

We've been looking at 2014 and we saw it as a midpoint between 2001 and 2019. Then we backtracked and we look at that a couple of periods of history. We spent most of our time at 1863 with this new religious language that was coming in. We saw this was the period of the civil war. We saw this dynamic repeated in the 1950s, we mark 1952, 1954 and 1956. We also marked after this, we briefly discussed 1888 and you can place it between 1884 and 1892. And our fourth midway point what 1794, 1789 and 1799. **It's these two that we want to consider the most because they give us the history of civil war our revolution.** They give us revolution or civil war from 911 to 2019. We want to make one statement, going forward we're just going to use the word revolution because they are interchangeable terms. So we're just going to call 2001 to 2019 the time period of the revolution. We want to make a final comment on the history of the civil war and the 1950s and the union between church and state. We didn't just overlay revolution, we began by looking at church and state. We're going to quote from a news article, there are others with extra information, we recommend that we find this one and notice the names mentioned, and search further. We're just going to read this one. It's the New York Times, it's an opinion piece from December 2018. Some of the things they're mentioning come up in other news articles and we need to look up some of these to continue to add extra details to this subject.

One month before the midterm elections of 2018, 1000 movie theaters screened a documentary, it's known as the Trump Prophecy. We discussed 2011 as a way mark and completely unrelated to this subject, 2011 is the point where both Putin and Trump being their journey. We can trace their beginnings to 2011. In 2011 there's a man that claims to have a dream or a vision. Seems to be described as a vision, this man is Mark Taylor. He says that in 2011 God showed him that Donald Trump would be elected president. It shows him collapsing in a flash of light, he picks up a Bible, turns to the 45th chapter of Isaiah which describes the anointing of King Cyrus. He's been in this film interviewed by evangelical speakers. One of those evangelical speakers, Lance Wallneu, he's an evangelical author and speaker and he said that the 45th president or Donald Trump was Cyrus of Isaiah 45 and he's going to restore the crumbling walls that separate us from cultural collapse. This is the language of Steve Bannon when he says we're in a culture war. He then goes on in this news article to talk about King Cyrus briefly. It goes into the psychology behind Trump voters. Why are they so content to elect an immoral president. They attacked Obama over tiny little issues, a happily married man without all that immortality attached to him that Donald Trump carries. What's interesting about this person's perspective is Cyrus didn't have to be moral, they see a pagan king rise up to restore Israel. Who Trump is as a person doesn't come into that equation.

New York Times
Dec., 2018

The Trump Prophecy
<https://www.imdb.com/title/tt8235296/>
Mark Taylor
Lance Wallneu
Jerry Falwell Jr.

This film was created or came out of Liberty University. The president of Liberty University is Jerry Falwell Jr. We discussed his father, the Elder Jerry Falwell is the one that we described as the founding father of the far-right. He is an evangelical pastor, he founded a megachurch around 1956. He has an interesting past history. He really opposed the ending of segregation, formed all white schools and fought against the Civil Rights movement. He's the one that we quoted in 2001 saying that America deserved 911 because it's the judgment of God for immorality. He names homosexuality, pagans etc. So it's his son that has helped with this documentary, how Donald Trump fulfills King Cyrus. This is become popular, it's not like a fringe thing. People on Fox news have pick this up and they share the same concepts. Because those on Fox news, some of them, believe this. Donald Trump is raised up of God as a king to restore society. So has the Arab-Israeli Ambassador to the United States.

New York Times
Dec., 2018

The Trump Prophecy
Mark Taylor
Lance Wallne
Jerry Falwell Jr.
Paula White
Katherine Stewart

Paula White spoke at Donald Trump's inauguration, she's his spiritual advisor. She advises the White House. She says it is God that raises up a king. Ralph Dollinger, he leads a weekly Bible study group at the White House that is attended by the Vice President and members of the Cabinet. He's very fond of the word king. Donald Trump to them isn't a president, he's a king. He said that he hopes very soon, it's Christian believers that will become perfect governing authorities in the United States. We should understand Donald Trump's fondness of despotic leaders or autocrats, or dictators. (Katherine Stewart) writing this article says that she's attended many Christian conferences from 2016 to 2019 to track the mentality behind Trump supporters, their strong Christian element. She's attended all these conferences over 2 years. She finds many people questioning Trump's immorality, what she's also tracked is the disbelief that he is sent of God to bring the nation back to God, back to Christianity. To resist Trump is to resist God. This isn't just a movement that likes Trump and thinks he'll be good for the country. We're not the only ones observing history through prophecy, they're doing that as well. Protestantism within the United States that is. They are saying Donald Trump is King Cyrus, therefore even if he's immoral, bad anyways, he's still good in the sense that he's King Cyrus, raised up of God to bring morality back to the United States. People come into this movement with that idea as well and they say that God raises up kings and puts down kings. So Donald Trump in a sense is still good. I'd like to hear them say that about Hitler but they won't. Cyrus led Israel out of captivity. What's going to happen to Adventism under Donald Trump? This is what is happening in this history from 911 forward, this push to bring the nation back to God. They're failing under Obama. This turning point in 2014, where, not just Steve Bannon but others recognizing their last election defeat, and are determined to turn it around. From 2014 to 2019 you have the raising up of Donald Trump, we say the breaking of the Republican horn, the end of democracy and the coming together of church and state.

In an interview with *The Guardian*, White, whose relationship with [Trump stretches back to 2002](https://www.newsweek.com/donald-trump-pastor-paula-white-god-assignment-1376616), said God told her directly to "show him who I am," referring to the president. She is chair of the president's evangelical advisory committee and a confidant. <https://www.newsweek.com/donald-trump-pastor-paula-white-god-assignment-1376616>

Paula White: the pastor who helps Trump hear 'what God has to say'
<https://www.theguardian.com/us-news/2019/mar/27/paula-white-donald-trump-pastor-evangelicals>

Trump's spiritual adviser: relationship with president is 'assignment' from God
<https://www.theguardian.com/us-news/2019/mar/27/trump-spiritual-adviser-relationship-with-president-direct-assignment-from-god>

They're also being led by prophecy, but a false conception of it. And that is that Donald Trump is King Cyrus. That's why he can say terrible things, he can do anything with any country and those core Christian supporters are not shaken. Because even if he does strange things, he's raised up of God, Cyrus wasn't moral, he wasn't even Christian, so why does Donald Trump have to be moral or Christian? He has a prophetic purpose to bring God back into the government. We just need to see a little bit more of what is happening, these are not minor people, Paula White spoke at his inauguration. She leads a huge mega church and she teaches the prosperity Gospel. She has assured Donald Trump that he is saved. She says God has told her that Donald Trump is perfect and saved and he believes her. There is nothing he can do now, he's saved of God, he cannot make mistakes. He once said he would never once apologize or ask for forgiveness. He doesn't see a situation where he would ever do that. Because he doesn't sin and he doesn't make mistakes. She has contributed to that mindset because behind Donald Trump is a prosperity Gospel. He is rich because God favors him, it's what he's being taught. So how does he see his country - that its wealth is connected to God's favor.

Jerry Falwell Jr, the son of the creator of the modern far-right. We're going to bring the subject up again because there are a couple of other pieces we need to add.

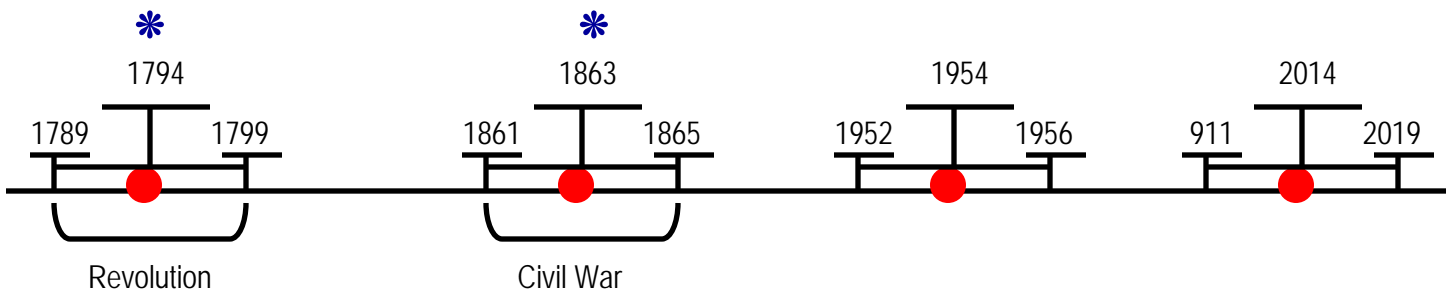
It would be good to watch the inauguration and read/hear the prayers by several religious entities, Paula White, the son of Billy Graham, a Rabbi and others to hear what they have to say in their prayers at the inauguration of Donald Trump. There's more people than Paula White. This is just a starting point with the names that we've listed thus far for us, if we didn't know where to start, start searching for some of these names. So it's a good idea to look at Donald Trump's inauguration, and who spoke and the mentality of those influencing him. But it was very interesting that they went to the 45th chapter of Isaiah and they're marking him as Cyrus, they have prophecy but a false reading of it.

The Religious Speakers Taking Part in Trump's Inaugural Ceremony <https://www.nytimes.com/2017/01/18/us/politics/inauguration-speakers.html>

Six religious leaders — including a rabbi, a cardinal, and a diverse group of Protestant preachers — will participate, more than for any previous president, said Jim Bendat, an author and historian of inaugural ceremonies. Each will have 60 to 90 seconds to offer a reading or lead a prayer.

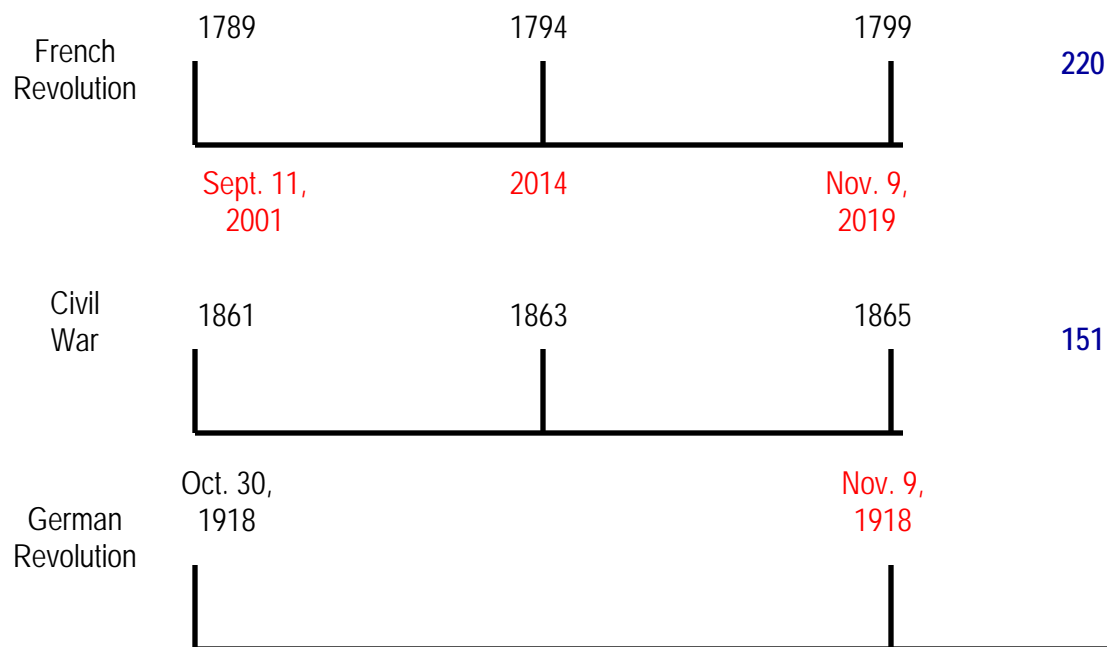
"Some inaugurations have had just one, others have had two or three covering different religions, but this is a record," Mr. Bendat said.

We tracked [these two histories particularly](#) and what we're wanting to see is this period of revolution, the overturning of the government of the United States.



Comment: just noting that at the inauguration when Trump started speaking, it started to rain. The son of Billy Graham son said look Mr. President it's starting to rain. In the Bible the rain is a symbol of divine blessing. They have all the same words and prophecies and symbols that we have. Why did God allow it to start raining? They have perfect freedom to make that interpretation. It's concerning sometimes how difficult the tests are and perhaps God sets them up just the way they need to be, but they're not made easy. People want to see Donald Trump as king Cyrus, he's going to lead Christianity out of captivity and they can come up with that interpretation. The papacy thought that Hitler was there to restore them to.

The path of Truth and error lie close together, can we imagine what it's going to be like at Sunday law? By the time he's re-elected and he's bringing in all these changes they want to see, then comes Sunday law time period, can you imagine how ardent his supporters will be when they actually see him restoring the nation spiritually? They're already set up for that.

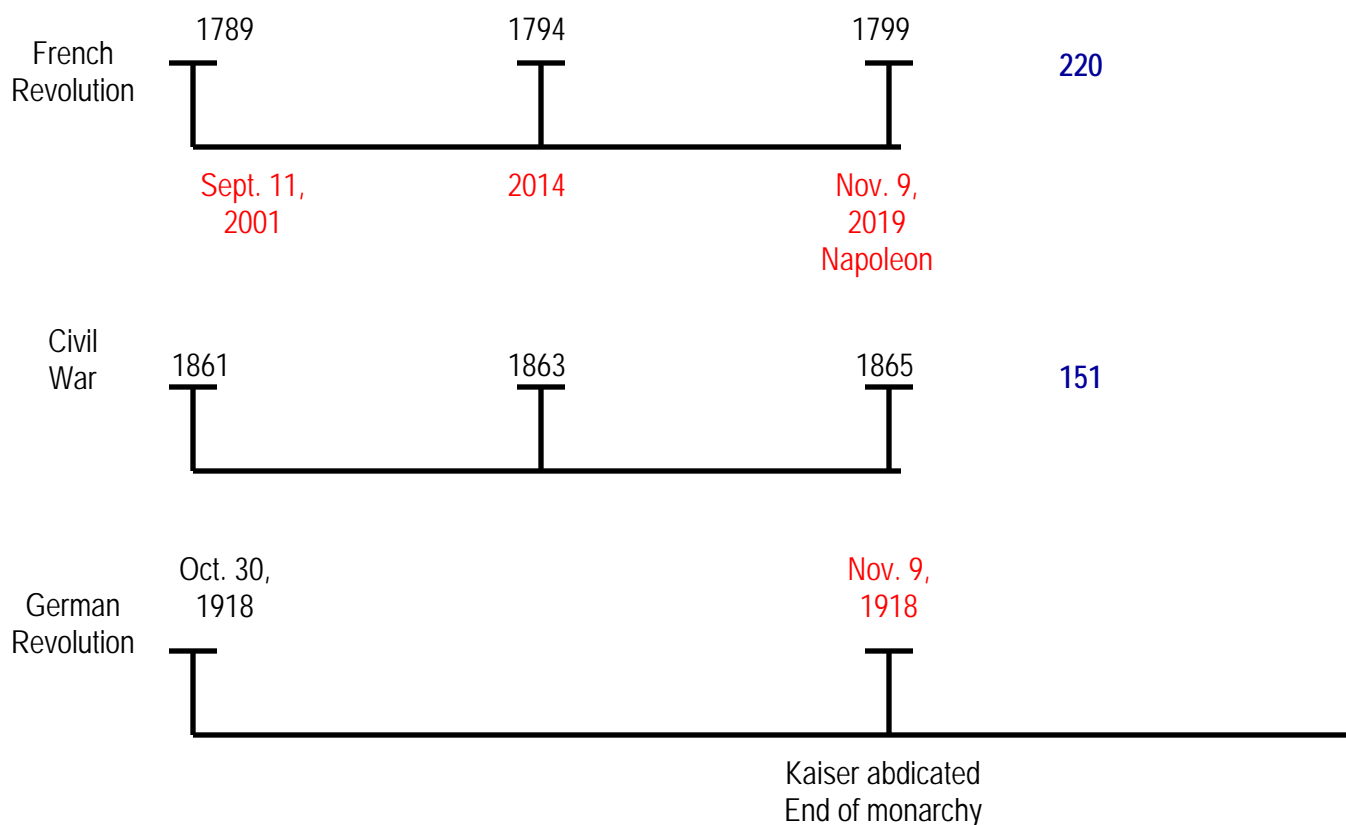


We'll look at the French revolution. It began in 1789. The midpoint 1794 is what took us here and it ends in 1799, the end of the revolution. What happened in 1799 to end the revolution? It ends on **November 9, 1799** Napoleon declares the end of the revolution and becomes a dictator. Our purpose or what we're trying to achieve in studying these revolutions is to determine 2019, November 9th. The French Revolution, 1789-1799 is 9/11/ 2001, then we have 2014 the midpoint, then we have 2019, the end of the revolution. November **9th 2019**. So it starts at 9/11 and ends at November 9, 2019. In the French Revolution on **11/9** Napoleon becomes a dictator in France and he declares the end of the revolution.

Next will consider the civil war. 1861 to 1863 to 1865. And again 2001 2014 and 2019. What took us to the French revolution was the 220. What took us to the civil war was the 151. So what we can observe is revolution from 9/11 to 11/9 this year.

We want to look at some other revolutions in history. We're going to go first to the German revolution, directly after world war I. We're going to overlay the German revolution with ours. One of the reasons, the original cause that we started seeing revolutions in that time in our time period because it's external news that started connecting Donald Trump with these histories based on the date November 9. They couldn't ignore that connection. We're going to read some history of what was happening inside Germany towards the end of World War I.

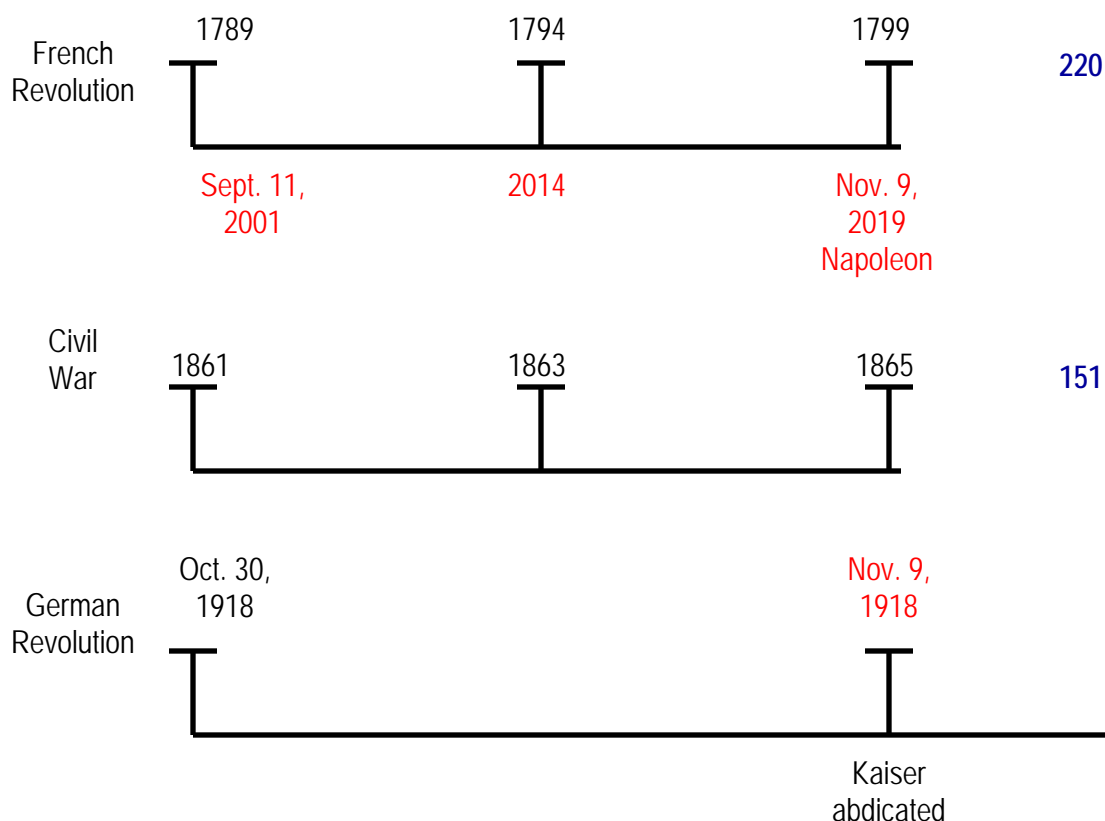
The fall of 1918 the leaders of Germany knew they could not win the world war. The generals were trying to convince the government or particularly its leader, to form a new German government that was more democratic than that of the Kaiser. It's particularly the Navy. Towards the end of 1918, Germany is losing the war. One of the reasons there was a war in the first place, is that Kaiser Wilhelm had decided to build this large Navy to rival England. England took that as a threat. The leader of their Navy decided that as they were most likely going to lose the war, he didn't want England taking their ships so he decided to do the noble thing, lead the Navy into a battle they were definitely going to lose then all their beautiful Navy could go down and glory and all of their ships wouldn't be taken by the British. They would not have been able to defeat the British Navy. But you could imagine by the end of 1918 how the sailors felt about that plan. They mutinied and refused to set sail. That might have sounded like a glorious end to the generals, but to the sailors they'd sacrificed everything for their country, seeing their leadership fail and they had families back home and they weren't going to satisfy their generals by just dying and sinking their ships. So it began with this mutiny by the sailors on the 30th of October 1918 where they refuse to sail the Navy into battle with the British.



News of this mutiny spread throughout Germany and many more people started to rise up and join them in supporting the sailors. All across Germany this revolution swelled for about 11 days until November 9th of 1918. Many of the workers left the factories, this is in Berlin. They marched in thousands, to the center of the city, men women and children. Wounded soldiers war widows, they all left their factories and started marching to the center of Berlin to the army barracks. The barracks were barred, shut down. They were expecting a violent uprising so they had guns and rifles in every window to fire on the crowd if needed. But the army refused to fire on their own people. They threw down their weapons and opened the gates and all the leading officers surrendered. Because of this swelling revolution, Kaiser Wilhelm and the German leaders of government all stood down and Kaiser Wilhelm fled the country.

We're going to quote from a German news paper on November 10th, the next day. He says that on the morning of November 9 everything is still there. They have a king Kaiser Wilhelm, the chief of police, the heads of their government. By the afternoon of November 9 everything has been swept away, all the government. The Kaiser abdicated and it's the end of the monarchy. The end of the system of government that has led Germany all through that past history.

Hitler talked about this day in his autobiography he wrote in 1923, five years later. He was fighting in World War I. He tells the story about himself and he uses the language of Jesus on the Cross. He says that he was called in with all the men to hear about what had just happened to the government, the end of World War I, their defeat. He talks about the impact this had on him and this is really what formed the backbone of his propaganda machine. The story of November 9, how Germany was undefeated, this heroic nation, that had been stabbed in the back by their own people, by traitors. And he put a lot of that on the Jewish people. He talks in his autobiography of himself as if he were Christ. He says this was his crucifixion. We put our line over the reform line of Christ, this is the cross, a different application. He says how he was completely broken in body and soul at the news of Germany's defeat. Then he has this resurrection as if a dying prophet all of the sudden he has this vision. It's hard to paraphrase his writing, in the same way it's hard to read Trump's writing. But in a different way, he waxes poetical and very descriptive and emotional. He says how he stumbled groping back to the room and covers himself in his blankets and pillows, went through this experience that he describes as crucifixion and resurrection and he says that coming out of this, as part of this resurrection, "I resolved now to become a politician".

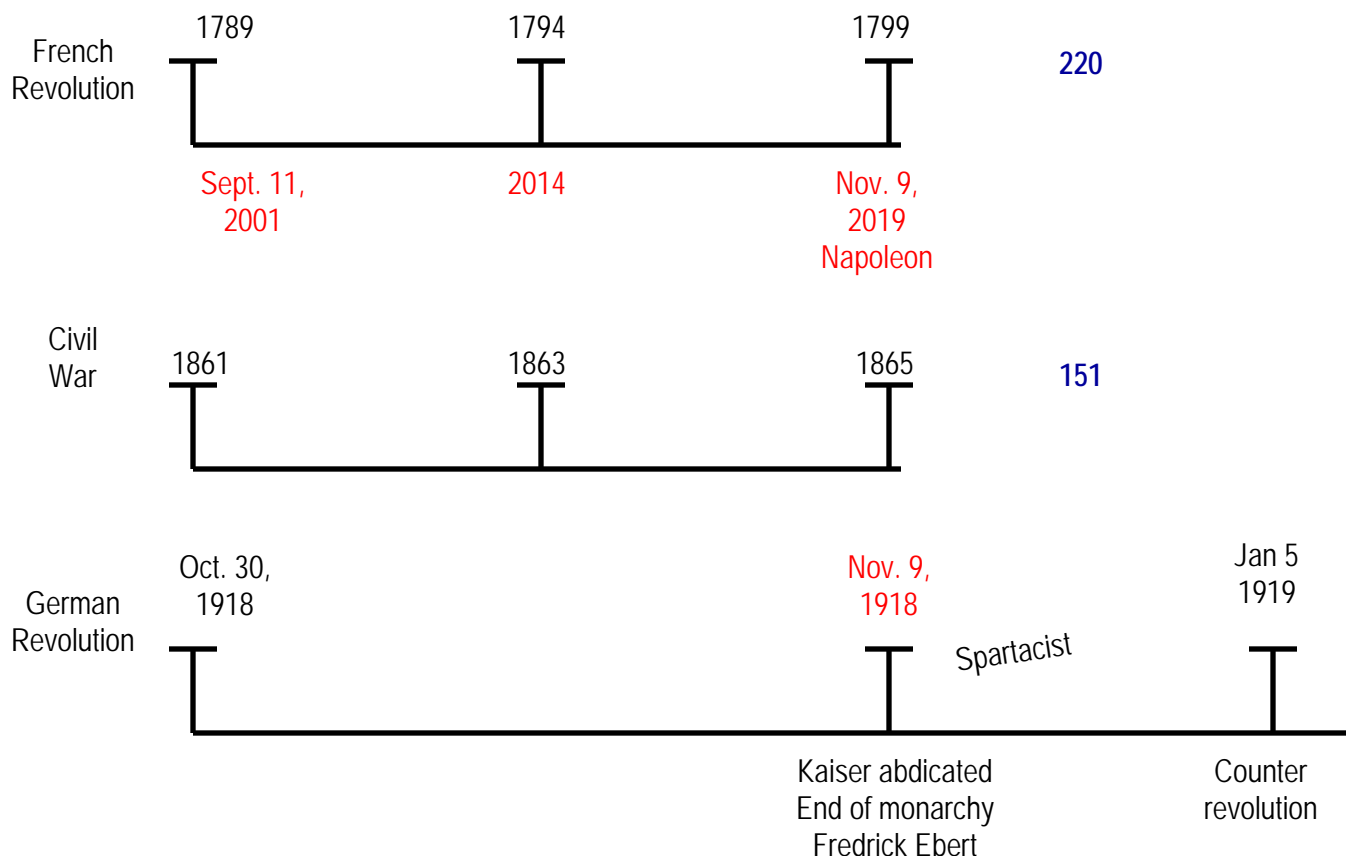


So he died a soldier and resurrected a politician. He saw this as his moment that he sees himself as Germany's savior. This really becomes the backbone of his propaganda machine into World War II.

So all the history of Germany through World War II, you can center it around the date of November 9, whether that's when Hitler tried to take power by force, when the Holocaust turns violent, or when Hitler would do his public speeches. Which then coincided with his assassination.

It's not sure he actually had this experience, but whether or not he actually went through that experience, he really used this date as the backbone of his philosophy, that Germany should have never lost the World War. Then it's intentionally used to manipulate the people, it's a method of manipulation and control, based on emotion, how people in their own country have betrayed their country. And he's the only one that can save it. Remember we're taking all of this to 1918.

It was in 1923, November 9th that he tried to take over Germany by military force. What he was trying to do was to repeat the work of Mussolini in Italy. Mussolini marched on Rome and took Italy by force and Hitler tried to do the same thing in Germany on November 9. So even in 1923, he's seeing the importance of the date, November 9. What is harnessing is that emotion of the people, that sense of betrayal and humiliation. He failed in that attempt and he took power in the 1930s, 10 years later. But he makes November 9 a public holiday when he comes into power, to remember this date, (Nov. 9, 1918) and then also to remember his failed attempt to come into power. So November 9 became a public holiday under the Nazi government. Hitler would do speeches to rally support, which is why this was really a useful day to try to assassinate him. Many of his assassination attempts were either on this day or around it. But we weren't going into the history of World War II yet, we're just talking about World War I and this revolution that ends on November 9 with the abdication of Kaiser Wilhelm.

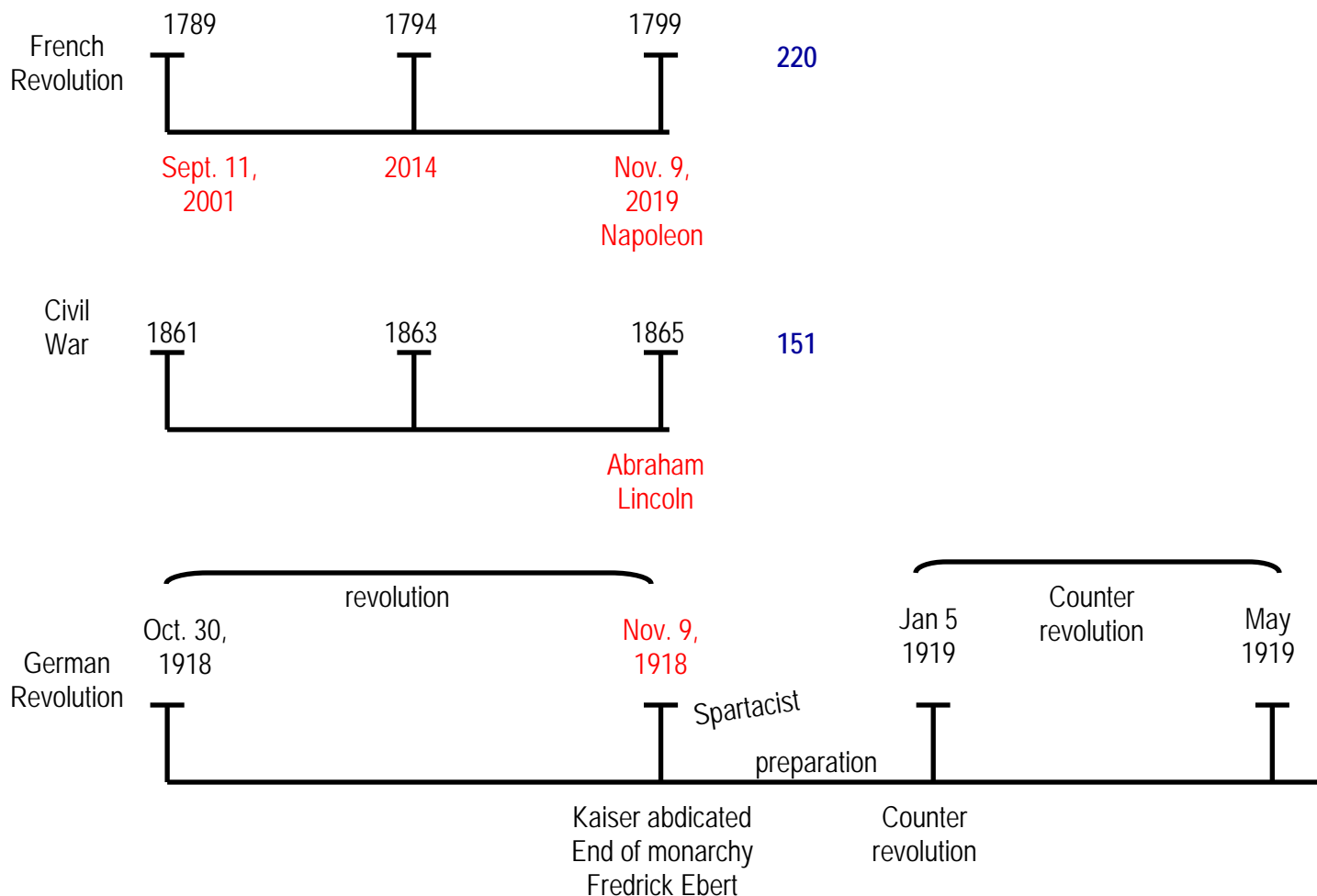


When the Kaiser abdicated, also the chancellor abdicated, and this left a vacuum in their government. Another fellow took over, Frederick Ebert. He took over government but there was a problem, they had rivals. So Ebert takes over the government but they have rivals known as the Spartacist. This effort of the Spartacist took time to swell, they needed a period of preparation. There was an incident on Christmas Eve of 1918, but it didn't really begin until January 5 of 1919, where there was a counter-revolution. This is the pattern that we want to start observing. It began with the revolution, we've already placed that with the French Revolution and it takes us to November 9 and the rising up of Napoleon. We placed that by the 2014 midpoint. Then we place the American Civil War, again what took us there was 1863 and that midpoint to 2014. Then when we consider the German revolution, we can tie it to November 9, there's a revolution, the Kaiser abdicates so their King is overthrown. It's the end of the monarchy in Germany. There's a new leader, but there's also another party. They take time to prepare, to gather their forces and launch a counter-revolution. That counter-revolution begins the following year, early in 1919. The counter-revolution is defeated in May the same year. They armed hundreds of workers and unionist, and they attempted an armed takeover of Berlin. They took over all the government buildings, police stations etc. They took over also the checkpoints, bridges, all of those areas.

The **Spartacist uprising** (German: *Spartakusaufstand*), also known as the **January uprising** (*Januaraufstand*), was a general strike (and the armed battles accompanying it) in Berlin from 5 to 12 January 1919. Germany was in the middle of a post-war revolution, and two of the perceived paths forward were social democracy and a council republic similar to the one which had been established by the Bolsheviks in Russia. The uprising was primarily a power struggle between the moderate Social Democratic Party of Germany (SPD) led by Friedrich Ebert, and the radical communists of the Communist Party of Germany (KPD), led by Karl Liebknecht and Rosa Luxemburg, who had previously founded and led the Spartacist League (*Spartakusbund*). https://en.wikipedia.org/wiki/Spartacist_uprising

The Spartacist Uprising in Berlin

A power struggle in postwar Germany erupted on January 5th, 1919. <https://www.historytoday.com/archive/spartacist-uprising-berlin>



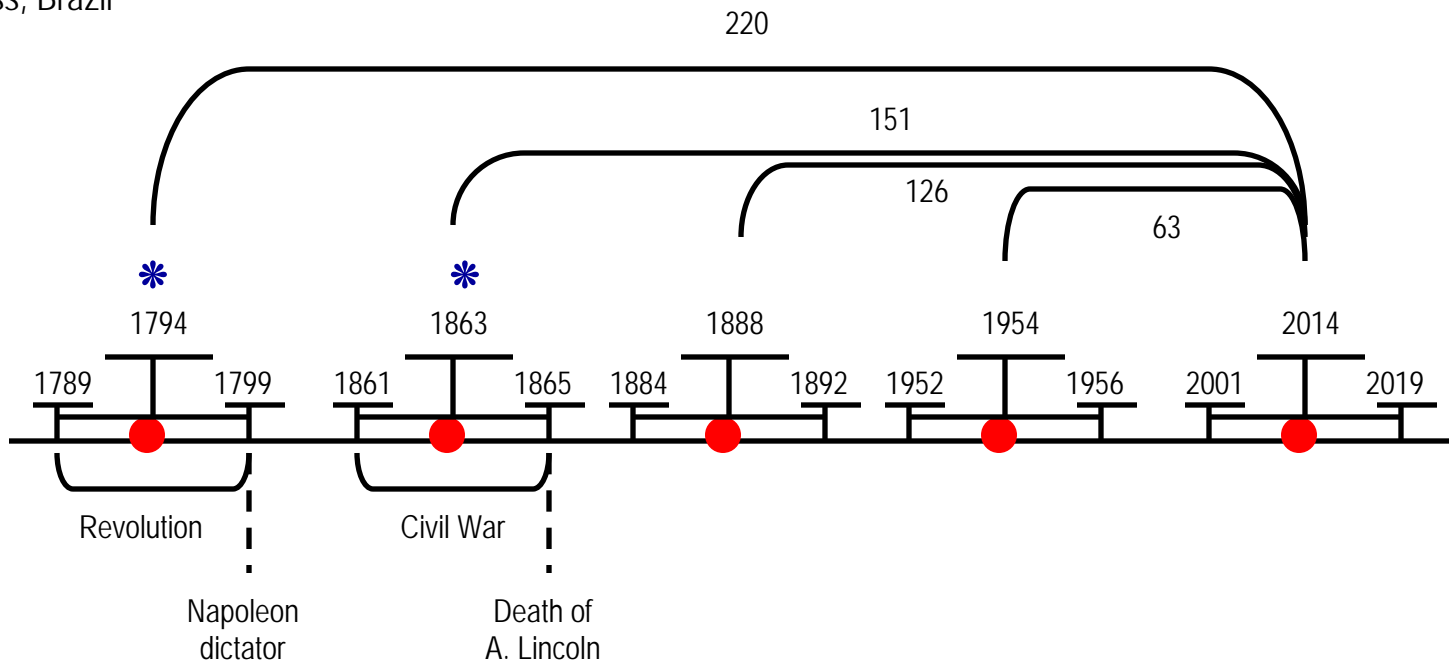
We won't go through all that history but the government raises up about 40,000 soldiers and crushed this revolution that was waged between January and May. So first of all we see a revolution, that overthrows the monarchy. Then we see a time of preparation leading to the following year and a counter-revolution. The first revolution, like the French revolution takes us to November 9. We see the rising up of Napoleon, but also the death of Abraham Lincoln in this history. Or the abdication of the Kaiser a government is overthrown but Hitler also has his epiphany about what he's now required to do. Which is as a hero of the people to save them from this defeat.

Question want to clarify what ends May

This was the final defeat of the Spartacist. The one in Berlin that started in January was crushed but it wasn't gone from the country. In April they took over Bavaria, they named Munich as their capital and they formed a new government. It was this revolution in Bavaria that caused the government to bring 40,000 soldiers against the Spartacists and defeated them in May. So it's on going through this history. But the one in Berlin did not last long.

Question: just help me understand so we have a revolution and then a counter-revolution usually use this idea that the counter-revolution goes against the idea of the previous revolution. So I really didn't get what the Spartacist was, what sense does this counter-revolution go against this new Chancellor?

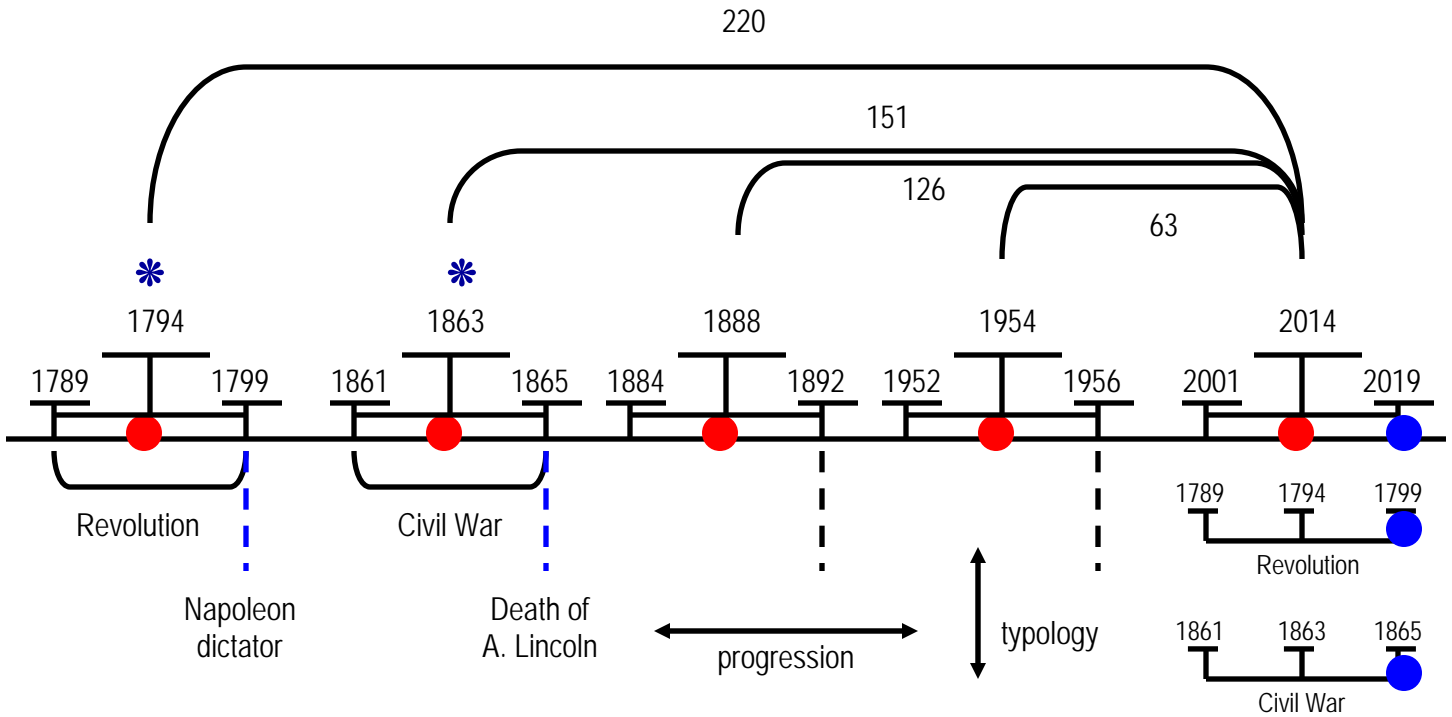
Ebert is leading Germany November 9, 1918 he's Chancellor but he's also quite weak. So in the same month the Spartacists declared that they are the new government because the Spartacists are Communist which ties to the Soviet Union. So they're saying that Ebert is not the rightful leader and this is an attempt to overthrow him. So first the attempt to overthrow the monarchy and you have the establishment of a new leader. Then like a counter attack on the new leader by those who opposed his government.



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.

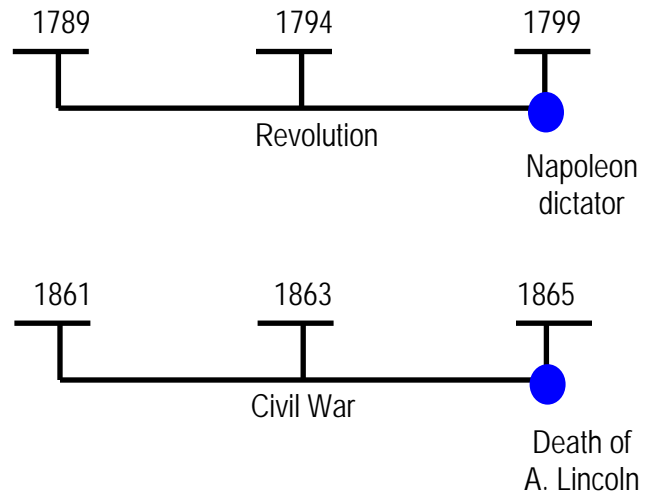
Then we observed that these two histories are what histories? This is why we went here in the first place for these two. Revolutions. We're not going to call this the American Civil War, we're just going to say it's the history of revolution because it's the same thing. We find 1799 is the rising up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

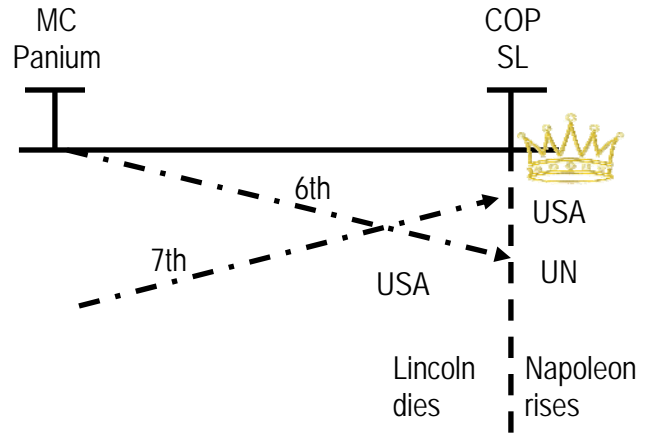
It was a military coup that overthrew the directory. They instituted a new constitution, established a central government. They had a number of constitutions in the years previously. This was the first constitution since the Declaration of the Rights of Man, it included no declaration of rights. So we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

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



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

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



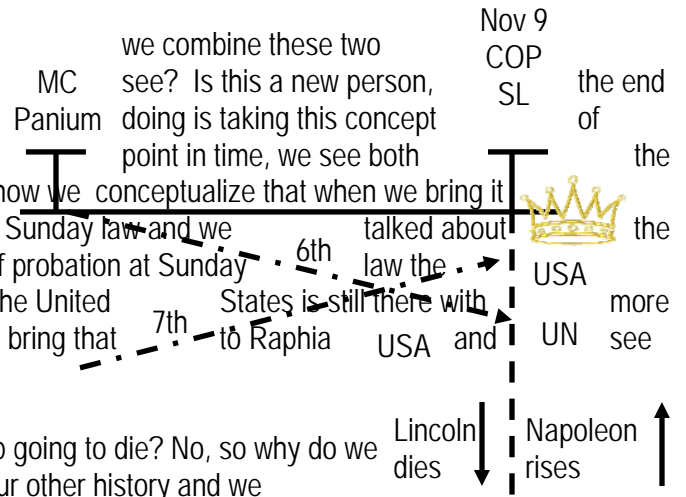
Question: needing clarification on this issue. What I'm understanding is that the United States is continuing, it's just a different face, it's not the UN. The UN is just united, they have no agenda. The only reason they're there is because they're forced by the United States, Donald Trump. I'm grappling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

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

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

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

When we discuss the president and see a death and a rising up, thoughts and what did we decide about what we can expect to of Donald Trump? We can see his resurrection. What we're November 9, when we take it into history we see that at this fall of a dictator and the rise of a dictator. We need to consider how we into our history and this is Donald Trump. Where we went to was the 6th and the 7th heads and what that look like. So at this close of probation at Sunday law and we United States falls as the sixth head but when the seventh rises the United States is still there with power than it had before. Using the current close of probation we bring that 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 a 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.

Stages of life cycle as president

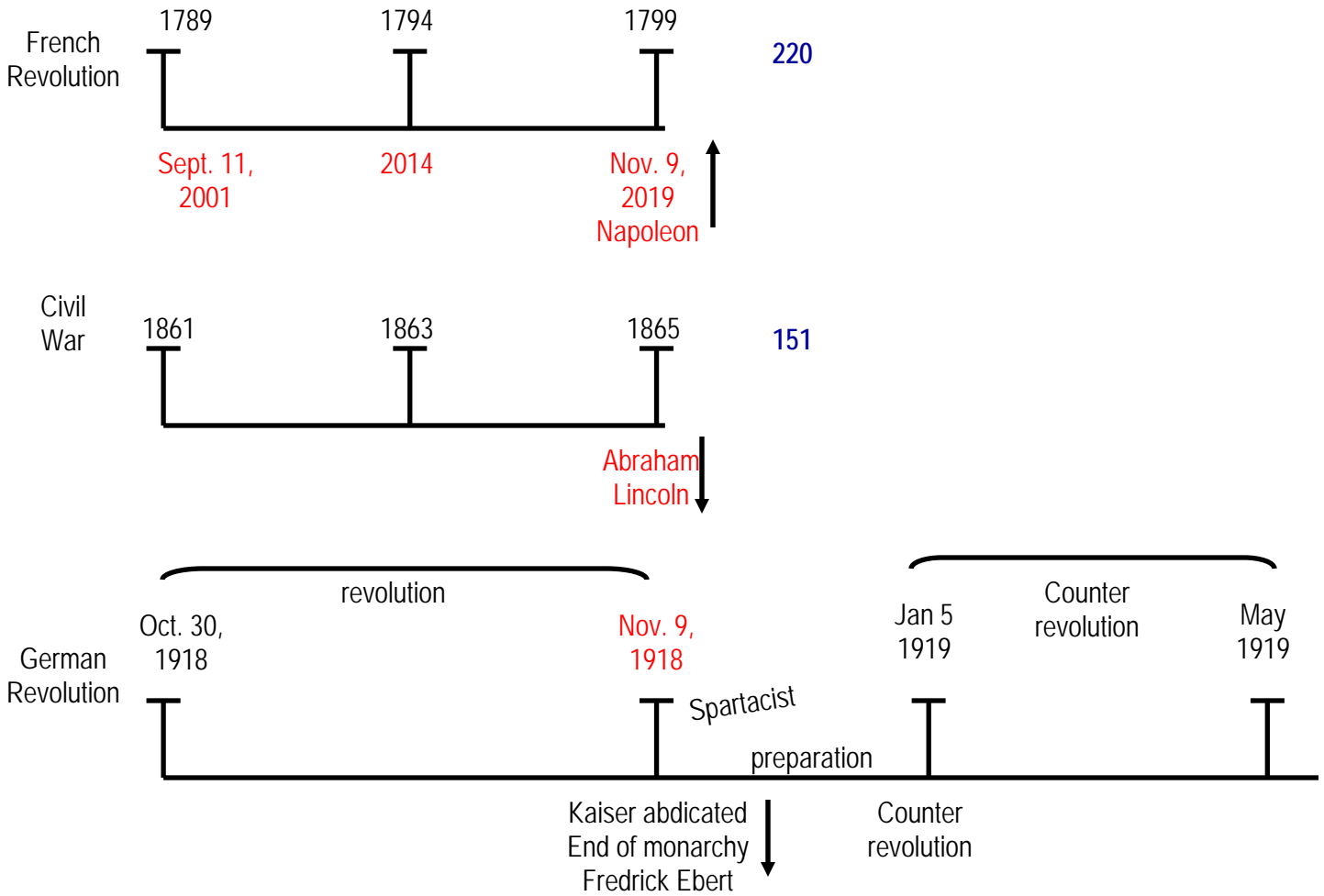
Question: Abraham Lincoln is marking the revolution and Napoleon marking the counter-revolution?

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.



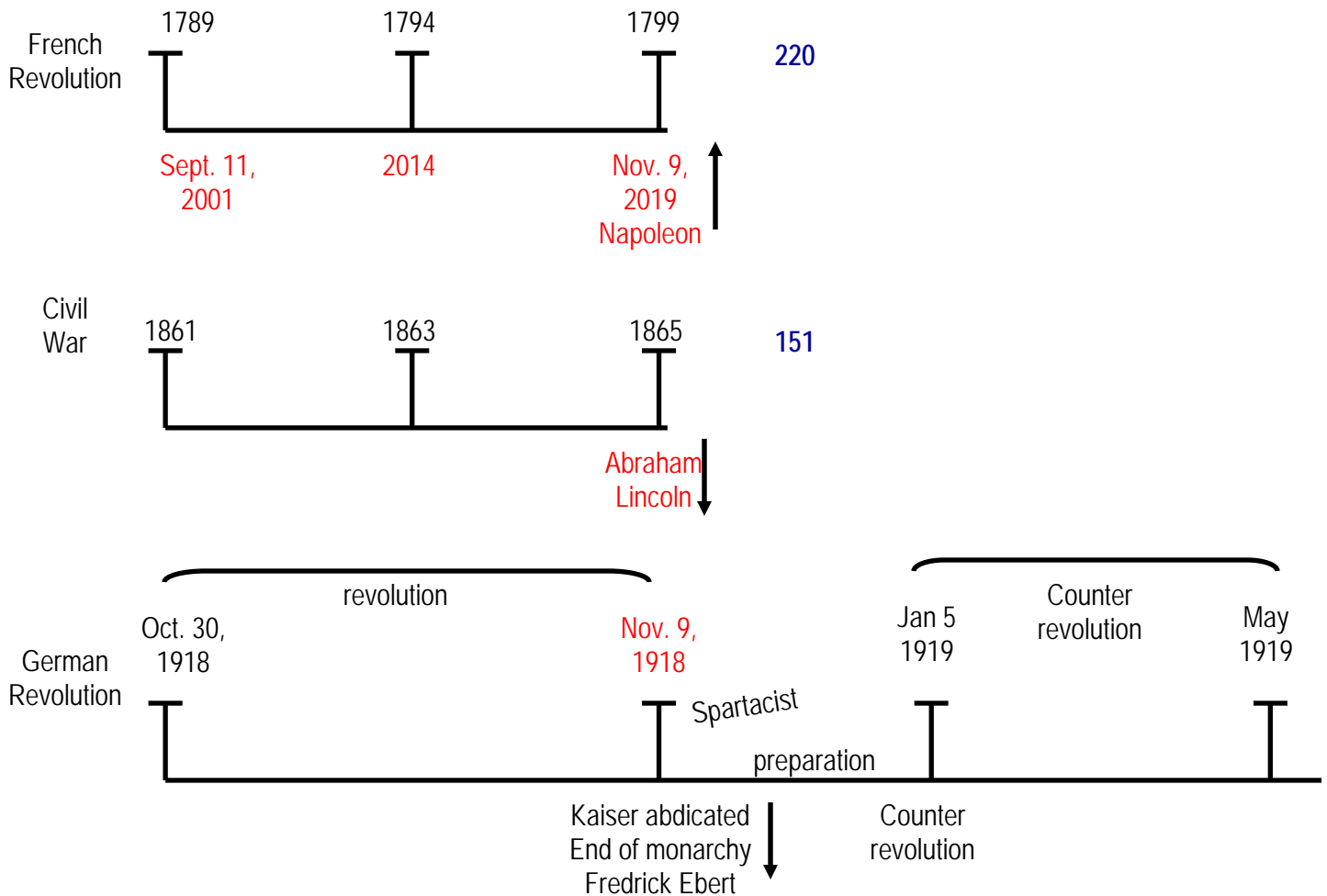
How did the sailors feel about that? They're being told you're all going to die in vain just to give glory to your country, some pointless exercise. They refused to do that so they rose up on the 30th of October, sparked an 11 day revolution. Spread across Germany and on November 9th in 1918 thousands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

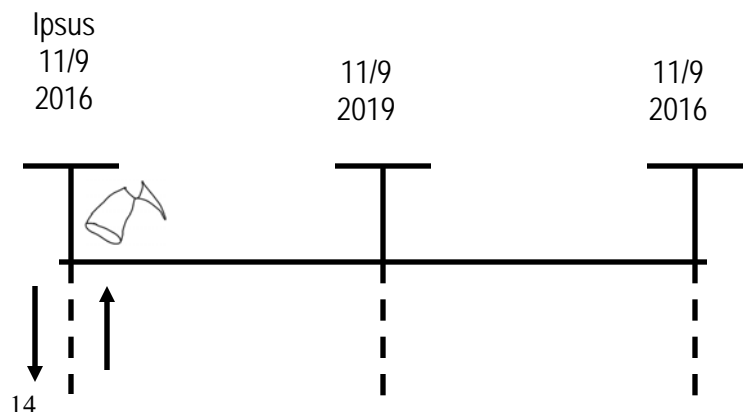
The **Bavarian or Munich Soviet Republic** (German: *Räterepublik Bayern, Münchner Räterepublik*)^{[1][2][3]} was a short-lived unrecognised socialist state in Bavaria during the German Revolution of 1918–19.^{[4][5]} It took the form of a workers' council republic. Its name is also rendered in English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

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Tess, Brazil

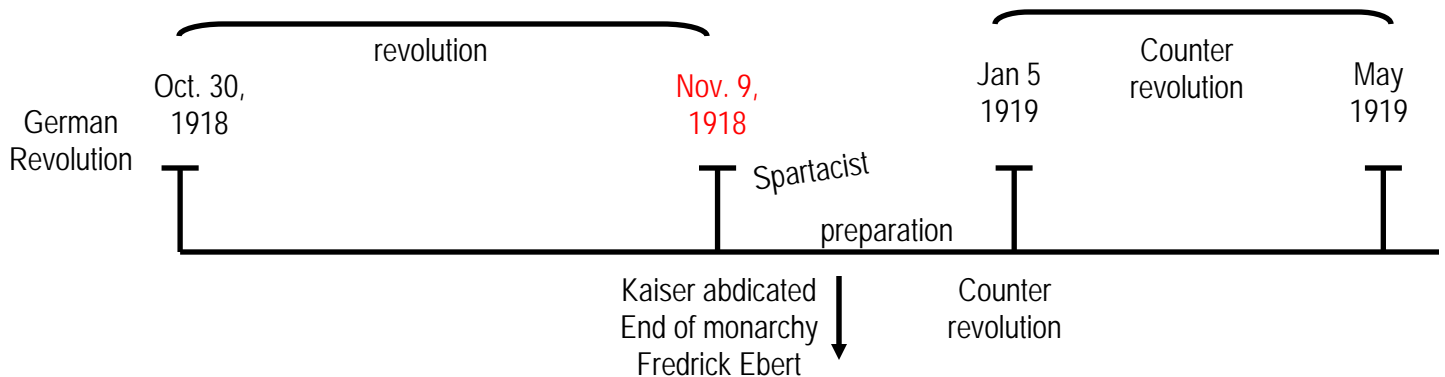


We'll go back to our article, it's talking about November 9 in German history and they're discussing all the other ones but they're saying this is the one that makes the others possible, this end of World War I with the abdication of the Kaiser. It cleared the way for the armistice which was two days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

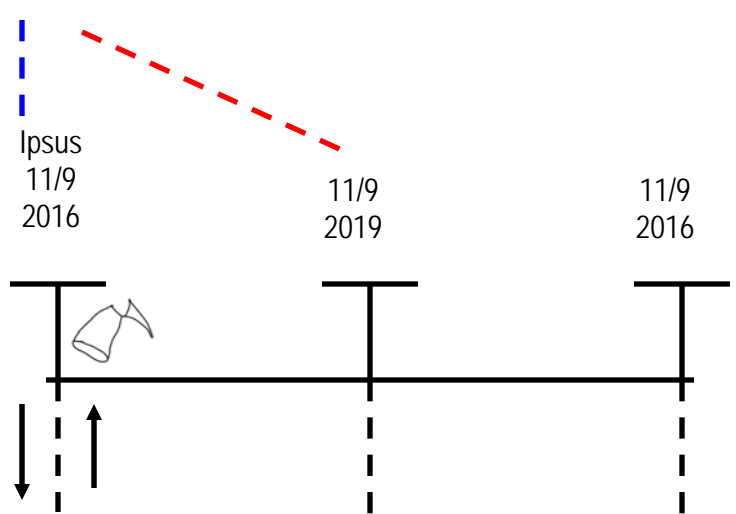


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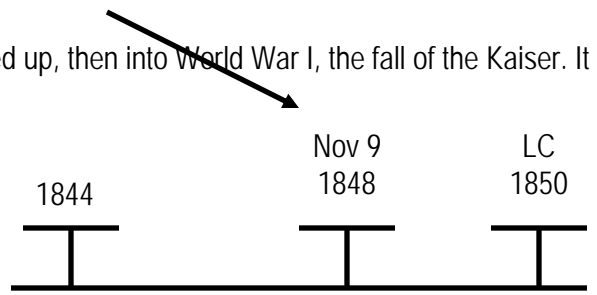
Tess, Brazil



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.



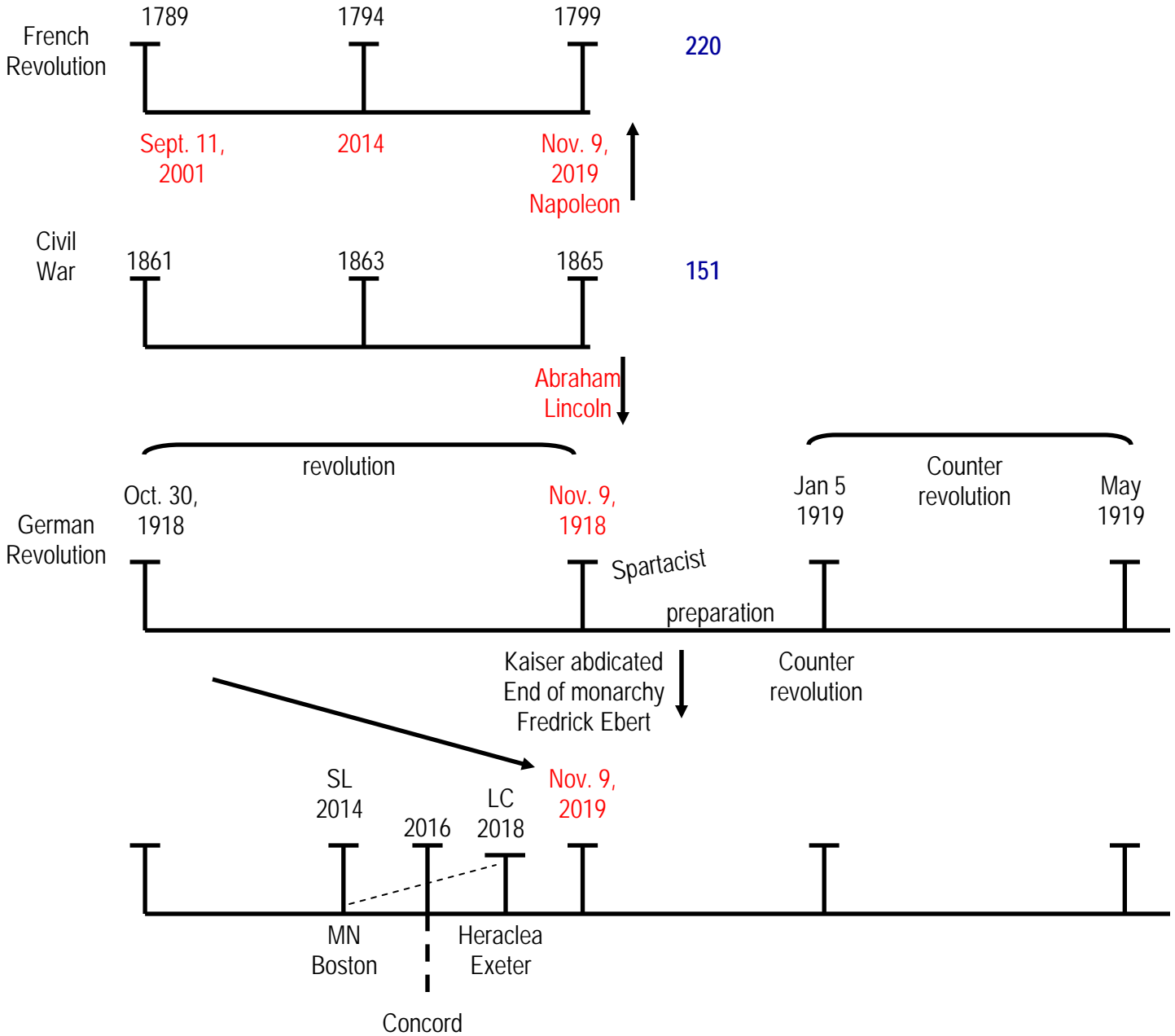
In this article they go through the history of Germany, how it was raised up, then into World War I, the fall of the Kaiser. It says on November 9 he agreed to abdicate. They had no strong political leadership that was able to bring order out of the chaos until Hitler imposed one in 1933. He says the 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.



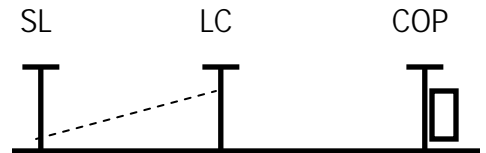
Robert Blum

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.

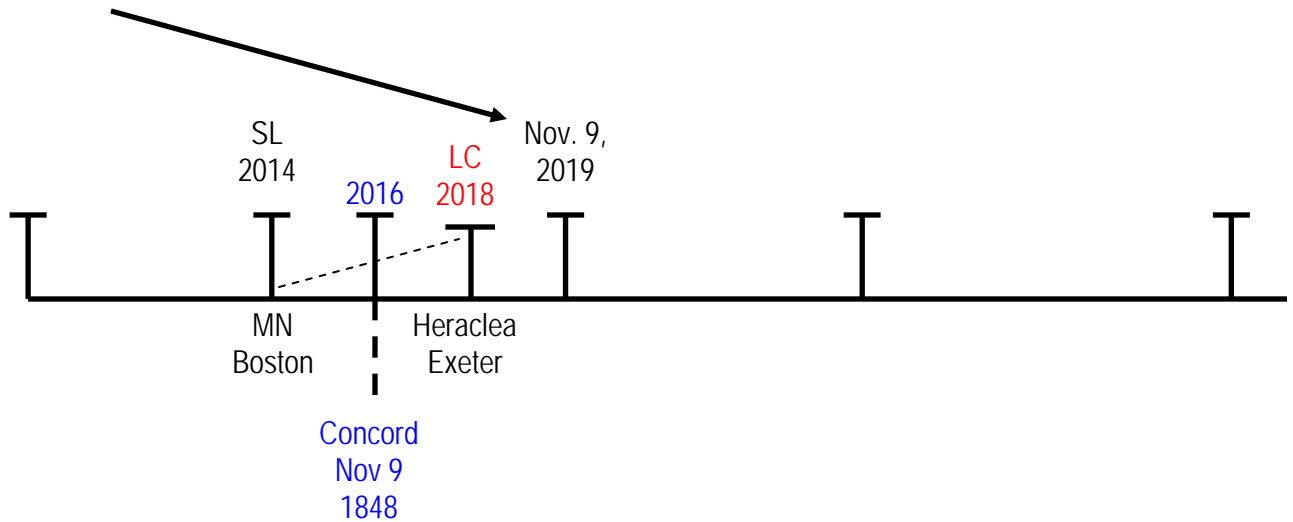
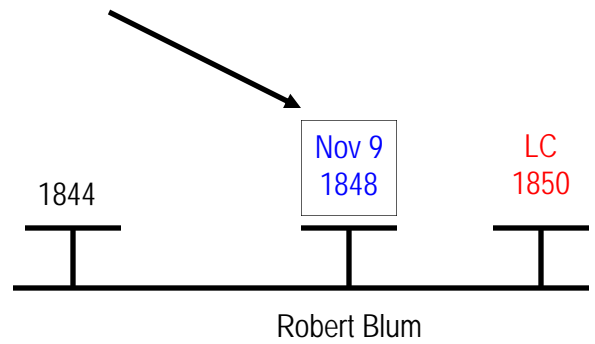


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Tess, Brazil

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?

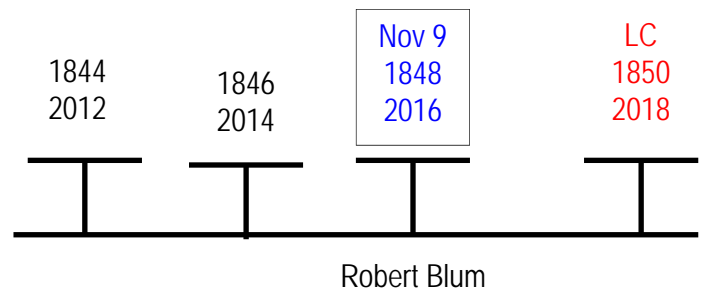
We place it Nov. 9, 1848 at 2016. We see a turning point, a revolution, not the full end. The beginning of a new phase, a Nov. 9 two years before our loud cry.



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.