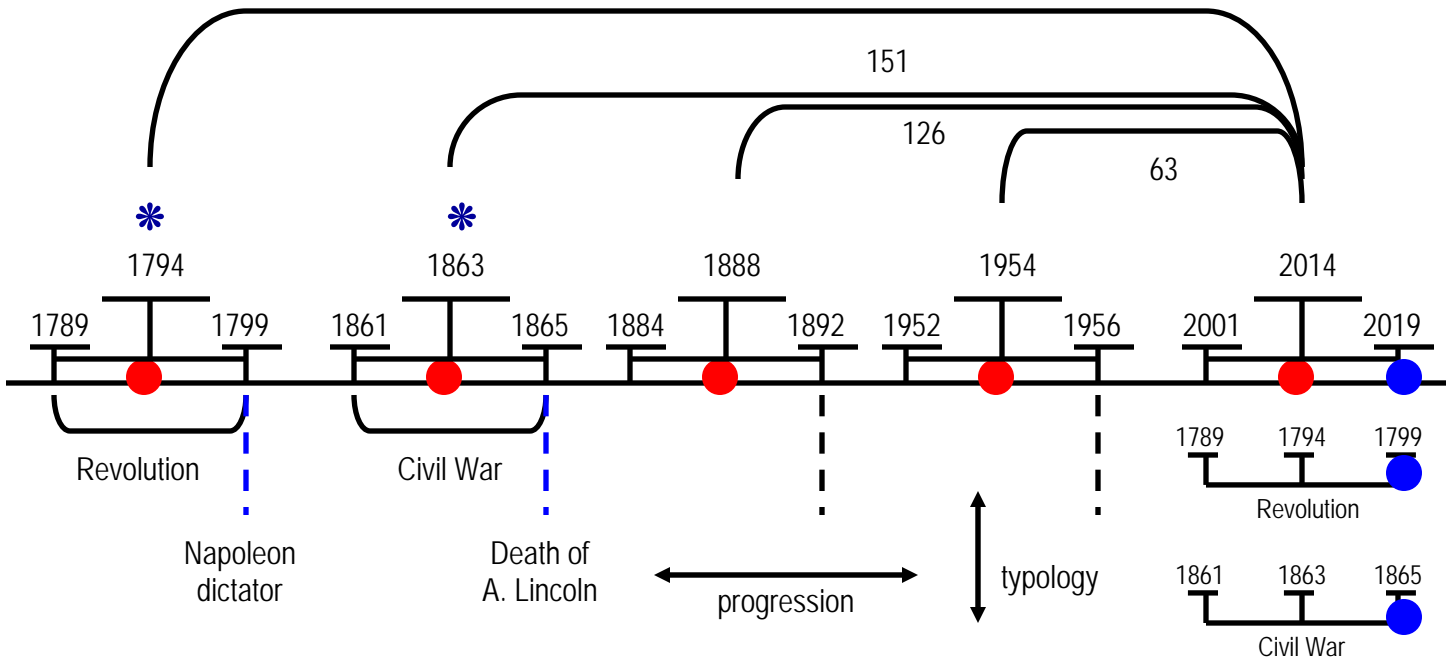


We began by looking at 2014 and then started connecting it to past histories. Some of that might have been confusing, especially how we're relating to those histories. So 2014 is a midpoint between 2001 and 2019. We get this from Millerite history and the parable of the ten virgins. The tarrying time (2001), midnight (2014) and the shut door (2019). Now because we're so used to it we've come to our last classes and we now understand it to be November 9th 2019. What we're trying to show is how that number was developed which is a little bit challenging to work through. This number was never developed in a study or by any concerted effort. Instead it became unavoidable to see because of the histories were looking at now. It was more of a slow dawning over about six months, realizing that there was a pattern here that could not be ignored. We're trying to lead us through those patterns and everyone's okay because we're used to the date now. We haven't established the year, we got the year from another study and we're hoping to see November 9 as it is in history, the day itself. To see that we need to first recognize 2014, and we saw it as the midway point. We saw midpoints in four history's, there are more. What are these four midway points? 1794, 1863, 1954, 1888. What took us to these dates? 1794, what took us to the French Revolution? The 220 which symbolizes restoration. We saw its bookend dates, 1789 and 1799.

1863 is the midpoint of the Civil War. We saw from 1863 to 2014 is 151 years. Bookend dates for the Civil War's midpoint of 1863 were 1861 and 1865. Bookends for 1888 were 1884 and 1892 and the 126 took us to 2014. For 1954 were 1952 and 1956 and 63 (1/2 of 126) brought us to 2014. They are different equivalent dates of the 2520.

Then we observed that these two histories are what histories? This is why we went here in the first place for these two. Revolutions. We're not going to call this the American Civil War, we're just going to say it's the history of revolution because it's the same thing. We find 1799 is the rising up of the dictator. What happens in 1799 in French history? We can look at either 1799 or 1865, what happened? In both histories we can mark a leader of the country, there's a person that gets raised up or put down. What happens in 1865 regarding the civil war? We have the death of Abraham Lincoln. In 1799 the rising up of Napoleon. One point about these histories, we're not taking this in a linear fashion. It's something that we repeatedly trip over, the concept of typology. We're encouraged to go back and watch Parminder's presentations in Italy, particularly 4 + 5. We cannot take 1799 and the rising up in Napoleon as a type of 2019, when it's laid out in this fashion. Because if it's on one line, what is this line teaching? This is what we did when we went to 1863, we went to 1863, picked up the language *in God we trust* and then we traced it through history which took us to the 1950s. What were we doing when we did that? Progression, so we weren't doing typology, we were marking progression. So if it's on one line it's showing progressive history. From 1863 we traced those phrases that are coming into American culture progressively through the history until our time. If we want to see 1799 as demonstrating 2019, we cannot draw the line in this fashion. We're forced to because we want to see the connection of the dates and the numbers. But to see 1799 as a type of 2019, what do we have to do to our line? We would cut the lines.

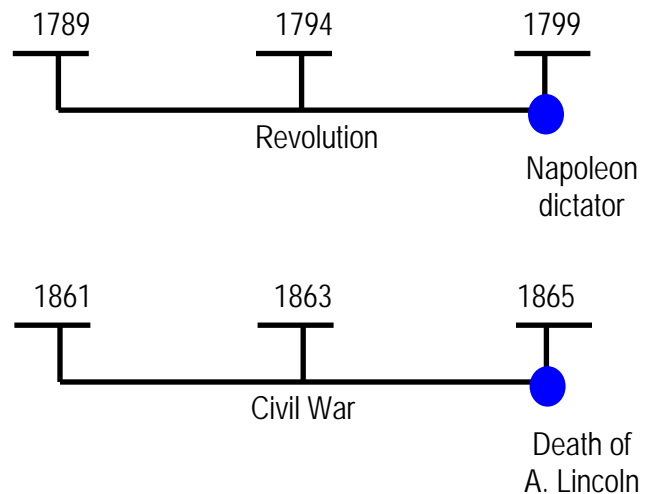
220



We're going to cut it at 1799, 1865, 1892, and 1956. After each history we cut it and now what we're doing just to make the point of revolutions, just these two French Revolution and Civil War, we're going to cut them out of history and overlay them in our history 2001 to 2019. We've cut them out of time and overlaid them to see history in this fashion is progression. To see history in this fashion now you can use typology and types. So we have progression and types. We cut off our histories, took the French Revolution, 1789 to 1794 to 1799 and we're overlaying them with our history. The focus point is now the endpoint. We took the American Civil War and did the same with that history 1861 to 1863 and 1865. Then we notice it's on November 9, 1799 that Napoleon is raised up. He marks the end of the French Revolution.

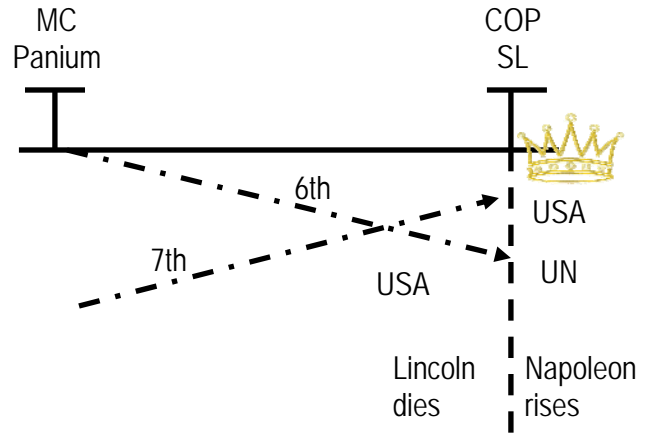
It was a military coup that overthrew the directory. They instituted a new constitution, established a central government. They had a number of constitutions in the years previously. This was the first constitution since the Declaration of the Rights of Man, it included no declaration of rights. So we had 10 years of revolution and people are tired of it, they want a wise and firm government. So they are content to again submit to a dictator. We don't just see the establishment of a dictatorship, we see changes to their constitution, it takes away the rights of the people.

The French Revolution and the American Civil War. We spoke about the death of Abraham Lincoln as well as Napoleon. Why are we content to see the death of a dictator? Why do we see the death of a dictator also at the same way mark?



We talked about the sixth and seventh heads, we had Sunday law and we connected it to Acts 27. So what is this way mark? Midnight cry but we place Sunday law here, and what do we call it? Close of probation. Then we have Panium as the midnight cry. We talked about what was going down, the United States the six head. And what's going up? The United Nations or the 7th head. This is the history of the United States which began in 1798, we traced it through history and we see it ends at Sunday law, it's the ship that is wrecked. Then we saw the United Nations that then rules the world. What does the UN look like? Who enforces the Sunday law?

India right now is setting up their own Donald Trump. They're in a significant turning point in their nation, one of the most populated countries in the world. They are being brought back to religion from the government, that religion is Hinduism. They don't want the Sunday law. So why is there a Sunday law spreading into all those countries after Sunday law? Why would India follow the lead of a dead country? It's not that the United States dies, it just changes entities. Why is the UN now wielding such power, who has the power? United States because from Panium the king of the south is decreasing. We talked about Venezuela, and how Russia is propping up these governments worldwide. Syria, Venezuela, North Korea. The King of the South is defeated and it starts to fall. By Sunday law it no longer has spheres of influence. It's a death and the deadly wound. **For the king of the south to die completely, all it needs to do to place the United States in this position is lose its spheres of influence.** So when we get to the Sunday law history, the United States controls the United Nations. It's ruling as a different type of power, then it did from 1798 to Sunday law, and are they speaking different languages? Is the dragon saying something different than the false prophet?



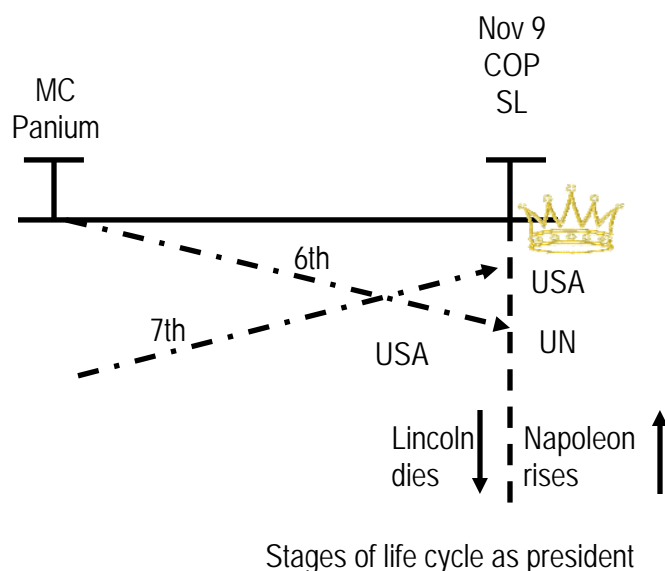
Question: needing clarification on this issue. What I'm understanding is that the United States is continuing, it's just a different face, it's not the UN. The UN is just united, they have no agenda. The only reason they're there is because they're forced by the United States, Donald Trump. I'm grappling with this because I always understood Revelation 17 says that the kings give their power to the beast. In Revelation 17 it says they are united of one mind. So we need clarification.

I can give something, but how willingly do I give it? If I'm in a country with a dictator and he says you have to give me something or there's going to be significant punishment, and I've just seen my protector fall to him, he's just killed the one shield I have. Then I follow but not willingly. No country follows willingly. They want their autonomy. What does that look like?

We also didn't really discuss it, but we talked about the internal and the external. If we were to place the internal over this history, what are we discussing? The story of the ship means two things. We also see Adventism from 1798 to Sunday law. Does Adventism cease to exist after Sunday law? No, internal and external must agree. Internally Adventism goes all the way through but there are some marked changes in its leadership. What's happening in this history is the visible rising up of a new type of leadership. Ellen White's very specific in this history between the midnight cry and the shipwreck of the ship that Paul, even though he's a prisoner, is now the boss. **But Adventism and the United States continue all the way through.**

We went to this model to discuss Napoleon and Abraham Lincoln. Why did we do that? What lesson can we learn about the death of Abraham Lincoln? We see the death of the United States then the rise of the United States as a different type of power. What we are marking is different stages of its life cycle because we discussed Abraham Lincoln briefly, and what is he? He's a dictator. So Abraham Lincoln and then Napoleon. We can take Sunday law and it's a close of probation and if it's a close of probation then it's also a close of probation for the priest and we can overlay this history. So we see the death of a nation but it's just starting a new stage of its existence. We've always known it has more power past Sunday law than it did before.

When we discuss the president and see a death and a rising up, we combine these two thoughts and what did we decide about what we can expect to see? Is this a new person, the end of Donald Trump? We can see his resurrection. What we're doing is taking this concept of November 9, when we take it into history we see that at this point in time, we see both the fall of a dictator and the rise of a dictator. We need to consider how we conceptualize that when we bring it into our history and this is Donald Trump. Where we went to was Sunday law and we talked about the 6th and the 7th heads and what that look like. So at this close of probation at Sunday law the United States falls as the sixth head but when the seventh rises the United States is still there with more power than it had before. Using the current close of probation we bring that to Raphia and see the death of Abraham Lincoln and the rise of Napoleon.



How can we understand the death of a dictator? Is Donald Trump going to die? No, so why do we see Abraham Lincoln's assassination? We can take it back to our other history and we discussed the United States, what the death of the sixth head looked like and the rise of the 7th. Bring that into Donald Trump. There's a revolution that ends at Raphia. Does the United States end at Sunday law? No, so does Donald Trump end at November 9? No. We can see the death of someone who symbolizes him, but we know that he doesn't die, we see the rising up of Napoleon. We see the fall of the United States, it's already a type of a dictator, but they're rising as a new form, in a different stage of its life cycle. So when we see the death of a dictator, and the rising up of a dictator, what's happening to Donald Trump? He continues as a dictator but he comes back even stronger, less restrained. He's a dictator in this history but he's going to take on new powers, less restraint after November 9. So we're marking stages of his life cycle as president.

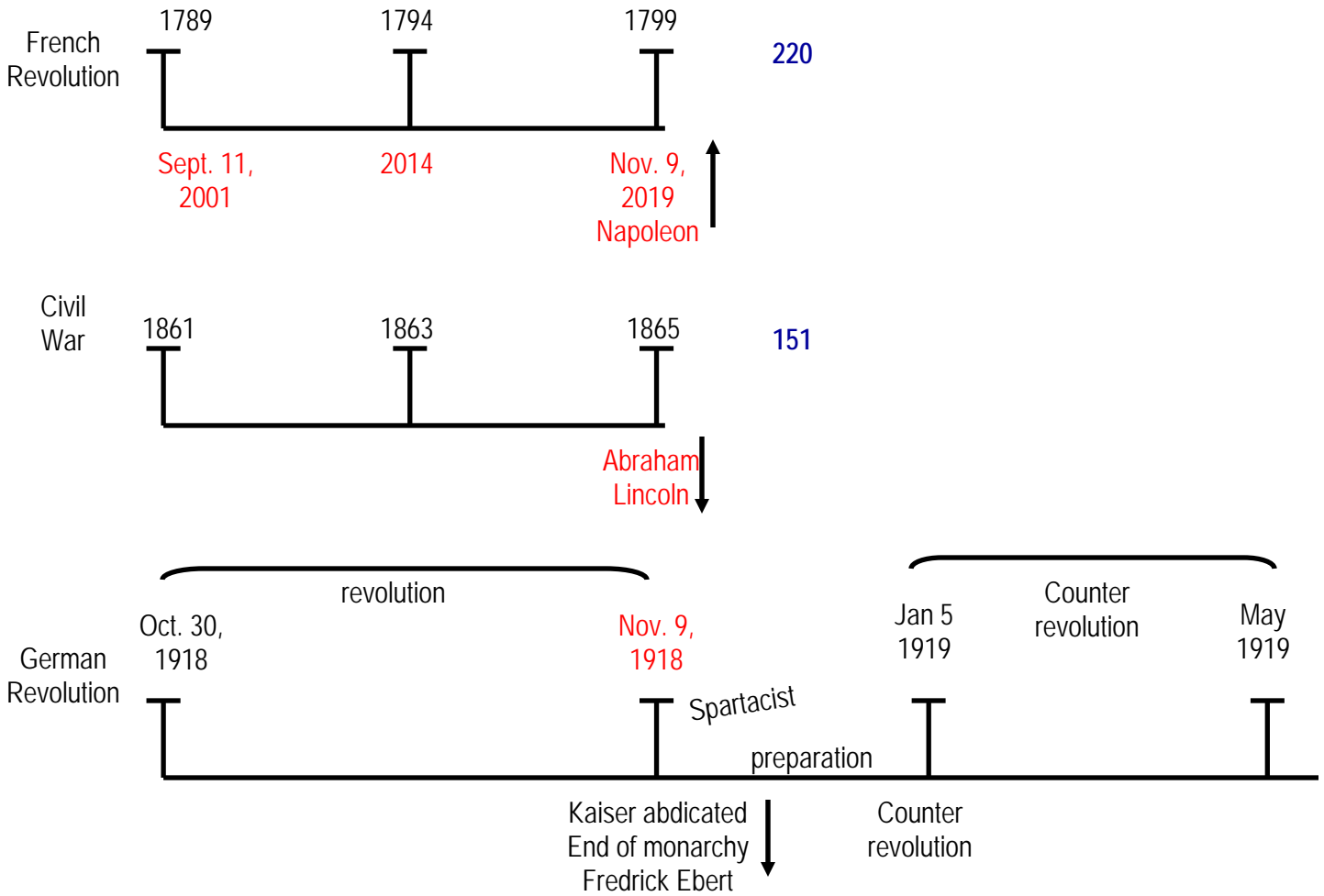
Question: Abraham Lincoln is marking the revolution and Napoleon marking the counter-revolution?

Is there a period of time between these two when we bring them into our history? What is the counter-revolution fighting? To fight the previous revolution. So the previous revolution ended at a point in time where a dictator was placed at. The old system of government died, they have a new dictator, a counter-revolution is to take him down.

That is why we can see the death of Abraham Lincoln and he's not the only dictator we're going to see fall. We're going to see other ones, actually the next one that we will discuss, and that is Kaiser Wilhelm.

We're going to refer to an article in Time magazine, this is just one of those times where the date was impossible to ignore. It's titled Donald Trump and the 9th of November if you want to look it up. It was written November 16th of 2016, a week after his election. It's a fascinating department of Time magazine, this part is only online and they use historians to take histories in the past to explain the present. They are historians that write about news. What this historian did was take the election of Donald Trump into German history.

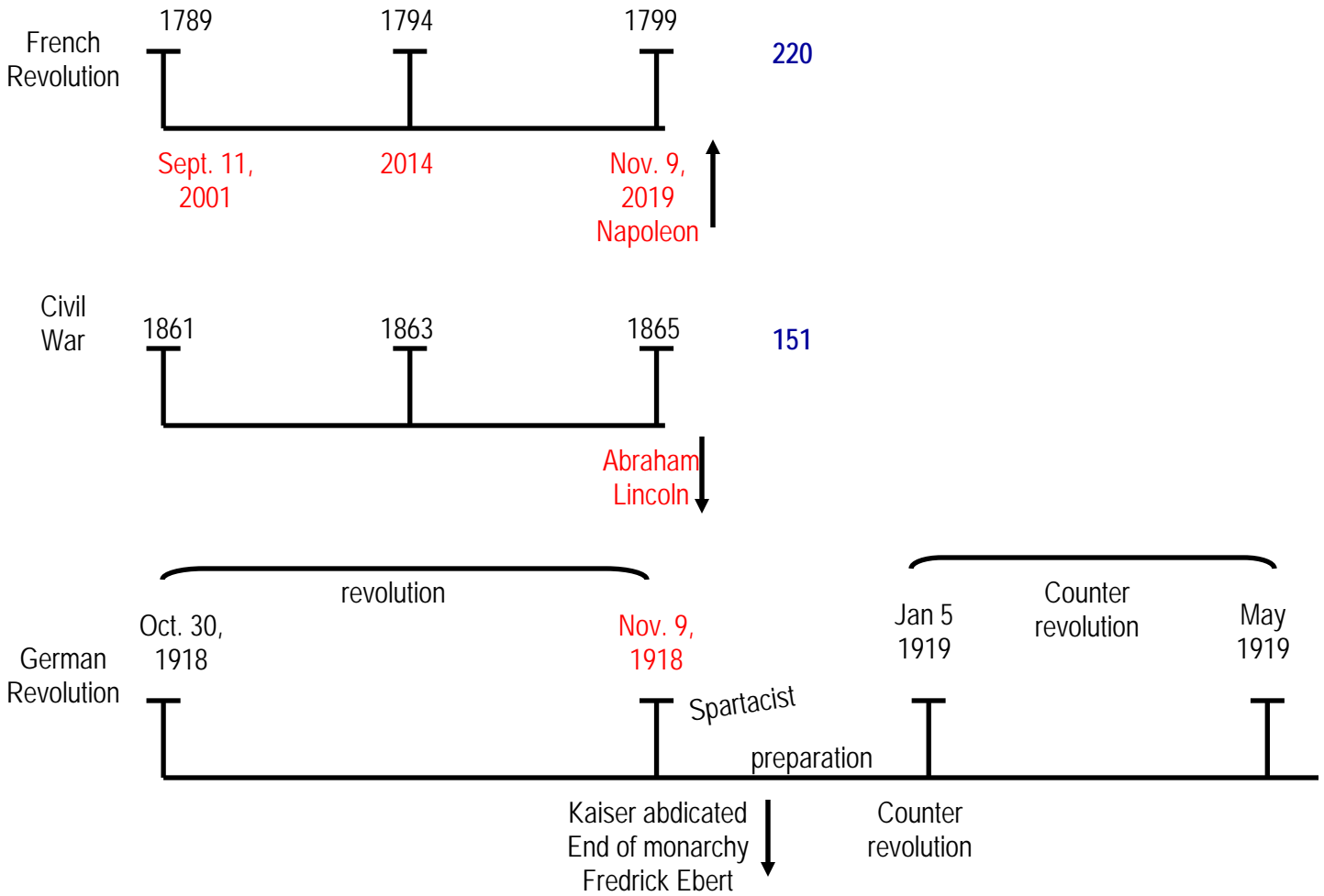
It says on the morning of November 9 in 2016 Donald Trump secured his election to the presidency, and people immediately started connecting Donald Trump with German history. The main one they were connecting to was the night of Kristallnacht. (<https://en.wikipedia.org/wiki/Kristallnacht>) This is the night of broken glass when violent persecution against the Jews really took off. Also the fall of the Berlin Wall which we will discuss. This article takes it further back than that and they say there was a November 9 in German history that made the other November 9th possible. This was the end of World War I. World War I ended because of a revolution in Germany. How did that revolution begin? They were losing the war, it was inevitable, what did they want to do to their Navy? They wanted to make their Navy go down, they wanted this glorious destruction, this final battle partly so the English wouldn't get their ships.



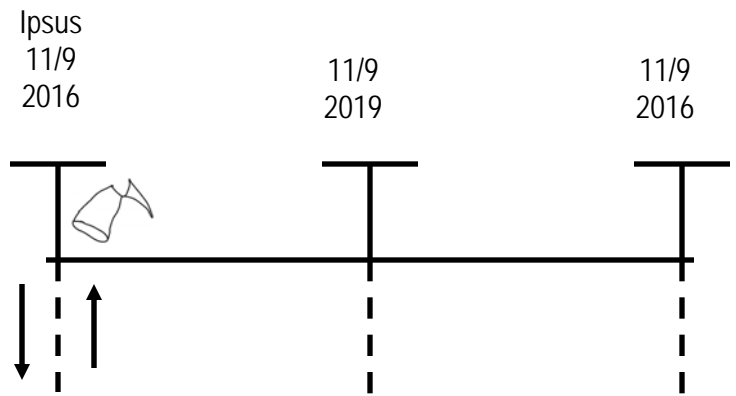
How did the sailors feel about that? They're being told you're all going to die in vain just to give glory to your country, some pointless exercise. They refused to do that so they rose up on the 30th of October, sparked an 11 day revolution. Spread across Germany and on November 9th in 1918 thousands in Berlin march to the barracks, some of those in the barracks threw down their arms and opened the gates and refused to oppose the revolution. They've been fighting everyone else and they won't fight their own people. Because of that the Kaiser was forced to abdicate. This is our other dictator that we see fall on the 9th of November, Kaiser Wilhelm.

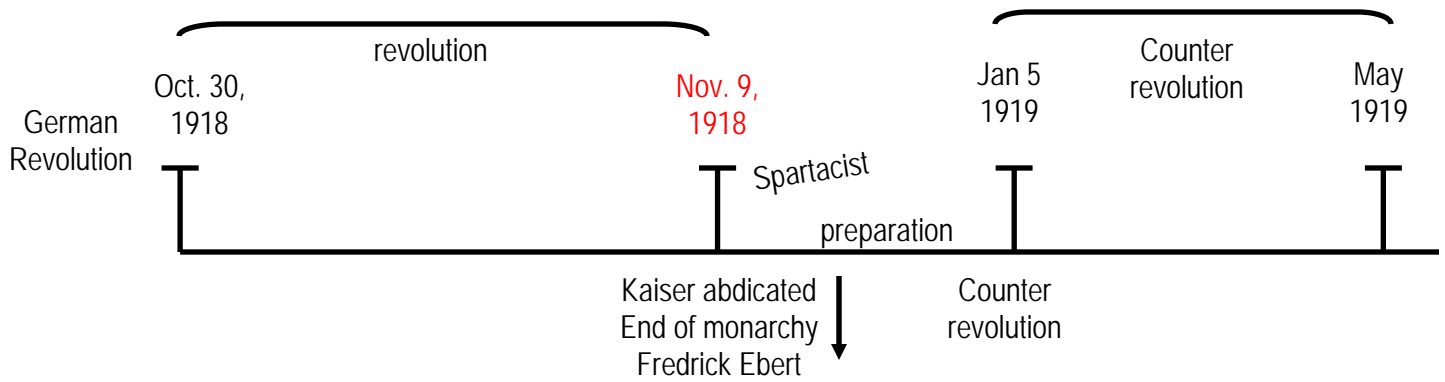
Then we saw a new leader rise up but there's more than one faction behind the government. There's also the Spartacist. More than one power declared that they had the right to government. It's Frederick Ebert that takes power. He's opposed, those that are opposing him take time to rally their forces. So there's not a counter-revolution until early the next year. So there is a preparation time and then the counter revolution begins January 5th 1919 that leads up to May 1919, it takes the period a few months before it's fully taken down. And this is the history in Bavaria.

The **Bavarian or Munich Soviet Republic** (*German: Räterepublik Baiern, Münchner Räterepublik*)^{[1][2][3]} was a short-lived unrecognised socialist state in Bavaria during the German Revolution of 1918–19.^{[4][5]} It took the form of a workers' council republic. Its name is also rendered in English as the **Bavarian Council Republic**;^[6] the German term *Räterepublik* means a republic of councils or committees: council or committee is also the meaning of the Russian word *soviet*.^[3] It was established in April 1919 after the demise of Kurt Eisner's People's State of Bavaria and sought independence from the also newly proclaimed Weimar Republic. It was overthrown less than a month later by elements of the German Army and the paramilitary *Freikorps*. Its collapse helped the Nazi party in its subsequent rise to power.
https://en.wikipedia.org/wiki/Bavarian_Soviet_Republic

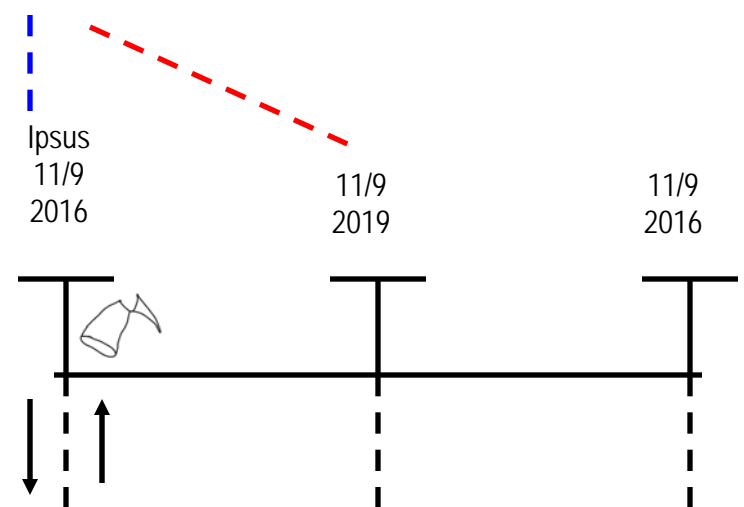


We'll go back to our article, it's talking about November 9 in German history and they're discussing all the other ones but they're saying this is the one that makes the others possible, this end of World War I with the abdication of the Kaiser. It cleared the way for the armistice which was two days later, November 11th and the Versailles treaty. The conditions of that treaty led to political and economic chaos that finally culminated in the rising up of Hitler in 1933. The article makes an interesting statement, we discussed periods of the life cycle of Donald Trump as president. We saw Sunday law there's a transition, we can see November 9 as a transition. This article is saying that this fall of the Kaiser represents the election of Donald Trump, a victory over the establishment in both parties. It says it represents the death of that old order and we don't know what's going to replace it. So this article is saying this November 9 (Kaiser Wilhelm) represents November 9th 2016, the election of Donald Trump. They're saying the old order died and a new order is coming up. So November 9 2016 we see another change in the United States. What is 2016? Ipsus. What happened? We mark the death of Antigonis, the death of the establishment, the breaking of the horn of Republicanism. Again we can see another stage of its cycle, 2016, 2019 and we have much more to learn about Panium and then Sunday law, but these different steps that the United States is taking that lead up to Sunday law and the end of the world essentially. So the path that was taken at 2016 leads all the way to Sunday law.

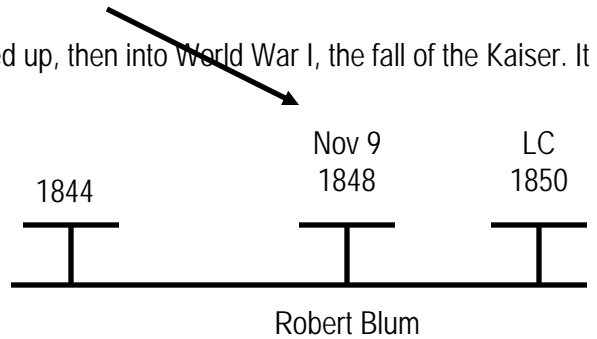




What is this article doing that we disagree with? What histories are they joining? They have taken November 9 of 2016, their historian writing about current events. It's a week after this election and they're saying the old order died which is the end of the monarchy. So they're taking 2016 combining it with 1918. We are not doing that. We are marking November 9, 1918 as Raphia, November 9, 2019. We're doing the same with 1865. They're taking that same point is and saying end of the revolution, end of the revolution, November 9, 1918 and November 9, 2016. We're saying that's 2019. And they are saying it's 2016. They're combining the dates incorrectly, they don't have prophetic foresight and they can only look backwards.

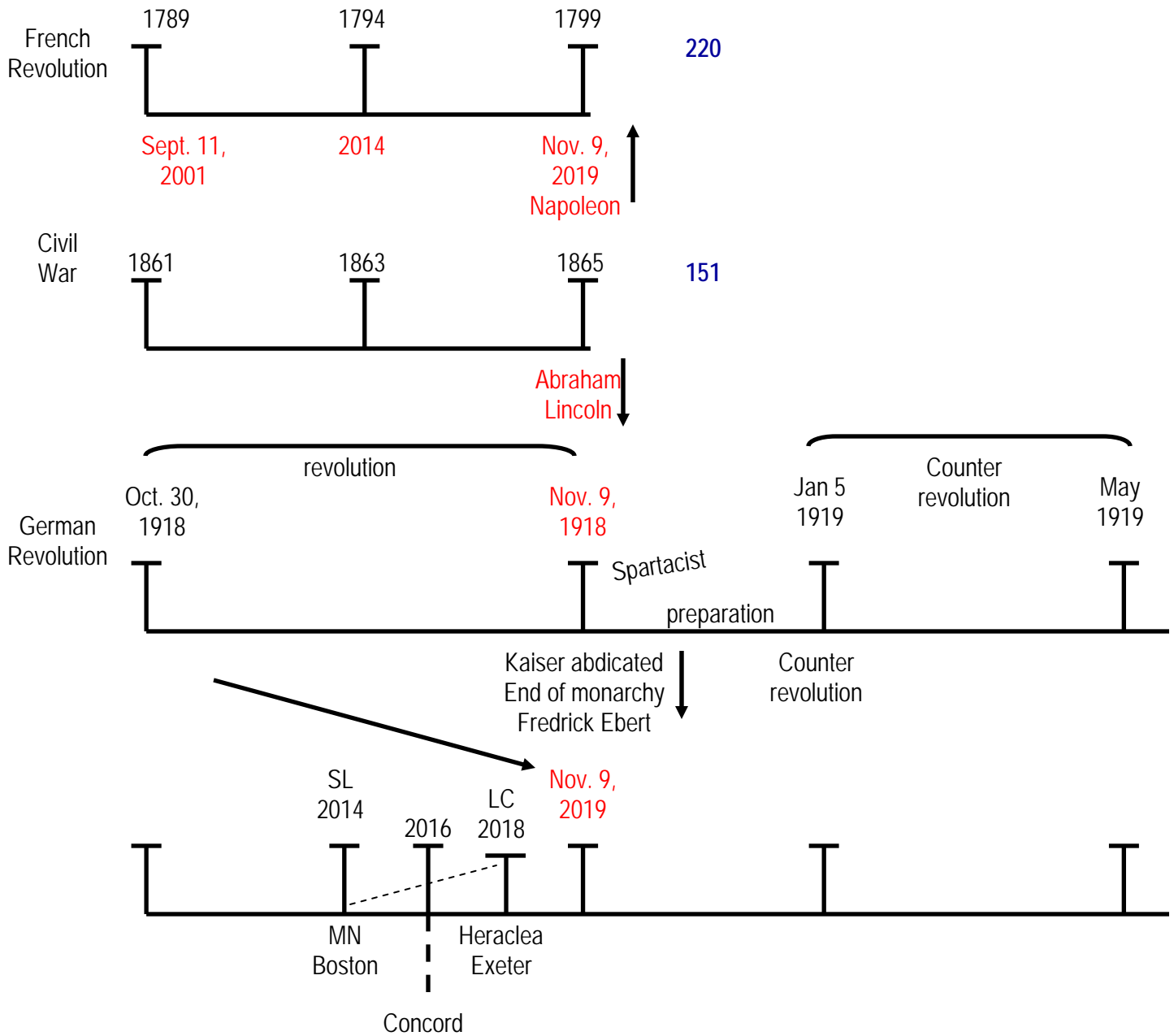


In this article they go through the history of Germany, how it was raised up, then into World War I, the fall of the Kaiser. It says on November 9 he agreed to abdicate. They had no strong political leadership that was able to bring order out of the chaos until Hitler imposed one in 1933. He says the 9th of November, 1918 and 2016 is an end and a beginning. Sunday law is an end and a beginning, as is 2019, and 2016. He says our future is equally uncertain.

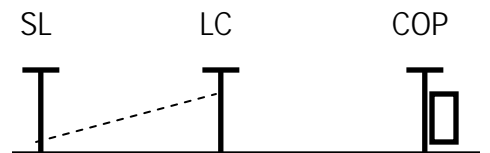


We're going to move away from this for a moment and discuss one other revolution in German history. We haven't yet been able to collect all the information we want here yet. There's another period of revolution in 1848. This is in the Millerite history and 1844 is passed. What is happening in 1848? These are the revolutions across Europe following the French Revolution that ended in 1799. That revolutionary spirit has spread and many other countries are facing their own revolutions. It's impacting Germany in 1848. What happened 2 years after? The chart was published for public evangelism. So we mark 1850 as a loud cry. So two years before a loud cry Europe is engulfed in revolution. It doesn't end on November 9, but one of the leaders in the revolution in Germany was named Robert Blum and he's executed on November 9, 1848. So we get to 1848, two years before the loud cry of 1850 and the second chart. Note on November 9th you don't have the actual end of the revolution but they call it the symbolic end. It's not ended, it still continues but they say it symbolically ended with the execution of Robert Blum. This is the first November 9th marked in German history. They talked about 1848 then they talk about World War I and then they talk about Hitler, 1923 with his attempted coup, and then you trace November 9 all through the history of World War II. And then there was the fall of the Berlin Wall in 1989 November 9. The first November 9th is 1848. There's a temptation to take this revolution and put it on top of our other revolutions, but because it doesn't actually end on November 9th 1848 it doesn't line up with other revolutions. It's a symbolic end, their leader is executed, but the revolution continues on.

Tess, Brazil



If we were to draw out our reform line underneath, what are we making 1865? 2019. We're saying that there's a revolution that ended there and it ends on November 9. What is our waymark before 2019? 2018 or Heraclea. If we were to go back to 2014, what waymark is this? Midnight or midway in the Millerite history. Using that concept the Millerite date is July 21. And we can also mark a cry at 2014 and it swells and this makes 2014 MN. If we took this to the reform line of the 144,000, we would mark SL, loud cry, close of probation or shut door. Is the loud cry 2014? No which way mark is 2014? Sunday law, so the loud cry begins at Sunday law. And the way mark of the loud cry is marking a culmination of that swelling. When we go to 2014 a cry begins, and when we talk about 2018 it's the culmination of that swelling, so 2018 becomes what way mark? The loud cry and 2014 is Sunday law. Then 2014 is Boston, 2018 is Exeter, Concord is 2016. We mark the beginning of the revolution 2001.

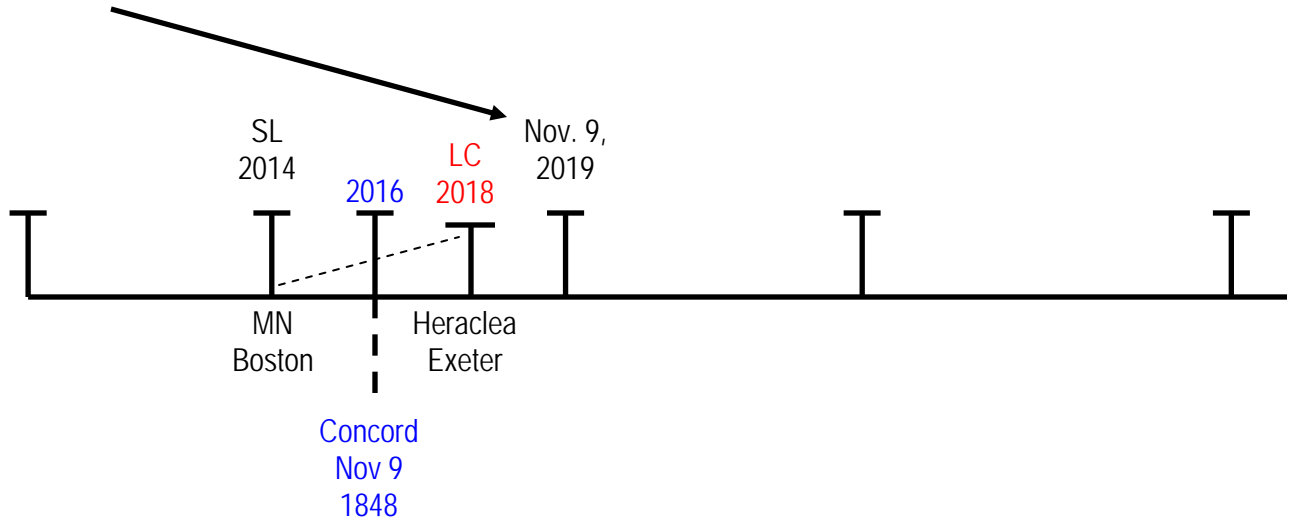
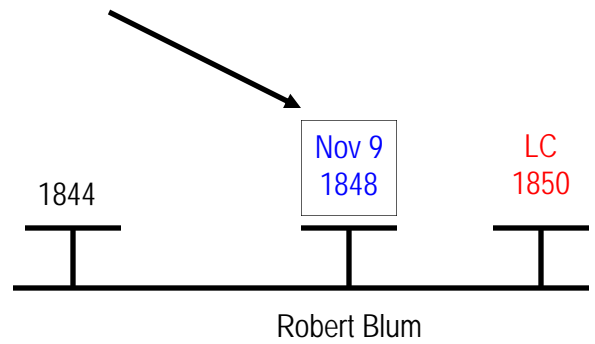


#43 Revolutions 2 1:31 4/02/2019

Tess, Brazil

Back to the history of 1844 to 1850 — 1850 we have a loud cry. Two years prior to that the country's engulfed in revolution and it symbolically ends with the execution of one of its leaders. Where do we place this revolution in our history, this November 9?

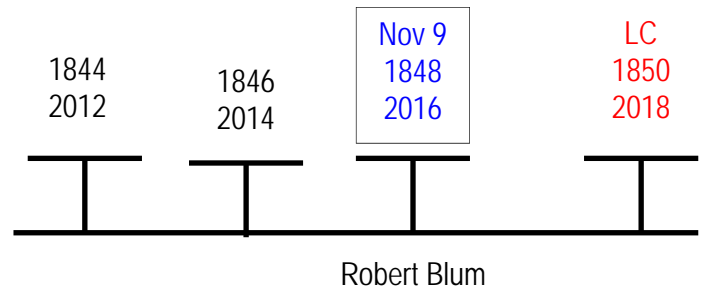
We place it Nov. 9, 1848 at 2016. We see a turning point, a revolution, not the full end. The beginning of a new phase, a Nov. 9 two years before our loud cry.



If we want to talk about the Nov 9 of 1848, we suggest it's a Nov 9 that takes us to 2016 and not 2019. Nov 9, 1848 symbolically ended that revolution. But it continued for a longer period of time but it marks a turning point and it's just on the external, without discussing the internal of 1848. We can see that this revolution is two years before the LC for the Millerites. This gives us a Nov 9 we can take to 2016, with the election of Donald Trump and it's the first Nov 9 marked in German history.

Question: I didn't get how you can mix the internal and external?

We would be threading our needles— we mark 1850 as internal. We see from 1844 forward internal events— When we talk about 1844, 1850 becomes 2018, 1848 is 2016. 1846 is 2014 and 1844 as 2012.



There's a prediction for Samuel Snow, there's a rejection, and a disappointment. We can trace this history, internal and external.

The only thread we want to pull out of this, is when we see the internal two years before their loud cry, Europe is engulfed in revolution and it's the execution of Robert Blum. But it's not ht end point, but a turning point. In 2016, it's not the end of the revolution, that is still future. But there is a turning point with the election of Donald Trump, both on Nov. 9, three years apart.

#44 Revolutions 3 1:20 4/02/2019
Tess, Brazil

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