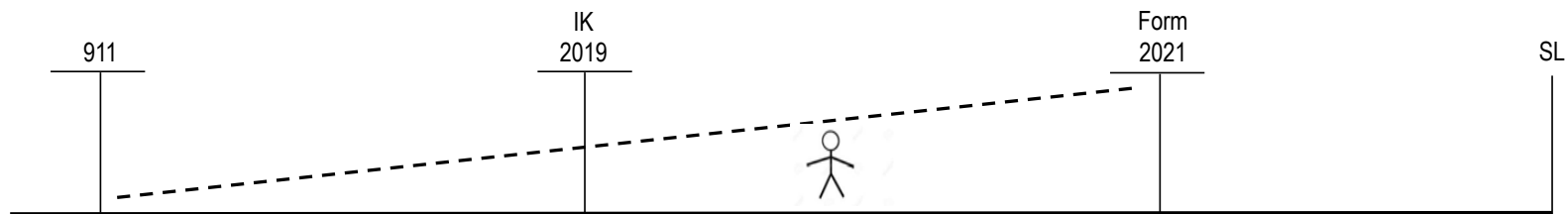
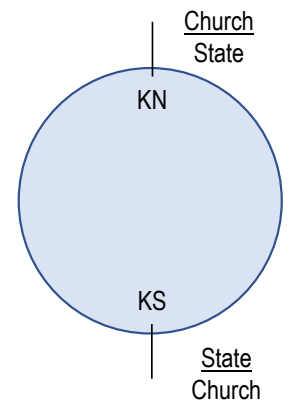


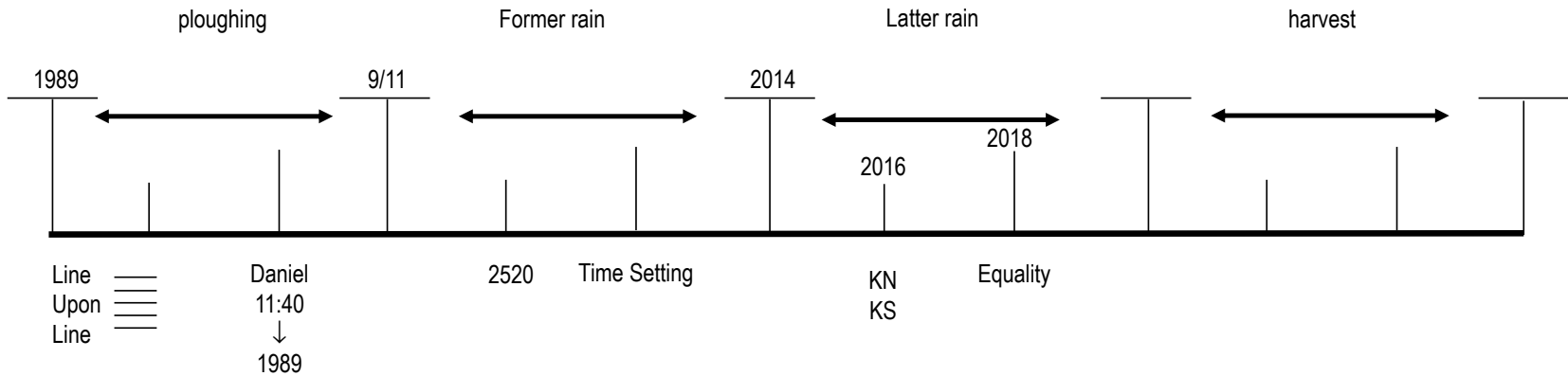
What opened up the subject of equality, this testing message was this increase of knowledge on the King of the North and the King of the South. But specifically the King of the South. Acts 27 took us to the history of Pyrrhus. Pyrrhus is the King of the South. Almost every study done to date on the wars between the King of the North and the King of the South, up until 2018 are almost entirely focused on the perspective of the King of the North, it was always focused on the King of the North and this fight that he had with this kingdom in the south. But we focused most closely on the King of the North. It was the King of the North that we particularly understood through Bible prophecy. We understood it as when going into Revelation and seeing the woman riding the beast, and all of that symbology. We understood it to be a church-state relationship. The King of the North, a church and state relationship.





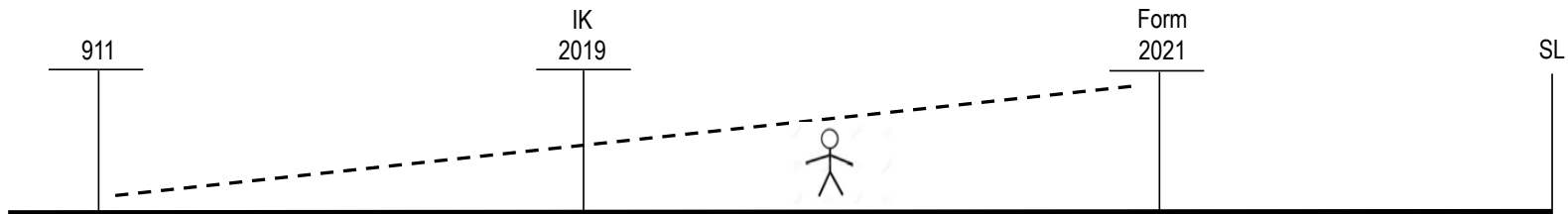
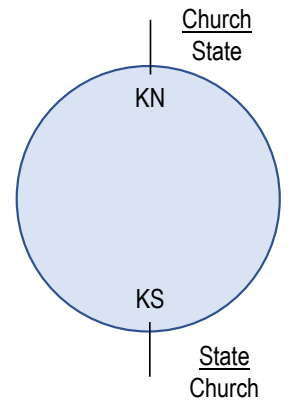
The way that we came to understand that was through understanding that the King of the North and the King of the South are polar opposites. We went into the model of geography, we talked about the North Pole and the South Pole, how they are identical in some respects and opposite in others. We did a compare and contrast which fits really well with the model of geography and the North Pole and the South Pole. We went into a look at history into Ptolemy's Egypt and a church-state relationship that he had compared to the church state relationship in Babylon. Compared and contrasted them. The comparison was they're both in church-state relationships. The contrast is that in the King of the South the church does not control the state, the state controls the church.

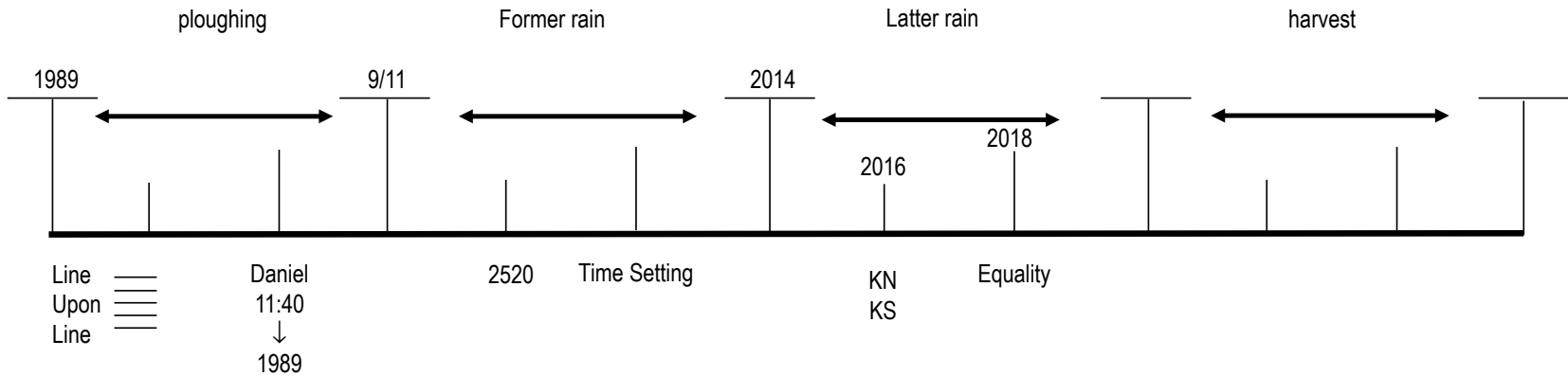




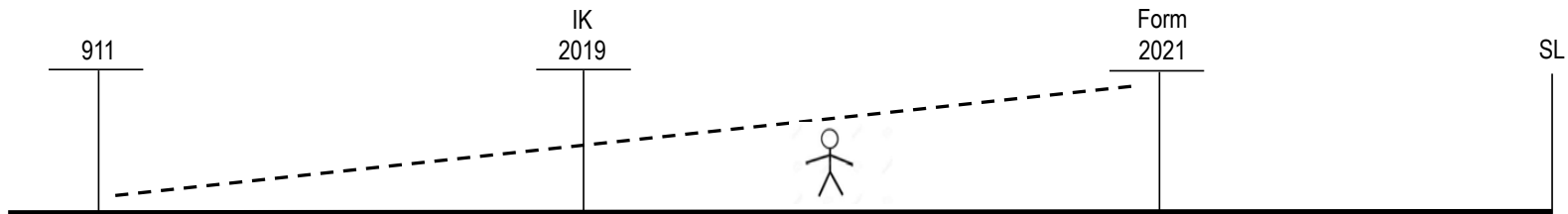
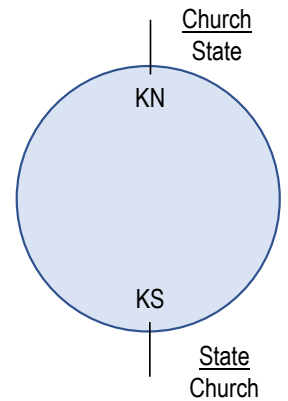
To make a modern-day application, Trump came to power, how did he come to power, who gave him power? The evangelicals in the United States gave power to Donald Trump. So you have the church giving power to the state.

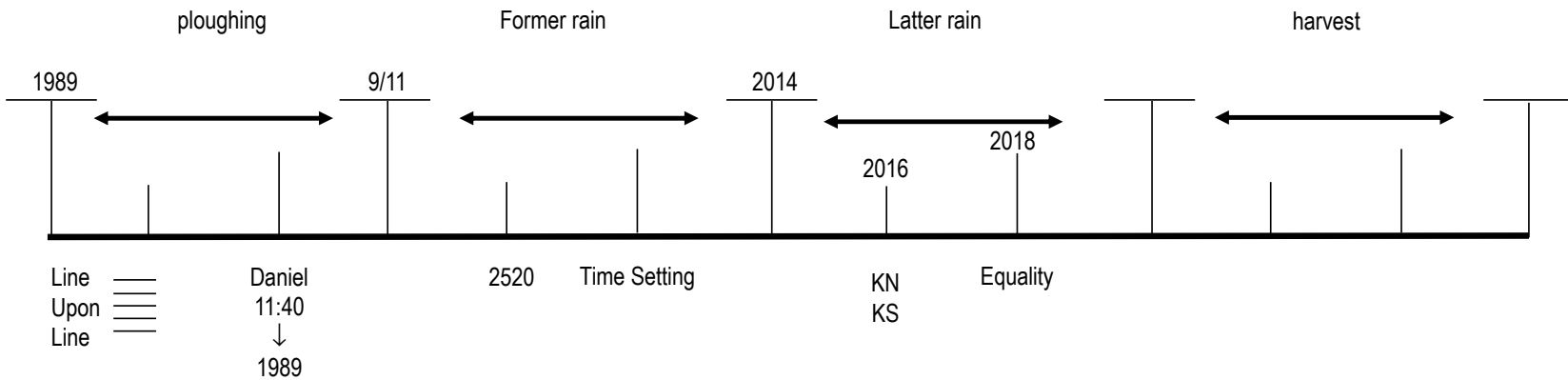
How does it work in Vladimir Putin's Russia? The same way it worked in Ptolemy's Egypt, the same way it worked in the French revolution, the same way it worked in Stalin's Soviet Union. Vladimir Putin comes to power and he gives some authority to the church because he can use the church to his own end. So the King of the North, the state comes to power but it's given its power by the church. In the King of the South the state comes to power but Vladimir Putin was not elected, he does not receive his power from the Russian Orthodox church. Instead he permits them to have some authority and then uses them to his own political ends, inside and outside of Russia.



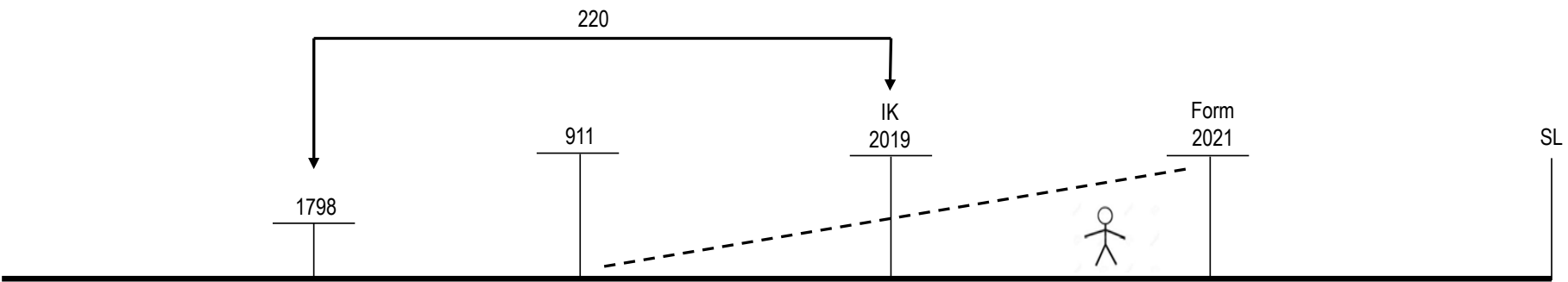
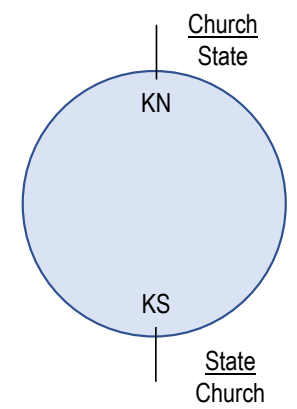


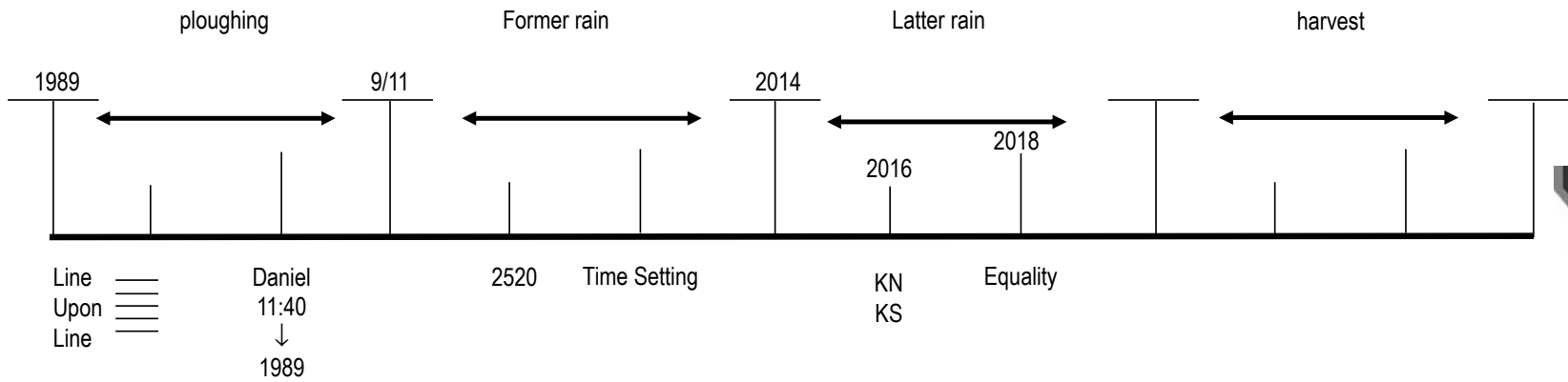
The way that the subject of the King of the North and the King of the South, the Diadochi wars, the World Wars, Pyrrhus, the way they took us to the subject of equality is because they opened up, shone a spotlight on the nature of the King of the South.





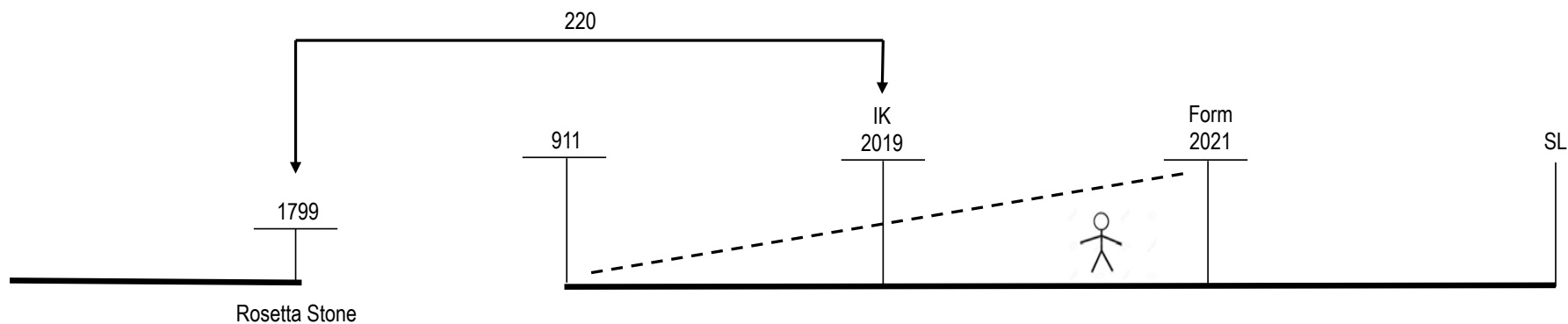
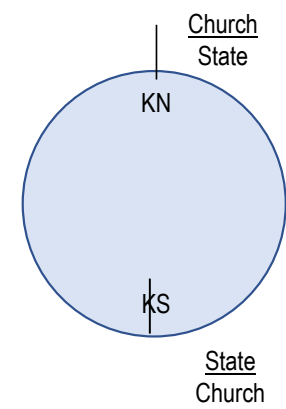
One element to add to that, it's not the evidence in itself, Eden to Eden is the model. But this prophetic time span, when you consider that 2019 is the opening up of the subject of equality to its fullest extent and it's 220 years from 1799. 220, what does that number represent in Bible prophecy? It represents a restoration. The 220 represents restoration in inspiration. So we have a number marking restoration that brings us to the restoration of equality, of the end of nationalism and the end of sexism.

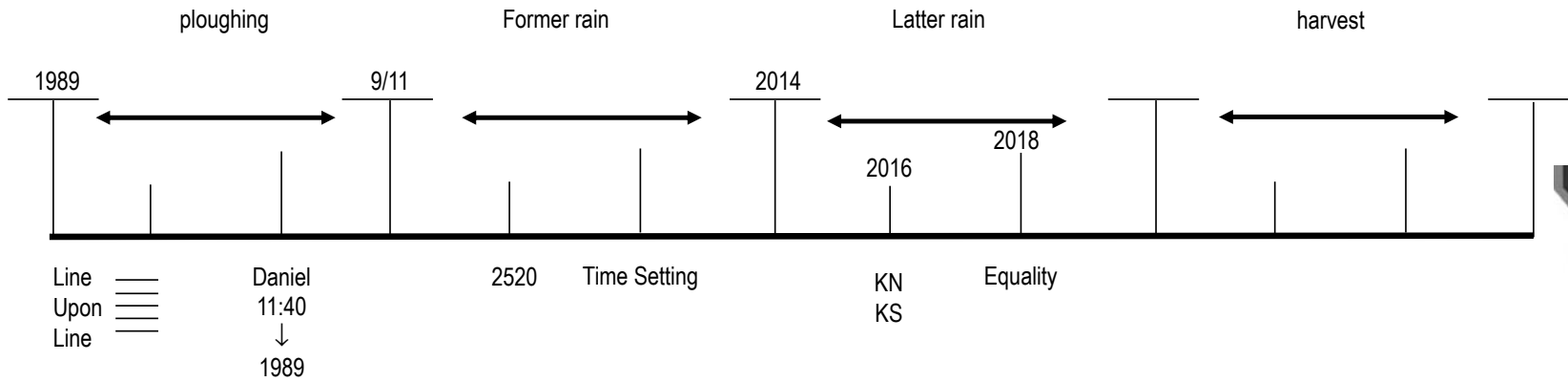




King of the South
State
Church

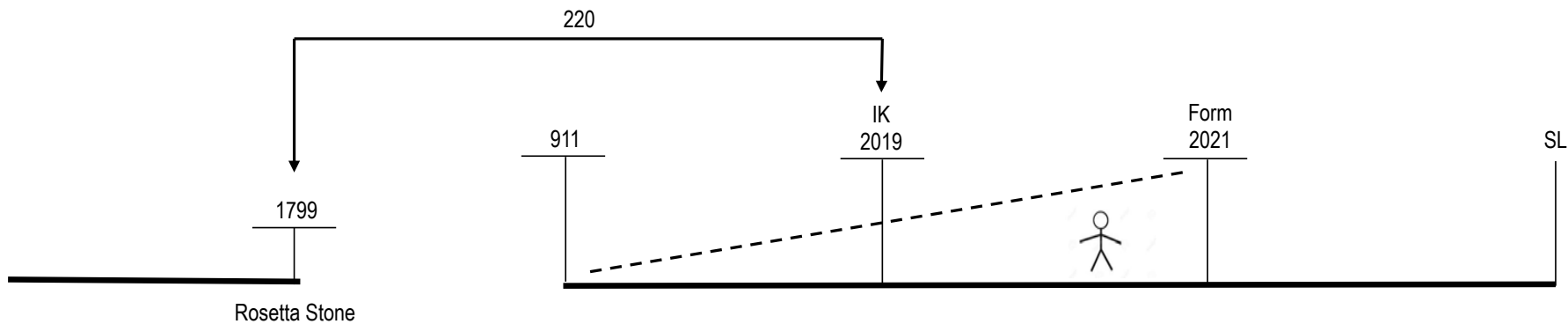
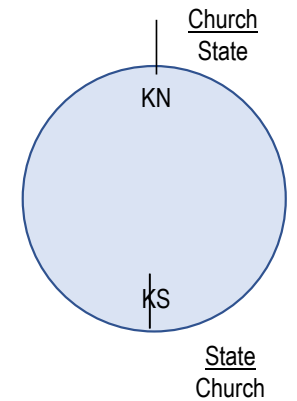
So what does this 220 restoration bring us back to? In 1799 where is Napoleon? in 1798 he goes to Egypt, he wages war with Egypt in the South and Turkey in the north. But when he goes to Egypt he brings a team of scientists with him and in 1799 what did the scientists discover in Rosetta? They discover the Rosetta Stone. What does the Rosetta Stone enable people to do for the first time in history? It enables them to unlock the language of Egypt, to unlock the hieroglyphics. When they find that Rosetta Stone, the way it's written in multiple languages helps them to decode hieroglyphics. So in 1799 they're given the keys to understanding the language of Egypt. 220 years later what we unlock is the nature of Egypt. This is the 220 of restoration. It takes us from unlocking the language of Egypt in 1799 to unlocking the nature of Egypt in 2019. Egypt in both histories can be marked as the King of the South.

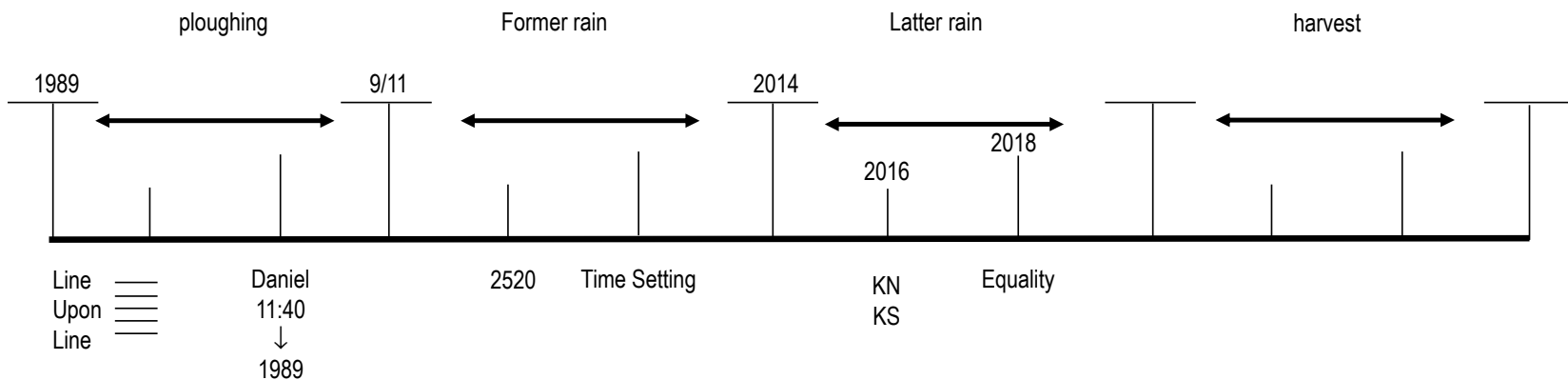




So that's the 220 of restoration, and without going into detail we discussed the model of the polar opposites and we touched on but did not study the history of dispensations, Eden to Eden.

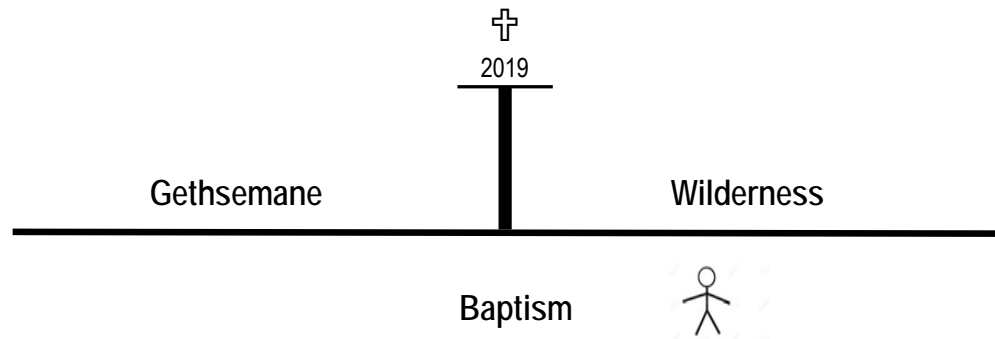
So we just wanted to revisit that and answer the question on the start of the King of the North and the King of the South and how that increase of knowledge developed into the study of equality, the formalization in that history. And it was this model that came first, understanding the polar opposites. It was later that the other evidences were added on top of this first witness.





In late December 2019 there was a study in Australia with the focus of the fulfillments of 2019 and what happened in the spheres of influence that the King of the North and the King of the South were fighting over that year. But also in that whole dispensation from 2014 to 2019, those prophetic book ends.

The reason that history was reviewed was because we needed to remember what message we've been building upon. There was explanation of 2019 but then particularly in Uganda we turned our attention to the end of ancient Israel.

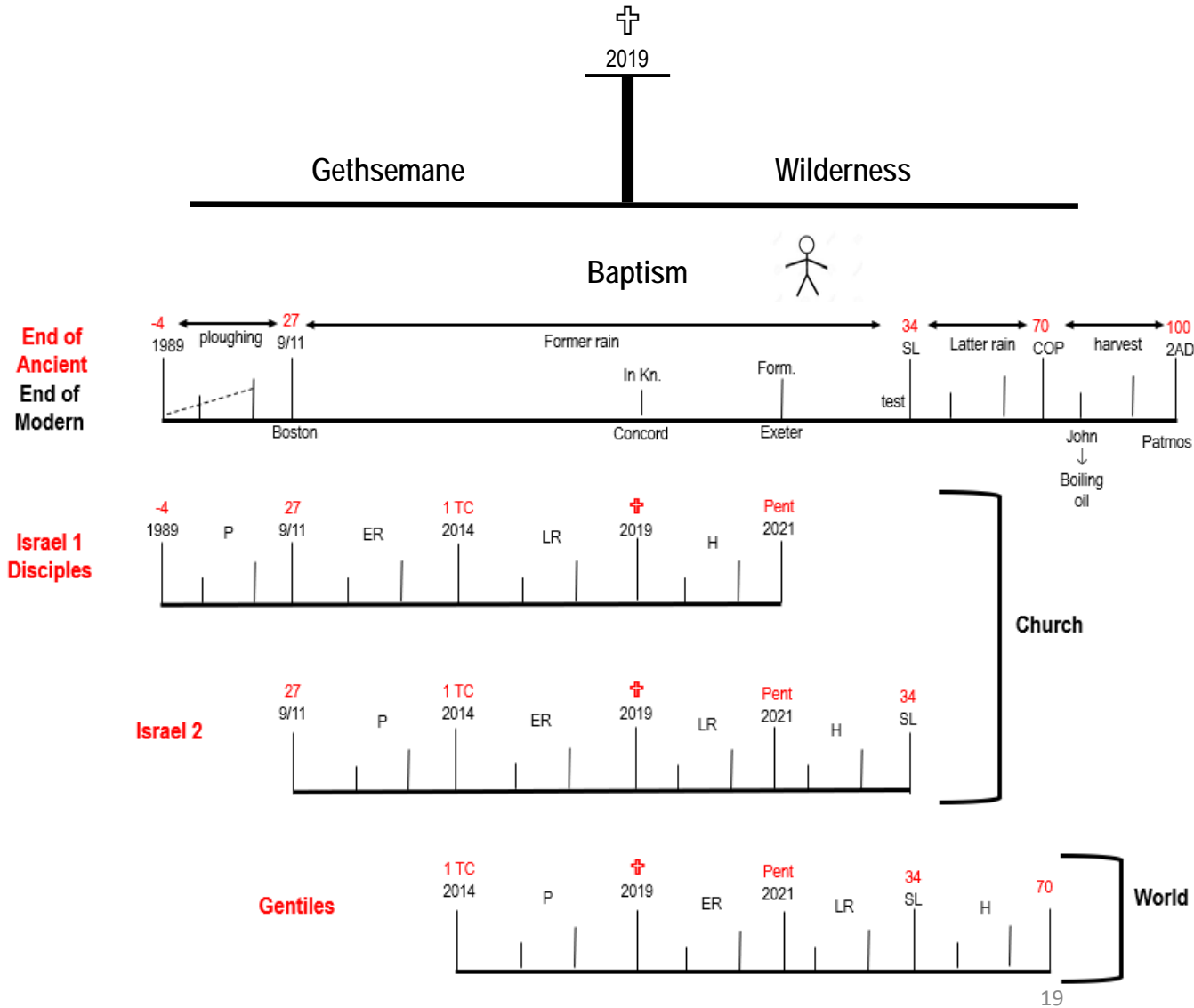


What was discussed in Uganda was our close of probation waymark, how it is symbolized by the cross at the end of ancient Israel and how you can look at the history on either side of this way mark by identifying Gethsemane and the wilderness from the two reform lines that we build from that history. So we can see Gethsemane and we can see the wilderness, two crises that Ellen White describes in almost identical language, the two times Christ fought Satan directly and where if he failed or fell the entire hope for humanity was lost.

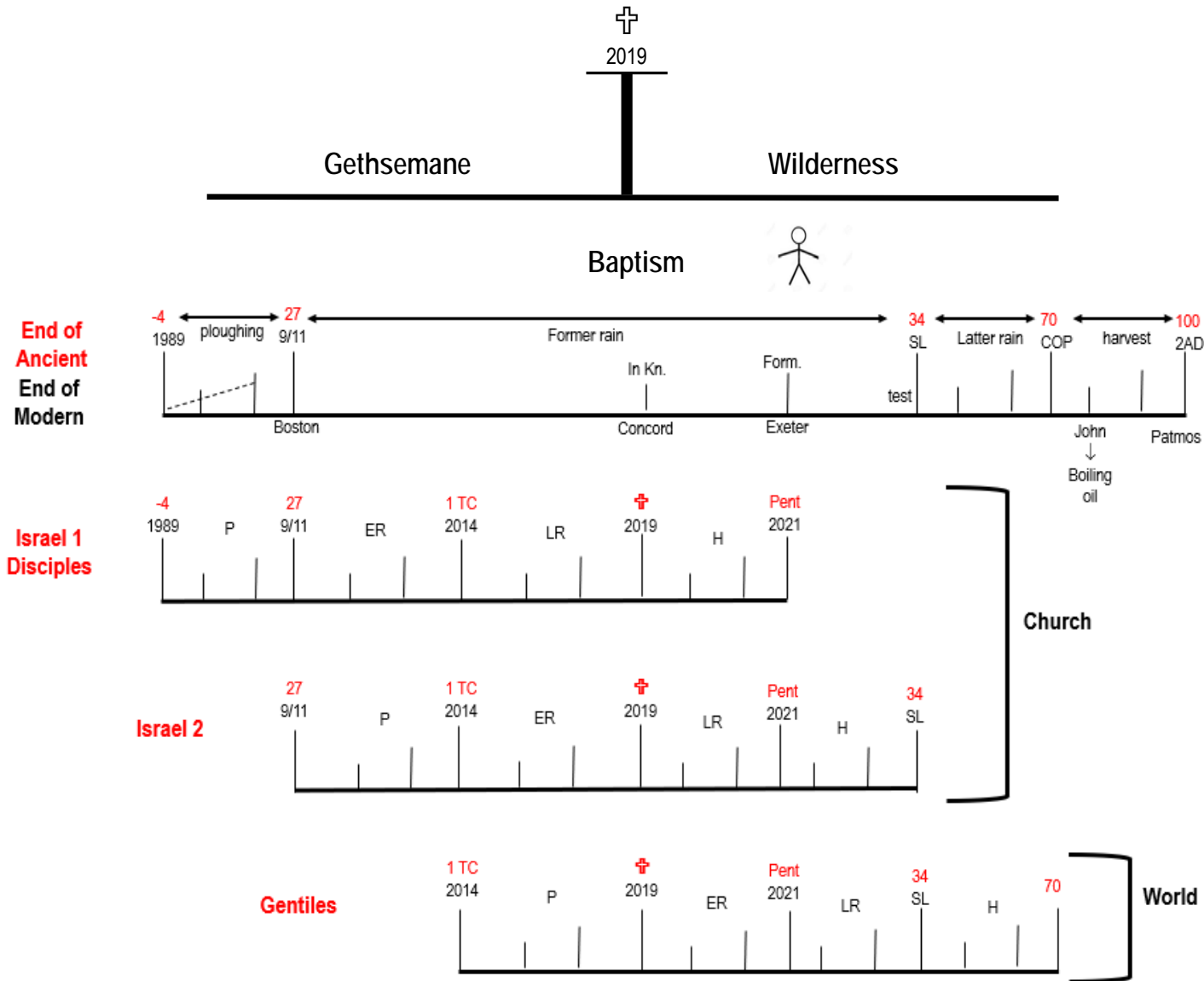
So you can compare and contrast Christ's experience in Gethsemane with his experience in the wilderness in that 40 days. It happens straight after this way mark also symbolized by the baptism. So either side of this way mark is a point of crisis. Two separate crisis back-to-back. The reason we started discussing the end of ancient Israel is because we were in the wilderness. If anyone felt relaxed once the shaking was over with Future for America to that extent, we needed to see that we were not out of danger, in fact we were into a whole new danger. A danger that we're still currently in at confronting. So that is why we went to the reform line of the end of ancient Israel.

We'll do a quick review: The black is labeling the way marks for the end of modern Israel.

Up above the end of modern Israel we place the end of ancient Israel. This is what we particularly labored over in the early months of this year to become established in the minds of the movement. Identifying that the time of the end was 4 BC with the birth of John the Baptist and then Christ, that this first plowing occurred under the ministration of John the Baptist, the first angel. Christ is baptized, the arrival of the second angel. You have the work of Christ to prepare a group of teachers who will be equipped to give the message of the Gospel, not directly to the world but back to the church. So first of all one group is called, the disciples. They're trained first under John. Then it is time period between the baptism and the first temple cleansing they should learn in this dispensation to move their allegiance from John the Baptist to Christ.



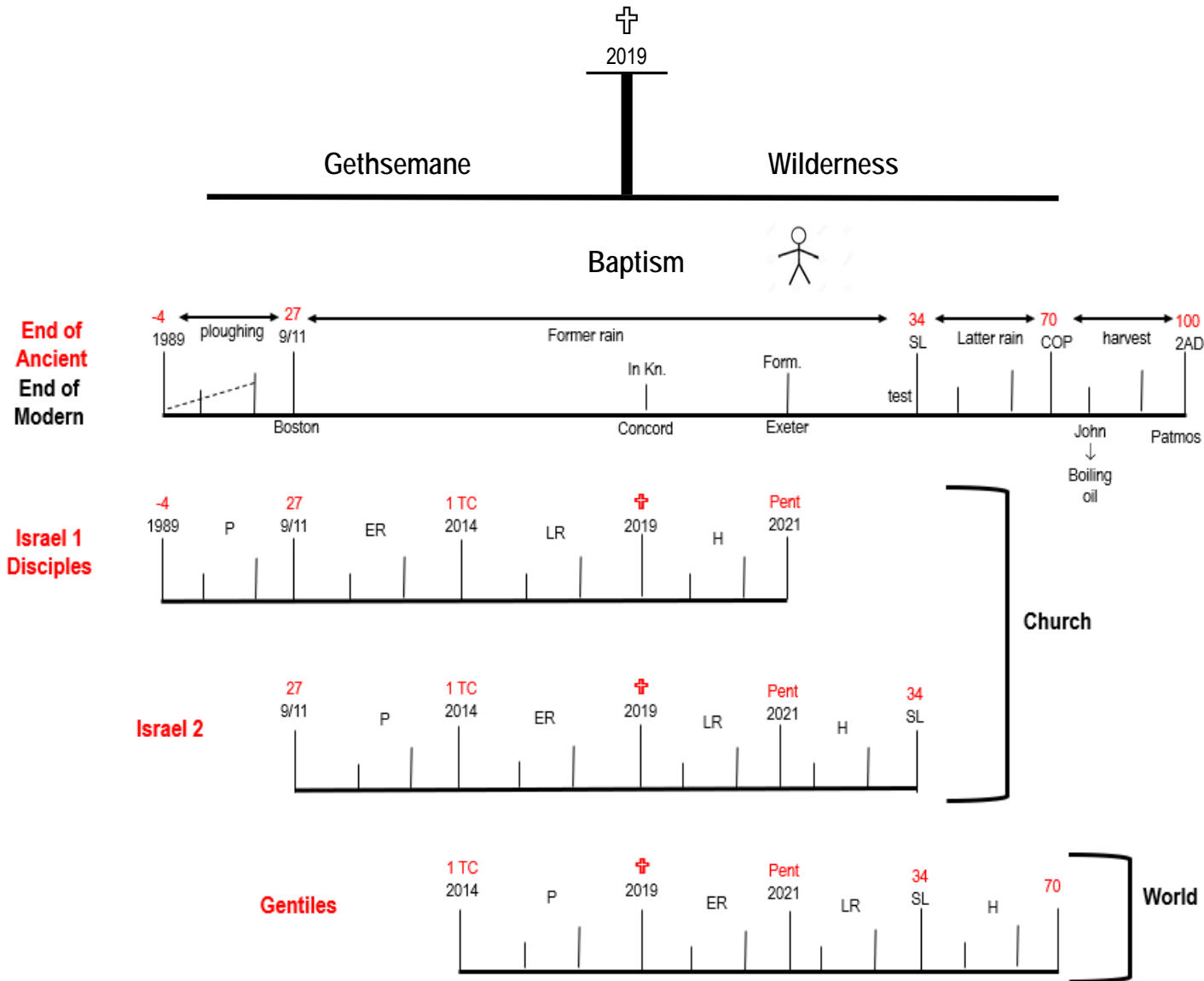
This causes problems within the disciples that Christ has to battle with throughout this history. Then in the history of the latter rain this is the ministration of Christ between the first temple cleansing and the cross. The cross begins the time of trouble for the disciples, it was their close of probation. They go through their harvest time period, the last polishing efforts are made for their training and then at Pentecost they go not to the gentiles but back to the church. Between Pentecost and 34 ad there is a second call made to ancient Israel. 34 ad is the end of the 490 years and the gospel moves its focus from being directed solely at the Jewish Nation to now being directed towards the gentiles. And from 34 ad to 70 ad the gospel goes to the gentiles, to the world.



26:50

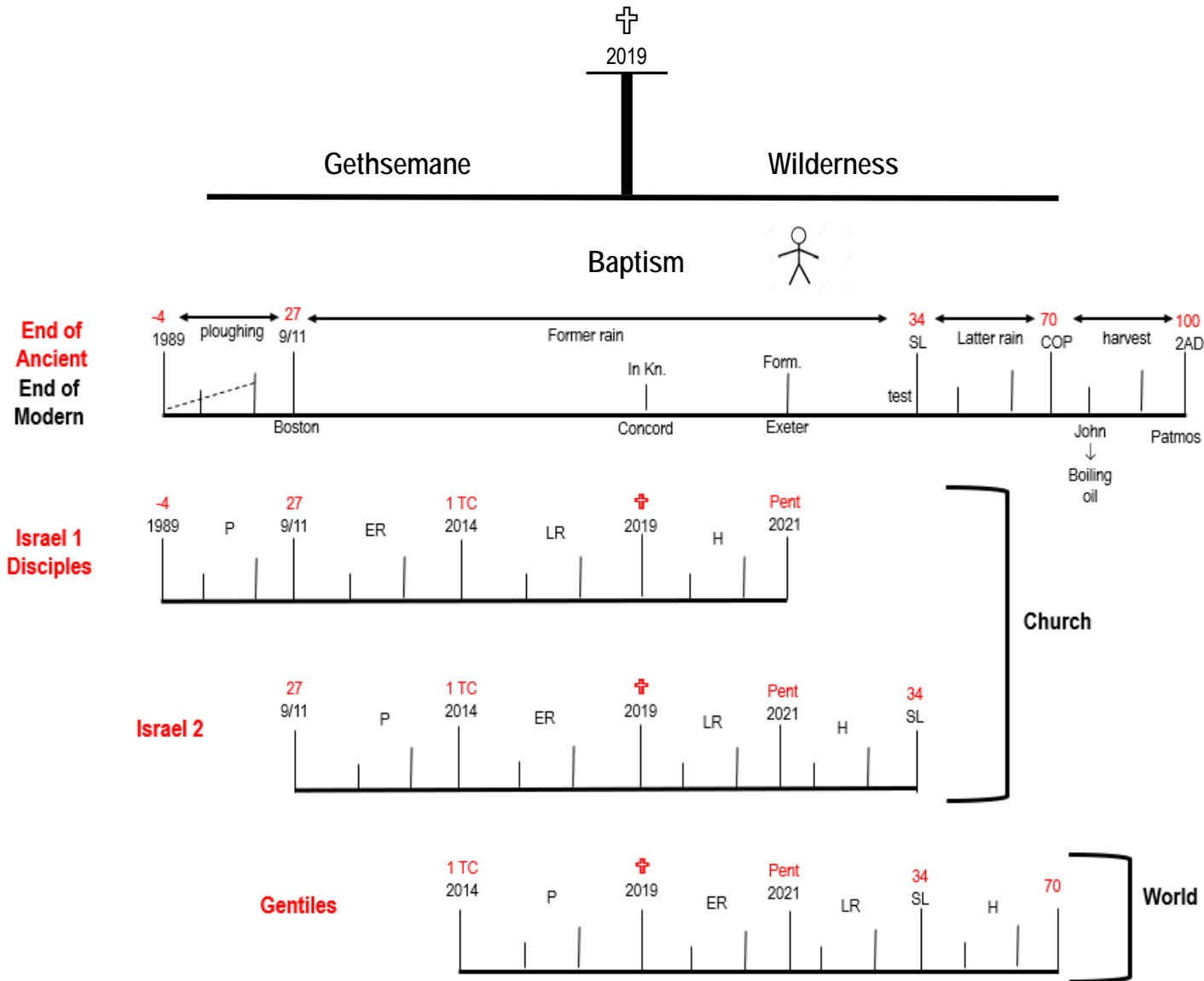
70 AD marks that close at probation where you have John the revelator. He's one of the original disciples who was trained under Christ and in this history after 70 AD you have a death decree, they attempt to kill him but they can't. He's banished to the island of Patmos and Ellen White says here he witnesses the second Advent of Christ.

So you have the full model of the end of ancient Israel as it confirms the end of modern Israel. that we have a calling a time of the end begin in 1989. You have the work of Elder Jeff Pippenger, you have the training of this first group that we call the priests because of Ezra when it speaks about the priests Levites and Nethinims, it's speaking about the three groups that left Babylon in the history of that gathering time period.



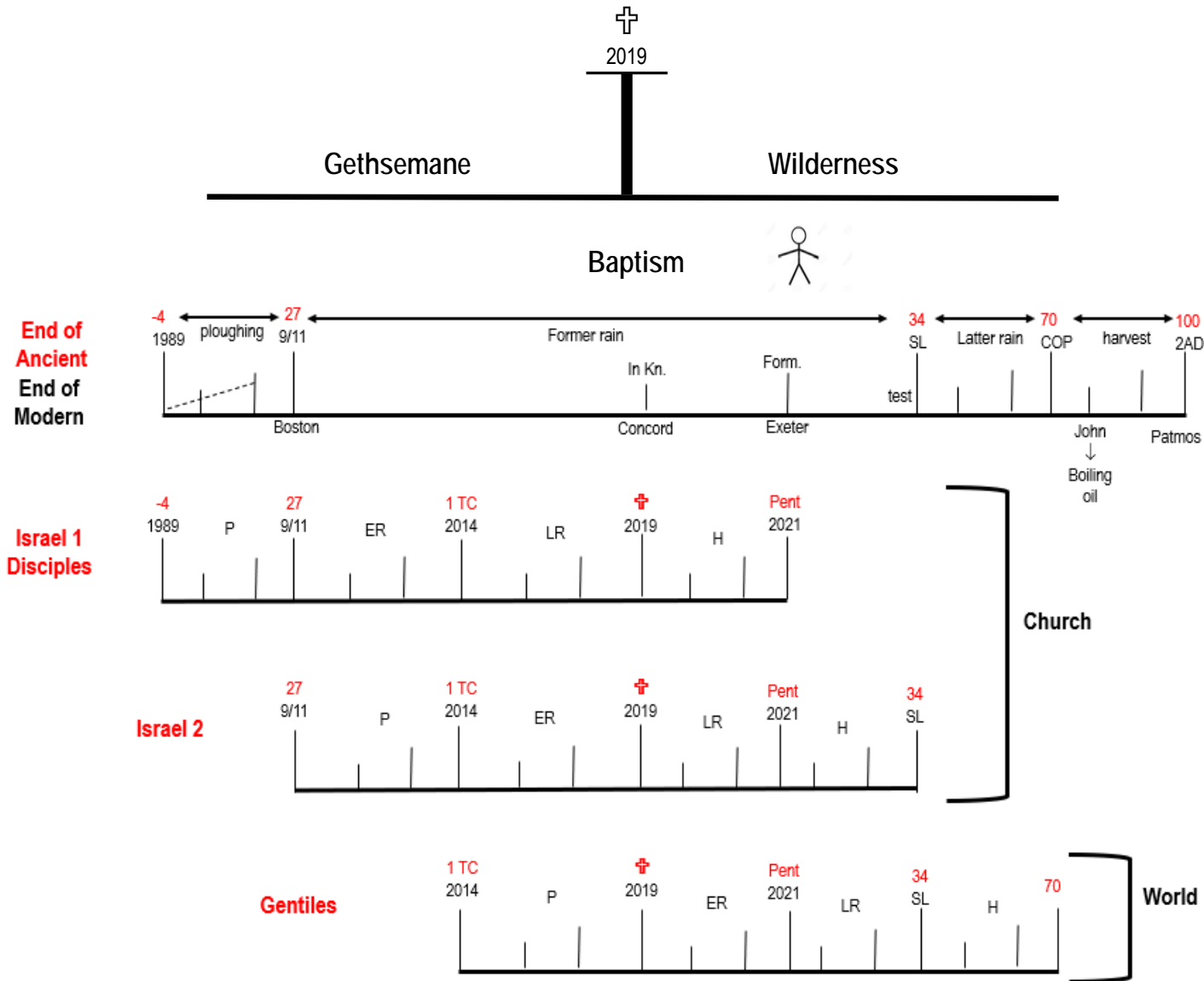
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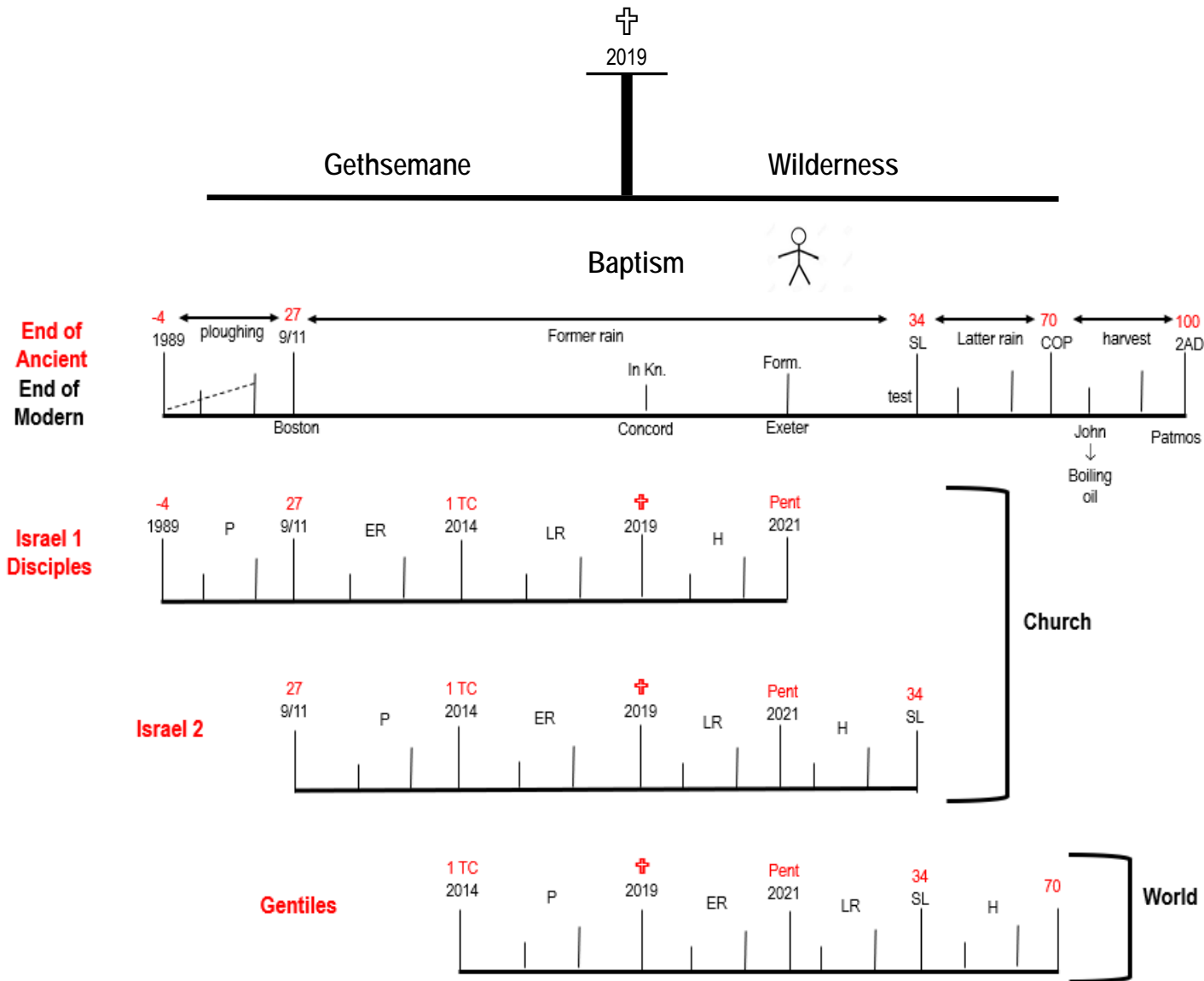


So there were the priests and the Levites, two calls for those of the Jewish Nation to leave Babylon and then for the Nethinims for the world. And we know that we go to the world with the Gospel at the Sunday law, with the Sunday law lining up with 34 ad. So we have two calls for the church and one call for the gentiles, for the world. Priests, Levites and Nethinims. You can see that through their calling out of the idolatry of Babylon and here they're being called out of the idolatry of Rome. We discussed what that looks like when we spoke of the Apis bull and that subject that we've been discussing over the last couple of months.

We want to see and have that in our minds and draw it out for ourselves wherever possible.

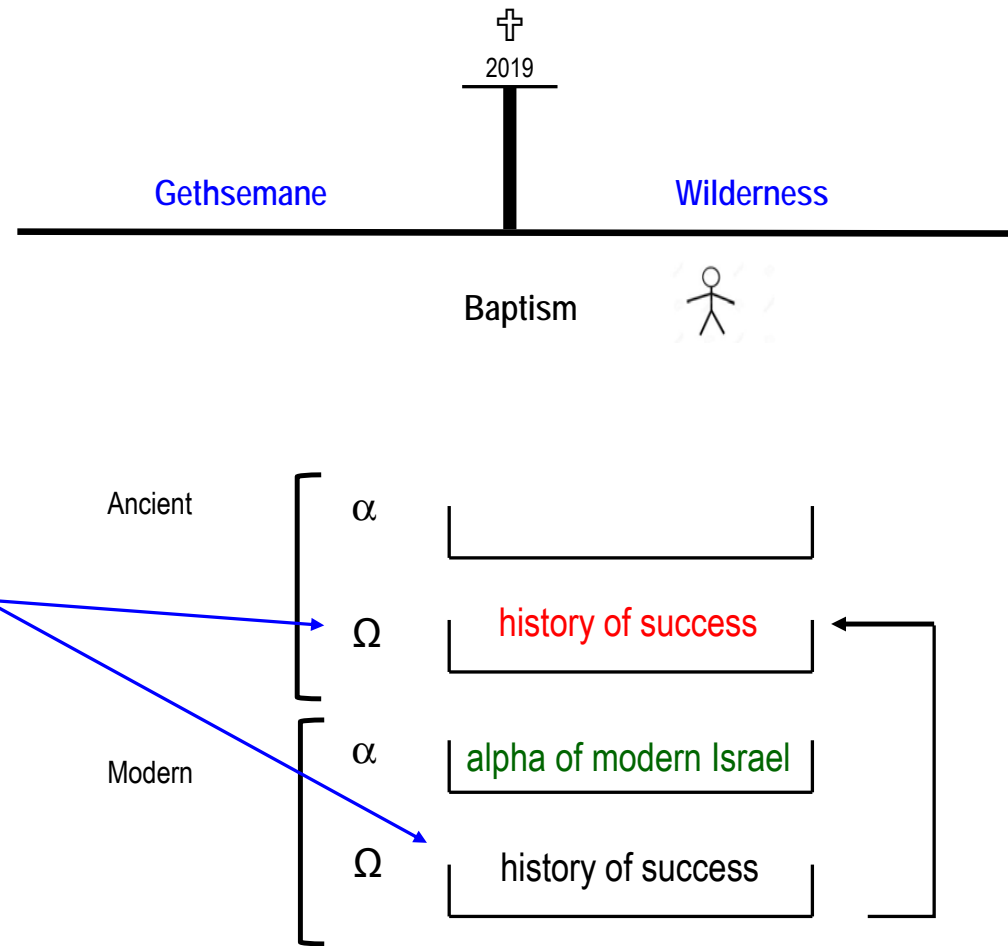


We want to have that in our minds, that was the focus over the last schools and camp meetings because we need to see where we are on the reform line and how we essentially go from the pot into the fire, if you could put it that way. That whatever shaking and trouble we faced towards the end of the last dispensation with social conservatism we face at the beginning of this dispensation with moral liberalism. And it's typified in that history by the experience of Gethsemane and then the temptations of the wilderness. Two time periods were there is a great test place upon the movement.

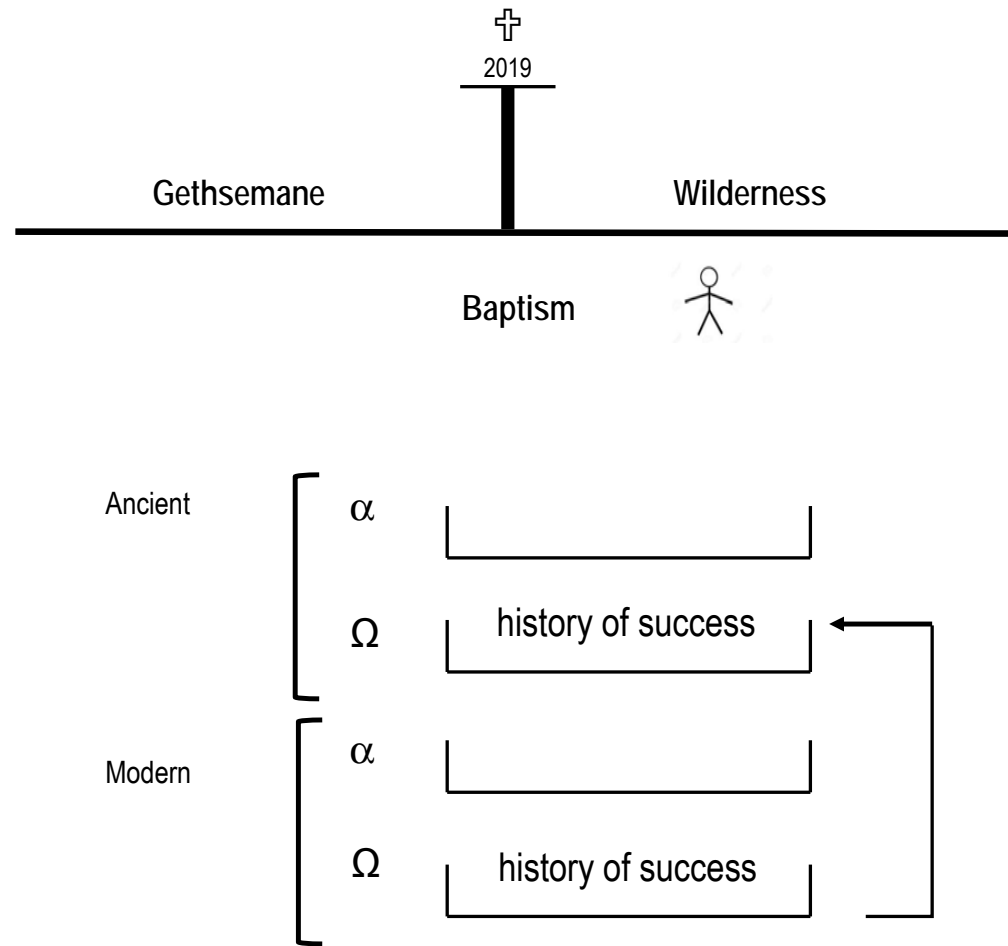


That has been covered in some detail and it will be covered again but what we have done since then is moved from the history of the end of ancient Israel into the history of the beginning of the modern. We discussed that before, that God is opening up these reform lines in order. The reform lines given to us in 1989, ancient and modern. **Our focus was on the Omega of the ancient. It's a history of success.** It gives us the model of Gethsemane and the wilderness, it gives us the model of the three groups called and then the hundred and forty four thousand, the omega of modern, history of success and a history of success.

What we've turned our attention to since these meetings back in Australia is this history, the **alpha of modern Israel**. Because with modern Israel the end is typified by the beginning. We need to continue to move forward into an understanding of the alpha of modern Israel, the millerite time period, 1798, where Adventism began. *How Adventism began will explain to us how Adventism ends, making note for the difference between a history of success and a history of failure.*



In discussing this history it becomes very important then for us to understand why that actually is a reform line to begin with. To understand that it's a history of failure, what are we saying when we're saying it's a history of failure? What were essentially saying is something was meant to happen and it failed to happen. And what failed to happen was the second Advent of Christ. That He was to come back in the Millerite time period. But He didn't because of the failure of His own people. The question that was asked, how do you know He was meant to come back in that history is absolutely crucial to understanding that this is an alpha history, that it is a reform line and that it can typify the end. But also to understand the difference between failure and success, to understand that it was a history of failure in the first place. Again this is another subject we've gone over before but people still have questions in their mind. This will not be a full presentation upon it but we do want to review what we have understood before. So in this study there's a lot of review to build upon a more thorough look at Millerite history.



In a previous presentation we went through many quotes

LS 80 321.1&3 1856

EW 275.2. 1858 (Spiritual Gifts)

EV 694.2. 1868

Now we're going into later history

We're going into a different time period and then Great Controversy, we know the dates for that 1884, 1888, 1911 version

GC 573.1 1888

EV 694.3, 4 1900

That's 44 years from our first quote.

What we do is line up Early Writings with the Great Controversy. Early Writings was written in 1858. It is the original manuscript where she takes God's people from the beginning of the Great Controversy through to the final end, the end of the thousand years. So in Early Writings she gives the same overarching view of world history that she gives in the Great Controversy. But she does it 30 years earlier and what we want to do is compare and contrast the similarities and the differences.

So we've already made the claim that Christ was to return in the 1860s, 1863 can be marked through the 2520.

LS 80 321.1&3 1856
EW 275.2. 1858 (Spiritual Gifts)
EV 694.2. 1868
GC 573.1 1888
EV 694.3, 4 1900

1858
Early Writings
Spiritual Gifts Vol 1

1888
Great Controversy

We refer back to the quotes. Two years before she publishes Early Writings she's at a conference at Battle Creek. It's May of 1856, two years prior to the date of the publishing of Spiritual Gifts. She says at the conference a very solemn vision was given me. I saw that some of those present would die, some would experience the seven last plagues, and some would be translated to Heaven at the second coming of Christ without seeing death.

So it's two years before the publishing of their Spiritual Gifts that you find in Early Writings, that publication. And she's visiting people and she's given a vision and it's not just she's told that some of those people would witness the second Advent without seeing death, she's also told that some would be alive through the history of the seven last plagues. In other words the seven plagues and the second Advent was to occur within the lifetime of those living in 1856.

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EV 694.2. 1868
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1888
Great Controversy

In the next few paragraphs it talks about one who was there who recognized she was one of the ones who was going to die and she died the following Friday. So she was going to die, she had a tumor that ruptured internally, she was quite ill. But some of those there were to experience the seven plagues, were to witness the second Advent without seeing death. So the context of that is it's written in 1856, in a time period where Ellen White is preparing people for the imminent in their lifetime return of Christ.

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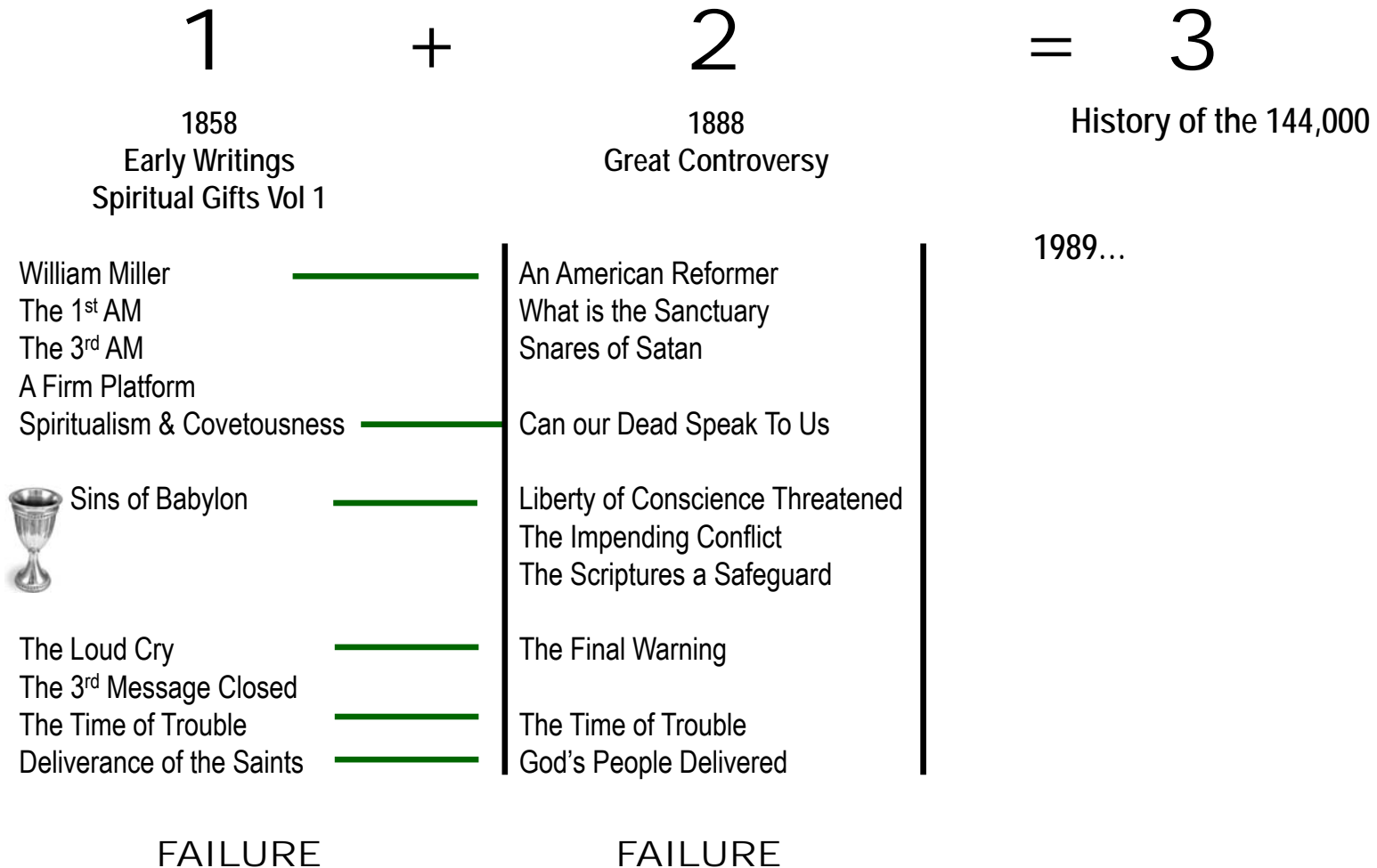
Spiritual Gifts is a document published in Early Writings is a document that is tailored for those people. For that hoped for plan for the end of the world, where Christ would have returned in their lifetime. That's how we approach Spiritual Gifts.

What we've done is compared and contrasted that model where Christ was to return then with the Great Controversy, a new publication in 1888 written for a new hopeful model at the end of the world. This is a triple application of Bible prophecy. Two histories of failure combined show us our own history of success. Millerite history, 1888 history combined to show the history of the hundred and forty four thousand.

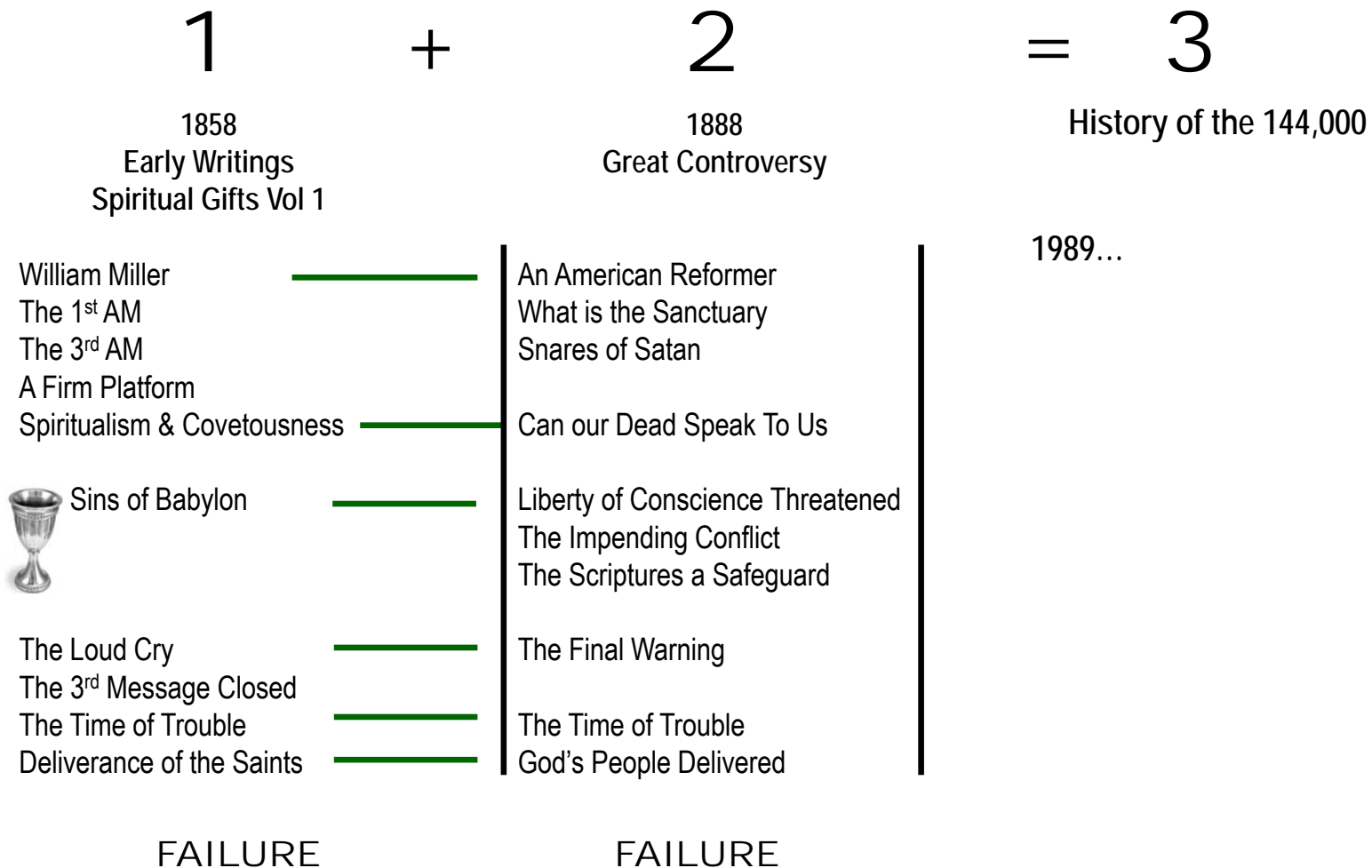
$$\begin{array}{ccccccc}
 1 & + & 2 & = & 3 & & \\
 1858 & & 1888 & & & & \\
 \text{Early Writings} & & \text{Great Controversy} & & \text{History of the 144,000} & & \\
 \text{Spiritual Gifts Vol 1} & & & & & & \\
 & & & & 1989... & &
 \end{array}$$

Christ should have returned in the millerite history. That becomes clear not just from the quote of 1856 and her vision at that conference but from the entire structure of Spiritual Gifts that was written to prepare people. When that fails she says in 1868 that was our third quote, she says that the morning, the second Advent of Christ, what she is referring to has been deferred in mercy. God's unwillingness to have his people perish has been the reason for so long a delay. What she's saying here is that Christ was to return but his second Advent has been deferred, it has been delayed. She's saying that in 1868. So 1856 she says he will return in the lifetime of those present. Then in 1858 she publishes Spiritual Gifts which would have been the document for those people, in 1868 she's already said that that plan has been delayed. So there's a failure of God's people in this history that delayed the plan for the second Advent. It gets passed on to a second hope for history and that is 1888. Great Controversy is written, tailored for them.

We've lined up the chapter titles in Spiritual Gifts with the chapter titles found in the Great Controversy. You find William Miller in Spiritual Gifts is an American Reformer in the Great Controversy, she's covering the same history. What she's going to do is cover the history from 1798 to the deliverance of the saints or God's people delivered, the second Advent. So these chapters are 1798 to the second Advent. You can see how they're both tailored for the hoped for second Advent of Christ in the lifetimes of those living. First of all the lifetime of those living in the 1850s then the lifetime of those still living in the 1880s and 90s. Both histories being a history of failure.



This model shows you what that reform line should have looked like if it was successful. 1798 William Miller -- An American Reformer. It covers the history of 1798 to 1844. Post 1844 begins to be discussed in Spiritual Gifts, the chapter Spiritualism and Covetousness. The introduction of Laodiceanism then to the early Adventist as well as the external spiritualism in the world. It is the parallel for the Great Controversy chapter Can Our Dead Speak To Us, discussing spiritualism. This is post 1844.



So we can skip straight from here, this is post 1844 to the chapter The Loud Cry -- The Final Warning. The Final Warning is The Loud Cry. They are parallel chapters. Then Spiritual Gifts gives us the chapter of the close of probation, The Third Angels message Closed. They both discuss The Time of Trouble. Then they both discuss the second Advent.

1

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2


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3

1858
Early Writings
Spiritual Gifts Vol 1

1888
Great Controversy

History of the 144,000

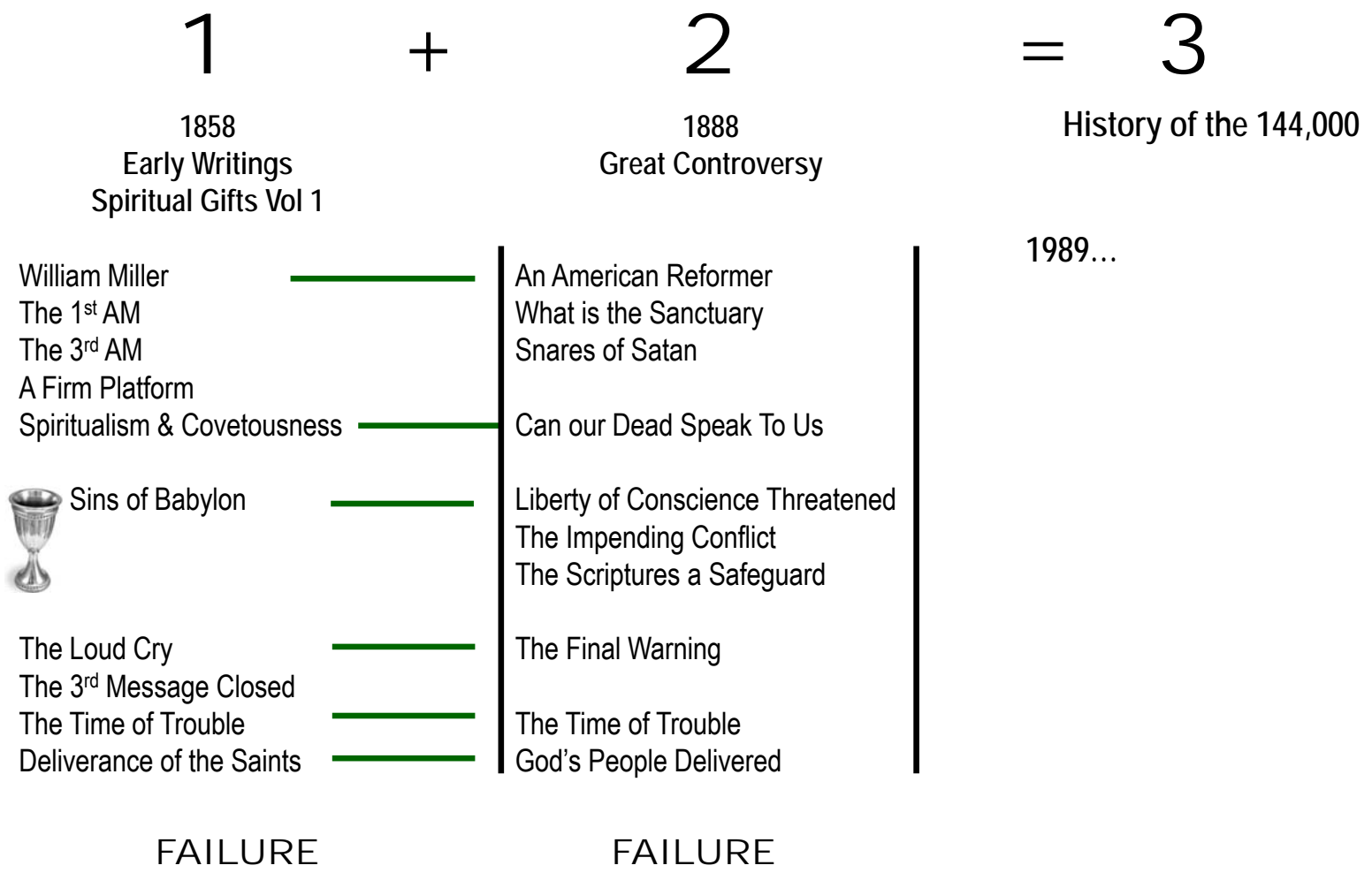
William Miller	_____	An American Reformer
The 1 st AM		What is the Sanctuary
The 3 rd AM		Snares of Satan
A Firm Platform		
Spiritualism & Covetousness	_____	Can our Dead Speak To Us
 Sins of Babylon	_____	Liberty of Conscience Threatened
		The Impending Conflict
		The Scriptures a Safeguard
The Loud Cry	_____	The Final Warning
The 3 rd Message Closed		
The Time of Trouble	_____	The Time of Trouble
Deliverance of the Saints	_____	God's People Delivered

1989...

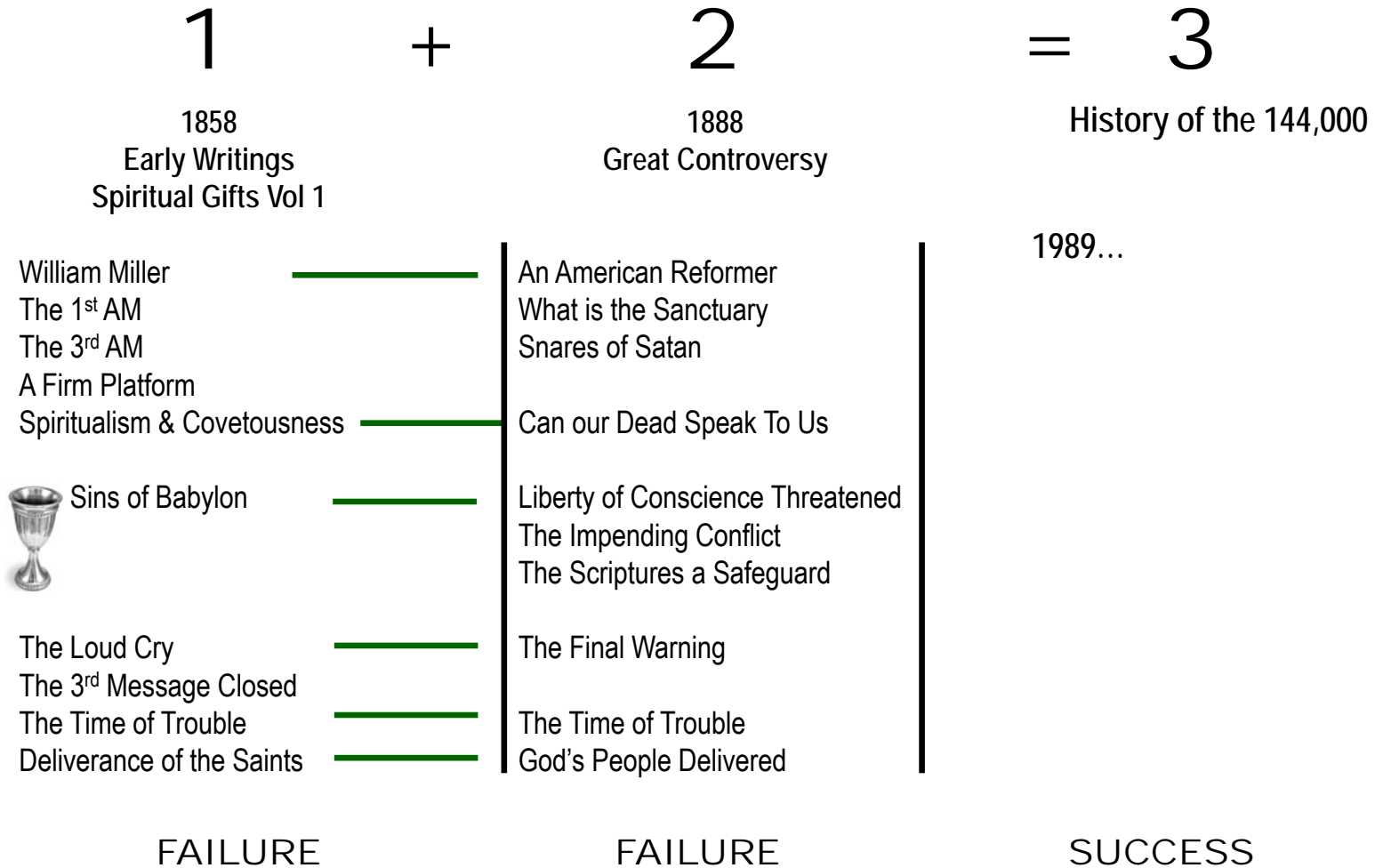
FAILURE

FAILURE

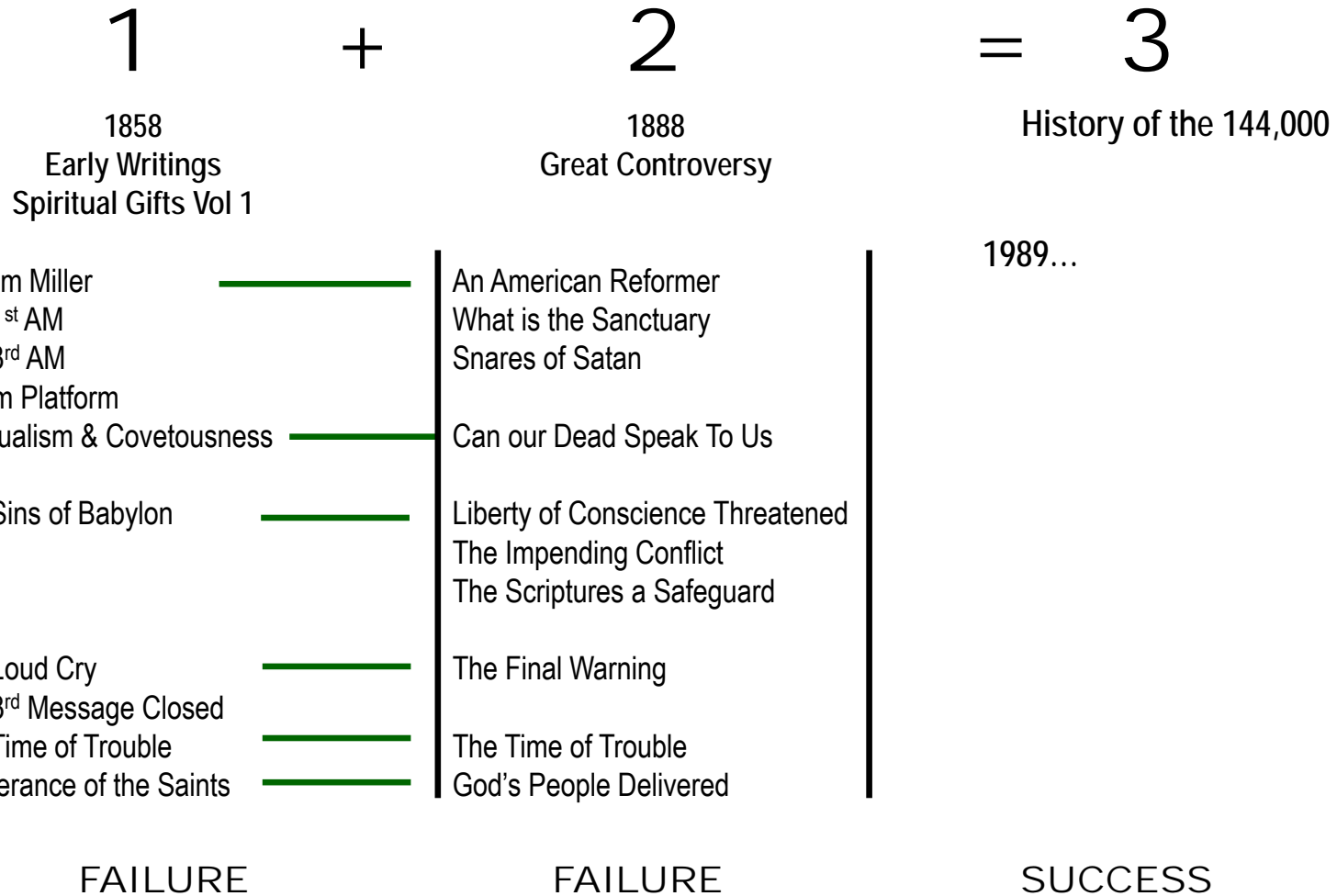
But the core chapter that we focus on to see the difference in these histories is this one here, **The Sins of Babylon** is the parallel chapter to **Liberty of Conscience Threatened** which is repeated in the next two chapters, **The Impending Conflict** and **The Scriptures a Safeguard**. This is the issue of the Sunday law history. We understand the breaking of the Protestant horn, if Christ is going to return in either of these histories what needs to be broken? The Republican horn.



So there needs to be actions by the United States that breaks that Republican horn. Here in the Great Controversy chapters we're so familiar with them. Adventists who don't understand or accept 1989, the beginning of this third and final history of success, the history of the hundred forty-four thousand, the last hook they have to hang their faith on is 1888. So they go back to the Great Controversy and they read this version to understand the Sunday law history.



And you should no more refer to that version than you should refer to this version. Both must be looked upon as histories of failure. Where God has given His people, despite what He sees, the message they need to say I will return in your history, but that is a conditional prophecy. They had to be prepared for Him, they had to do the work. Both times, Millerite history, 1888 history, it's God's people that failed both times, there was a delay out of mercy.





Ellen White says in the *Great Controversy in the movements now in progress in the United States will come to Sunday law*. Those movements then in progress are not happening today. They came to an end, the National Reform Association ceased to operate. So these movements did not lead to the Sunday law crisis spoken of in the *Great Controversy*. And by 1900 she's already said again in *Evangelism 694 that if God's people had been faithful here this Christ would have returned*. So by 1900 she's saying He should have returned, there's been a delay. So they're given Spiritual Gifts, God's people fail they go into Laodiceanism. She says there's been a delay out of mercy because of the failure of God's people.

You come into the 1888 history, and they're given The Great Controversy. By 1900 she's saying there's been a delay. The plan of God for Him to return in either history has not come to fruition. We must combine both to understand our own history. So when we go back and we look at the history of the Millerites and we focus on 1798 to 1863, what we are doing is looking at the failed alpha history of modern Israel.



It's a triple application, you take Spiritual Gifts history, that plan, plus the Great Controversy history, that plan, to understand our own history of the hundred forty-four thousand. 1 + 2 equals the 3rd. That's why you don't have a detailed description of the third woe in the book of Revelation. The first woe plus the second woe explains to us the third woe.

That's just a quick look on how we understand the Sunday law today. If we want to know what that waymark is we have to take both histories and apply parable methodology. Understanding that that chapter, **The Sins of Babylon** is just as much telling us about the waymark of the breaking of the Republican horn, that 34 AD Sunday law waymark as is any chapter in **The Great Controversy**.



Then once we explain that we go into detail about what that chapter of Early Writings, it's Spiritual Gifts, The Sins of Babylon teaches. That entire chapter is explaining the sin of the United States. She's referring when she says Babylon to the institutions of the United States. She's talking about the sin of the institution of the United States and what is that? What was the sin of those institutions in the 1850s particularly marking 1850 itself? It was the sin of slavery. You go through that chapter and it becomes so clear the import she is putting on the issue of slavery. What she is saying if you go particularly to the end, the that chapter The Sins of Babylon it's Early Writings page 273, it all takes us back full circle back to Acts 27. Acts 27 opens up 2019-2021 the increase of knowledge, the formalization of our understanding of the Sunday law. It shows us the shipwreck, the fall of the institutions of the United States and Adventism. Acts 27 gave us that view of the Sunday law, then it brought us to 273, which brought us to the King of the North and the King of the South which brought us to equality which brought us back around to Spiritual Gifts which brought us back to 273 which brings us back to Acts 27. The whole study is like a picture perfect puzzle. It brings us back around with the perfect consistency that God's inspiration always does.



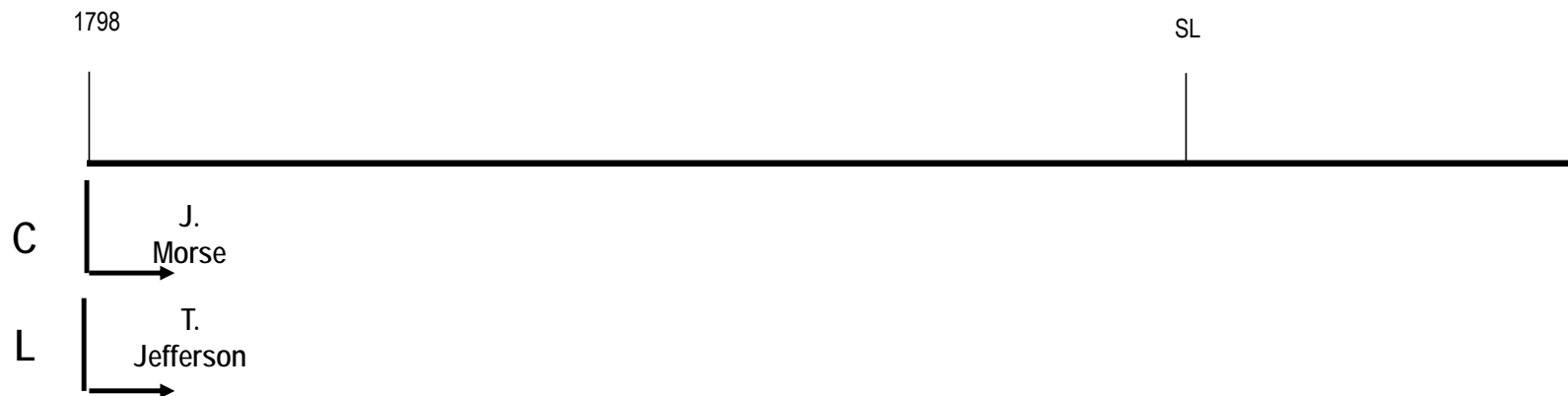
You go into beginning with Early Writings page 273, that chapter, and she speaks about the United States as having filled the cup referred to in Revelation chapter 18. Revelation 18 brings us to the Sunday law. She says that the United States filled that cup. You can link it to 1850. So that waymark, everything that you would expect to be fulfilled by that waymark, by the angel of Revelation 18 can be locked solid on top of 1850. Which would have meant that there would have been a perfect prophetic model in Millerite history if Christ had come back in 1863. You would have seen all that fulfillment, the breaking of the Lamb like horns, the turning of the United States from speaking like a lamb to speaking like a dragon. Finally it's judgement and fall under the civil War that was then in progress.

We won't go further into 1850 because as we stepped through Millerite history we're going to discuss Millerite history again.

We began to approach this subject of the alpha of modern Israel pretty much from the beginning of this series. But we didn't really focus intensely on the beginning of just Millerite, just 1798 to 1863. What we did was we had an overarching look at Protestantism from the first great Awakening through the second and that the history of 1798 which occurred within the second great Awakening. We just want to remember what was discussed there.

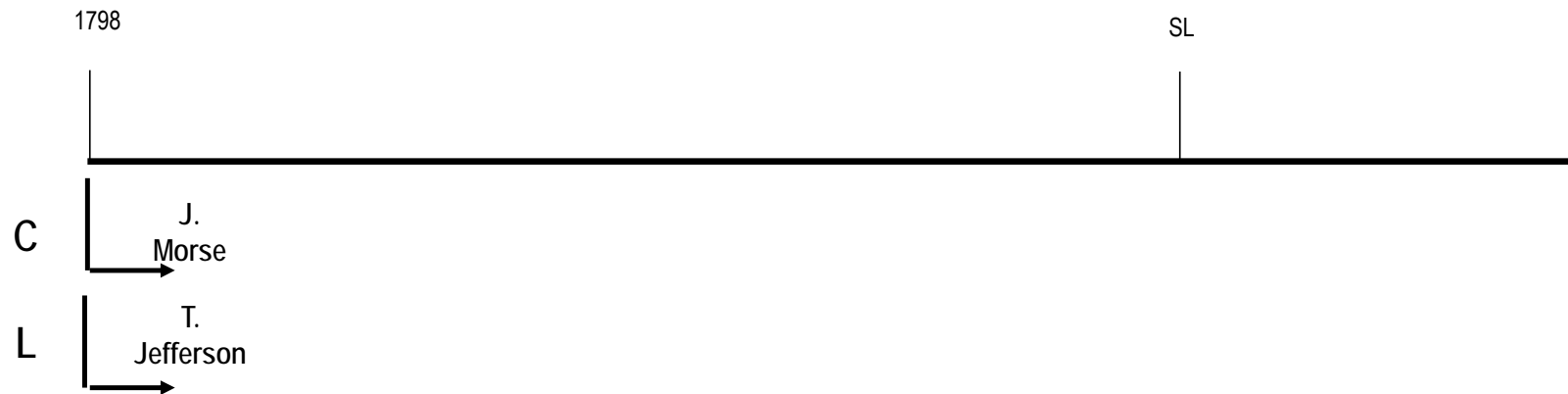
We just really did an overarching line and we showed how in 1798 there's these two branches of Protestantism. It's a split that developed in Protestantism from early on, particularly you could pin it actually from the first great Awakening between those who were wishing to, as opposed to move forward taking new light, change some old treasured beliefs, being Protestantism that there was positives and negatives of that. But then you have this staunchly fundamentalist branch of Protestantism. Particularly that held to Calvinism and had no intention of changing from those core fundamental essentially to conserve those conservative beliefs. We mark the two branches in 1798 because it's in 1798 you see them split over a US election. That conservative branch was particularly lead by Jedidiah Morse. Jedidiah Morse supported John Adams in his re-election. But then you had this liberal branch that didn't support John Adams and they were supporting who? Thomas Jefferson. Thomas Jefferson is the one that gives us the phrase *the wall of separation between church and state*.

α Modern



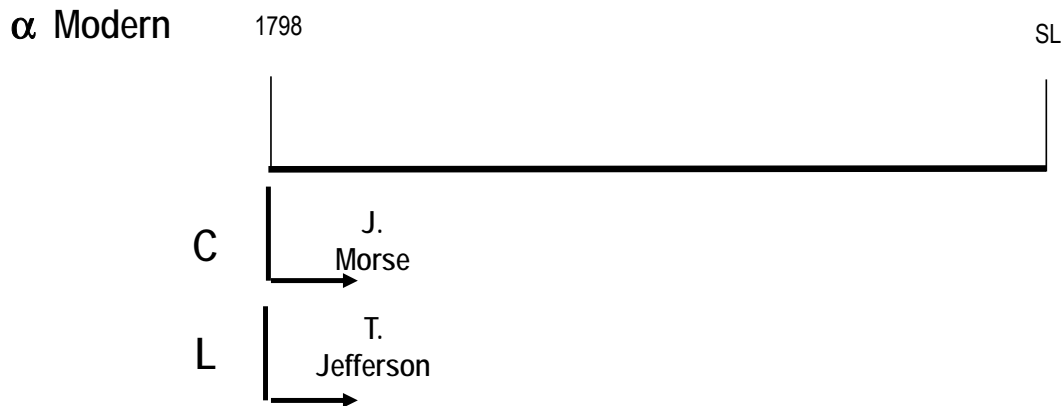
So you have the conservatives under Jedidiah Morse who were opposed to such a separation, who were opposed to change and who introduced in 1798 the conspiracy theories into the American political discourse. Particularly the idea of a Bavarian Illuminati operating within a US deep State. We spent presentation after presentation showing how that conservative Protestant model, using conspiracy theories, opposed to globalism that's heavily nationalistic, that believes in deep State and satanic cults, how that became absorbed into Adventism. We discussed that when we compared and contrasted ancient Israel and modern Israel. Ancient Israel held on to the Apis bull, how that occurred through their three histories, captivity to Egypt, captivity to Babylon and Rome, and then for modern Israel Millerite history, 1888, our own history. The three histories of ancient Israel, the three histories of modern Israel. Both holding onto idolatry. Ancient Israel the idolatry of pagan Nations which can be symbolized by the Apis bull, modern Israel the idolatry of Protestantism.

α Modern



What we have to clearly understand is which branch of Protestantism we've absorbed our idolatry from. Is it the idolatry of this socially liberal Protestantism that is not opposed to globalism, that is not nationalistic? Or is it this socially conservative branch of Protestantism that absorbs conspiracy theories, uses conspiracy theories to argue and to become involved in US politics, that talks of a deep state, that forms a church-state union? Which branch has Adventism taken in the idolatry of? We showed through working through all that history right down to the woman in the 1860s and 70s, Mary Stewart Relphe. Her type of thinking as it was absorbed into Adventism, particularly finds its greatest revelation, that mindset that was absorbed through conservative Protestantism that is most exhibited in Adventism itself through the type of teaching of Walter Veith. And the pension that Adventists have for conspiracy theories, for belief in the deep state. We won't review all of that we're just remembering what we've done in the past. This is all preparation to go back into Millerite history.

Protestantism



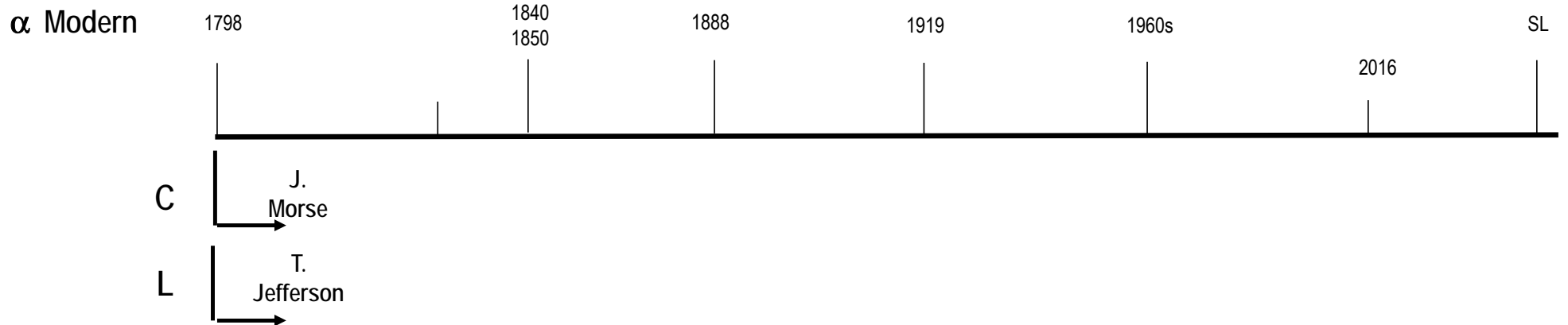
1
Liberal
Thomas Jefferson
Bentley

2
Conservative
Jedidiah Morse
John Adams

1. Church/State
2. Immigration
3. Freedom of Press

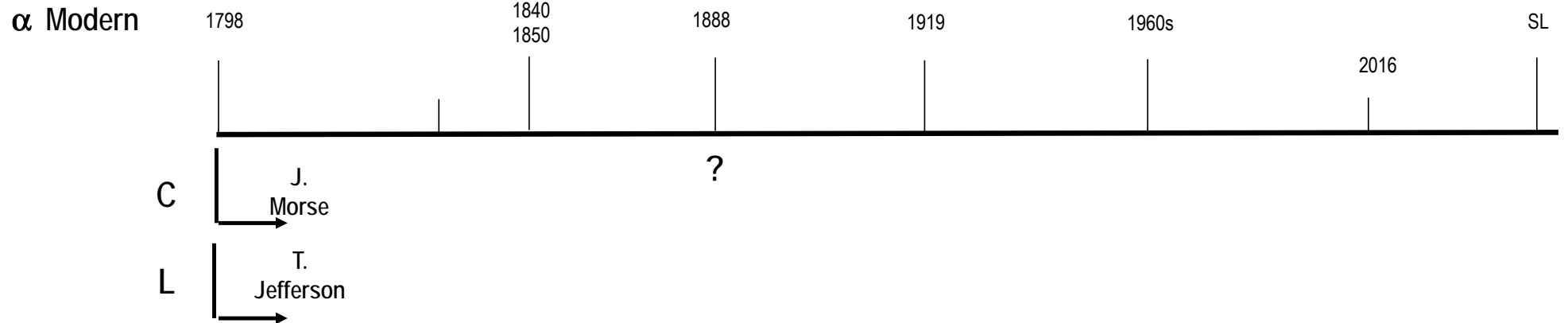
- **Enforcement of Morality**
- **Strong Exec. (Monarch)**
- **Literal - Literal (Compare)**
- **Conspiracy Theories**

We discussed 1798, 1850, 1888, 1919, 1960s, and then will put 2016. We're not trying to be too precise in our dates. What we want to demonstrate is that there are certain points in history that act like a litmus test. They will show you this division clearly between these two split branches of Protestantism. One of the earliest was the 1840s and 1850s. The subject of slavery. Slavery so neatly literally split Protestantism in two. The three largest Protestant denominations in the United States experienced schisms between 1843 and 1845. Particularly centering on the year 1844. The division within Protestantism, there was very visible very literal. But it's as real today as it was then. It's not quite so literally visible but the division is just as much evidenced today. So there's been litmus tests through history that show these two sides. Slavery was one of them. Not all Protestants supported slavery. Jedidiah Morse, his son, invented the Morse Code and what was his position on slavery? Completely pro-slavery, pro the South because he learned from his father.

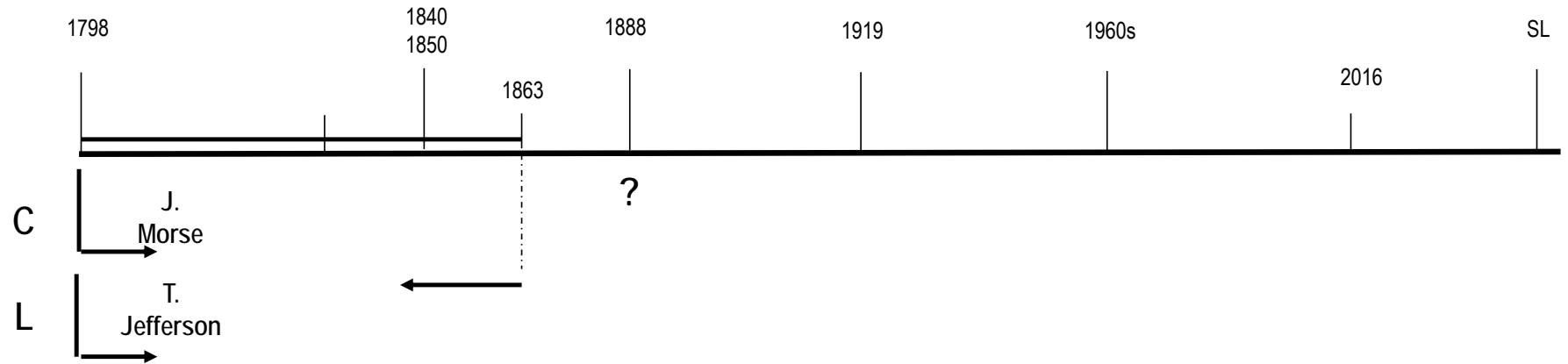


The idolatry of Adventism does not come from globalism, it comes from the threat of nationalism. We drew up in the board through those presentations the fact that we all believe in a one world government, but what that looks like takes you down two different channels, two different streams where you either say Trump is a hero or Trump is the villain.

1960s how were they split? Civil Rights movement. 2016, Donald Trump and you see that split as alive today as it was in Millerite history. So we have this overarching view of what Protestantism was doing. This is over simplified and far too brief but it gives us some picture of this internal fight within Protestantism that becomes visible through these litmus test issues.



α Modern

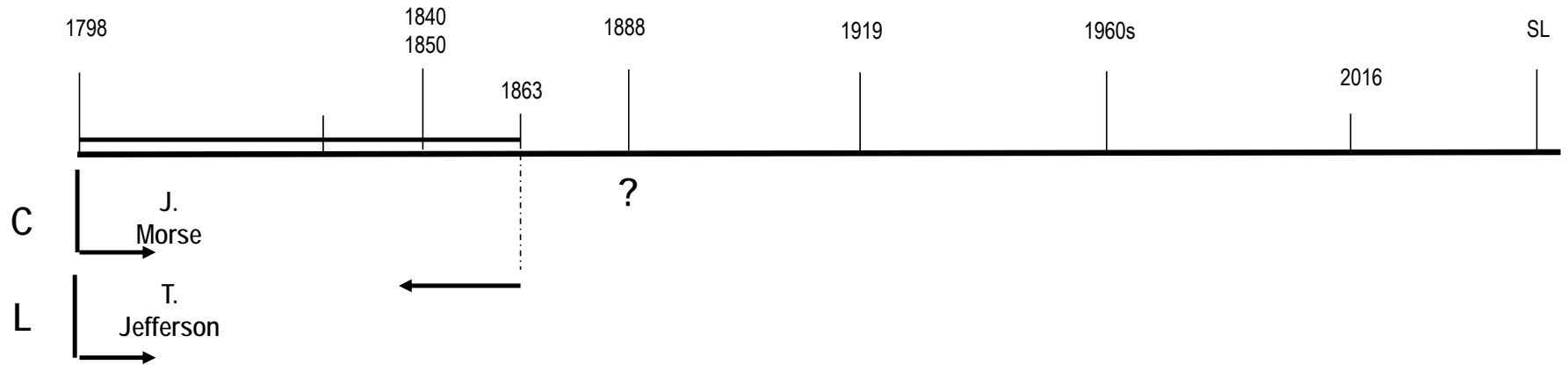


What we want to do is cut our line. We want to cut in 1863 and we want to focus on the alpha history of modern Israel.

In the next presentation we will work on constructing that reform line. 1798 to 1863, we want to do to that history what we have done to the end of ancient Israel. This picture that we looked at earlier, the end of ancient Israel, we want to do the same thing we did there with the beginning of modern Israel. We want to see both the internal dynamics of that history and also connected to the internal, events we want to see the external events of that reform line.

What we've tried to do is review how we've come to how the king of the north and king of the south developed into equality. Then we went back to review the end of ancient Israel so it's in our minds, the three groups called, then the 144,000. We came back to the question asked about the return of Christ in 1863. We went to Spiritual Gifts and the Great Controversy to demonstrate that. We reinforced with quotes from those histories that illustrates what the original of God were for the people living then.

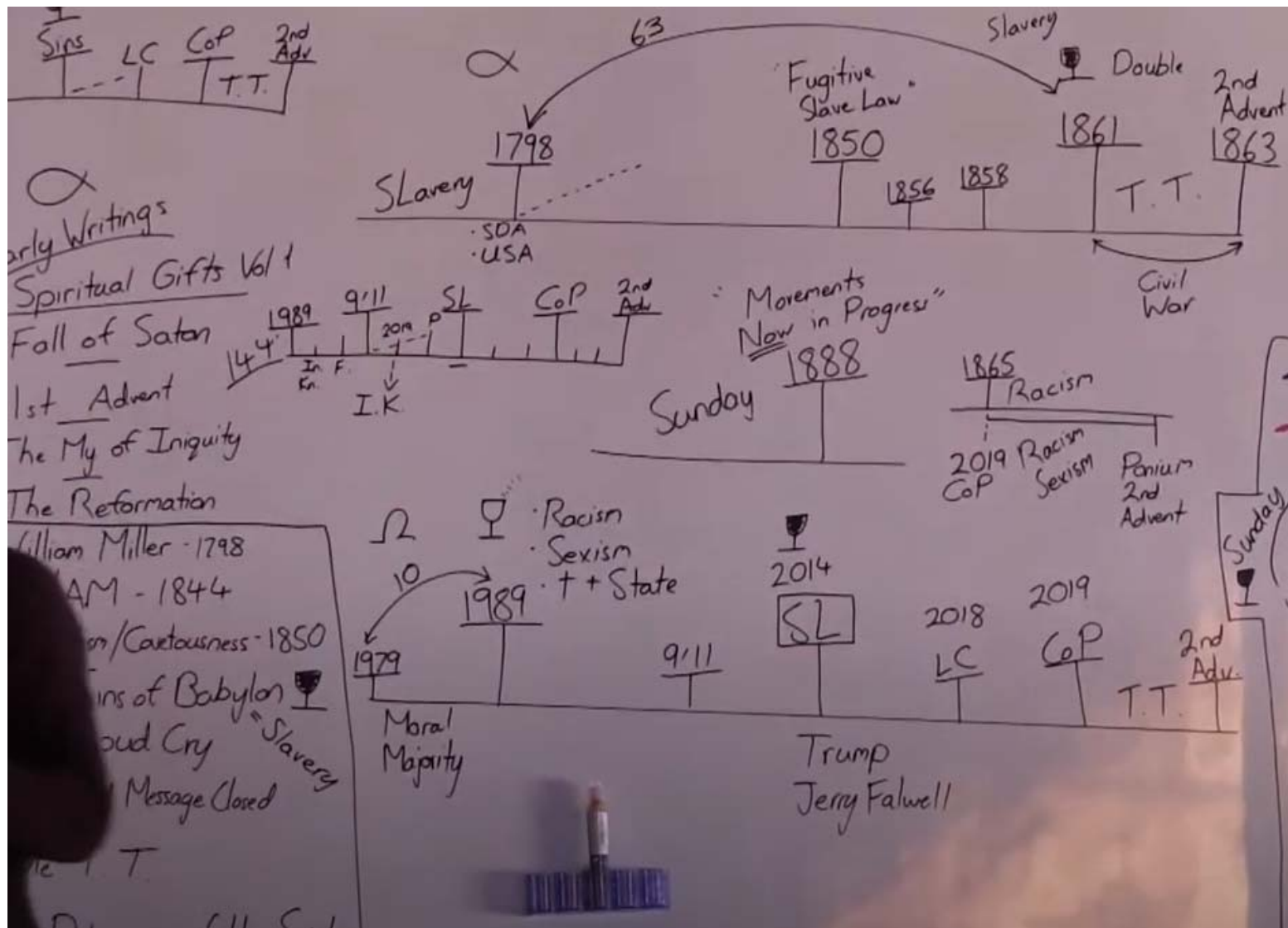
α Modern



Then we reviewed how we have gone over what we've been doing up until now in trying to show the experience in Protestantism from pretty much the time of the end, from 1798, from Daniel 11:40, what happens within Protestantism. We'll remind us of how that message was developed. How did we say it was developed to understand all these things.

Acts 27 showed us the break of fall of the institutions of the United States and Adventism at the Sunday Law, the shipwreck through the 273 it took us to Pyrrhus, the king of the south, to understanding the world wars, the king of the north and the king of the south. That took us to the next step to understanding equality. Equality took us where? Equality takes us back to the 1850s to Spiritual Gifts, God's original plan, our alpha history, Spiritual Gifts takes us back around to 273, Acts 27, showing us what shipwreck was originally meant to look like.

Our focus is to get to looking at external and internal evens of 1798-1863, the alpha history that was meant to witness the second Advent of Christ.



Sins LC CoP 2nd Adv
T.T.

Early Writings
Spiritual Gifts Vol 1
Fall of Satan
1st Advent
The My of Iniquity
The Reformation

William Miller - 1798
AM - 1844
on/Carelessness - 1850
Sins of Babylon
loud Cry
Message Closed
T.T.

1798
Slavery
SDA
USA
1850
Fugitive Slave Law
1856
1858
1861
T.T.
1863
2nd Advent
Civil War
1888
G.C.
Movements Now in Progress
Sunday
1865
Racism
2019
Racism
Sexism
Panium
2nd Advent
1979
Moral Majority
1989
Racism
Sexism
+ State
9/11
2014
SL
2018
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