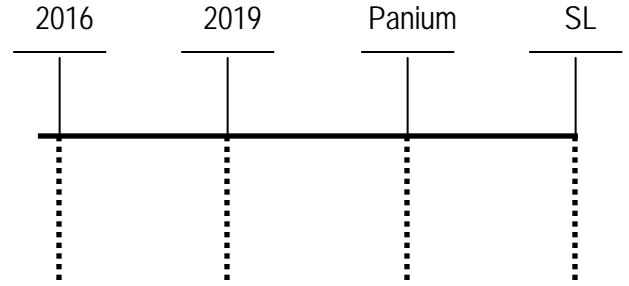
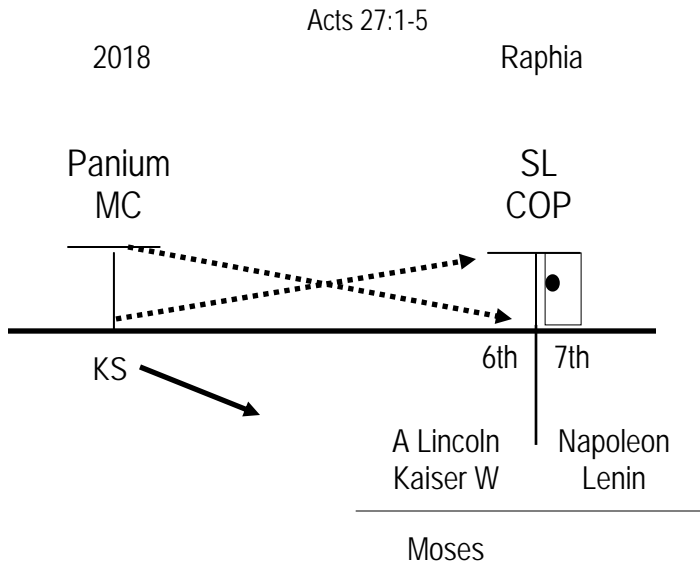


We're going to take a minute and review the sea of Cilicia and Pamphylia because it is a reoccurring theme.

We identify the midnight cry or Panium. This is the defeat of the King of the South, the deadly wound leading up to the death. Then we identify this waymark as Sunday law. But if we want to call this the midnight cry then what does SL become? Close of probation, which means we have a shut door. From the midnight cry to the shut door we have the fall of the United States or of Adventism. We have the rise of the UN and a new type of leadership in the Adventist Church. We come to this way mark we mark the end of the sixth head in the beginning of the seventh. This is the sea of Cilicia and Pamphylia . If this is a close of probation and we bring this history into our history, the line of the priest, what are these waymarks? Panium becomes 2018 and COP becomes Raphia. From 2018 to Raphia what do we expect to see externally?

To start with the external, we said in our last class regarding the United States that it's marking stages in its life cycle. We can say 2016 there's a dictator that's raised up and the Republican horn is broken. We can say the same thing at Raphia, we can say the same thing Panium and we can say the same thing at SL. The reason we said that, because when we go to these histories we see the death and the rising up of a dictator. So on this side of the line we have Abraham Lincoln and on the other side we can mark Napoleon. On one side Kaiser Wilhelm and the other side Lenin. So you can mark the death in the rise of a dictator but it's the same person. And you can see the sixth and seventh head is the same country, the United States and then the United States now wielding power over the UN. There is also this element of a change in leadership. We can see Adventism in this history, once it comes to the history of the midnight cry in the ship you hear the voice of Paul, and Ellen White says whether it looks like it or not he's the master of that ship. So we're seeing this external and internal. There's a change in leadership and stages of its life cycle. We look at the external and we see Donald Trump. He's already been a leader but he starts to transform and he becomes the leader after SL that he wasn't back in the prior history. He has a new type of authority.

This is the fall of their institutions so the United States is falling, as a lamb like beast or Republicanism. What we're doing is marking progression. It can represent different people. We can see Obama turn to Trump. So there's times when it represents different people but one person can represent two people. So we bring this into the internal, 2018 to Raphia, what are we supposed to see? Elder Jeff announced his resignation, whatever that means. But he's passing the mantle. We're seeing this transition between our midnight cry and our close of probation. The movement all the way through, before and after. But there's this transition in leadership. Whether we mark it between midnight cry and close of probation or Panium and Sunday law we see this change. We can take this model and take it to 2018 and it's something that's progressive, it doesn't all happen at once. But you see a change. Externally in the United States we can already see Trump's language since December of 2018, it's changed. For those first two years he had advisors who restrained him.



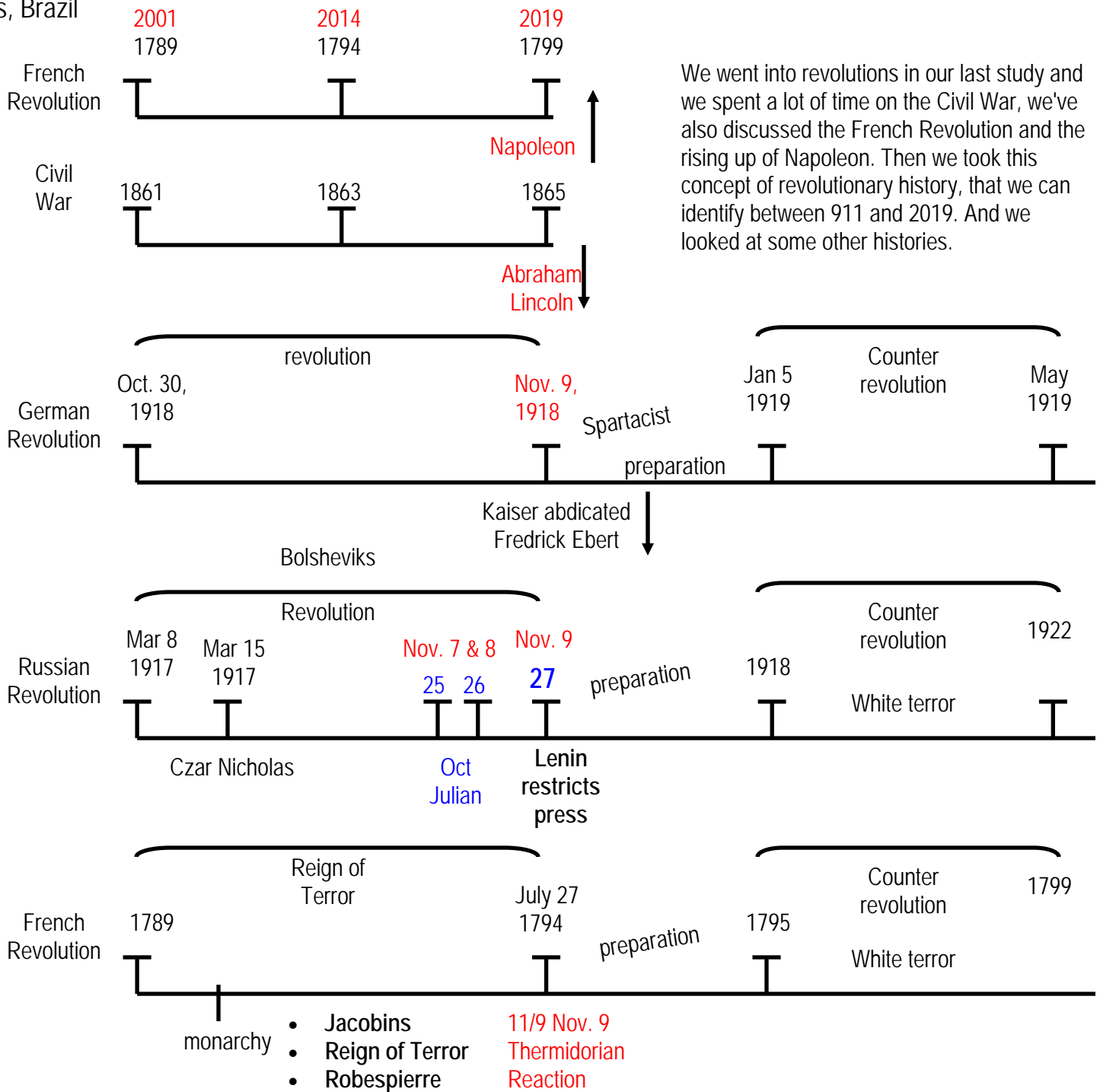
Now he doesn't take advice unless it comes through Fox news like he did on December 19th. But we bring it to the internal and we're already seeing a transition in leadership. It's moving between Elder Jeff and Elder Parminder. We can mark it already happening right before Raphia. People are getting concerned because they think Elder Jeff is going to die. Why would they think that? They may try to make the connection with Abraham Lincoln. It's the same principle but they're looking at some different people. They would say Moses and they name some names, Elijah went to heaven and Moses died. Therefore they say that Elder Jeff is going to be taken from us. I would say that's a misapplication of history and prophecy because it doesn't mark a death but a transition. I don't think that it's marking something bad is going to happen Elder Jeff, all it's marking is a change, a transition in the life cycle of this movement just the same as we mark a life cycle in the United States.

Clarification on the external of Raphia: At Raphia we mark a dictator in the United States. So there's a transition from one type of leadership to another type of leadership. It's a progressive work and you can mark it at 2012. When is Paul the master of the ship? Long before it's obvious. In 2012 to 2016 we parallel internal and external. It's Trump before and it's Trump after. It's also Elder Parminder before an elder Parminder after. The process began years ago but it's a process of time, progressive.



We went into the histories of revolutions and we want to address people's fears about what that looks like. Because to fear that evil will happen to Elder Jeff is also making the same mistakes with history just because Moses died.

Tess, Brazil

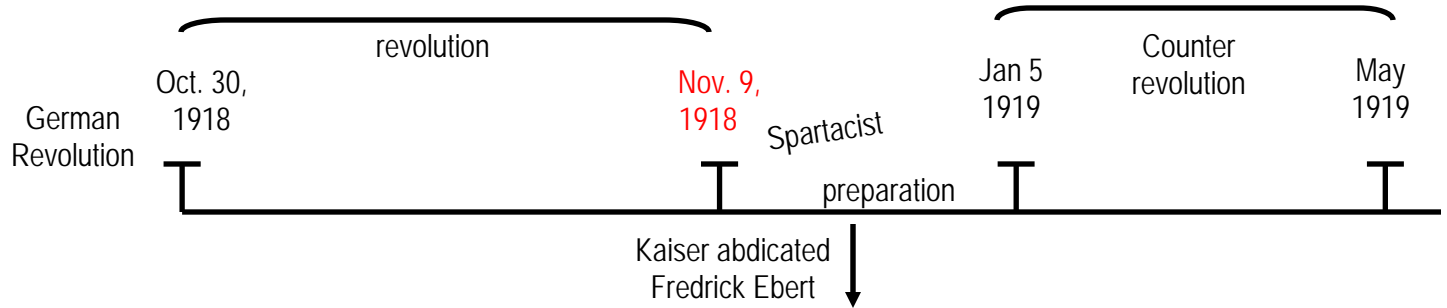
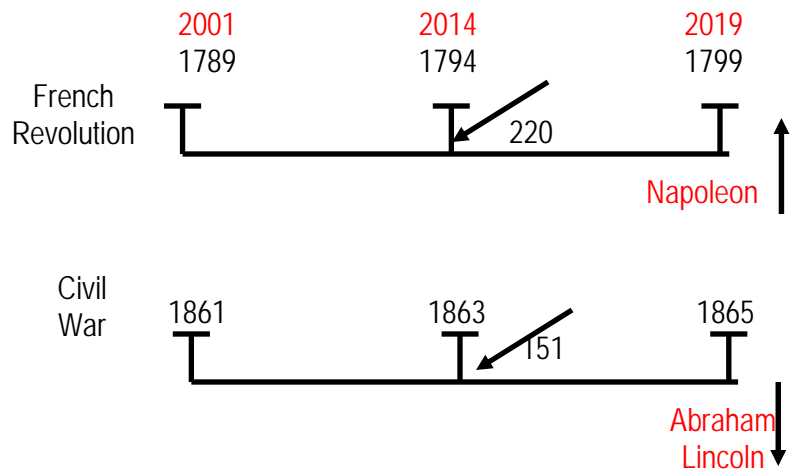


We went into revolutions in our last study and we spent a lot of time on the Civil War, we've also discussed the French Revolution and the rising up of Napoleon. Then we took this concept of revolutionary history, that we can identify between 911 and 2019. And we looked at some other histories.

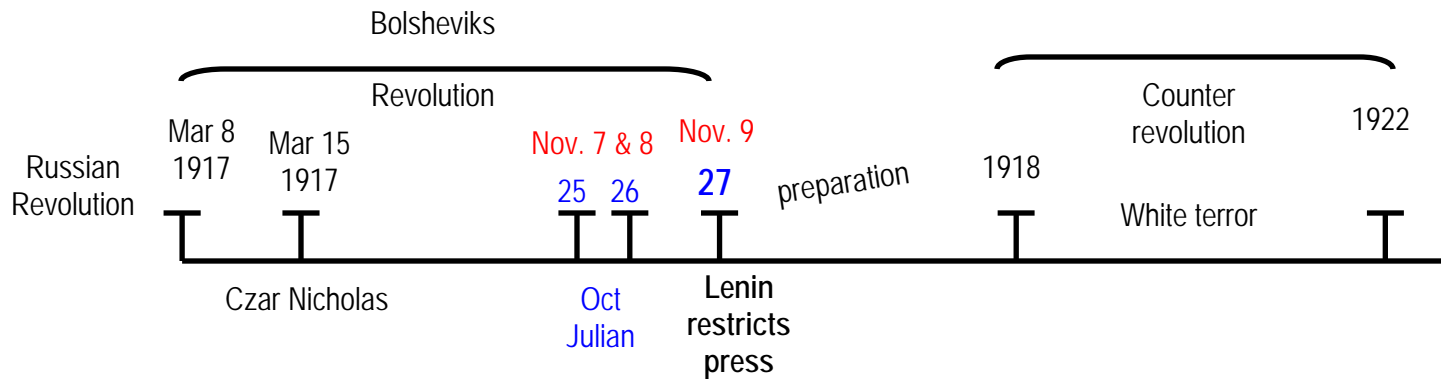
We looked at the German revolution and there was this 11-day period leading up to the abdication of the Kaiser which was November 9, 1918. We are identified that a period of preparation began and then a counter-revolution. We went to the Russian revolution and we identified it between March and November of 1917. We marked Lenin as a dictator on November 9, 1917. And we mark a period preparation and then a counter-revolution, they begin the following year. Then we went to the French revolution and we saw that in itself it came in the history of a revolution and a counter-revolution. So we split it between the reign of terror in the white terror. The first five years leading up to the 27th of July that we can mark as November 9. This is in a revolutionary calendar the 9th day of their 11th month, the 11th month is known as Thermidor. There's a time of preparation and then a counter-revolution that works contrary to the reign of terror.

Tess, Brazil

Summary of what we saw: We began by looking at 2014 and saw that it's a midpoint or midway between 9/11 or 2001 and 2019, a prophetic midpoint. By looking into history, particularly using the 151 and the 220. The 151 takes us to the American Civil War and the 220 takes us to the French revolution. And then we were able to identify that 2001 to 2019 is the American Revolution or Civil War. It's a period of revolution in the United States. Like we saw it's going from one type of government to another. If this is revolution, we then considered the German revolution and saw if we could overlay that on our history. So we took the concept of a revolution and started overlaying them. This

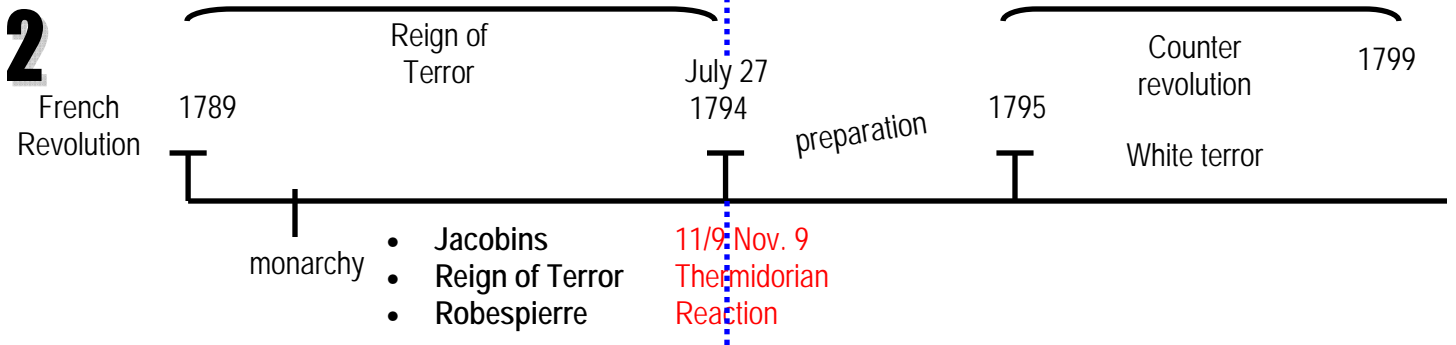
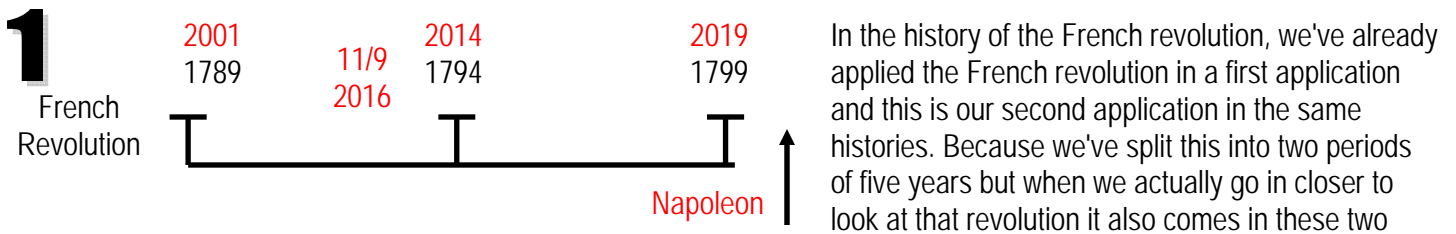


is the German Revolution that ends World War 1. It's 11 days and they're fighting against their government and on November 9 of 1918 their King is forced to abdicate and there's a new leader. Then because this new leadership is still weak, he's weak because he has so much opposition, those that are opposing him prepare to fight him and then early the following year they begin a counter-revolution to remove him from government. But they fail.



Then we've taken another model, we went to the Russian revolution and we saw that from March to November 1917 is the Russian revolution. There's a new leader on November 9th. November 8th he takes power but on November 9 he becomes a dictator when he shuts down free press. This is Lenin. Then all those opposed to him start to prepare to fight him. And the following year all his enemies launch a counter-revolution, they're trying to remove Lenin from power but they fail.

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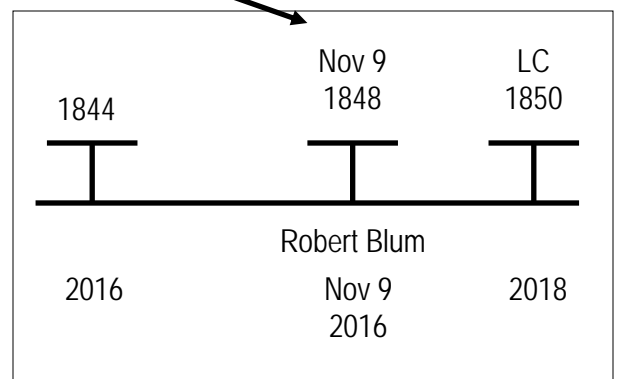


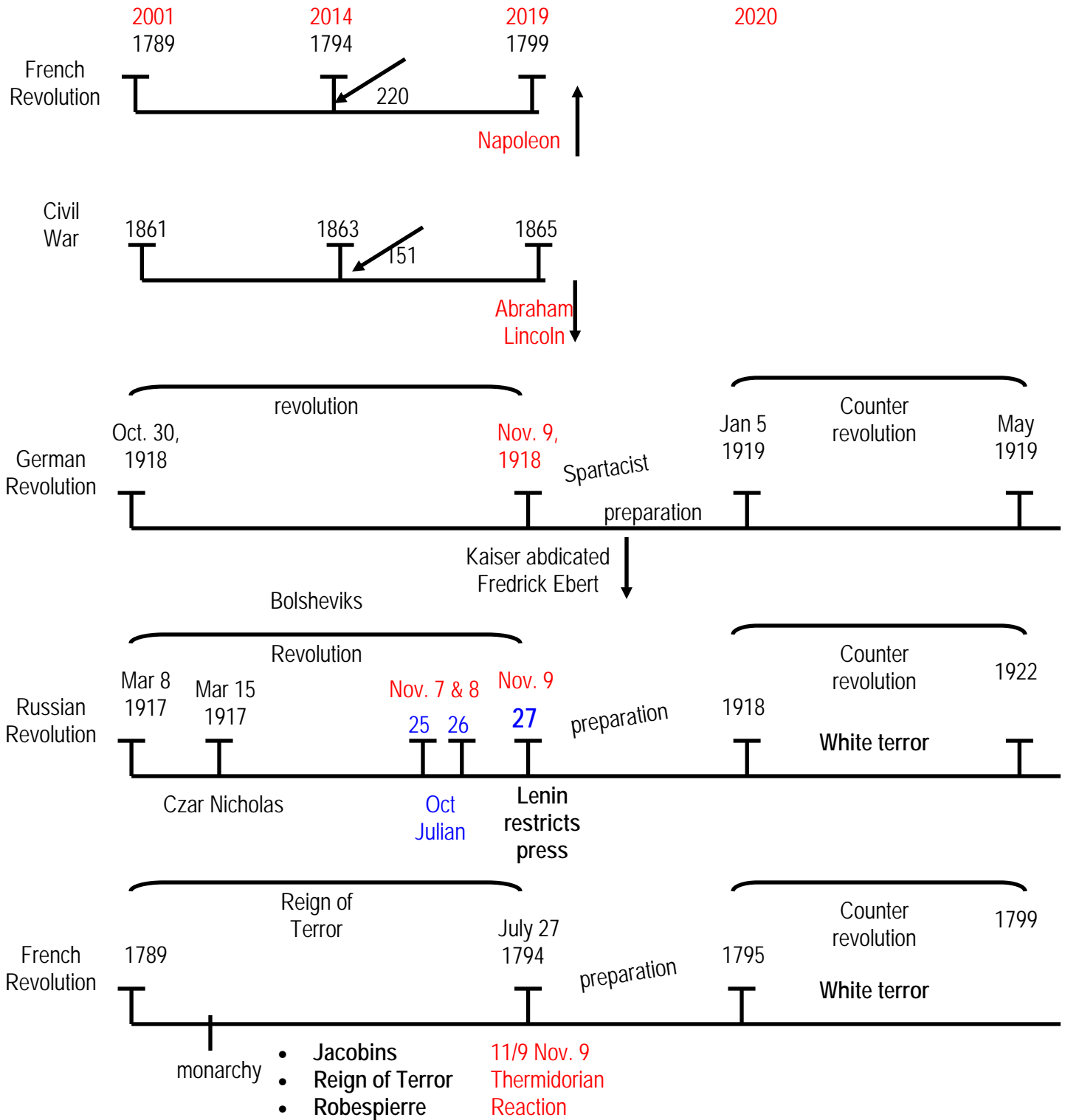
parts that we've observed above. The first five years is the monarchy being overthrown by the Jacobins and Robespierre. This is the reign of terror where they kill a lot of people. This period ends on the 27th of July which in their calendar is the 9th day of their 11th month, they made their own calendar and their version of November 9 is the day that Robespierre and this faction is overthrown. All those opposed to him, to the Jacobins took time to prepare before they tried to wipe out the Jacobins in France. So there are some differences with this one compared to Russian and German revolutions. But this is the Jacobins persecuting the monarchy and those wealthy classes. In this counter revolution the same people the Jacobins were persecuting, fight back and they try to remove the Jacobins from France.

What were marking as a pattern is this middle column. The beginning dates do not give us information, at least combined at this stage of our understanding, as far as time is concerned neither do the endpoints. But it's this middle column.

We also had Robert Blum and that was a November 9th on 1848 and this is a separate revolution. As we read this symbolically his death ended the revolution. When this leader's executed it shows that the revolution against the government is futile.

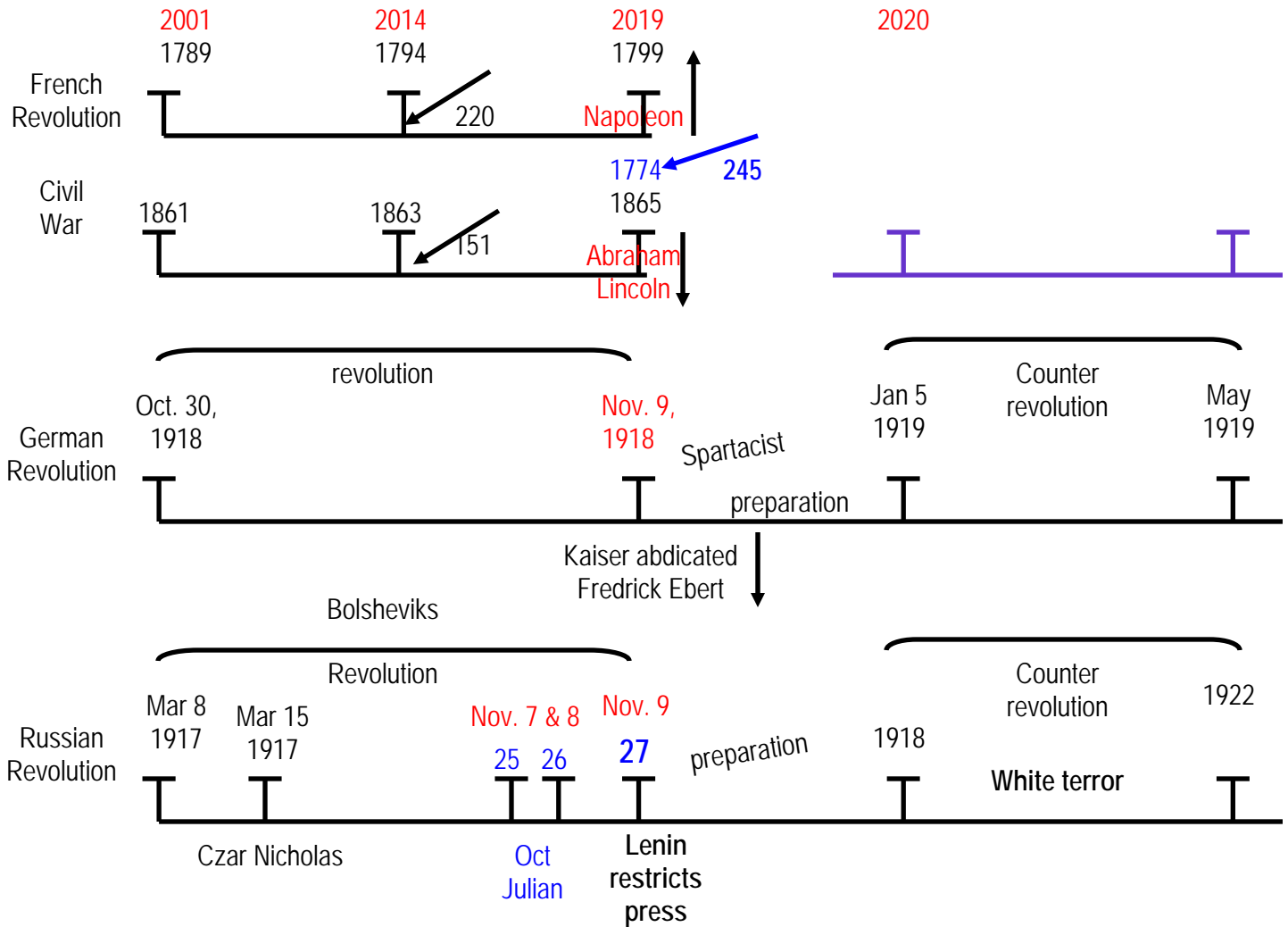
November 9, 1848, how do we want to apply that and why? We apply it to 2016 as a turning point where our position would be futile at the election of Donald Trump November 9, 2016. Once they reject Hillary Clinton all hope of stopping this revolution is futile. In that sense we can mark the Republican horn broken because it's progressive, but after 2016 inevitable. There was another reason to place it in 2016 from Millerite history. It was two years before the loud cry. So when we make it 2016 if we compare the internal in the external it's 2 years before a loud cry. So by looking at the revolution the fact that it didn't end there and by seeing it as an internal Millerite waymark, we can see that it's not their closed door the same way it doesn't end the revolution. It exists in the history of the Russian revolution 2 years before a loud cry. Or 2016 but you can still mark on November 9. This is the November 9 in history that would take us to Donald Trump's election.





So this middle column takes us to the end of a revolution. We can connect the 9th of November, the 9th day of the 11th month. Following that there's a time period of preparation where the enemies combine forces to fight against what he set up here (middle column, Nov. 9). Then early the following year his counter-revolution begins which we're marking as 2020 and that fails. We should also note that is an election year.

We need to look into why this is known as white terror in two different histories. Whether or not we want to take white as a symbol or whether or not we consider the division of race that is happening. It's something we need to think about.



There's one other history we want to add on to this. We haven't yet looked at some of the waymarks that take us to 2019. So we're going to have to take a leap that we can take the number 490 and cut it in half and see 245. Treating it the same way we would treat the 2520. So we've taken the 490 time prophecy and cut it in half the same way we would the 2520 to see these two periods of 245. So we want to look at the 245 because the history that it takes us to is the history not of the Civil War but of the American Revolution. We're going to add it on to this line of the American Civil War. So when we look at the American Civil War how much of the story does it give us? Half of it because we're missing this history. But if we take the 245 from 2019 it takes us not into the history of Civil War but in to the American Revolution. If we go from 2019 it takes us to 1774. 1865 we placed because 1863 is the midpoint and 1865 becomes a symbol of 2019. We're taking a different logic, this is the 245 and it takes us to 1774. This is the American Civil War, this is the American Revolution. In 1774 Benjamin Franklin convinces the different colonies to form one representative body known as the first Continental Congress.

The civil war gives us this half from 2001-2019 and the American Revolution gives us the other half. 1774, the 245 takes us to 2019. So the civil war gives us 1/2 or 1 revolution and the American revolution gives us the other half. A couple of Americans didn't like to see this as a revolution or civil war because the civil war is internal and this is the United States against Britain. But we need to remember that their government was Britain. Both are civil wars or revolutions. Some young Americans don't like to be reminded they once had a king but we are now in agreement.

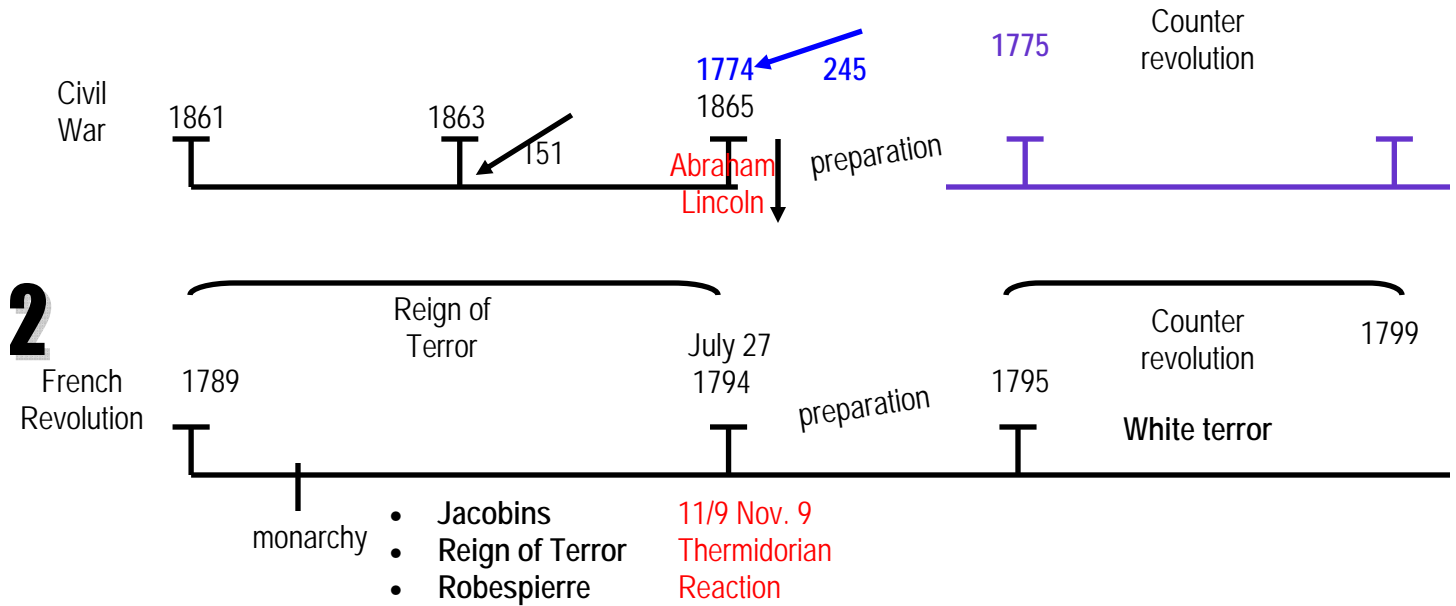
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2001

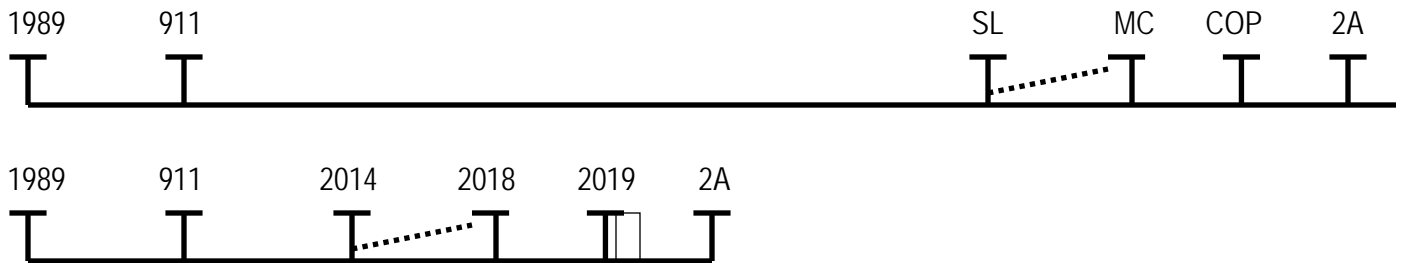
2014

2019

2020



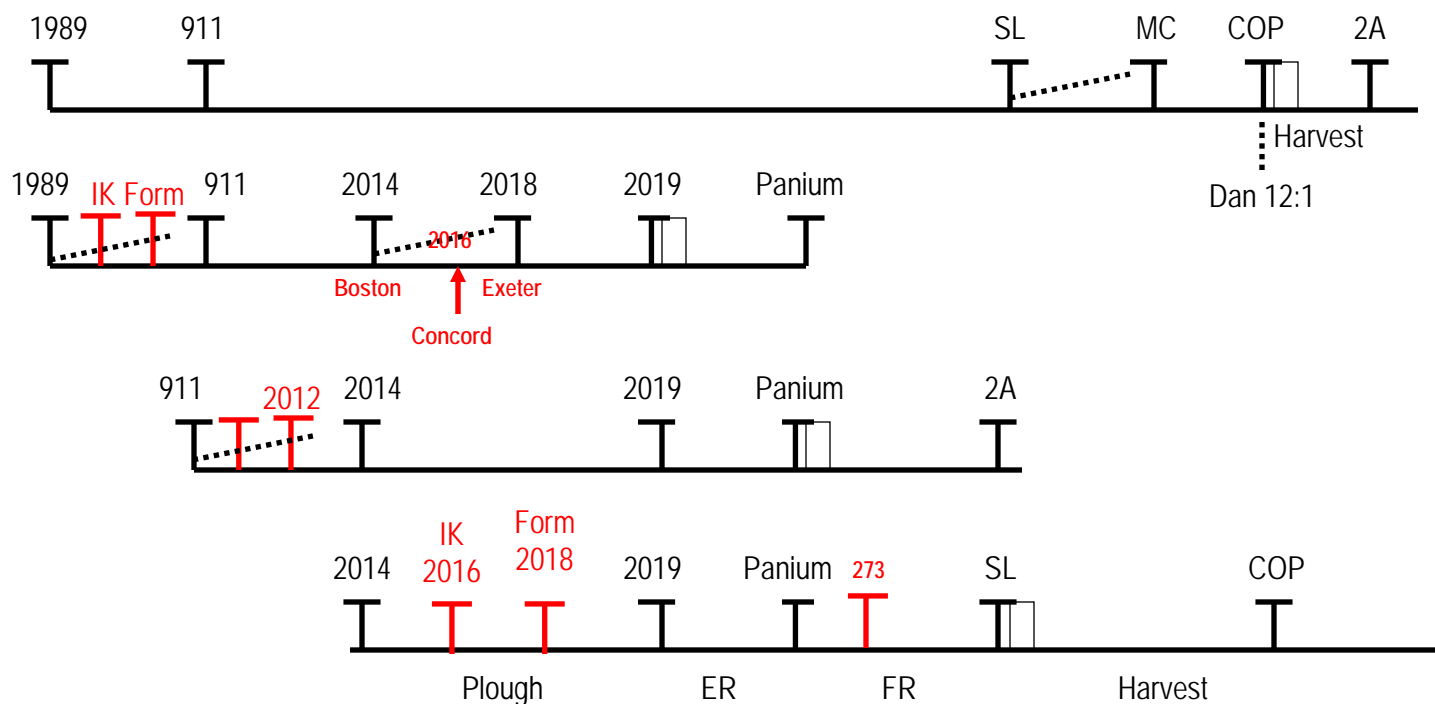
In 1774 they set up the first representative body of the colonies known as the first Continental Congress. This is the seed of where the American government begins. The French Revolution, second application, Nov. 9 is the seed of where it ends. Then you have a period of preparation, and what happens in 1775? Revolution breaks out between Britain and the states, but it's internal. If we use the 245 it doesn't take us to the beginning but to the middle column and it fills in our picture because it shows the period of preparation and then this revolution. It takes us from 2019 to where the revolution begins in 2020. When we come to this history we want to look at 2020. We did mention this in our earlier classes and we've only got a couple of classes left.



So we're discussing the American Revolution now and we've already done this, we just want to look again at it. The reform line of the 144,000, we'll fill in the waymarks. Where do we start the reform line? 1989, the time of the end. Where do we go next? 911. The next waymark for the hundred 144,000 is the Sunday law and the close of probation and then the second Advent. There's just one waymark we want to put between these, one waymark missing what would that be? The loud cry.

Now the line of the priests, we begin at 1989 with the time of the end because 144,000 covers this whole history. Then we see that this line can be divided into fractals and the group that goes first are the priests so there must be someone raised up at the time of the end to begin studying prophecy. Next we go to 2001 and then 2014 and then 2019 our close of probation and then Panium or the second Advent for the priests. So we have 1989 to Panium.





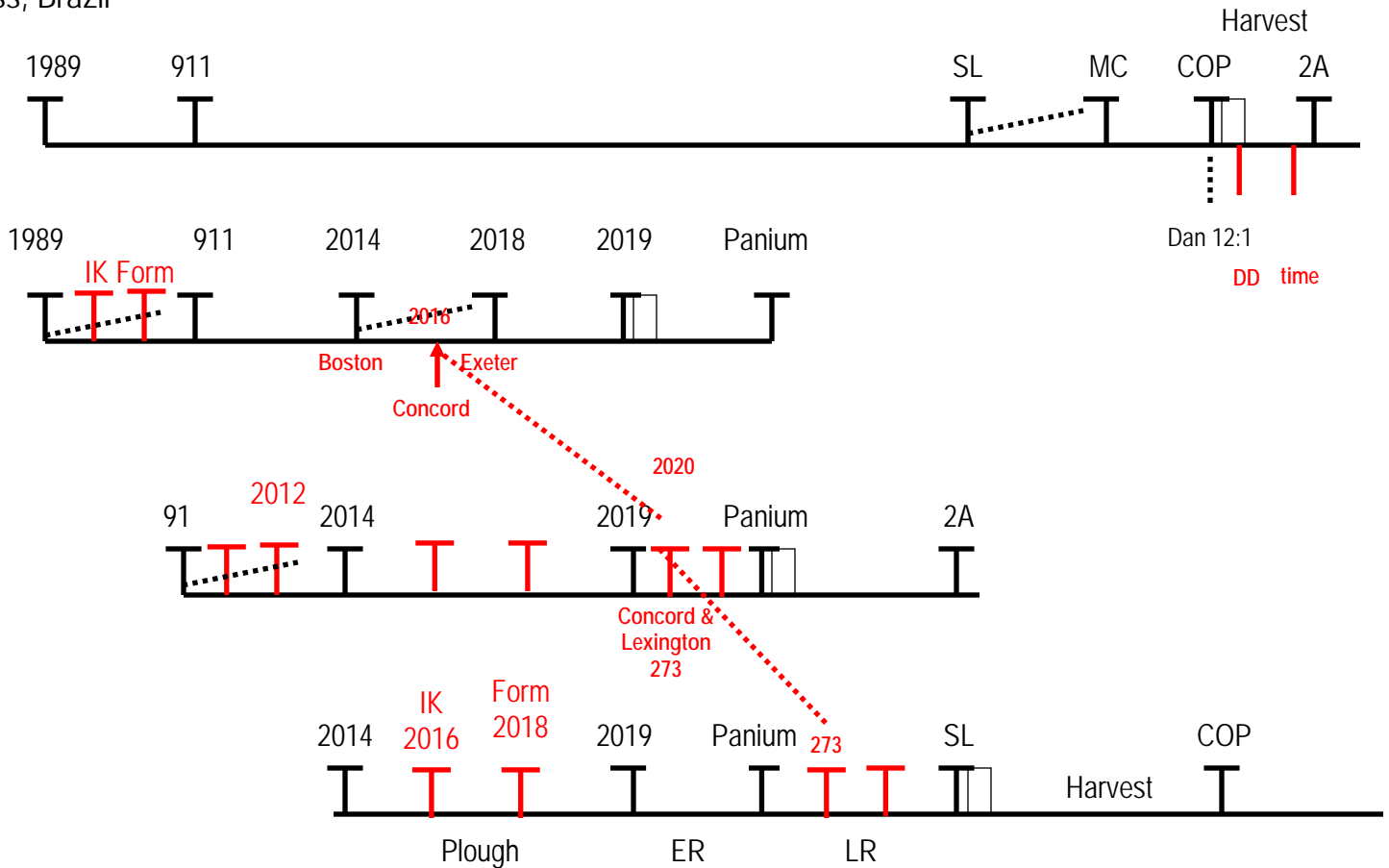
Now we'll lay out the line of the Levites, where is there time of the end? 911 the first way mark. Then you have 2014 then you have Raphia 2019, and Panium is their shut door and Sunday law as their second coming.

Next the Nethinims, where is there time of the end? 2014, 2019, Panium, Sunday law and their closed door. Going through the agricultural model 2014 to 2019 the plowing for the Nethinims, early rain 2019 to Panium, latter rain Panium to SL, then harvest at SL—COP.

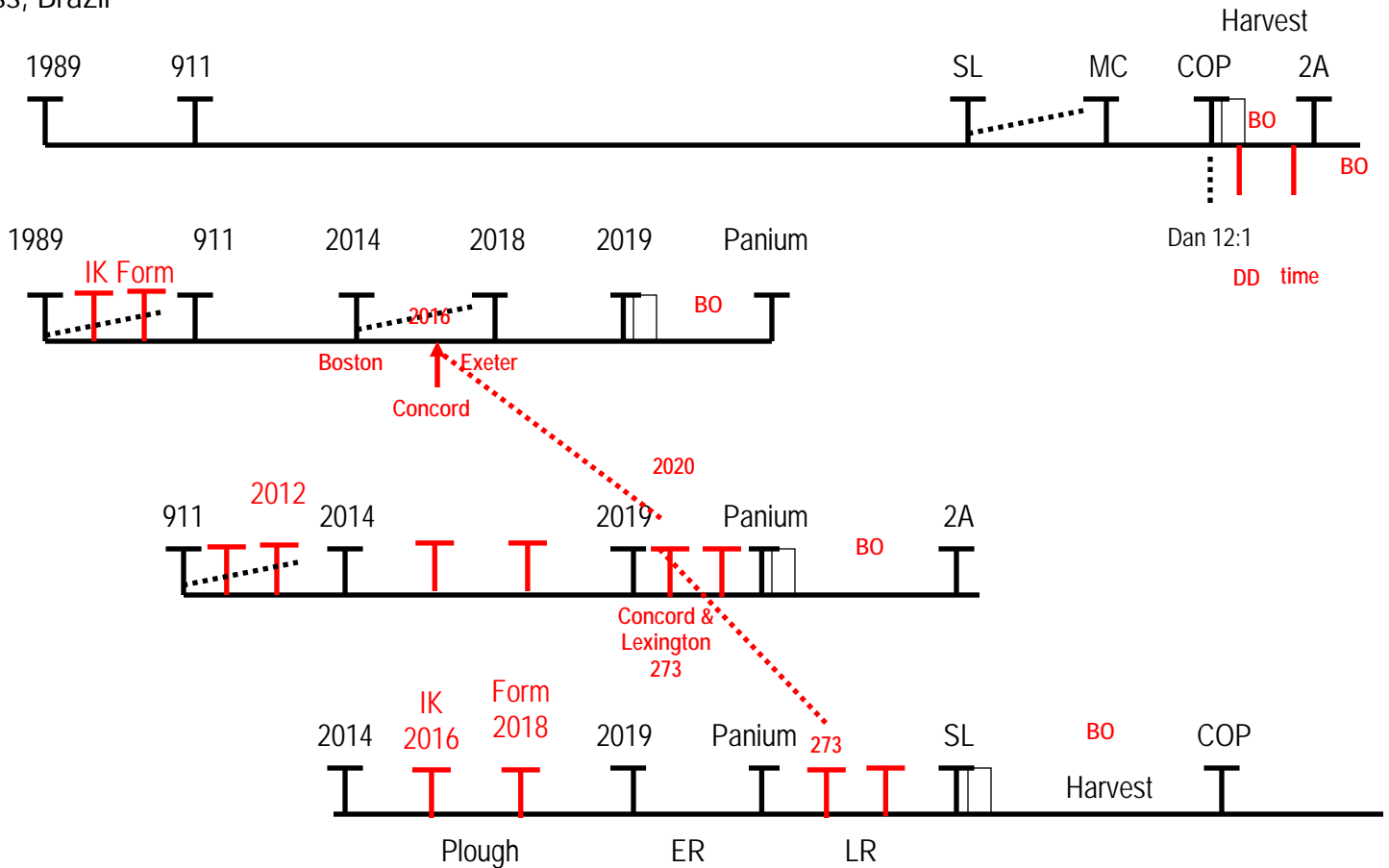
Harvest for the 144,000 on their line is after close of probation (Dan. 12:1) before second Advent but for the Nethinims their harvest is Sunday law to the close of probation.

The reason we wanted to review this is what brought us to the history of Pyrrhus? We went from Acts 27 to Pyrrhus, what took us there? 273 and where do we put that? Between Panium and Sunday law we mark the 273.

If we went back to the line of the priests and over laid Millerite history what waymark are we missing? **August 1st**. Where do we put that on the line of the priests? **2016 and we call that Concord**. We see Boston, Concord and Exeter. So now we have waymark between 2014 and 2018. We've already discussed at camp meeting did that they come down and impact the line of the nethinims. What are they for the nethinims? 2016 and 2018 but on the reform line what would we name them? Increase of knowledge and a formalization of the message. So we can see that for the nethinims or the world there's been an increase of knowledge in the formalization just like we had from 1989 to 9/11. An increase of knowledge and a formalization. Now we can identify two way marks in these histories. For the Levites 911 to 2014 we have to have two-way marks. What the first one is still under discussion what's the second one? 2012 the prediction of 2014. Then we have these waymarks—Boston, Concord, Exeter, and they have to impact the Levites and the nethinims.



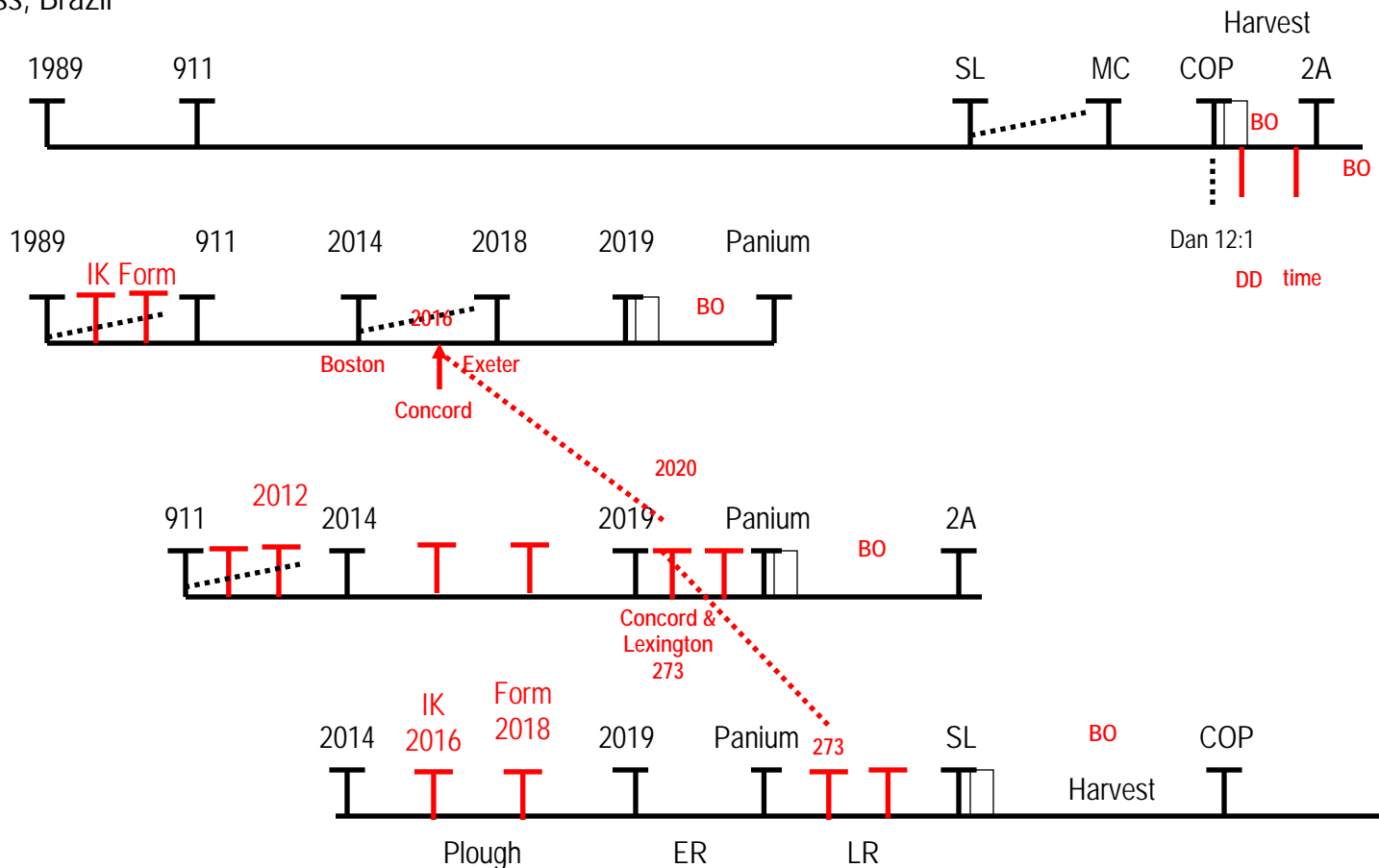
Then we discussed the history of the hundred 144,000, close of probation and the second Advent. We said in this history they must also have this increase of knowledge and formalization. The priests have it at the beginning of their journey and they have it at the end of their journey right before harvest so we must then see the same for the Levites and for the nethinims. What we begin to see is that these two waymarks of Concord in Exeter occur in every history, and in every dispensation. So between 2019 and Panium we have two waymarks because this is Boston Concord and Exeter for the Levites. So 2016 is Concord and we saw evidence of Concord, we saw it in two external institutions and we see a battle where the King of the North and the King of the South are in unity for Concord, the battle of Ipsus. Then we went to the history of the second Advent on the line of the 144,000, The first is the death decree and the second is a message of time. In this first one all of God's enemies are in concord or unity when they agree on this death decree. In every dispensation we have two waymarks and in these two waymarks they're connected by a thread. The first or Concord has the same characteristics. The second or Exeter has the same characteristics. When we bring it into the Levite's history we've seen Concord and Exeter, and we have two waymarks in the nethinim history between Panium and Sunday law. First is the 273 then we come up to the Levite history and it's the same connecting thread. This 273 and this Concord and we come into this first waymark. We're saying it's the same waymark we just drew up, 2020 the beginning of counter-revolution. There's two characteristics at the beginning of that revolution. Where is the first battle that begins that revolution? It's known as the Battle of Concord and Lexington. How many British casualties? 273. So we see this stitching together of our way marks. On the line of the priests, this is the waymark of Concord at 2016. We see its characteristics repeated in 2020, both are election years. But we have 2016 Concord and whatever date this is 273 that we got from acts 27 and 2020 on the Levite line stitches them both together. As we move forward along our reform line we need to have more light not just in these major waymarks but the characteristics that bind together these two smaller ones. When we consider where we are in history, just before 2019 November 9th and we have still 2019, 2020 and we have about twelve more waymarks before we get to the second Advent. But we need to see and identify is the patterns, Concord, 273, counter-revolution, Concord and Lexington 273 British casualties. This is the same waymark we've marked at 1795 in the 2nd application of the French Revolution, our next waymark after Raphia and it's Concord.



Question concerning the line of the 144,000 and the priests: If we say that they are the priests how could it be that they have two different harvests? We can call it a binding off, a period test. We come to 2019 to Panium, we have this special experience and we call it a binding off or harvest. Then we come to Panium and second Advent, what is happening to us in this history? Because we don't get lifted up to heaven at Panium, where are we between Panium and Sunday law? Still on earth and nothing happens. What's our experience regarding our training? Because we have to go through another binding off and then we have to go through a third and then we have to go through fourth and then we have a thousand years. We can identify at least four binding offs and perhaps 5.

Question: How do the other binding offs have an impact on us?

We can see this history from 1989 to Panium as just one history of priests, but if you're willing to accept that the priests of the 144,000 and that is you, and you get raised up to heaven at the final second Advent, why are you qualified to be of the 144,000? What makes you qualified? It isn't just a few years you've had in the movement prior to Nov. 9, 2019 to mean that you can go to heaven and Moses and Elijah have to sit at your feet and learn from you. Because they don't get to be of the 144,000. All those other people, the Millerites, the Protestants, they have to learn from you, what makes you qualified? Experience, because you have to go through each experience and that Elder Parminder has been teaching when we talk about the many that are overthrown at Sunday law they aren't Adventist. They are already in captivity. They are people in this movement that go through binding off, binding off and fall at Sunday law, we can still do that, orr at close of probation. So for people in this movement, we're trained and tested if we are to be in the 144,000 all through this history. So that when we get to heaven we're qualified to do the work of the 144,000. In the time of 2019 or Raphia to Panium, people are expecting terrible persecution and this terrible time of trouble, we're not saying it's going to be easy but we're still babies and we have much more training to do.



Question: I still don't understand how there can be a closed door November 9, 2019 and other closer door going forward...

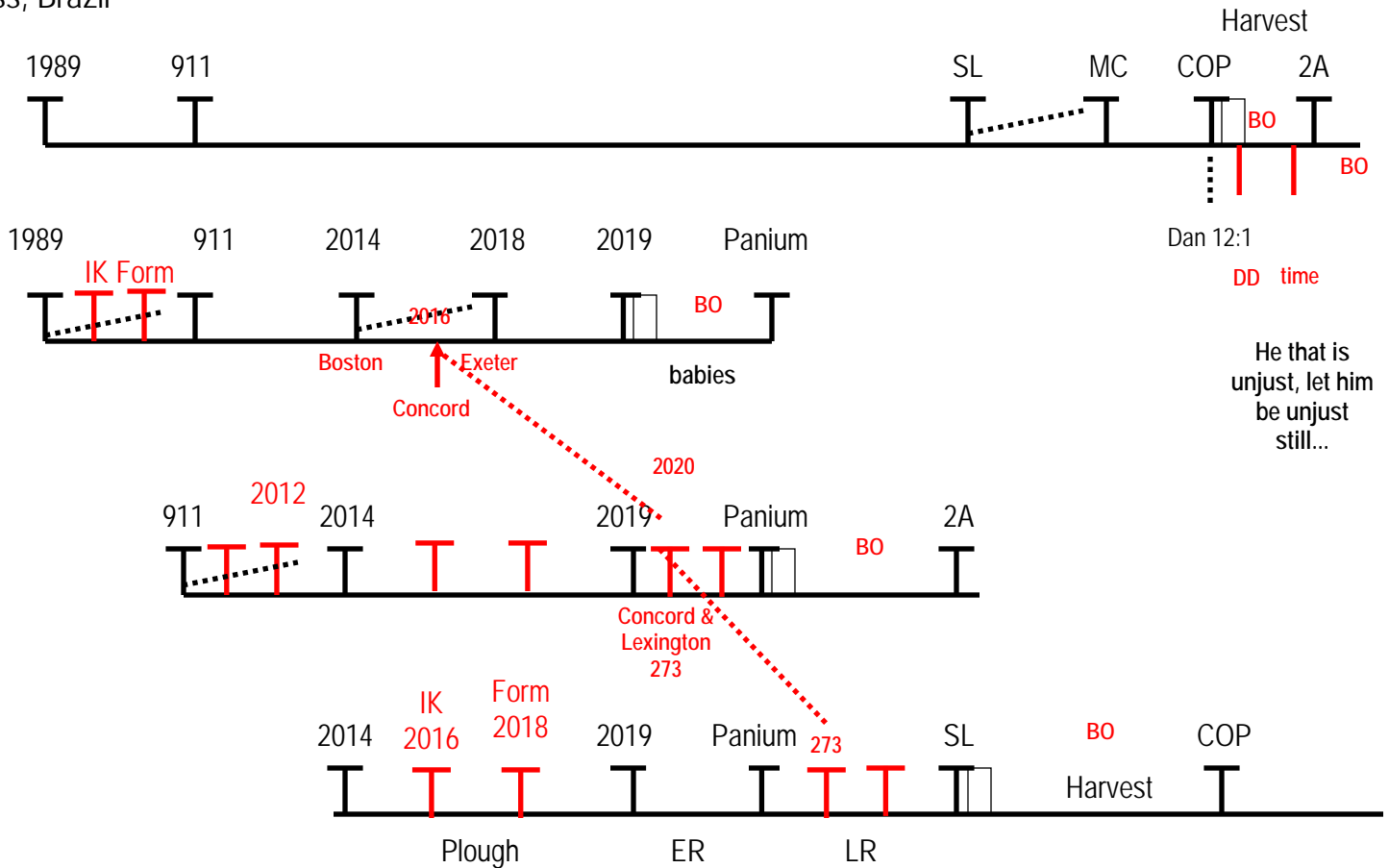
We'll put it this way, can you fail 2014 in make it? Can you fail 2019 and make it? No, if you fail that test you don't make it. That's a shut door but you can make it through that door, does that mean you could come to Panium and you're definitely going to make it through that test? We have to continue our training.

Question: but if the door is closed that means that you're sealed? Does it?

You're sealed for that test and we don't stop training and we don't stop being tested. It's not a test if we can't fail it. But if we make it through 2019 we're on the right side of the issue and much more setup to pass the following tests. But we're going to have to keep being trained if we're going to do the work of the 144,000.

Question: Why do we say that the priests work of the training that stops in 2019 parallels with the line of Christ when it actually doesn't stop?

If we want to overlay the line of Christ and take Him to 2019 and He's 30 years old, baptism and we say He goes to war, what's the first thing that Jesus does, He's tested in the wilderness without any food or any bread. He goes straight into the wilderness not to work. We need more than one model to show these histories. Like Acts 27 and we said Paul was the priests, then he shows new leadership within the priests and then we place them in 1844. We need to see him in different dispensations.



He that is unjust, let him be unjust still...

Question: What does it mean if you fail a test and your sealed it 2019?  
 What do you mean by sealed?

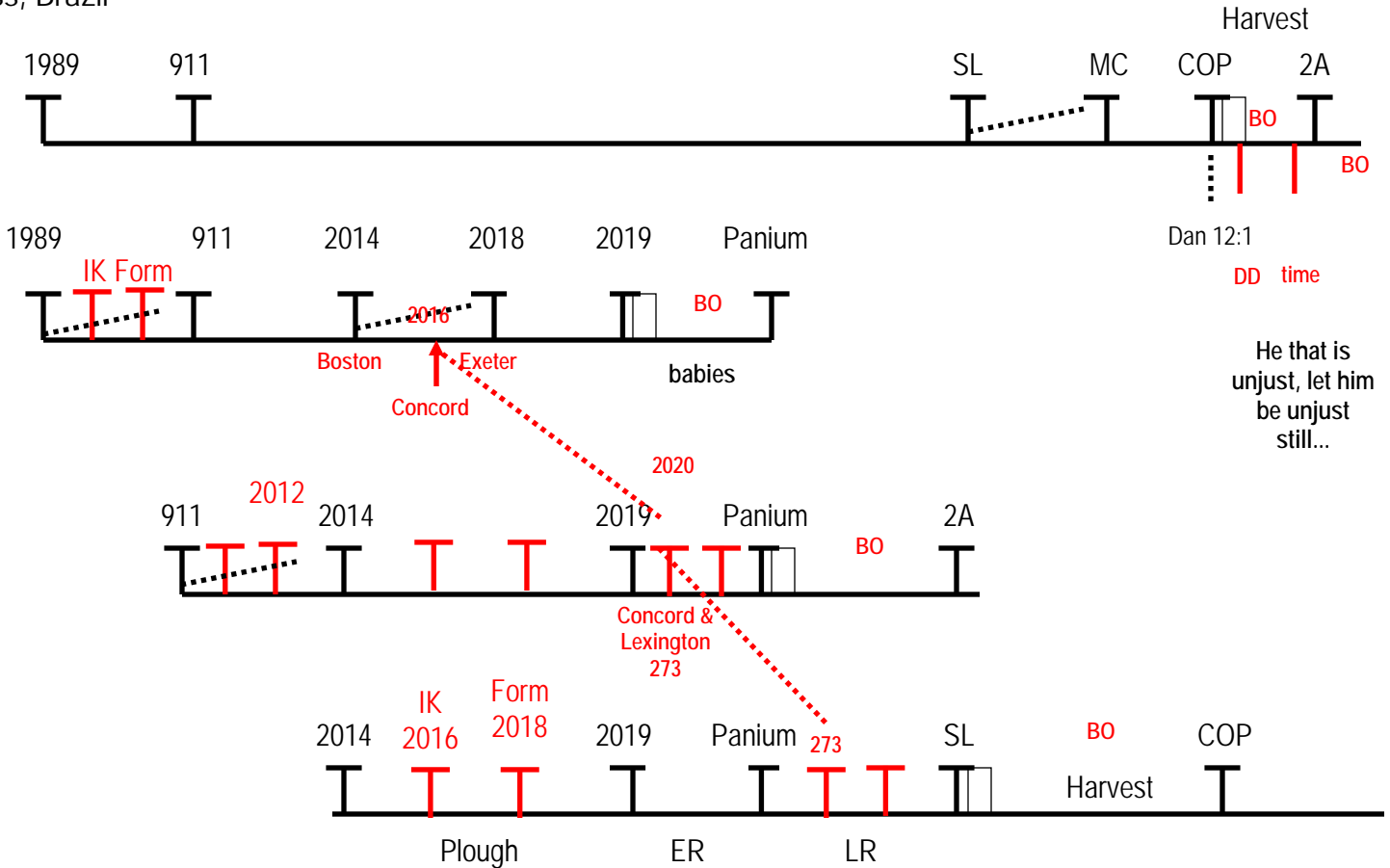
We're sealed for this test, we're going to be tested going forward. What is this test at 2019? Raphia, what makes it a test for us? This is not a test on our character or our morality but a prophetic test and as we pass through this door we continue to go forward in growth and we're still yet babies and much to learn. Will come up to other tests. If we have character defects it's certainly going to be harder to pass the prophetic test. There's a relationship between the two that we can't deny. So there's an internal moral work all through this history but the test is prophetic. For example, somebody comes in and it's November 8th, one day before the close of probation. They accept everything by faith like Raphia, the external event, do they need to perfect character in a day because they're a priest?

Can a priest have sin in their life after 2019 and still be forgiven?

Can we have sin in our life after 9/11 and baptism? If we bring that to the model we can't have sin after 9/11. If we want to talk about whether or not we have an Advocate, we have one in this history and we also have one of this history because we're tested prophetically. Is Jesus going to stop doing his work just for a few people for the person that came in on November 8th? No. The closed-door means if you fail this prophetic test at Raphia, your cut down, you will never rejoin this movement, so the door is shut. But we're just beginning our journey because God isn't doing all this work to raise up priests or even Levites or nethinims, he's got all of these people going to heaven, people from areas that never heard of Jesus that will wake up in that morning having no idea what's going on. They go to heaven and meet Jesus and they don't know who He is and they're going to be looking for their drums, there music, for their meat. The role of the 144,000 is as a teacher which means we have a lot of training to go through to be able to go to heaven and teach.

***And what kind of training do we receive? Our experiences***

Tess, Brazil



Question: Can you pass 2019 with known sin because people are talking about Raphia as the closed door, also as a moral or your character test, people talk about being prepared and having a perfect character to pass 2019.

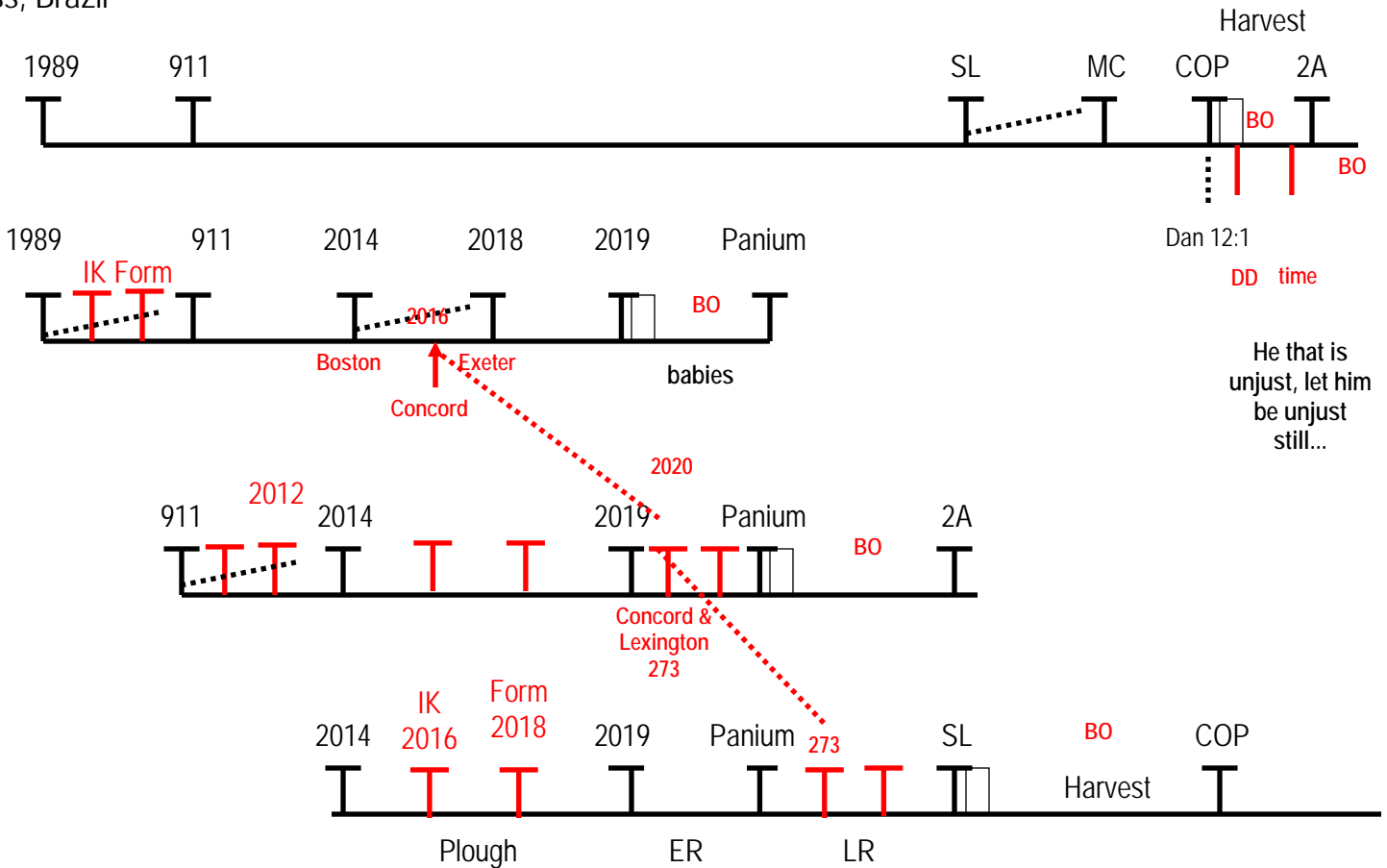
If we have known sin, in what condition are we in? Lost or saved? If we're not putting away sin then are we even on this reform line? That's a work that gets done in this history. If we start bringing sin into the model we're going to have problems.

Question: When I looked at 1844 there was the close of probation, I think it was not a moral test because the way Ellen White describes this event and those people, they were doing all the reforms and being caring with each other, and in the moral sense they were being perfect I think. What Ellen White describes was the problem is that they didn't get the message and they couldn't accept the message and they failed. I think it's the same case in 2019, if you don't get the message you'll fail the test, and it's not a moral test.

The line of the Millerites — close of probation October 22 1844, it's a shut door, people pass people fail. If you're willing to agree with Elder Parminder's classes that Jesus really could have come back in 1863, then we also understand there's a second call in 1850. We have to start considering fractals in that line. If we say that October 22nd is a moral test and they're sealed then we should expect it all the Millerites that passed October 22 made it through that history not, one fell away. I don't think history agrees with that. October 22nd was a shut door because they fell away and they could still fall away afterwards.



Tess, Brazil

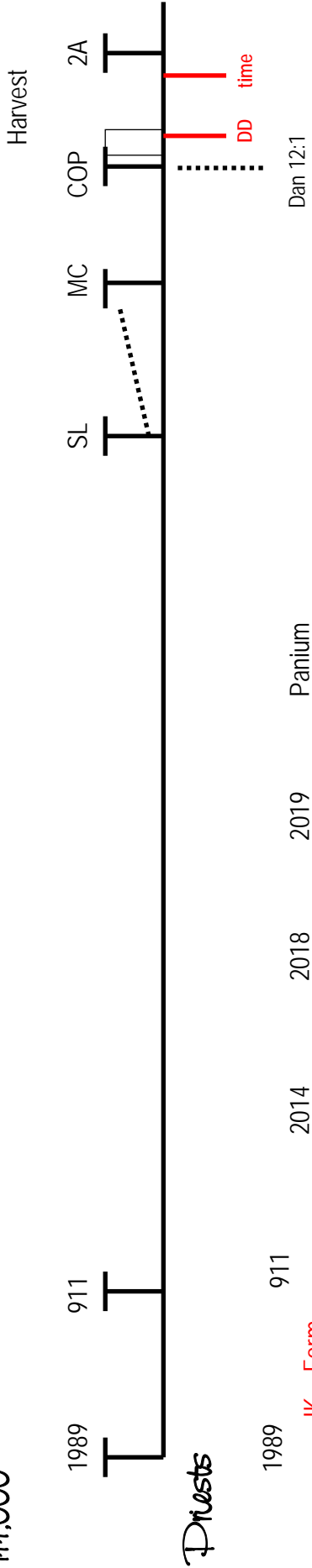


He that is unjust, let him be unjust still...

We have different models to show us different things. There's not one model that's giving us our exact only experience. But if we change the word test to training then we're trained all through this history after 2019. It's training then a test training then a test and training then a test. So when we get to the history of the actual second Advent, we're qualified. Our few years as a priest in here does not qualify us for such a mighty work. That's showing us one aspect of our experience. We have all this time still on earth and we have to consider what that time is for, and the work God is preparing us to do. It's much more significant then we imagine it.

We didn't go to these lines to show shut doors, what we wanted to show what's the threading of the waymarks in our understanding of how the revolution in 2020 connects perfectly with this concept of Boston Concord Exeter.

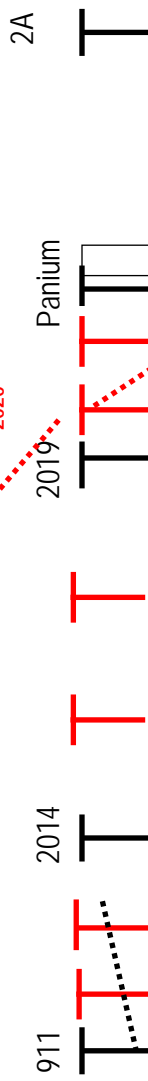
144,000



He that is unjust, let him be unjust still...

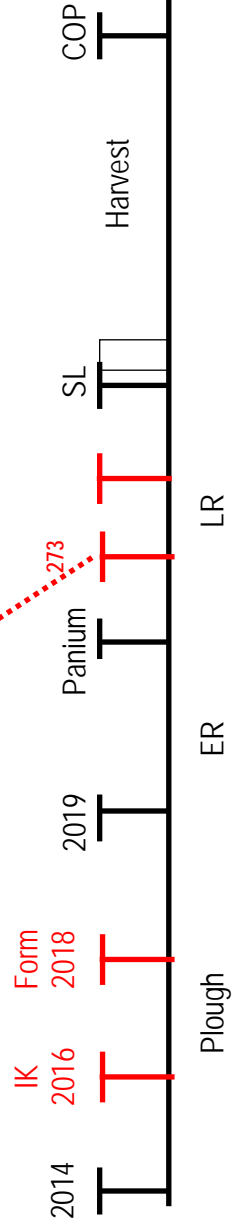
**Levites**

2012



Concord & Lexington 273

**Methanims**





This is our final class and we're going to take a few minutes and review where we've come from.

We started with Acts 27 and where did we go to next? We saw an Acts 27:37 the number 273 built into that verse so we went to the number 273. Then we looked at numbers chapter 3 and it took us to history. What histories did it take us to? It took us to Daniel 8 and also Daniel 11, to the death of Alexander which lead us to the history of Pyrrhus. What did we learn about Pyrrhus? We found that Pyrrhus comes into histories— an alpha and omega. Where did we go next?

Daniel 11:40 is a separate story but it can take us to the same point and see two parts to the King of the South and skip this history. We saw a Pyrrhus in two parts.

We saw Pyrrhus is Putin and at the same time that we saw Pyrrhus is Putin who else did we see Putin was? We saw that he was Stalin. Then we saw that Pyrrhus represents the King of the South and in our time must also be in two histories. How did we make the first history Stalin? How did we make it World War II, and not World War I or the Cold war? How did we see the similarities? We could just see it in history and see all these similarities but there's another step in the middle, and what is that step? We saw that Pyrrhus is Putin but what were we comparing? We didn't really take Pyrrhus, what did we take in compare with Russia or the Soviet Union? We took the Kings or leadership from Epirus and from Russia or the Soviet Union and we compared them. We found that Pyrrhus equaled Putin but if we went back 10 years in the history of Epirus it took us to the first king of Epirus or the King of the South. And if we went back 10 from Vladimir Putin it took us to Stalin. We were able to see that Stalin represented the King of the South in the first history. And then we're able to line up Gorbachev and Yeltsin with Czar Nicholas and Vladimir Lenin. We can draw the comparisons based on the histories.

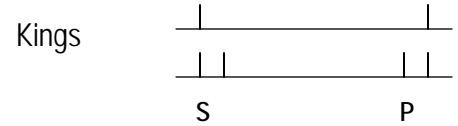
So this took us to World War II and the history of Stalin. Stalin was not king in the history of World War 1 or the significant portion of the Cold war. We could get to these histories through Daniel 11:40 where we can compare and contrast the two time of the ends and we can see a resurrection of the King of the South. Then we can also see that modern Babylon comes in an alpha and omega as well. The one subject that we haven't touched on in study is Fatima. We've only referenced that history.

We looked at World War 2 and Stalin and what did we do then? We have two lines of Pyrrhus, two lines of King of the South in our history. What next? We took these two histories: Pyrrhus and World War II, and we cut the line and we made it into four histories. The first two King of the South at the beginning these two King of the South at the end, alpha and omega. After combining the lines we were able to start making application. What were some of our applications? We saw four battles. So the application we saw is Ipsus, Heraclea, Asculum, and Beneventum. That's the simple version. There's all the other history surrounding those battles and the way that those battles are represented on the other two lines, where Heraclea becomes the invasion of Thessaly for example. But we start making applications with these battles, and where does that take us? What do we learn by applying the battles? We discussed the mode of warfare which is information war. We drew the line of information starting at 1989 making this line of information. Information on what platform? Cyber, it becomes a cyber war. We call it information war because otherwise we start looking at taking down infrastructure and we build hot war back into this and that's not the history were tracking. If we just say cyber war, people can build back into that a hot war concept, because you can do a lot of damage by computers, taking down electricity grids and things like that. Why do we think that's not the case? By connecting our threads we start at 1989 then 1991 going forward all through this history making this a cyber war, it's not about taking down infrastructure, what they're fighting for is something completely different, which is information.

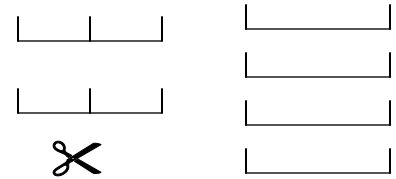
Acts 27

27:37 → 273

Pyrrhus → X2 alpha and omega  
Dan. 11:40

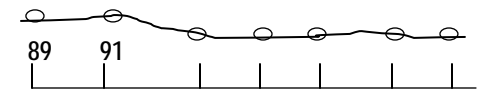


WW2 → Stalin

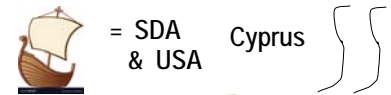


(a) Ipsus, Heraclea, Asculum, Beneventum

Mode of warfare (information)



Line of information (cyber)



Where did we go next? We spent a little bit of time discussing history, so we went through the Cold war, the fall of the Soviet Union, and the rising of Putin from 1999. So we had history built into this. What other applications did we make? What else did we learn from this history? We saw the close relation that we have with the United States and the Seventh-day Adventist Church. This came through Acts 27 and it became a thread that we connected all the way through, and became more important when we actually considered what was happening in the United States. So we have our ship and it equals Adventism and the United States.

After we considered information war, where did we go to next? We considered the Sunday law in 2014 and to do that we trace the history of 2012 to 2016 and we compared and contrasted — the internal plus the external.

And in this history we start to study Steve Bannon, Cambridge Analytica and it begins to help us in our future studies, like when we start to consider 2014 as a midpoint.

We looked battles — what two battles did we spend the most time on in breaking down?

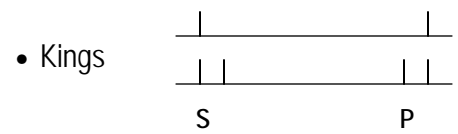
First we'll start with World War II, how are those battles portrayed in World War II? We could say we have these four battles Ipsus, Heraclea, Asculum and Beneventum, and if we brought them into World War II history what information does that give us? We take these battles from the history of Pyrrhus and in World War II this gives us a different set of information. What information do we add based on World War II? There's an alliance between the King of the North and King of the South and we see that in World War II with the pact. And we see that in the first battle Ipsus, and we also see it in the invasion of Poland in history of World War II. How many invasions do we speak about? There's one in the west and then there's one on the east so we have war on two fronts. Now we can see when we're looking at war in our history it's not just between the King of the North and the King of the South, at the same time or before then, there's first a war on the west and the west. We spent some time looking at 2016 and 2018. These are our first two battles, Ipsus and Heraclea. We broke them down and it took us providentially but unfortunately into politics. We had to discuss Clinton, Trump, and what happened in 2016. We also built into this study two streams of information. How did we come to say that there are two streams of information? What evidence do we have for two streams? We saw a little in Acts 27 with the false prophet and then we went deeper in the battle of Ipsus, in the typology of Antigonis and Demetrius. We saw two sides in the 2016 election and we start to see that there's two very different stories being told. These two stories are dividing the United States. We saw two applications on the battle of Ipsus. One was Antigonis and Demetrius against the three allies and the other one was Seleucus against Antigonis. They both have an important ally, who is it in the first history? The first one is Pyrrhus and the second one is Ptolemy. So we see in the first battle of Ipsus there's an alliance with the King of the South.

After discussing those battles we lined up Heraclea and saw how that was fulfilled late last year. Where did we go next?

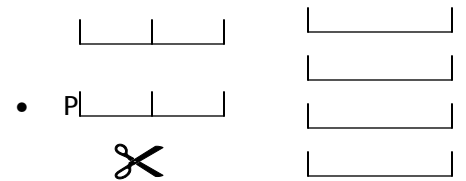
Comment; When we discussed cherry-picking parts of this started to converge with some of Elder Parminder's studies and he shared information and examples and proofs.

- Acts 27  
27:37 → 273
- Pyrrhus → X2 alpha and omega  
Dan. 11:40

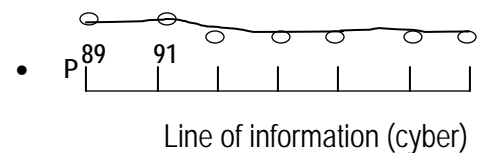
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- WW2 → Stalin



- (a) Ipsus, Heraclea, Asculum, Beneventum  
Mode of warfare (information)



- History
- SL → 2014 (2012 → 2016)  
Int. + ext
- Alliance → Ipsus  
→ Poland
- 2016, 2018 → Ipsus & Heraclea  
1 (Ant. & Dem.)  
2 (Sel. Vs Ant.)



So where did we go next? We started looking at 2019. What brought us to 2019? We went from discussing these battles in the history of World War II to looking at time, the message of time. The reason we're looking at time is because when we're looking in these past histories we have this repeated reference to the 9th of November. This has been our latest work to connect what we're seeing about November 9 into these battles. What significance does that date hold? So 2014 took us to a midway point. 2019 shows at the end of that midway point where we see the end of revolution or the end of civil war. We considered that through revolutions. And we saw that that was a period from 2001 to 2019. We saw a November 9 in the French revolution it was to 220 years before 2019. We recognize the November 9 from our history of World War II and from 1989 as a reoccurring theme. It's been just in the last couple of studies that has really caused us to consider this date in history.

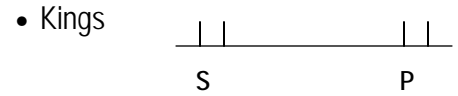
If we were to draw up our reform line we want to consider where we are in history. Based on these things we've studied, what are we over laying with our reform line to explain it? There's Panium and then we'll bring it back to 2019, 2018, 2016, 2014, 2001, and 1989. We're at 2019, now over lay on our reform line the things we've studied. What's happening around us at 2019? Revolution, it starts at 9/11 and it goes to 2019 and this is revolution 1. Where do we place revolution 2? From 2020, we're not sure where we mark its end, for now we'll put it going through Panium.

We've placed revolution using the French revolution, German revolution, Russian revolution, now where do we go? What is another concept to add to our line? We can mark dictatorship at 2019 we can mark Napoleon or Lenin, we'll just Mark a dictator.

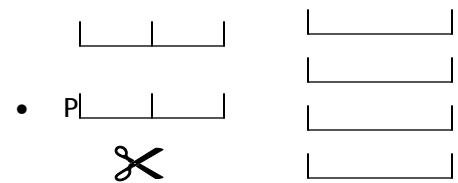
What else can we put over this? We've revolution, what other period of history are we in? World War 3. How do we overlay World War II on top of our line to demonstrate World War 3? We see an alliance in 2014 between the King of the North and the King of the South. 2016 is the first battle they fight together, and what did that begin according to world wars? It begins the war on the western front, where do we begin and end it? Beginning in 2016 and ended in Panium and the eastern front begins in 2019. So this is world wars.

- Acts 27  
27:37 → 273
- Pyrrhus → X2 alpha and omega  
Dan. 11:40

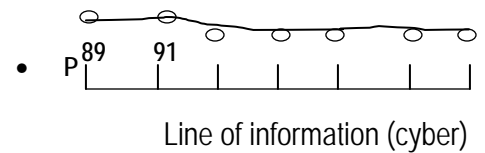
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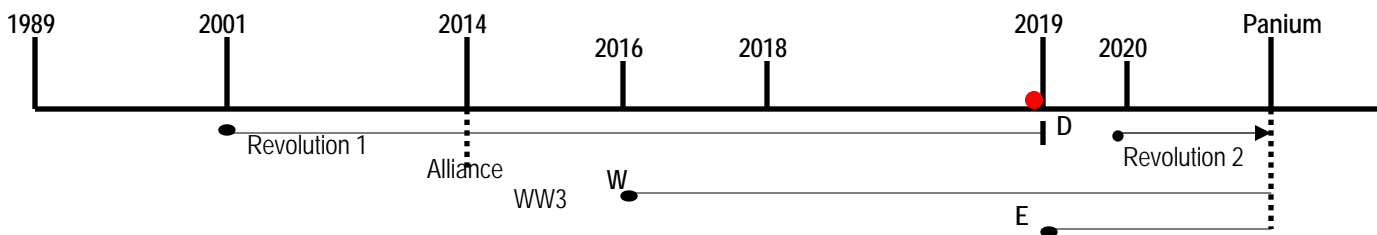
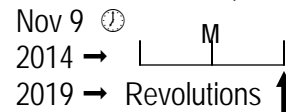
- WW2 → Stalin



- (a) Ipsus, Heraclea, Asculum, Beneventum  
Mode of warfare (information)

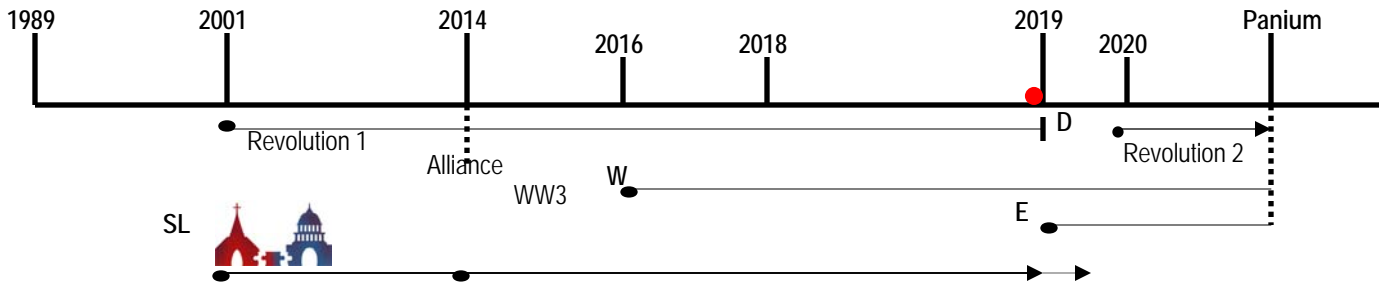


- History
- SL → 2014 (2012 → 2016)  
Int. + ext
- Alliance → Ipsus  
→ Poland
- 2016, 2018 → Ipsus & Heraclea  
1 (Ant. & Dem.)  
2 (Sel. Vs Ant.)



# #46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil



There's another concept, the last one we discussed before we discussed time, and what was this? Actually when we were discussing 2014 and we hadn't yet moved into 2019, what was this concept that we added to our line? 2014 took us to what history? We went to 1863, the Sunday law. Where do we mark that beginning in our history? 911. Where do we end it? 2019 we can see it continue but on that line that takes us to 2019 and we start to see the subject of Sunday law. Or rather what we would call church and state coming back together.

When we consider where we are on our reform line we've nearly finished the end of a period of revolution, the government of the United States has been almost overturned and a dictator established. We're three years through the history of world war 3 or war on the western front. We're about to see the eastern front open up. When we discussed Heraclea, we saw that we could begin to trace that at least 3-6 months before the battle. We could already see the evidence that there was a battle forming. So very soon we should see the tension arise for the eastern front. And church and state has been a subject in the United States, it's taken on a new life 18 years ago at 9/11. We've already seen our first Sunday law in 2014 and we're about to see another one in 2019. We can start building the narrative about what Sunday law looks like. We have a lot to consider about where we are in history.

We're already making decisions, not just us but the Levites and the Nethanims, that are going to decide how do we pass 2019. So we need to consider these lines and where we are in history.

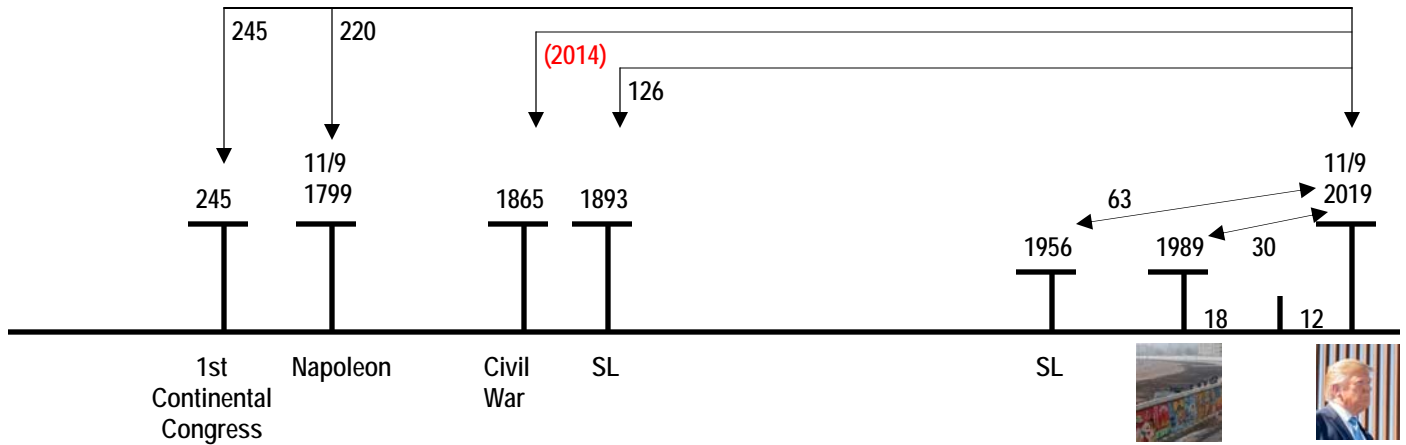
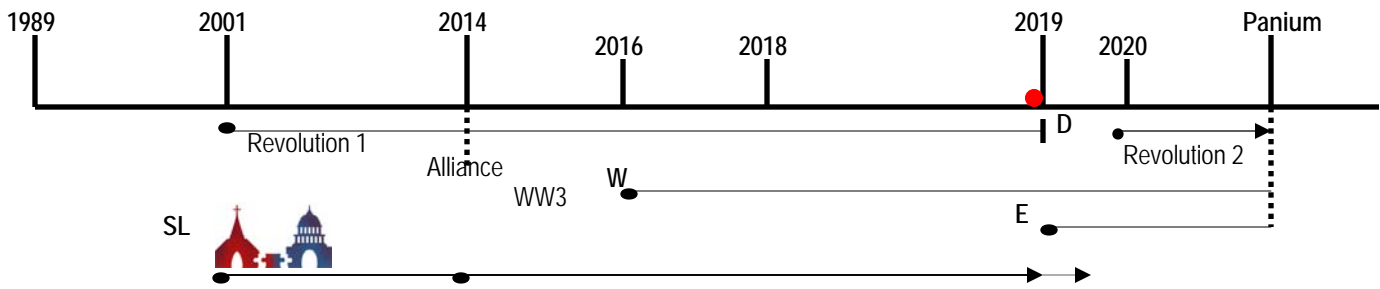
Question: I don't see how we see a Sunday law at 9/11? We're not saying 9/11 is a Sunday law, because if we brought that to our reform line, we can't overlay a Sunday Law there. Why did we begin this at 9/11? Because we went to the history of the Civil War and saw the union of church and state starting in 1861. And we also saw that in the 1950s. So we're seeing church and state, there's an agitation, but there's an agitation before the Sunday law for it to become a subject that that people are calling for, and 911 particularly was a catalyst for that.

The last subject we were discussing was 2019 and we haven't completed that study but it's something you can study and grow on your own time. We've taken a few dates to this already, what are we taking? We have the 220 that took us to 1799, to the end of the French revolution, and the setting up of a dictator or Napoleon.



# #46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil



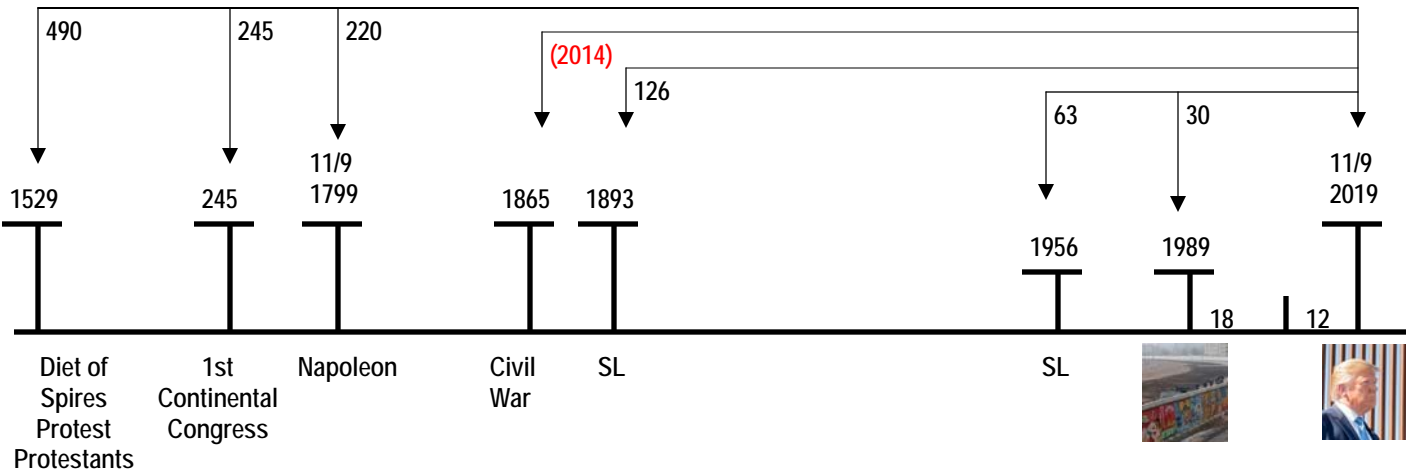
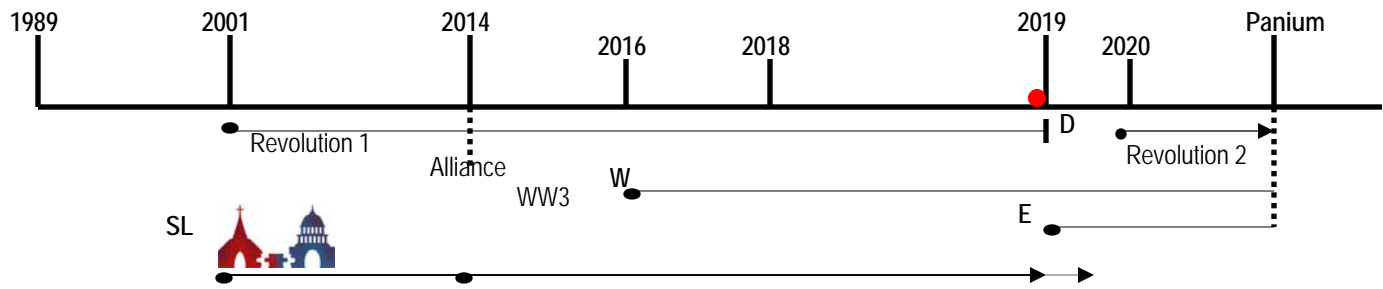
Next we have the 126 that takes us to 1893 and we mark the Sunday law and the Catholic Mirror in the Chicago World's Fair.

In 1865 the Civil War ended and based on 2014 we can take that to 2019. 1956 takes us to 2019. Then the 245 takes to 1774 in our building of the logic of the 245. What do we see setup? The first Continental Congress, the very beginning of independent government in the United States taking us to the very end.

The 490, but we'll close with the 490, but we want to place one more that we discussed, 1989 and the 30 years. What story are we building from this? From the line of Christ we see a period of 12 and 18 - telling us the story of the movement, and teaches the birth at 1989 and the development and growth of the priests, active labor and then public ministry, the stages of the development into the priesthood. What is the subject in 1989? What happens in that year? The fall of the Berlin Wall, so a wall goes down and what's happening with that wall, what is it doing? There's a wall splitting a country, in that case a city, and it goes down. At the beginning of our reform line we have a wall and that's the subject. What is the subject now? A wall, we can take that a few different ways, there is a wall between church and state and that wall is falling. We mark Sunday law in 2019, we can see a wall come down. So 1989 you have a wall come down and 2019 you have a wall come down. We don't want to apply that literally but sometimes it just opens up that way. It's not a coincidence that it's a wall that divided a country internally, and what's dividing in the United States, the subject of a wall. Might be on the Mexican border but when we came to the battle of Heraclea it's just as much war on the Western front as it was a conflict between the King of the North and the King of the South. The subject in that battle on the Western front is a wall that's dividing a country and that's something that's going to be a major subject this year as they fight over this wall.

# #46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil

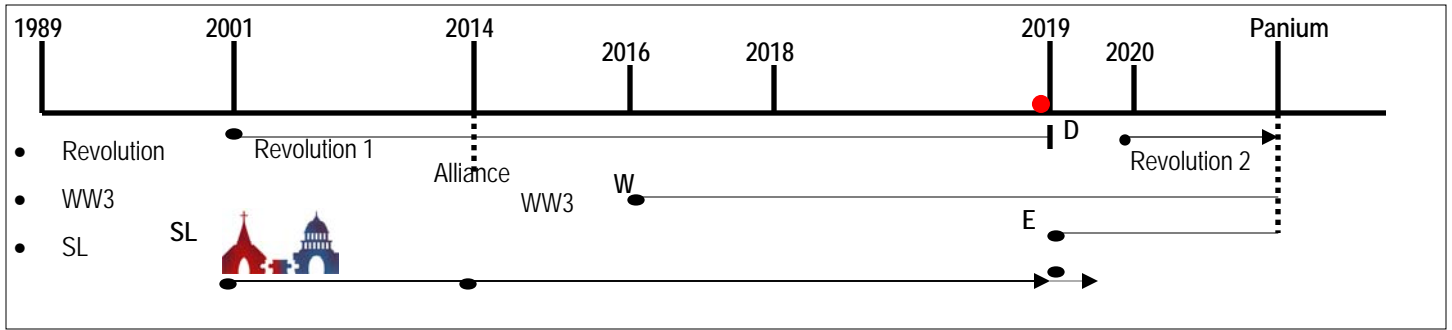


We're going to finish on one more history and that would be the 490. It takes us to 1529 and the Diet of Spire. 1529 is chapter 11 of the Great Controversy, it's the whole chapter and it's worth reading when we're bringing it into our history. In 1529 there was a meeting between the Protestant princes and the government and Catholic delegates. The German Protestant princes were called to this meeting and the subject was the difficulties with the Ottoman Empire and the issue over their faith. We'll paraphrase a little of the history, this meeting open on the 15th of March. The Catholic representatives were there in force and they had a lot of power. Charles V was the Emperor but he didn't come. He sent his brother Ferdinand who was far less favorable to Protestantism than was his brother Charles. He condemned Protestantism and denied the princess their right to choose their own faith. At this stage they were not named Protestants. It's the prince's response to this meeting that gave them the name Protestants because they protested the move to restrict their religious liberty. Those who had accepted the message of Luther and Zwingli, those princes met together and they came to a unanimous decision and said let us reject this decree. In matters of conscience the majority does not decide. Ellen White through chapter 11 discusses this. The prince's said a thus saith the Lord cannot be set aside for a thus saith the church or a thus saith the state. So you see a coming together of Charles's brother Ferdinand who's enforcing the will of the religious majority and the prince's protest this decree which gives them the name of Protestant.

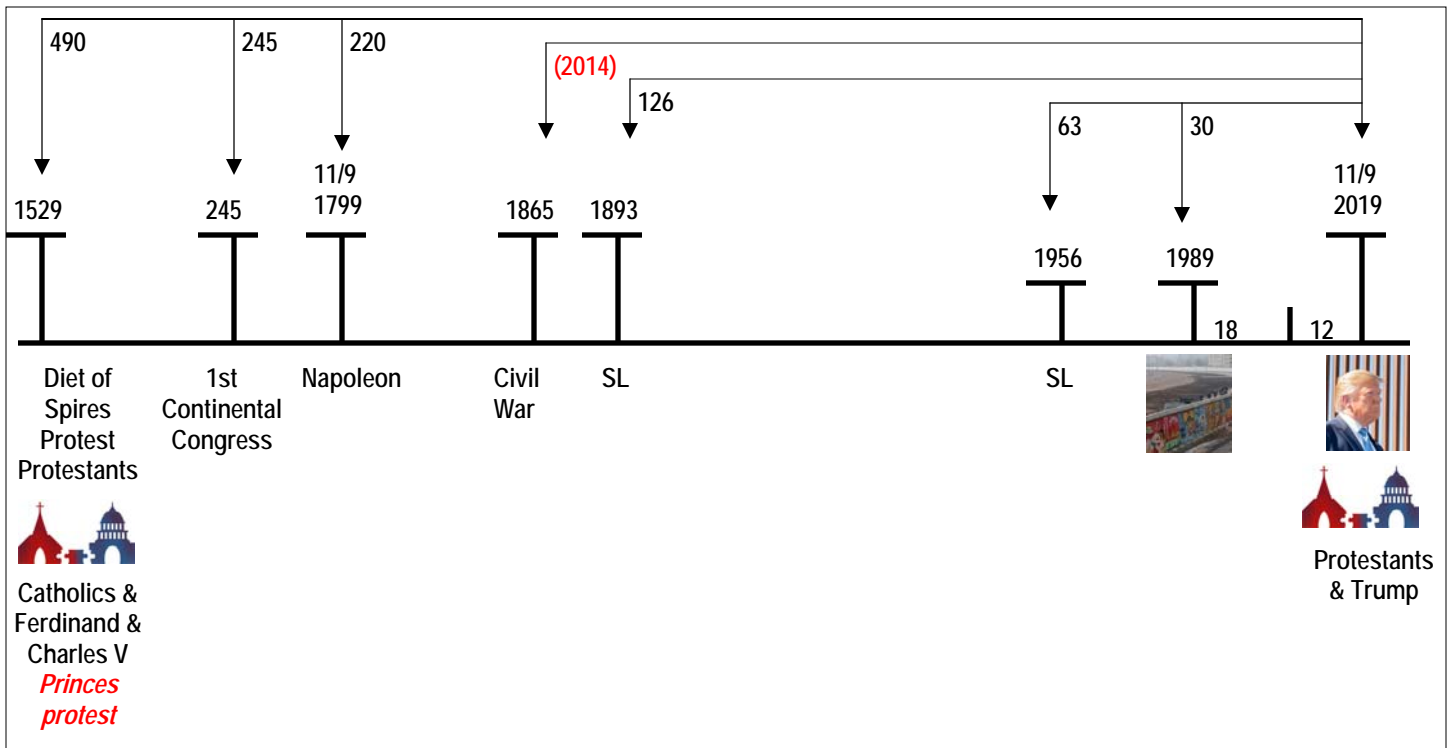
This is the beginning of Protestantism under its name. She says that if this decree was enforced the cause of the Reformation would be damaged because what they were fighting was against liberty of speech. She says they were re-establishing the Roman hierarchy. If they reestablished Roman hierarchy it would bring back the ancient abuse of that power and it would destroy the work of the Reformation. The work of the Reformation had already been damaged by fanaticism and splitting from the inside. This decree if not protested would finish the work of ending the Reformation. So in 1529 there's a meeting and what's coming together is church and state, they're re-establishing a Roman hierarchy. The Protestant princes not yet named Protestant, launched a protest and said that the government cannot enforce the will of the majority, the government is there to protect the minority.

#46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil



2019

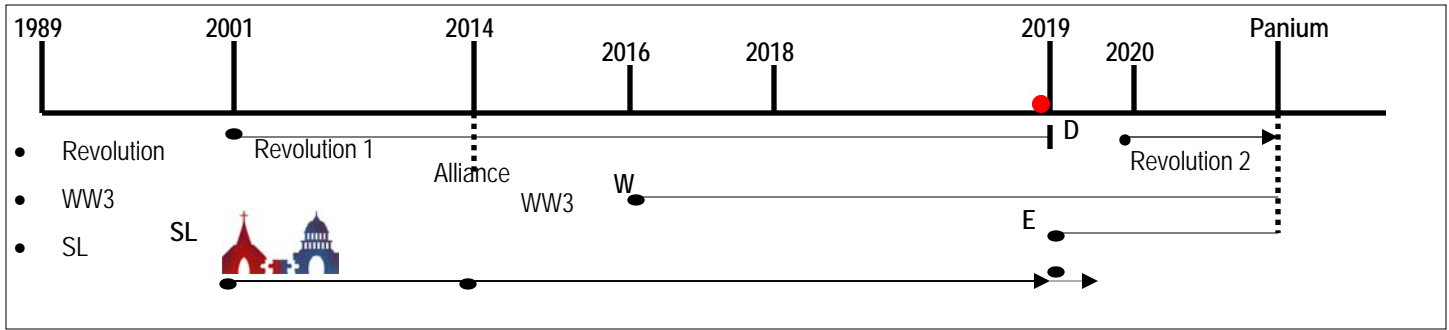


One thing we've been discussing or one subject when we discussed the Sunday laws, 1863 and all through the history of AT Jones and his writing in the American Sentinel, then we considered the 1950s and we come to our time, 2001 forward. What's happening? What can we learn from 1529 that teaches us about 2019, and what's happening in the United States? So you have the state coming together with church and what are they doing? Protestantism began in 1529 and there's a protest and what is Protestantism doing in our history? In this history you have the Catholics united with the state power, Ferdinand and Charles V. We come into our history, back in the history it was the Protestants it was the princes who protested and we come into our history, who is coming together? The government and the Protestants. So just like in this history they're setting up a Romish state, liberty of speech was under threat. She says they're re-establishing the same hierarchy that Rome had. **At the beginning it's Protestantism that protests.** In our history it's the Protestants that are setting up the Romish hierarchy. Who are they using? Donald Trump. The beginning of the protests to the end where they set it up themselves.

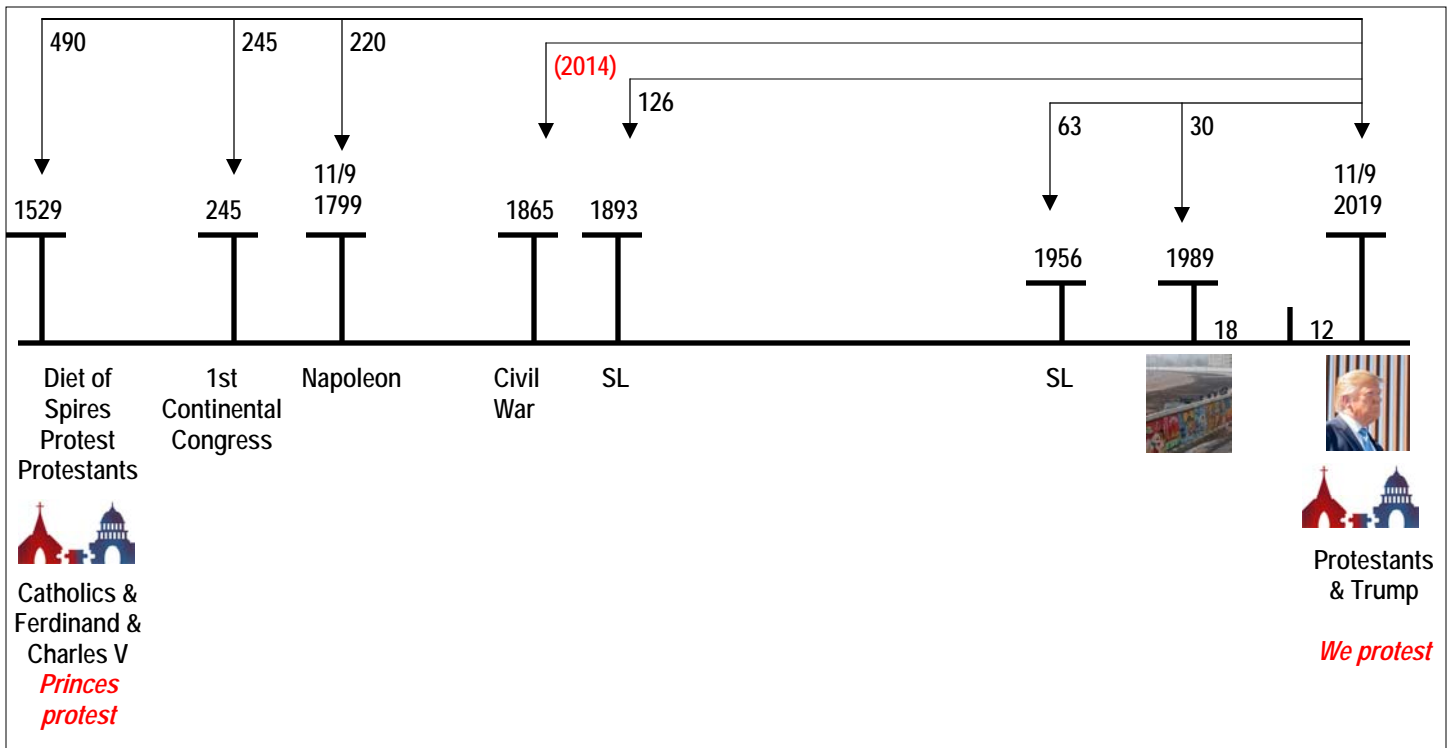


# #46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil



## 2019

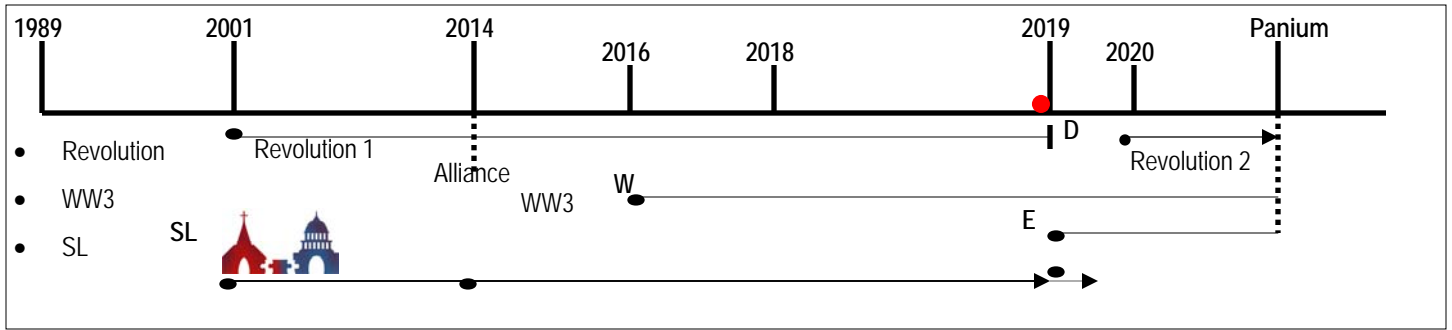


Considering what we've studied this semester, particularly our last studies, we've traced this rise of dictatorship, the coming together of church and state, not just in the United States, Brazil has their very own and if you liked him, what he stood for, you realize you're danger. Because he does not become bad in the future, he stood for church and state when he was elected. But we've gone through these histories and we've seen what's coming together in the United States from 2001, escalating in 2014, introduced 2016 is this church and state relationship. We've seen that under Trump and this enforcing of morality on the people. This is not something that is just regarding us or Sabbath, we care about our freedoms and start being tested on whether or not we care about others even if we don't agree with their choices. They're not fighting Saturday Sabbath, they're just bringing the nation back to God, to morality. Who's going to protest that? Because the Protestants aren't. What have we been doing this semester? That fulfills 1529? What are we to be doing this year? Where are the princes? Is there no one this year to protest? There are some princes in Congress protesting but it's not talking about the princes of 1529. This is the new movement, this is meant to be us. So who's meant to be protesting? This is what we've been discussing when we go back to these histories of AT Jones, what happened in the 1950s under Eisenhower, what began to happen under George Bush, it's where we see this reintroduction of *in God we trust* and the president starts to override the authority of the United Nations which leads us to 2019 where the work is coming to completion of uniting church and state.

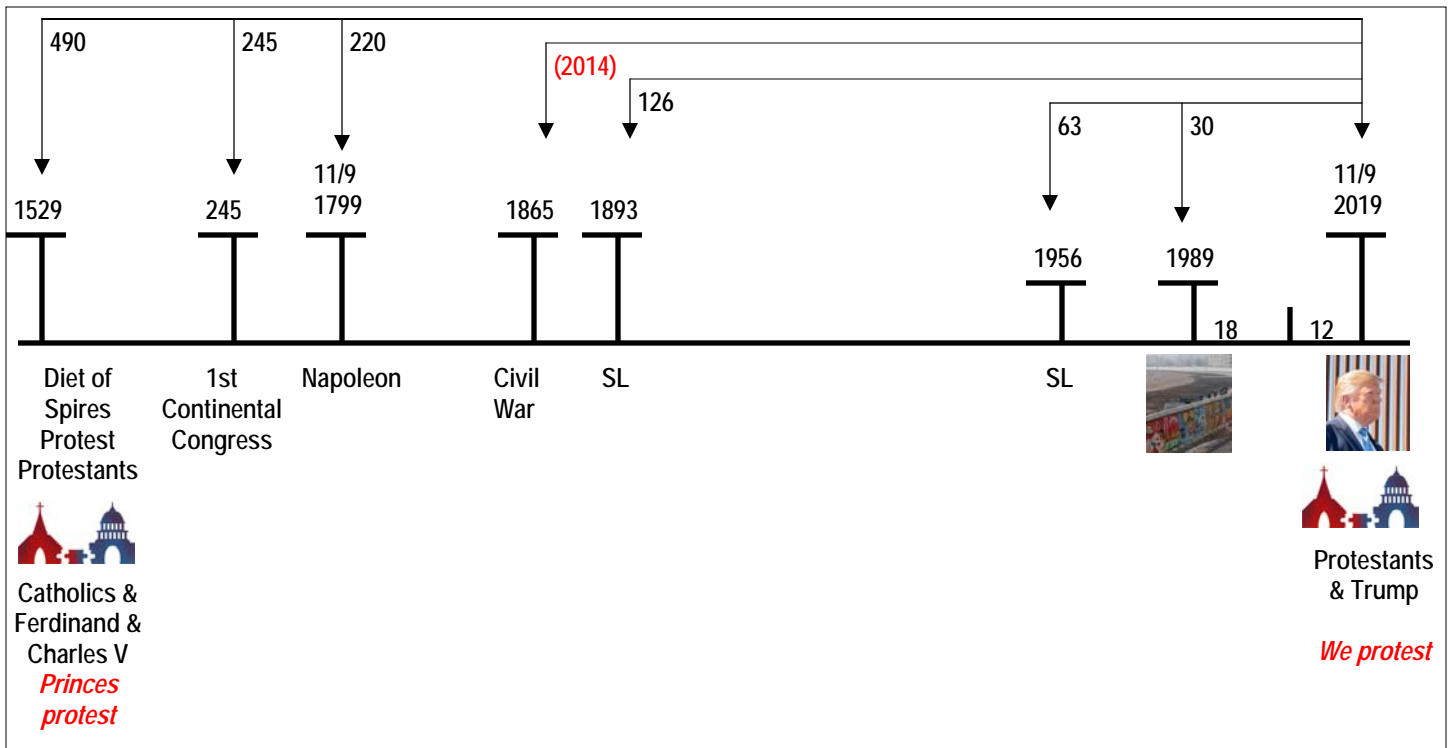


#46 Trimester Summary, Beginning of Protest 1:38 4/04/2019

Tess, Brazil

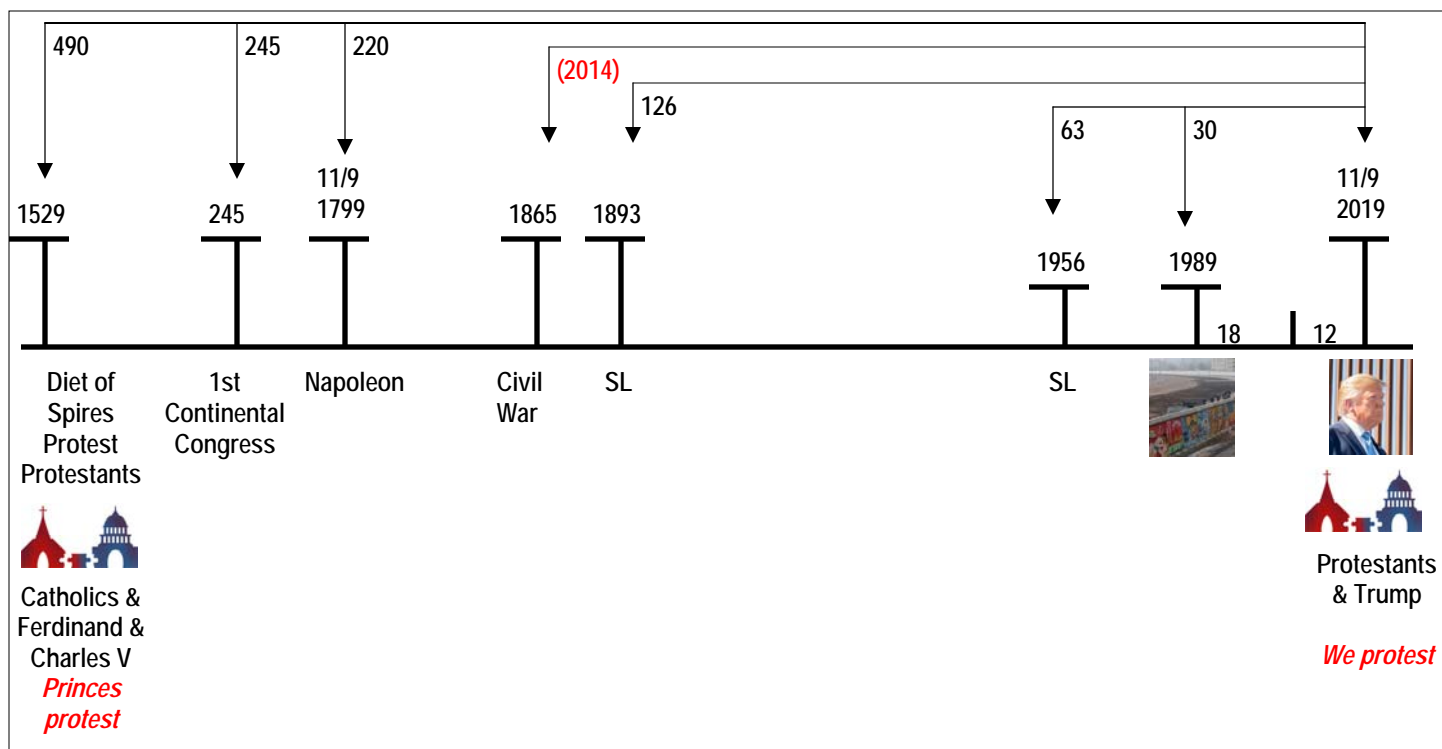


2019



There's a call to protest, protest what? Gay marriage? Is that what we're meant to be protesting? or morality? Church and state. When we see church and state come together it's not just Christianity. We can see church and state come together, they're not attacking the Sabbath, they're saying a Muslim woman shouldn't be in Congress, we are a Christian Nation, we don't want these people and we need to bring God back into our politics and into our schools. It looks different to the 1860s 70s 80s. But if we don't protest it, if we don't see the danger in that and protest it, we're failing in the work we were raised up to do. And this is worldwide, it's India, Brazil, it's spreading worldwide. It's begun by the same religious elements that helps Trump into power. So if we start protesting we're right on time. We're way too late in recognizing this because we had major mistakes. When we see 2001 and we see New Orleans and we think it's judgment on immorality and we come to 2016 and stood on the wrong side, and when people warn us about the Brazilian president and we think that's fanaticism because he's necessary. We are late to recognize it but to protest it we're on time. It needs to be a subject. If we don't protest it we fail. We have to complete the work of the princes. We're not here to protest against Muslims, or gay marriage or immorality or socialists. We're here to protest against the introduction of religion into politics.

2019



Question: What does this protesting look like? Do we write letters to Congress?

Our work is to protest it in our classes to our brethren, when we see Facebook posts and people are sharing things about how bad America is because they're immoral, and how it's bad because there's Muslim communities that don't become as American as we want them to. We need to protest to each other and speak of it from our classes. First of all recognize it for ourselves, correct our wrong thinking. We're not going to be standing in Congress anytime soon. Our first work is for the church and for the most part we see Adventist caught up in this. What is this waymark for them? It's their Sunday law. So he if we have friends that we want to be Levites, you realize that this year they pass or fail their Sunday law. Are we warning them? We might not be able to say this is your Sunday law test, but how careful should our language be, do we justify Trump, what damage does that do? To their Sunday law test?

We've covered a lot of history, we've discussed the King of the South who is the main subject of the MC message. Most of our studies come from the perspective of the King of the North and we have much to learn about the King of the South. We've been able to see battles, revolutions, and if there's anything we want to leave with, it's understanding what's happening right now. Not just with Putin and Trump, but this call to protest, to change our thinking. Because there's three parts to the midnight cry message, the first one is easy it's a date, November 9, 2019. The second part is what that looks like and that's where we see World War II, two fronts, four battles, information war, connecting our thread. And the third part of that message is a call to change our thinking, a call out of our Protestant way of thinking because for the most part the individuals of this movement we're not on the right side of this issue in 2016. We have to identify what history were in, how that impacts not just us but how this history goes into our two other lines, the Levites and the Nethinims. This isn't just a shut door, for another group it's 911 and another group is Sunday law and we also have a responsibility to represent this message to them. At least by our language and our perspective and influence, if we cans stand like the Protestant princes.