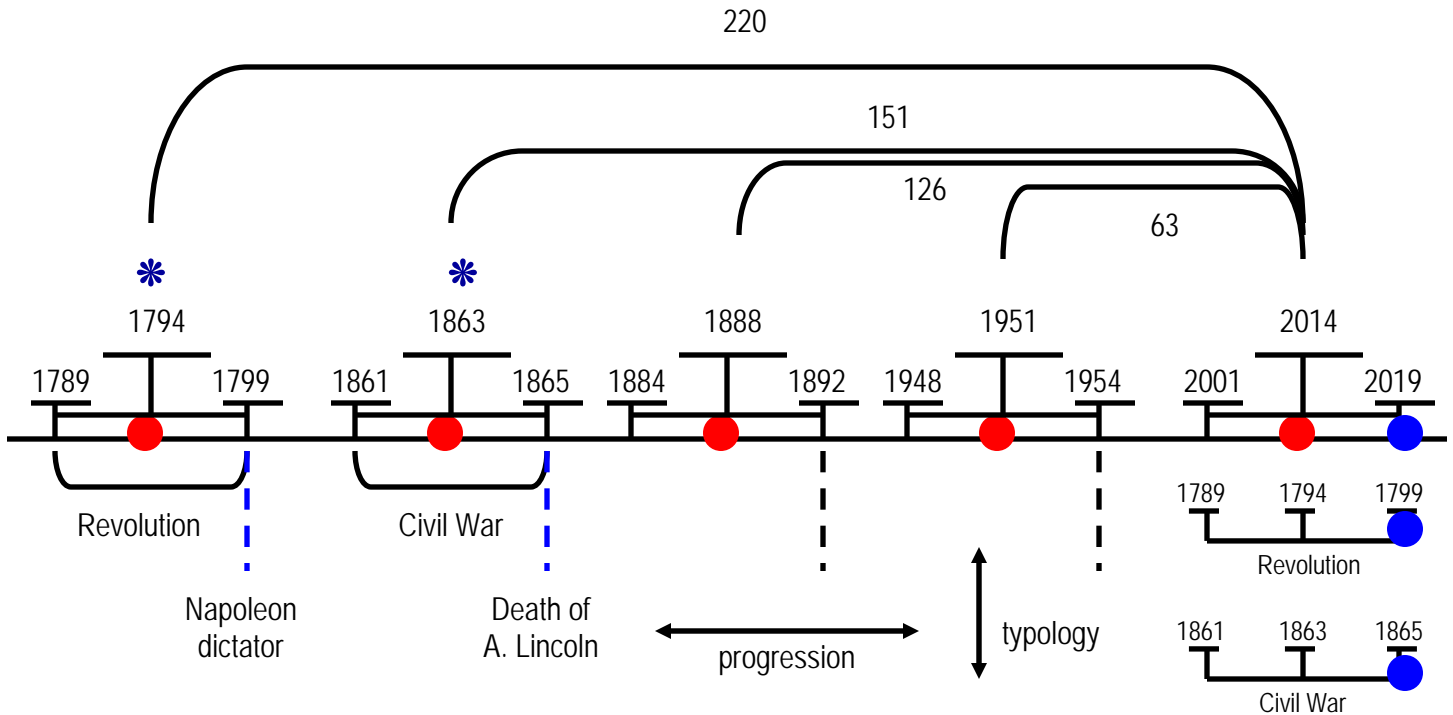


We began by looking at 2014 and then started connecting it to past histories. Some of that might have been confusing, especially how we're relating to those histories. So 2014 is a midpoint between 2001 and 2019. We get this from Millerite history and the parable of the ten virgins. The tarrying time (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 we 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.

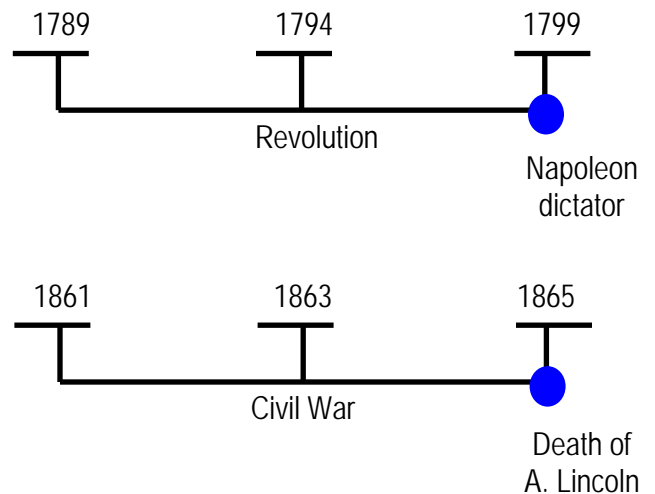
Then we observed that these two histories are what histories? This is why we went here in the first place for these two. Revolutions. We're not going to call this the American Civil War, we're just going to say it's the history of revolution because it's the same thing. We find 1799 is the rising up 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.

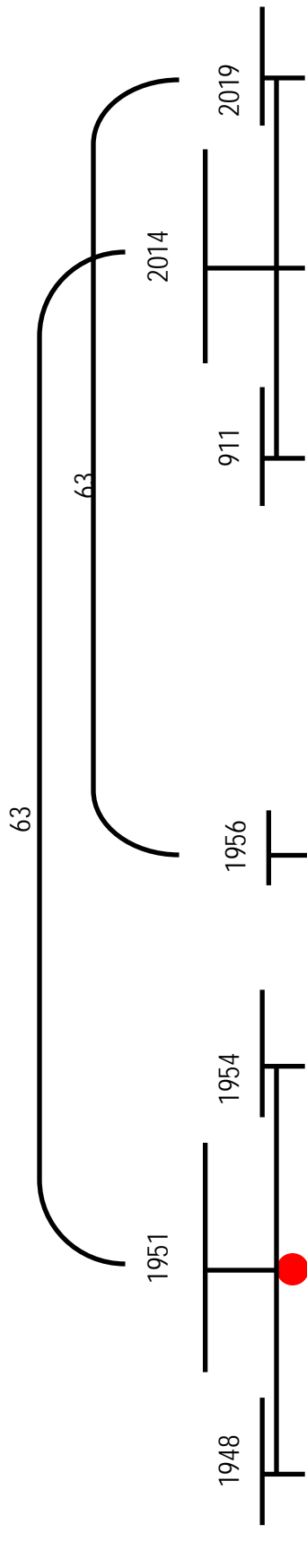


We're going to cut it at 1799, 1865, 1892, and 1956. After each history we cut it and now what we're doing just to make the point of revolutions, just these two French Revolution and Civil War, we're going to cut them out of history and overlay them in our history 2001 to 2019. We've cut them out of 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?





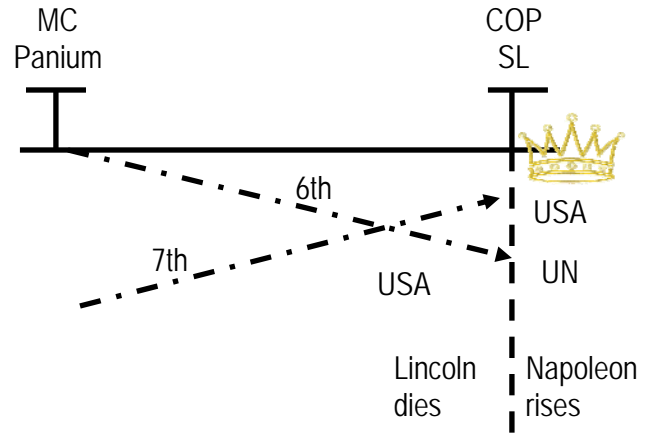
"In God We Trust" Motto

- 1865 end point = 2019
- 151 from 2019 = 1868
- 1868 Amendment - right for blacks to vote
- Becomes a 'gender' issue—making Constitution a male document
- 1st Presidential impeachment
- 2014-63 = 1951
- 1951 = Knights of Columbus—movement actually began in 1948 (1st suggested) to change pledge of allegiance for US to pledge allegiance to God (from Gettysburg Address)

He extolled the sacrifices of those who died at Gettysburg in defense of those principles, and exhorted his listeners to resolve that these dead shall not have died in vain—that **this nation, under God, shall have a new birth of freedom!**—and that government of the people, by the people, for the people, shall not perish from the earth.

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?



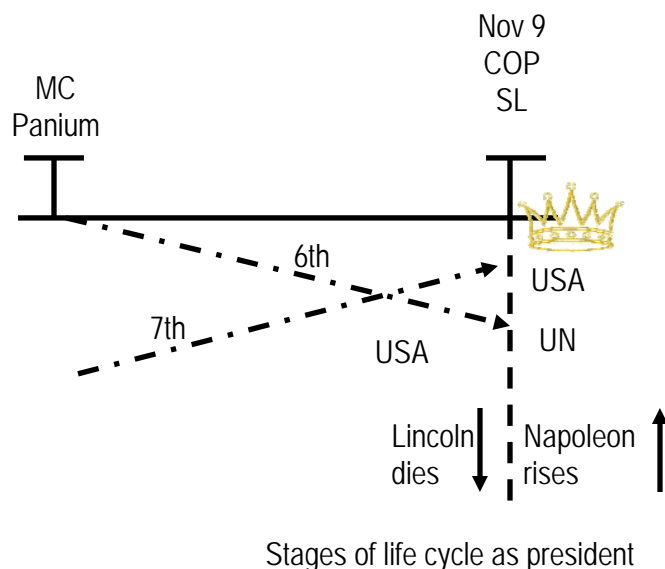
Question: needing clarification on this issue. What I'm understanding is that the United States is continuing, it's just a different face, it's not the UN. The UN is just united, they have no agenda. The only reason they're there is because they're forced by the United States, Donald Trump. I'm grappling 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.

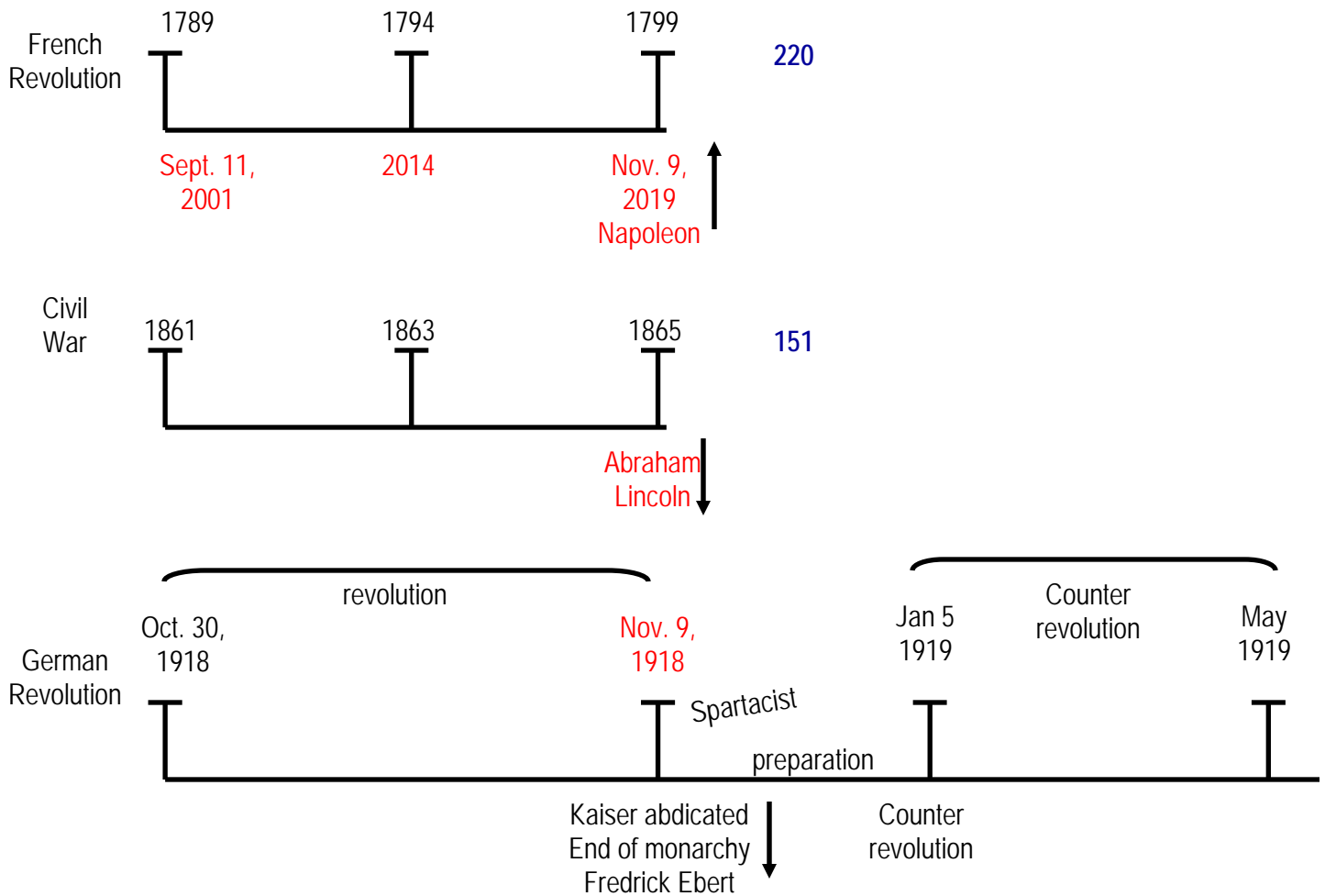
Question: Abraham Lincoln is marking the revolution and Napoleon marking the counter-revolution?

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.

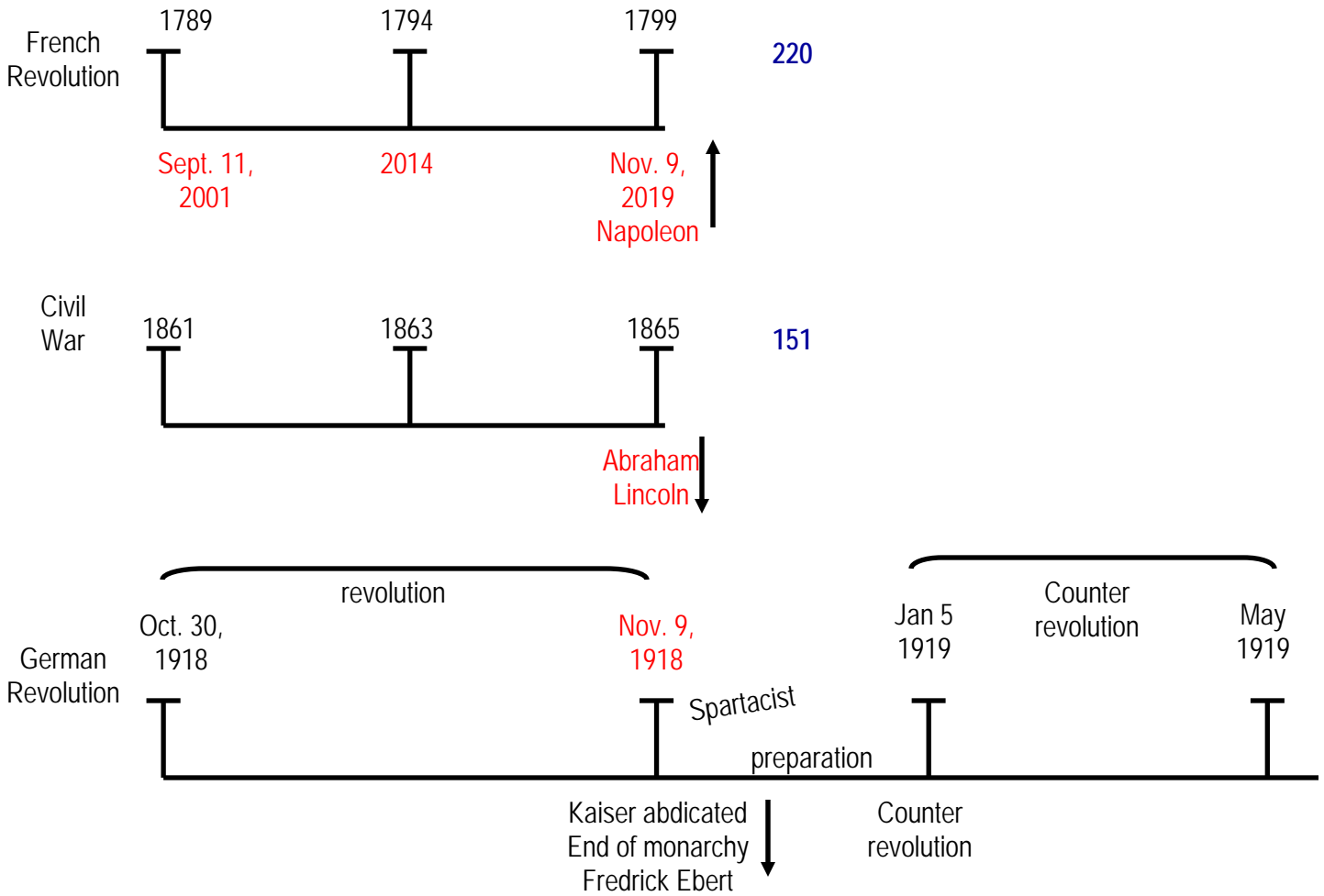
It says on the morning of November 9 in 2016 Donald Trump secured his election to the presidency, and people immediately started connecting Donald Trump with German history. The main one they were connecting to was the night of Kristallnacht. (<https://en.wikipedia.org/wiki/Kristallnacht>) This is the 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.



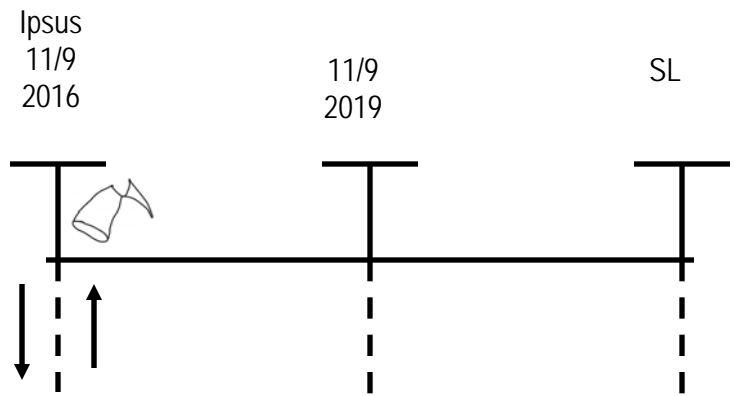
How did the sailors feel about that? They're being told you're all going to die in vain just to give glory to your country, some pointless exercise. They refused to do that so they rose up on the 30th of October, sparked an 11 day revolution. Spread across Germany and on November 9th in 1918 thousands 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.

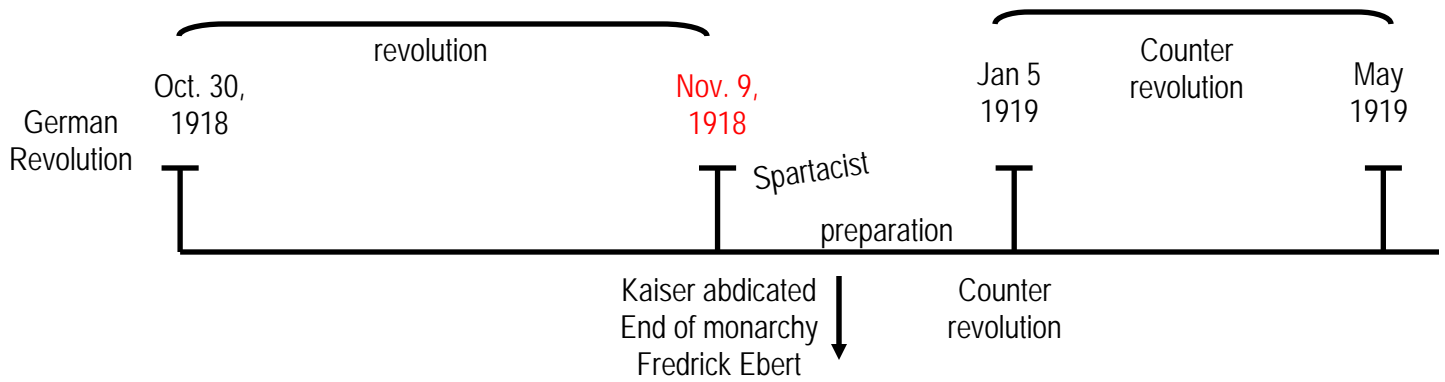
Then we saw a new leader rise up but there's more than one faction behind the government. There's also the Spartacist. More than one power declared that they had the right to government. It's Frederick Ebert that takes power. He's opposed, those that are opposing him take time to rally their forces. 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*)<sup>[1][2][3]</sup> was a short-lived unrecognised **socialist state** in **Bavaria** during the **German Revolution of 1918–19**.<sup>[4][5]</sup> It took the form of a **workers' council** republic. Its name is also rendered in English as the **Bavarian Council Republic**;<sup>[6]</sup> the German term *Räterepublik* means a republic of councils or committees: council or committee is also the meaning of the Russian word *soviet*.<sup>[3]</sup> 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](https://en.wikipedia.org/wiki/Bavarian_Soviet_Republic)

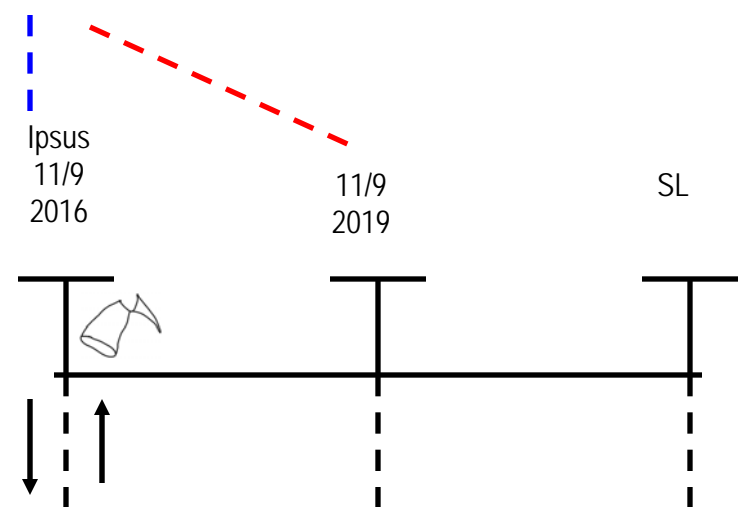


We'll go back to our article, it's talking about November 9 in German history and they're discussing all the other ones but they're saying this is the one that makes the others possible, this end of World War I with the abdication of the Kaiser. It cleared the way for the armistice which was two days 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.

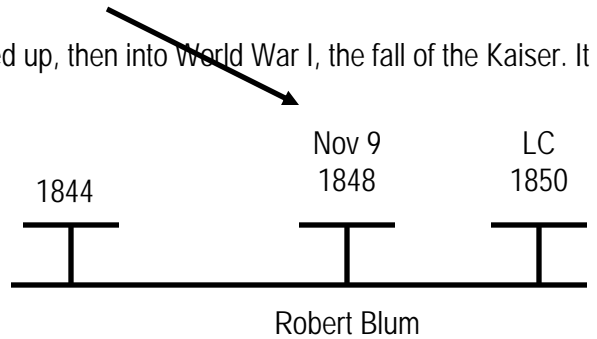




What is this article doing that we disagree with? What histories are they joining? They have taken November 9 of 2016, their historian writing about current events. It's a week after this election and they're saying the old order died which is the end of the monarchy. So they're taking 2016 combining 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.

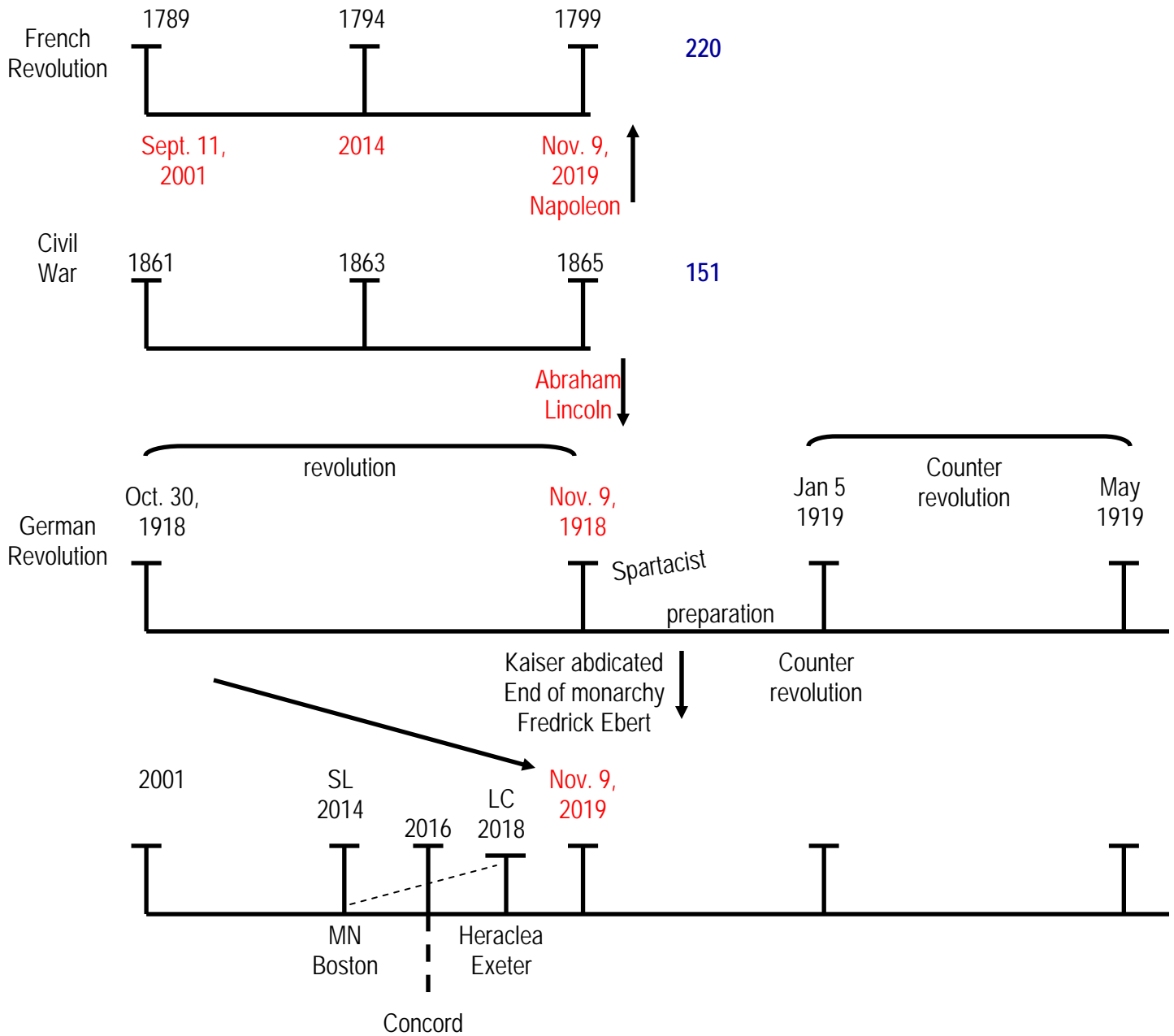


Robert Blum

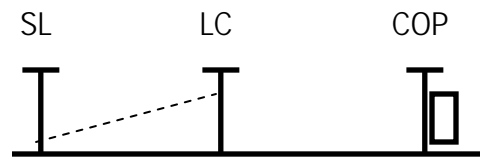
We're going to move away from this for a moment and discuss one other revolution in German history. We haven't yet been able to collect all the information we want here yet. There's another period of revolution in 1848. This is in the Millerite history and 1844 is passed. What is happening in 1848? These 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.

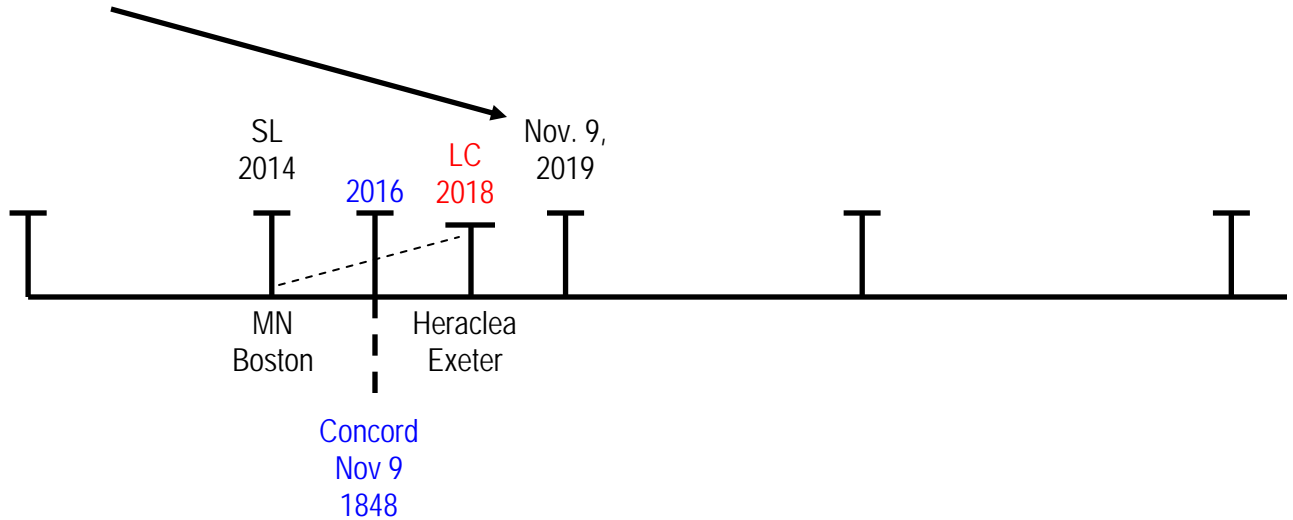
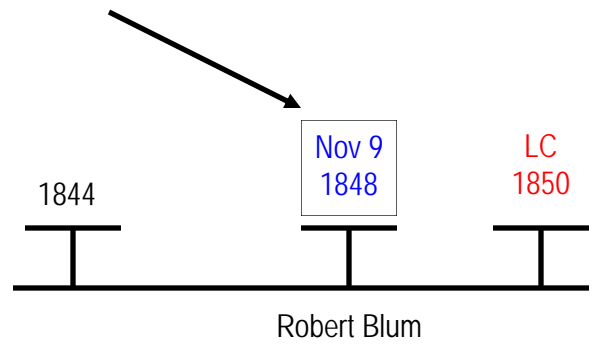


#43 Revolutions 2 1:31 4/02/2019

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?

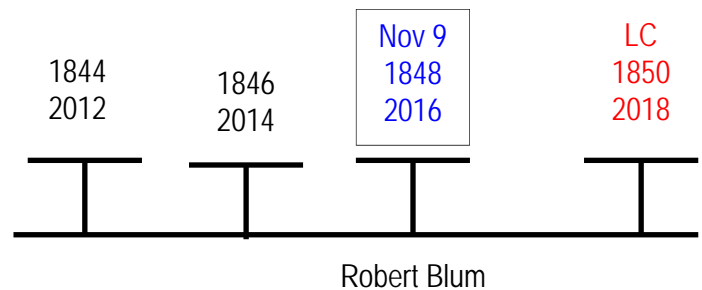
We place it Nov. 9, 1848 at 2016. We see a turning point, a revolution, not the full end. The beginning of a new phase, a Nov. 9 two years before our loud cry.



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.

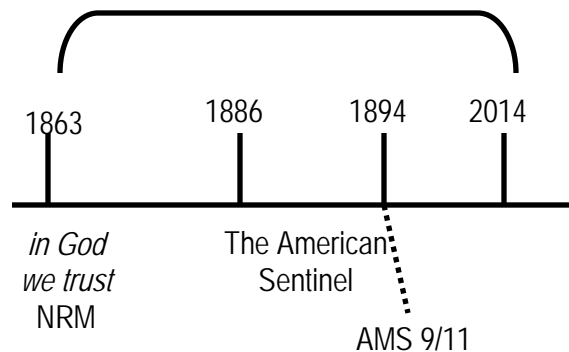


There's a prediction for Samuel Snow, there's a rejection, and a disappointment. We can trace this history, internal and external.

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 the 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.

We want to make one comment about a prior study and return to our study of revolutions.

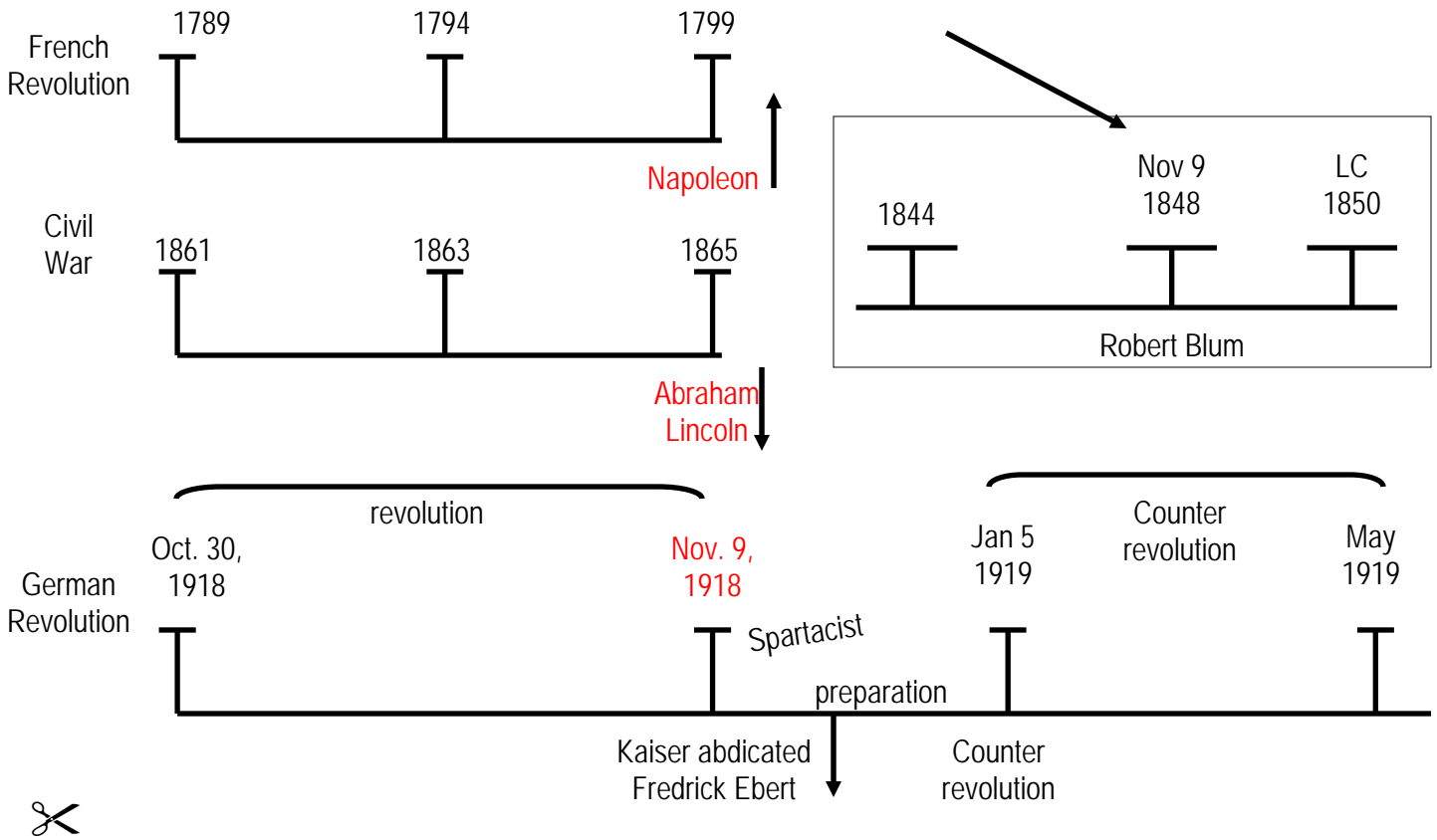
We started looking at 2014 and the phrase *in God we trust*. We went from 2014 to 1863. In 1863 they choose this phrase *in God we trust*. They also form the National Reform Movement. It's the formation of this National Reform Movement as it tries to introduce Sunday laws, the first one in 1863. The formation of this National Reform Movement that causes AT Jones and other pioneers to begin the publishing the American Sentinel. They began issuing that in 1886 and they're trying to counteract the work of the National Reform Movement. So it's 1886 the American Sentinel — in the Ellen White app go to pioneer writings and on the column on the left we can open up the tab with all of the authors, scroll down to AT Jones, and the fourth one down is the American Sentinel articles. It's worth reading these articles to see the things that he's discussing about that history. He doesn't speak much about this phrase *in God we trust*, only mentioned once in the American Sentinel. When it is mentioned he's making a reference or a quote. The American Sentinel is numbered by the years, so 1886 the American Sentinel number one. 1887 the American Sentinel number two, 1888, #3.



When you open up those years you can open up the American Sentinel #9 and it will take you to 1894 and you'll find it there listed by weeks to take you to the particular week's articles.

There's only one mention of *in God we trust* - the history that he is giving is 1894 (in March 15 March edition) and there's a hearing by the House of Representatives in Congress. So it's 1894 and there's a debate going on in the House of Representatives in Congress or a hearing. They're discussing whether or not to amend the Constitution and establish the Christian religion as the official religion of the United States. Their excuse for wanting to recognize it is the steps that have already been taken. One of the excuses they make in 1894 by Congress is that we've already taken the phrase *in God we trust* and stamped it on our coins. It actually becomes part of their excuse or reasoning why Protestantism should be the official religion of the United States. It says that considering *in God we trust* is on our coins, and a couple of other steps that had recently been taken, why shouldn't they also recognize it within the Constitution? Because the Constitution is deficient and hasn't kept up with the other steps. The step they want to take is recognizing the name of God. It's interesting that this is the ninth year of operation. The American Sentinel AMS, the 9th year of operation in the 11th week. So in looking for the reference, it's AMS 911. This placing of this inscription on the coins becomes an excuse to amend the Constitution in 1894. We needed to highlight that mentioning of the phrase and encourage us all to go and read some of those articles to get some of the idea of the history and what AT Jones was fighting.

Tess, Brazil

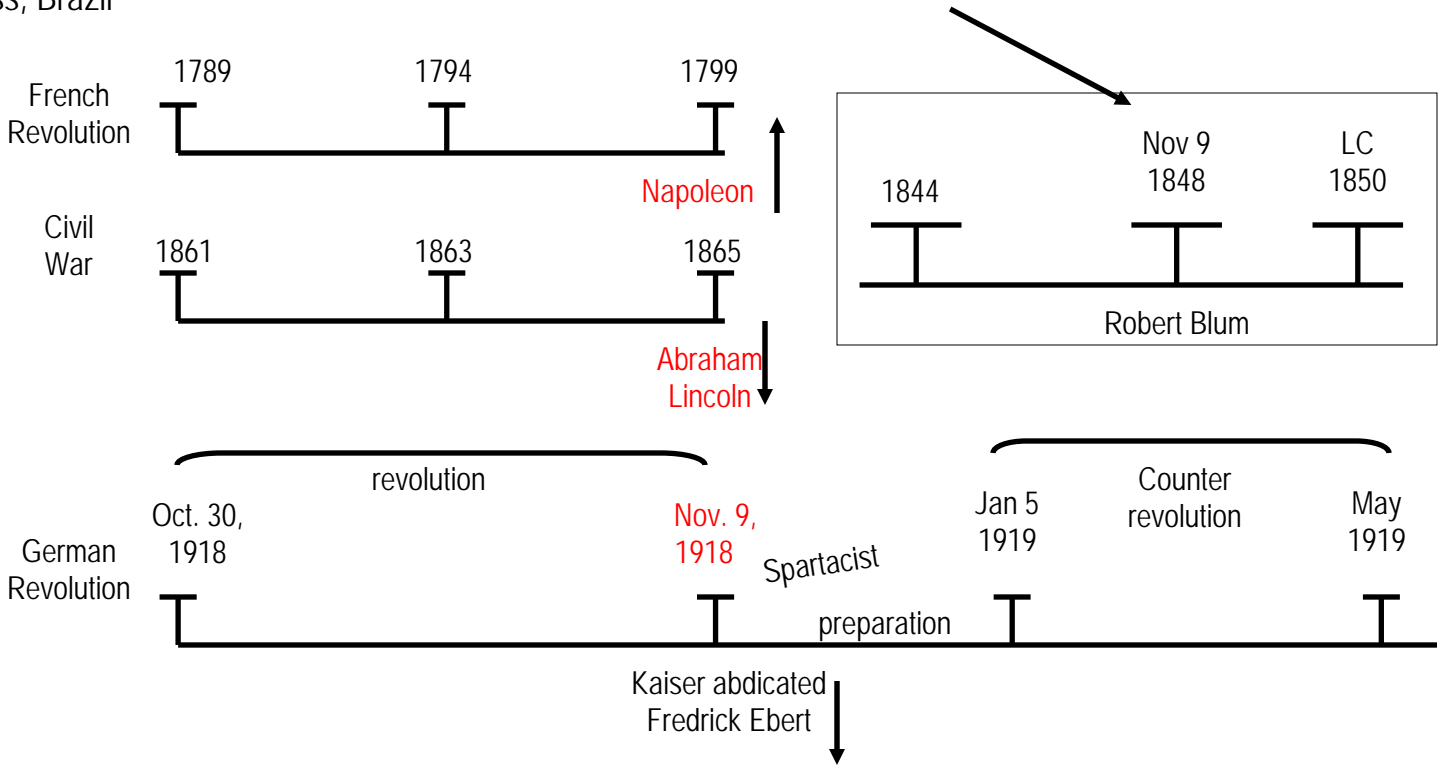


We looked at our histories of revolutions, we recognized that we weren't taking the French revolution history and moving it linearly to 2014 because that would be marking some type of progression. What we've needed to do was cut the line and take it underneath our history. The French revolution, and the American Civil War, using the concept of a midpoint we're able to overlay both these histories from 9/11 to 2019.

We talked about the German revolution, the 11 days that land led up to the Kaiser's abdication on November 9, and also the placing of a new government, there is a period of preparation before a rival faction challenges that new government. What we have is revolution and then a counter-revolution the thread that we are tying together to recognizing November 9 and we're going to follow that through history.

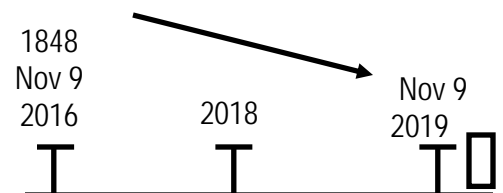
We talked about the significance of November 9 in German history and we haven't actually looked at those dates yet, we've just mentioned them because we do have some pre-knowledge of them. But less familiar is 1848. We read an article from Time magazine that talked about November 9, 1918, the end of that revolution. This is a historian who compares this revolution with 2016 and the election of Donald Trump. And 2 days later we have the armistice. There's one other sentence we want to highlight in that magazine article and that is when they say that prior to this revolution Germany had been engulfed in a costly war that had seemed endless. What this article says is the United States has been suffering in a similar way, with the wars in Afghanistan and Iraq, these proxy wars that the people are tired of. He says they've had 16 years of also fighting wars that the people are tired of and we've come to a point that is an end and a beginning with the election of Donald Trump.

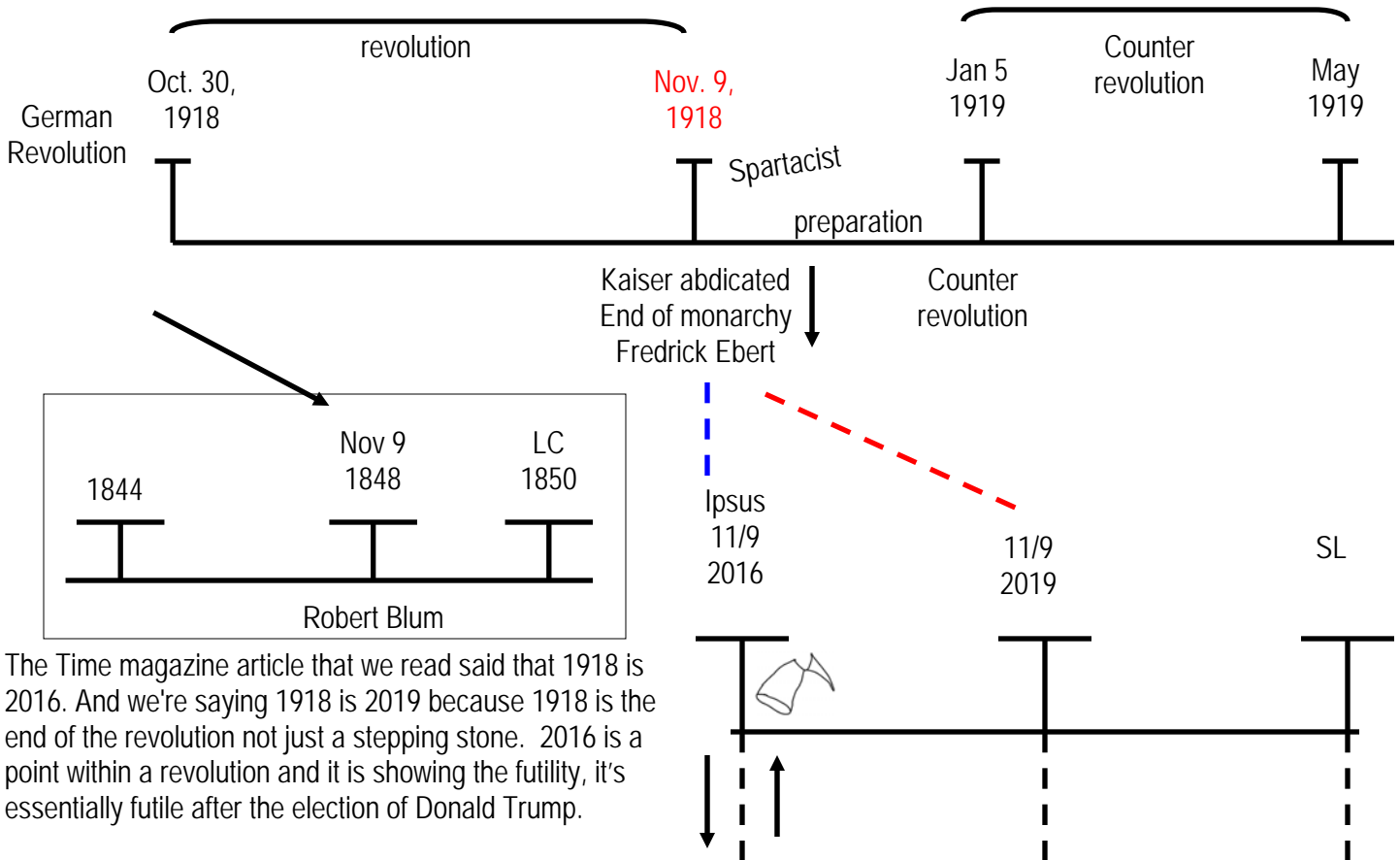
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So they took the history of 1918 and they want to make it 2016. But we're not making it 2016, we're making it 2019. Why is it not 2016? We see the death of a dictator in 2016 we say it doesn't match up with 1918 because this is when a dictator is raised up.

Consider the revolutions, what is 1918 November 9? It's the end of the revolution, which is in our case not so because we're not at the end of the revolution until 2019. We have the histories of the French revolution and Civil War and they don't end at 2016. 1863 lines up with 2014, and 1865 lines up with October 22 which is a shut door. And there's no shut door in 2016. So we have to take the end of the revolution to a shut door. This is where we disagree with the article, we've connected a November 9 with another November 9 and where they're taking it is 2016, Ipsus. We're saying it's Raphia but still a November 9, 2019. We wanted to see if we have any historical evidence to explain November 9 in 2016. Then we looked for this one and we found that in Germany they have another November 9. The first one marked in their history which is the 1848 revolutions. How did we explain 1848? There's a revolution in Europe. 1848 is back into Millerite history and we also placed it using internal history. 1850 is the second chart, and what do we call this waymark? 1850 is the loud cry two years before you have this revolution in Europe, we'll paraphrase a passage - In October there's revolution in Vienna, Robert Blum traveled there and joined the revolution. When Vienna surrenders, Blum is arrested on November 4th. He's executed November 9th. His death became a symbol of the futility of the revolution, that it would be futile or pointless, a failed attempt. The article is marking that November 9, 1848. But did the revolution end on that day? No, it symbolically ends, it's taken as a symbol of how futile the revolution was and it's two years before a loud cry. Where would we place that in our history? 2016 or the battle of Ipsus. When is the loud cry in our history? We've already said the revolution ends in 2019, November 9th. 2018 marks the loud cry. Is there any other November 9th in this history? 2016. 1848 November 9th, Robert Blum is executed. It's marking a turning point in a revolution but not the end of a revolution. 2 years before our internal loud cry. Where would we place that on our reform line? If it's 2 years before the loud cry it would be 2016. So we see a waymark within the revolution but not the end of the revolution but it's still a November 9, in 2016. 2 years before the loud cry. We do have historical precedent to identify why the election of Donald Trump is November 9.





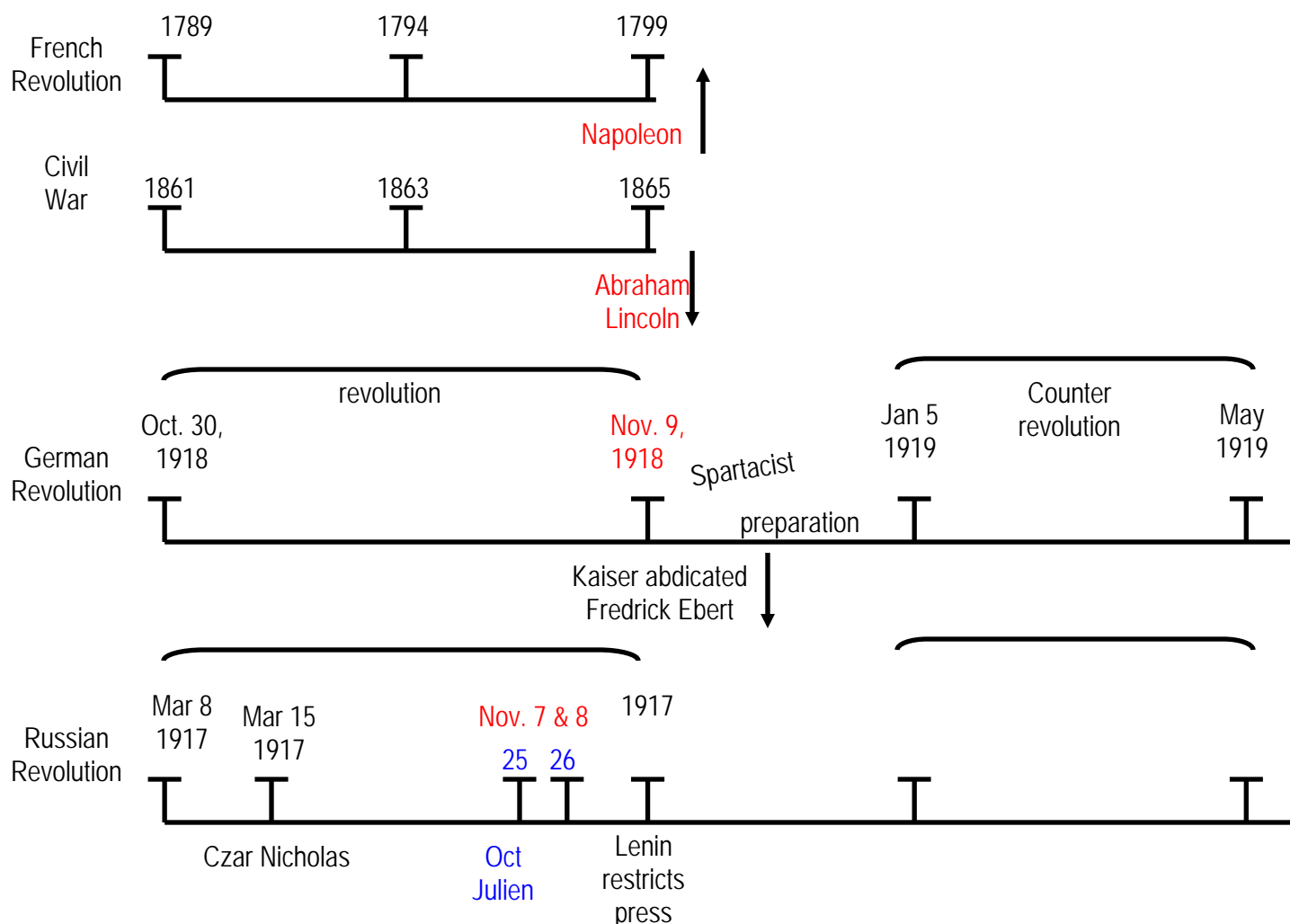
The Time magazine article that we read said that 1918 is 2016. And we're saying 1918 is 2019 because 1918 is the end of the revolution not just a stepping stone. 2016 is a point within a revolution and it is showing the futility, it's essentially futile after the election of Donald Trump.

1848 was a history of failure. Robert Blum was the one fighting for a democratic Germany. He was put down in November 9, 1848 by a government that wasn't willing to accept democracy. It doesn't matter if we make it Obama or Clinton because both of them can be seen as representing the ancestors. What does the name Clinton mean? We'll discuss this in our next class.

It wasn't until the late 1920s that Germany came up with the name **Schicksalstag** which means day of fate or day of destiny. [https://en.wikipedia.org/wiki/November\\_9\\_in\\_German\\_history](https://en.wikipedia.org/wiki/November_9_in_German_history)  
 It's the German word to reference the 9th of November because the history of the country keeps being made on the 9th of November. The reason this phrase was used, because it was actually part of Nazi propaganda. We started to discuss Hitler and his role and experience through the history of World War I. We read what he actually did in that history and it's completely different from what he writes in his autobiography. As he writes his autobiography it's probably propaganda that he's invented. He uses this day November 9th, as a propaganda tool because there's a lot of national pain that's connected to this day. That gives him something to manipulate. So most of Mein Kampf is a build up to this November 9 when he said that after all this suffering he resolved to become a politician. The next November 9 that we mark in that history is the coup in 1923. Then in 1927, this is Alfred Rosenberg, the person that really built his propaganda machine, and he recorded the story of these two November 9's, 1918 and 1923. This story became the backbone of Nazi propaganda. So he invented the word Schicksalstag in 1927, meaning day of fate to refer to November 9.

Schicksalstag (1927)
"Day of Fate" = 11/9
11/9 1923 → coup
11/9 1938 → persecution

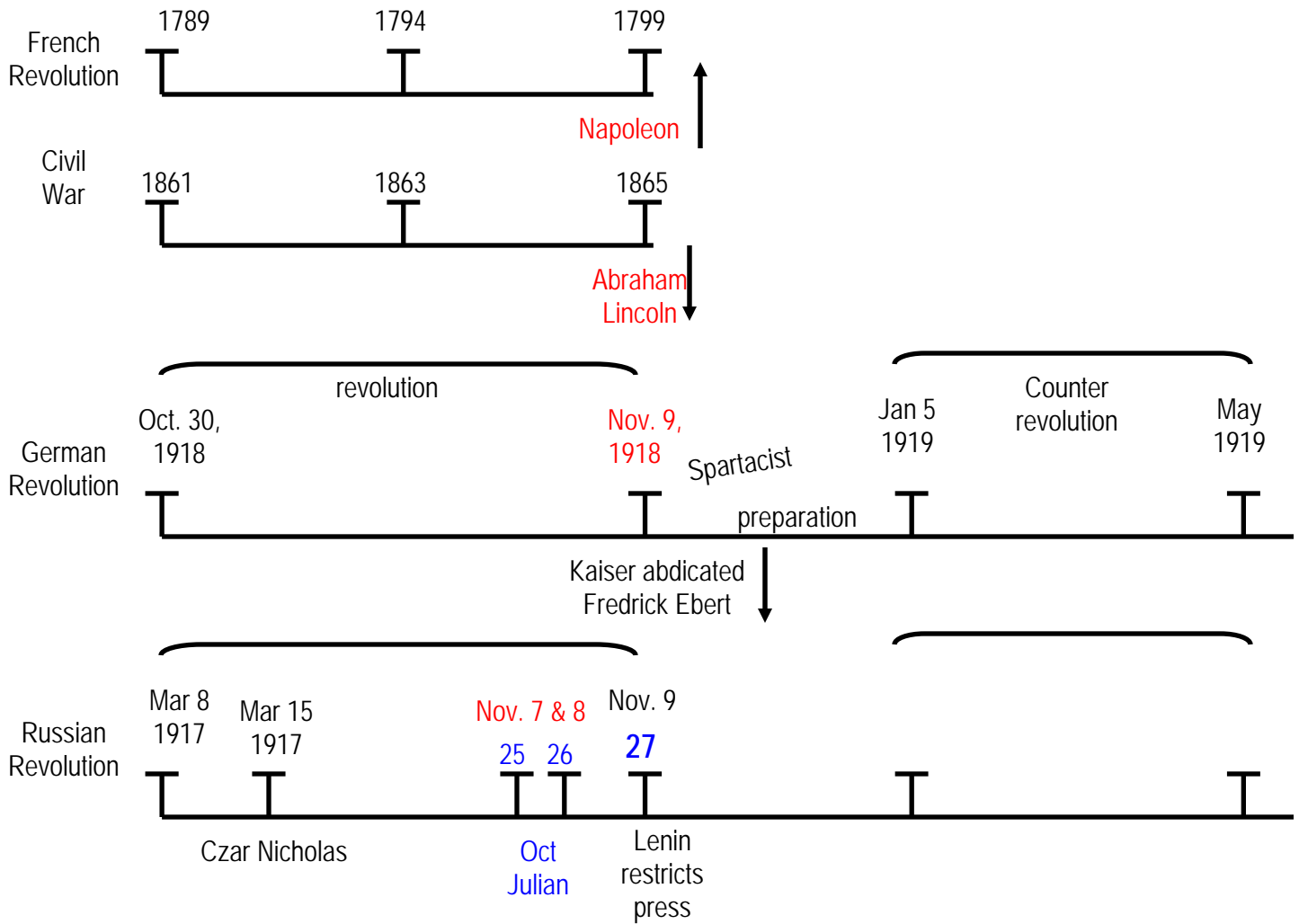
We haven't yet discussed this one but 1938, the night of broken glass, the Jewish persecution. There's been an assassination attempt on Hitler's life because part of the propaganda he's usually doing speeches on this date as he made it a national holiday.



The last date we're going to discuss and then we're finished with revolutions is 1989 and the fall of the Berlin Wall. When we discussed these November 9's other than on the persecution of the Jews, it wasn't something that was planned but it was just something that happened on that date. That isn't why the Berlin Wall fell on November 9th.

So we'll go to the Russian revolution, it's 1917 and they are opposing Czar Nicholas, the revolution against Czar Nicholas, also known as the Bolshevik Revolution. It starts on the 8th of March 1917. On this day thousands of the people took to the streets. Again in Russia, prior to the war ending in Germany, the Russian people have the same thoughts or feelings, they're tired of World War I and they want it to end. So the people begin to rise up against the Czar and on the 15th of March he abdicates and there's the new government placed that lasts until 27th of October in 1917. This is the Bolsheviks. We call this Red October, this final end of the revolution. Why do we call it red October? Communism comes with the connection of the color red, they actually got it from the French revolution. The red symbolized blood, but it was meant to symbolize the blood of the workers which was being sacrificed for the upper classes. In the French revolution it became the color red and that spread across also to the Bolsheviks. We call it Red October because they're using the Julian calendar which places this end of the revolution in October on the 25th and 26th. The night of the 25th the Bolsheviks took Petrograd, and on the 26th of October they took the Winter palace, which was the last holdout of the provisional government. The revolution began on the 8th of March, on the 15th the Czar abdicated and this weak government holds power until the 25th and 26th of October where Lenin leads the Bolsheviks and takes control, takes power. We could mark this is the 25th and 26th October, using a Julian calendar. By this point in time Russia is the only ones using the Julian calendar still. Other countries like the United States sometime before had changed to the Gregorian. In the Gregorian calendar this is the 7th and 8th of November when they take the Winter palace.

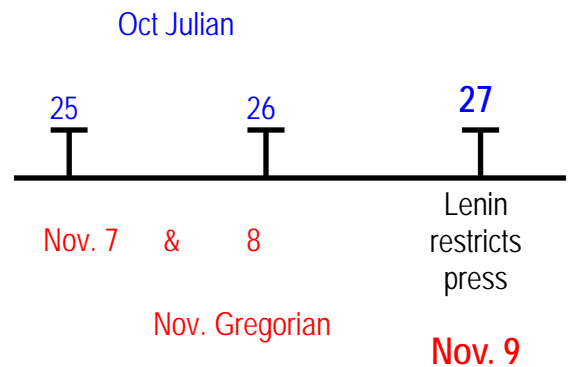
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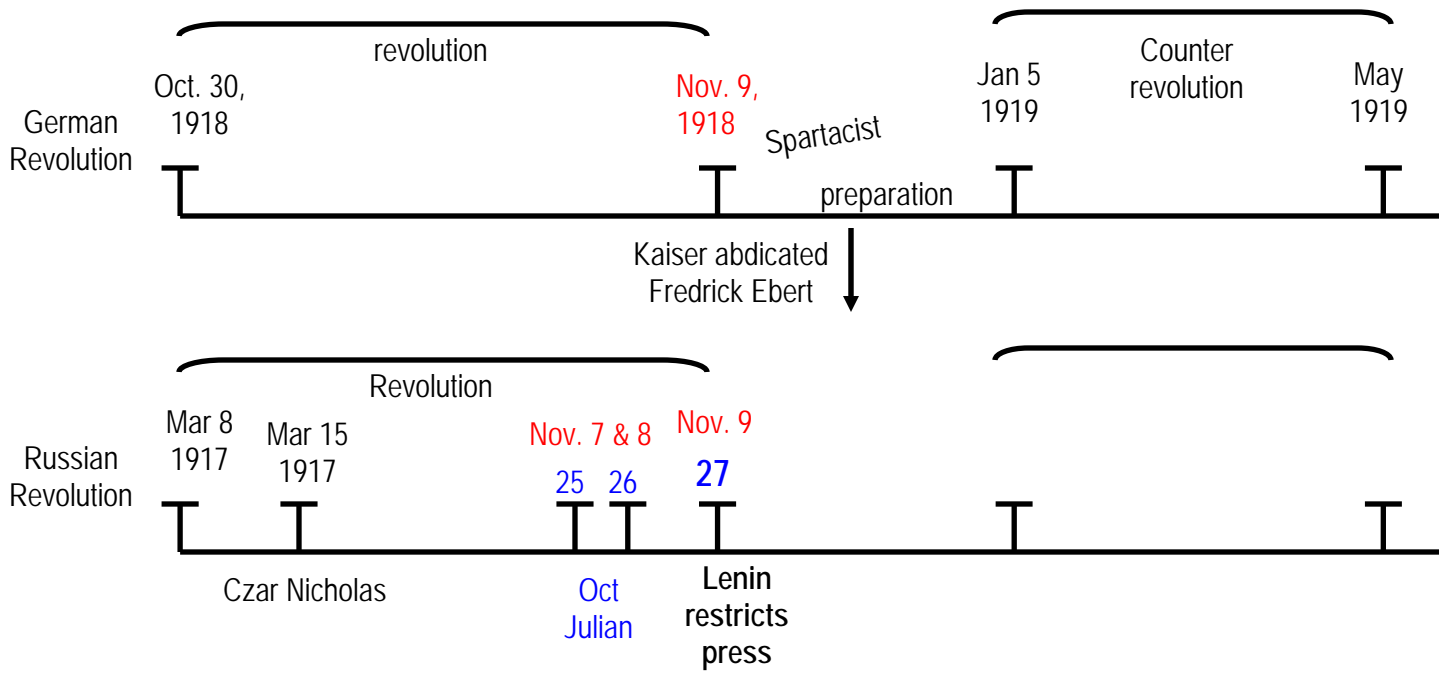
Then on the 9th of November Lenin restricts the press. On the 9th of November it's the 27th of October. We need to know that we mentioned previously the connection between the number 27 and November 9. This is the first one we need to consider. November 9th in the Gregorian is the 27th of October in the Julian and this is the first Bolshevik decree censoring the press.

What do we think makes Donald Trump a dictator?

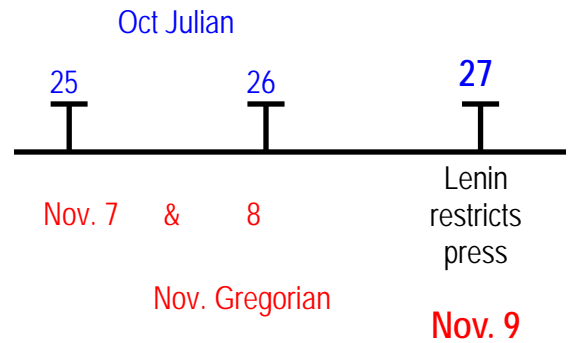
In this history leading up to the decree of the press, we usually call it the October Revolution. Red October. We would mark the 25th the 26th and the 27th, the three dates we're looking at. They take Petrograd, they take the last hideout of the provisional government and then they restrict the press freedom. This is the Julian calendar. But we use the Gregorian calendar by this date in the United States we already used it for a couple of hundred years. The 25th of October is the 7th of November. The 26th is the 8th. The 27th and 9th of November. So we're connecting 27 and November 9.







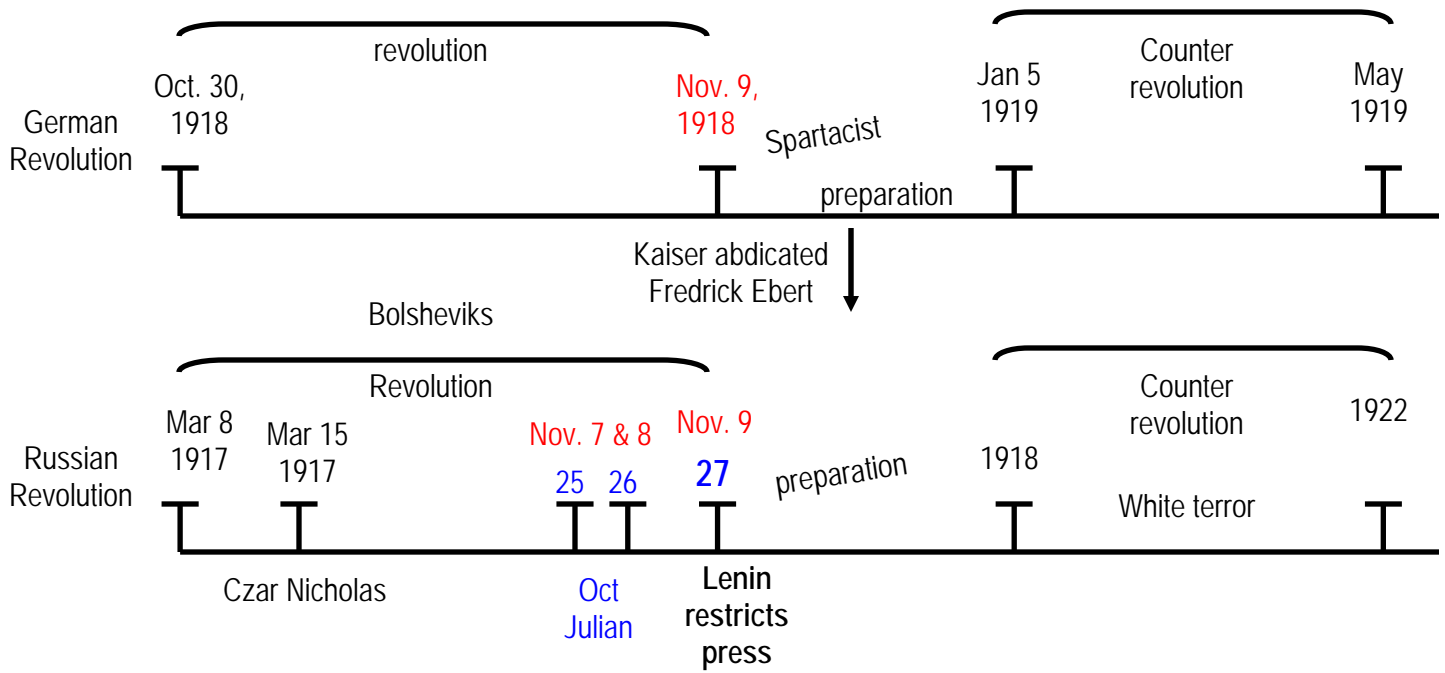
What is the first step of every dictator? **To restrict the press.** Why was Napoleon able to come back from Egypt and very quickly take over the government? He's in Egypt, there's he fall of the army and what he began to set up was a propaganda machine. He controlled all of the news that got through to his army, he put out his own newspaper to feed information to the troops regarding what was happening back home in France. Prior to the end of the revolution you already have a propaganda machine, and he'd already started using it to control the viewpoint of his army. Soon after the revolution ended, he released one paper and said this is the only one that speaks for the government because he realized unless he continued to control the media he would lose power. **So when Lenin takes the government, his first step on the 9th of November is to censor the press.**



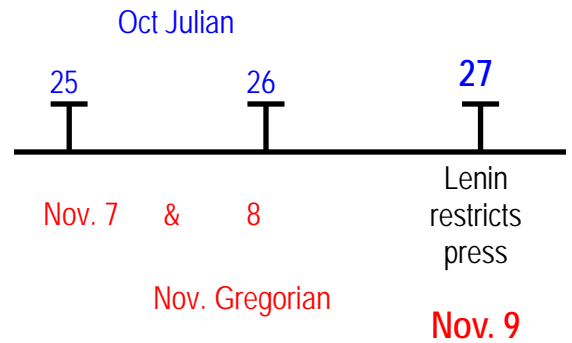
We're going to paraphrase a little of that decree.

He says it because of this critical time period that we are in we've been forced to take a couple of steps and we've been forced to restrict the freedom of the press. We're encouraged to go and read this because Donald Trump couldn't have written it better. What he's saying is, is that it's fake news, a liberal pretense that's being controlled by the wealthy to poison the minds of the masses. He said it's one of the most powerful weapons they have, the most powerful weapon of the establishment. We're in this time period where the workers are starting to speak. It is this crucial moment where they're starting to speak but they're still weak. And this liberal press machine is a weapon just as much as bombs in guns are. This liberal press, controlled by the establishment, wants to drown the recent victory of the common people. All it sends out is filth and lies. He said as soon as the country is in order we'll give back the press their freedom as long as they restrain themselves with some legal responsibilities. They're only restrained as much as is necessary. It's the exact same argument that Donald Trump is using, they're fake news, they're controlled by the establishment, they put out filth and lies. He said that the media is the greatest enemy of the people, there are greater enemy to the people than Russia. Lenin said they're just as much a weapon as a bomb. You have the exact same mindset from Lenin to Trump regarding the press. It's worth noting Steve Bannon, he said he wants to repeat the work of Lenin, because he studied this history. This is what Steve Bannon wants for the United States. So we can connect the 27th of October to November 9. **This suggests that this attack on the press it's what makes a dictator a dictator.**

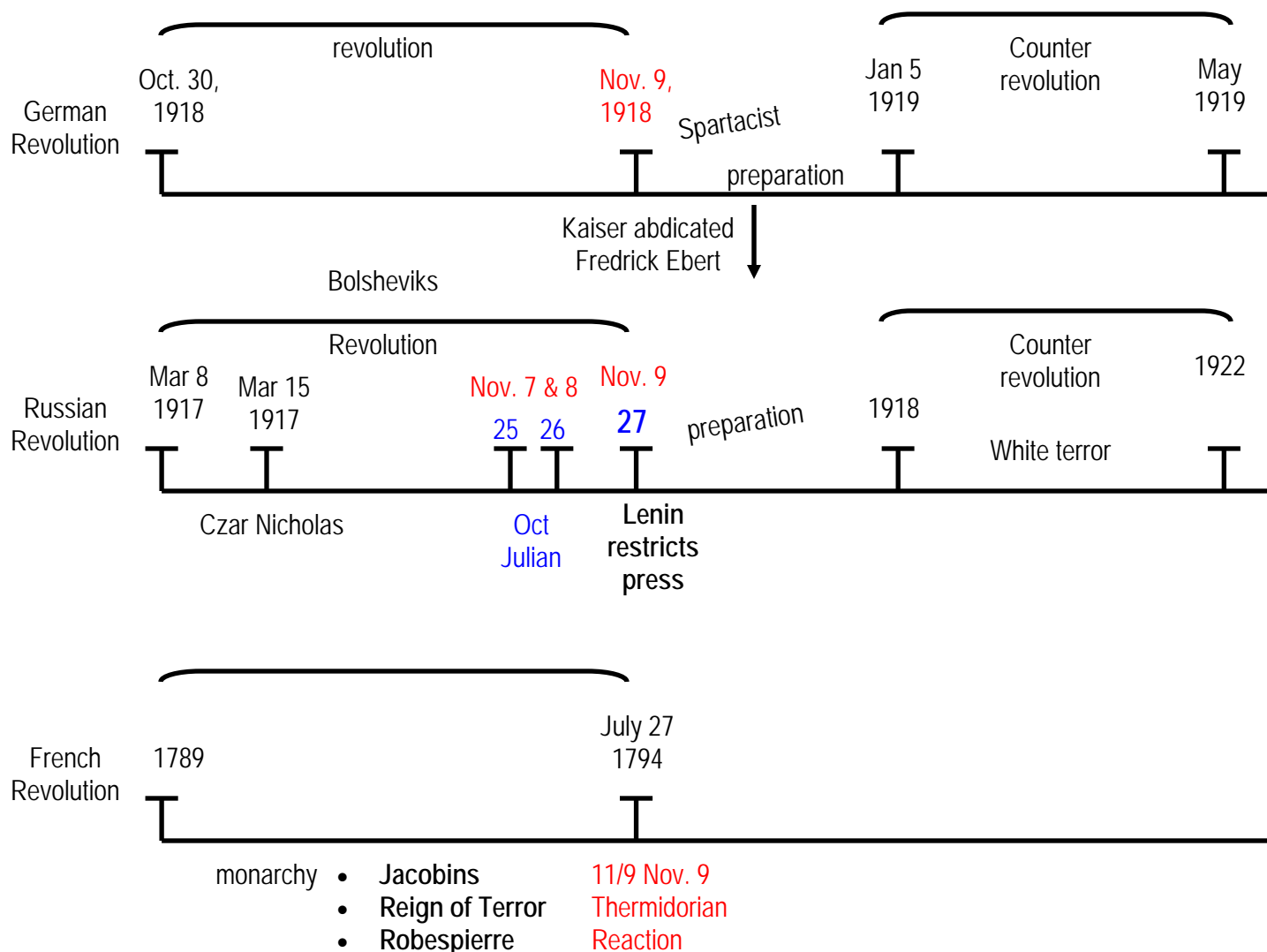
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This is the establishment of the Bolsheviks. Shortly after they take the Winter palace, their enemies start together. They take time to prepare, they don't come together until 1918. All those opposed to the Bolsheviks put aside their differences and engage in a counter-revolution and this last until 1922 and the Soviet Union is created. This was the red army vs the white army, like we said red October red representing the Bolsheviks, but over here you have the white army engaging in a counter-revolution. What they're wanting to re-establish is the Czar, they want to go back to this form of government that had been toppled with in this revolution, before Lenin.



Clarification: the white army was the side that was fighting for the monarchy, so after Lenin takes power in 1917 some of those that were opposed to the Bolsheviks put aside their differences and then they fought against Lenin. And this history is known as white terror, because it's the white army that is trying to remove the Bolsheviks from power. It's known as the Russian civil war. If you were to look for this in history, 1917 is the history of the Russian revolution—1918 to 1922 they called the Russian civil war. First there is revolution that places is Lenin but not everyone is happy with him so the whole country descends into civil war. It's in this history past 1922 we see Stalin start to take power. But they had many internal problems in this country so he was held back in that history. The last major rebellion ended in 1922. They say from November of 1917 through the spring of 1918 people began to choose sides, white army red army.

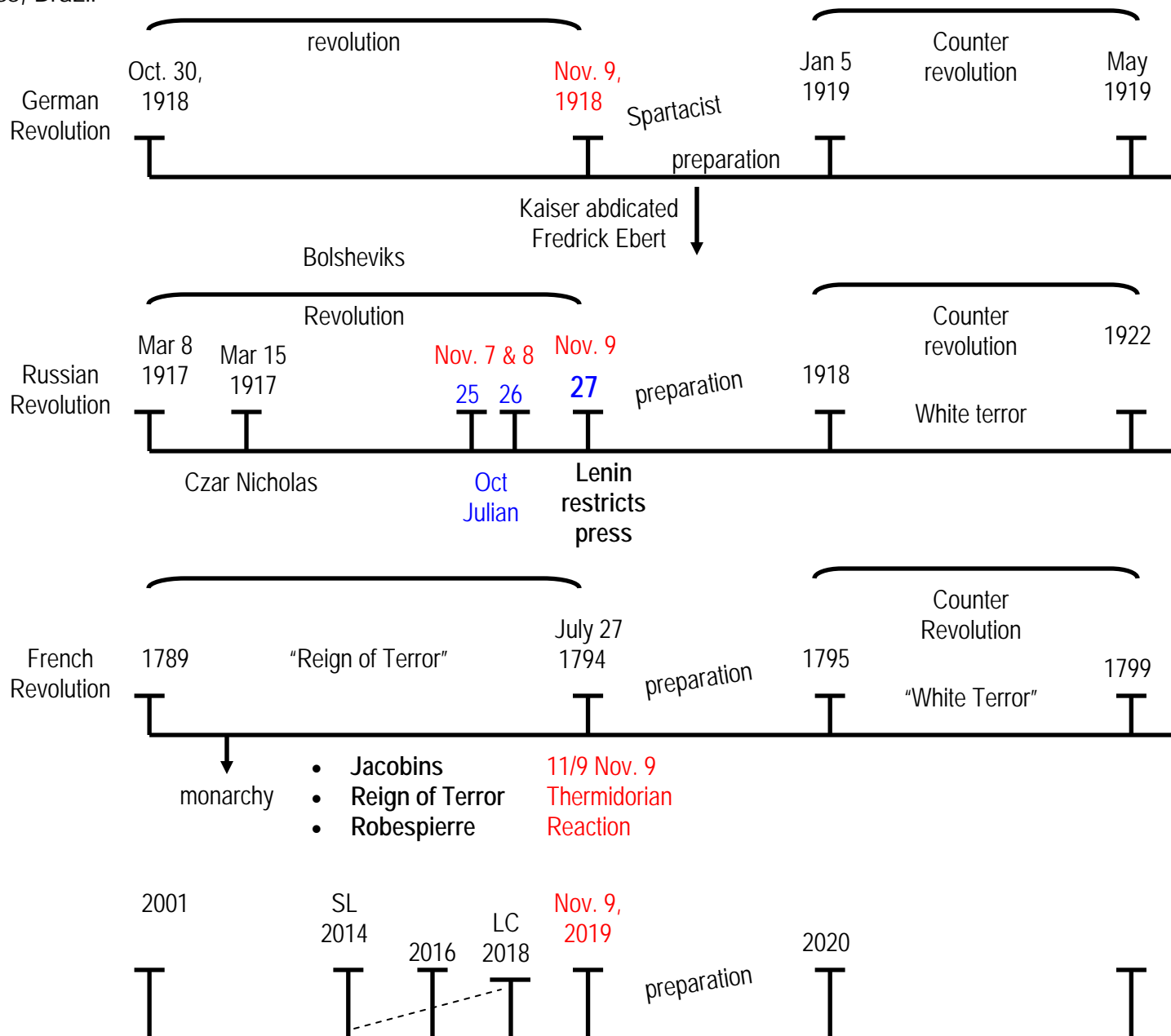


We want to consider one last revolutionary period, and this is taking us back to the French revolution. When we study that revolution we can find a secondary application because that history comes in the form of a revolution then counter revolution. The French revolution is a 10-year period from 1789 to 1799. We call that 10 year period the French revolution. But if we go further into that history within those 10 years is the same model, there's revolution and then counter-revolution. The revolution with 1789 to 1794. What they're toppling is the monarchy, the king. We call this time period the reign of terror and this happens under the Jacobins. This first period is the Jacobins had we call it the reign of terror. We can see the reign of terror, people do it different ways, you can look at certain specific dates to observe a particular period of time that is violent but for the purpose of this exercise half of this revolutionary time is the reign of terror. That terror begins in 1789 and it ends in 1794 on the 27th of July.

In 1793 they introduced a different calendar, a French revolutionary calendar that was designed to remove God, the 7-Day week, everything that reminded them of that old system. So the 27th of July 1794 in the revolutionary calendar is the 11th day of the 9th month. This day is known as the [Thermidorian Reaction](#), the month in the revolutionary calendar was Thermidore, that's their 11th month. So they called this the Thermidorian Reaction. And the dictator that has been set up here is Robespierre. On this day he's taken, has governments toppled but the Jacobins were overthrown. But it took some time to respond to the Jacobins to persecute the people that they've overcome.

<https://www.britannica.com/event/Thermidorian-Reaction>

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This is the reign of terror that was performed by the Jacobins. Their leader is Robespierre, their government is overthrown halfway through the revolution in 1794. There are still Jacobins and Jacobin club, so there's a period of preparation before those who overthrew the Jacobins engaged in what is known as the reaction. In 1795 we see a counter-revolution to the end in 1799. This is known as the white terror. It's orchestrated against those that conducted the reign of terror. We need to consider why we find white terror in both histories and what that means.

There's one other revolutionary time period. We'll look at in our next class. If we just mark these revolutions, what we've learned so far, we've learned that 9/11 to 2019 is the history of a revolution or civil war. Then we took revolutions — the French the German and the Russian and we formed a pattern. One thing connects these histories, this concept of the 9th day of the 11th month. We find it in their Thermidorian calendar, in the Gregorian which we used as opposed to the Julian. Our connecting thread is a 9th day of the 11th month which runs like the state through each revolutionary. The other pattern we saw revolution it took us to this November 9 then saw a period of preparation and then the following year a counter-revolution. Revolution ends in 2019, the period of preparation choosing of sides, counter-revolution 2020.

There's one of the revolution we want to discuss. We discussed the American civil war and we will discuss the American revolution.