Shall we begin with a word of prayer?

Heavenly Father, we ask for your Holy Spirit as we take up this Zoom study. We ask that you guide and direct our thoughts, the words that I speak, that they might be easily understood and they might edify us, that we might be drawn closer to you. We thank you for bringing us together this Sabbath, ...ask a blessing upon the time we spend together in Jesus' name. Amen.

Moderator: One more thing. You're not going to present notes today. Everybody can get the notes either from the email or from the chat. You just read your notes. We all have our notes in front of us and we'll follow along.

Jeff: Okay. I have the same notes. I might get to them. One is Revelation 11. Okay.

But before I get to Revelation 11, one of the things that I came to understand, and it's a truth that we've known in this movement for years, is that all the prophets are speaking about the last days, and therefore all the prophets are illustrating the last days. So when we see Isaiah in chapter 6 having a vision in the Most Holy Place, or looking into the Most Holy Place, or we see Ezekiel having a vision of the Most Holy Place, or Daniel, or John, that they all line up at the same time, at the end of time.

And we've understood that for quite some time, but not until we got to Revelation 11, at least for me, did I understand how important it was to really focus in on what each of those prophetic representations was speaking to. For instance, and what I mean by that, let's start with chapter 11, and I'll try to tell you what I mean by that. In Revelation chapter 10, verse 10 and 11, it says, "...and I took the little book out of the angel's hand and ate it up, and it was in my mouth, sweet as honey. And as soon as I ate it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

And we have taught, correctly, that this is identifying that the illustration of the Millerite history that John gives in chapter 10 of taking the little book on August 11th, 1840, and eating it, and it's sweet in his mouth, and then becomes bitter in his stomach, is repeated in the last days in the movement of the 144,000.

And in fact, we've argued, correctly, that John's illustration in chapter 10 is more about the 144,000 than it is about the Millerite history, because in verse 9, the angel tells John in advance what was going to happen. He says, "...and I went unto the angel, and he said unto him, give me the little book, take it and eat it, and it shall make thy belly bitter, but it shall be in thy mouth, sweet as honey."

John was told in advance of taking the little book that when he ate it, it was going to be sweet, and then it would become bitter. And it's an important truth about the Millerite history that they did not recognize these experiences were going to take place of them in advance of them happening. So when John is told that this is what's going to happen, and then in verses 10 and 11 he's told that this is going to be repeated again, it's speaking more about the 144,000 at the end of the world who are required to know the Millerite history.

They're required to know that in the Millerite history, when the mighty angel came down, there was the message they were to eat that would be sweet, and that that period of history would conclude with a bitter disappointment. We have to know that foundational history, but the Millerites didn't know it. So Revelation 10 is speaking more about our history than it was the Millerite history.

So there comes a point in time in chapter 11, which is John in chapter 10, he's standing historically on October 22nd, 1844, at the Great Disappointment. And in chapter 11, standing prophetically in 1844, John in verse 1 of chapter 11, says, "...and there was given me a reed like unto a rod, and the angel stood saying, rise, and measure the temple of God, and the altar, and them that worship therein. But the court, which is without the temple, leave out and measure it not, for it is given unto the Gentiles, and the holy city, shall they tread under foot forty and two months."

John is placed in 1844. He's told to measure the temple, but to leave off the 1260 years of papal rule. So he's told to measure history, and the history is going to begin in 1798, because the history that led up to 1798 was the Courtyard. It was the trampling down of the sanctuary and the host. So he's told to measure the history of 1798 until where he was standing, and he was standing in 1844.

He's to measure the temple, and the temple was raised in 46 years, from 1798 to 1844. And he's illustrating us in the last days, more specifically than he is the Millerites, post-1844. So I want to jump to the, further down in the chapter, I'm trying to put a beginning point and an ending point in Revelation chapter 11.

And in verse 11 of chapter 11, it says, "And after three days and a half, the spirit of life of God entered into them, and they stood upon their feet, and great fear fell upon them which saw them, and they heard a great voice from heaven, saying, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And that same hour there was a great earthquake, and a tenth part of the city fell. And in the earthquake were slain of men 7,000, and the remnant were affrighted and gave glory to the God of heaven. The second woe is past, and behold, the Third Woe cometh quickly."

The rule of thumb for the prophets is, they're all speaking more about the end of the world than the days in which they lived. And this is more important in the book of Revelation than any other book, because the book of Revelation is where all the books of the Bible meet and end, according to Sister White. So as Seventh-day Adventists, we have understood correctly from Sister White's comments, particularly in the Great Controversy, that Revelation chapter 11 is speaking about the French Revolution, and it is, but it's more speaking about our history than the French Revolution.

And the proof of this is that at the beginning of Revelation chapter 11, when John's told to measure the temple, he's just been placed in October 22nd, 1844. He just went through this bitter disappointment. Then he's told, you must prophesy again. This history needs to be repeated. And then he's told to measure the temple, but leave off the 1260 years. So he's measuring 1798 to 1844. The French Revolution ended in 1789.

So it's not 1798. It's not [just] the history that is being illustrated from 1844 until the sounding of the Third Woe and the Seventh Trumpet. It's future. [but] Its [also] past Millerite history. So even though it had an application to the French Revolution, what John is illustrating in Revelation chapter 11 is history at the end of the world, just like we would expect it to be. And if we're not really settling in to this reality, as we look at these Prophetic Lines that we lay upon Revelation chapter 11, if we're not settled into this truth, then perhaps we're going to miss the logic.

When you get to verse 18 of Revelation 11, it says, "and the nations were angry." And what I'm saying is in verse 12, these two witnesses have been resurrected and they've ascended to heaven. And then verse 13 says "in the same hour", in the hour that they're lifted up as an ensign, that's what I'm saying it represents, when they ascend into heaven, that a 10th part of the city fell.

And in the fulfillment in the French Revolution, it was France that was overthrown in Revelation chapter 11. And France was one 10th of the empire of pagan Rome. And the United States is one 10th of the 10 Kings of the United Nations. And the United States is overthrown at the Sunday law.

So "the same hour" of verse 13 is the Sunday law. When there's “a great earthquake”, and the “earthquake” represents the overthrowing of a kingdom. And this kingdom that's getting overthrown here in verse 13 is the kingdom of the earth beast. It's an earthquake in the United States. It's a 10th part of the what is going to be the 10 Kings of the Seventh kingdom.

7,000 men are slain and 7,000. I won't take time to get into it, but it's a symbol of the remnant. It's a righteous remnant in the story of Elijah, because Elijah is told there's 7,000 that haven't bowed the knee to Baal. But when Paul speaks of the 7,000, he's talking about a remnant that isn't saved. And the remnant that isn't saved at the Sunday law are Seventh-day Adventists that have not prepared a character for the seal of God, so they are a remnant that is overthrown.

They're right on the verge of verse 14, where it says, "The second woe is past, and behold, the Third Woe cometh quickly." And then we have this scene in heaven where the kingdoms have become the Lord's kingdom.

And down to verse 18, you have "the nations are angry." And what I'm saying is you have in verse 13 through verse 18, the emphasis of Islam being the Third Woe, the Seventh Trumpet, and the power that makes the nations angry.

And in your notes, the very first note is from Early Writings, page 36.

Speaking of verse 18 of Revelation 11, she says, "I saw the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following another. Also that Michael had not stood up, and that the time of trouble such as never was had not yet commenced. The nations are now getting angry and when our high priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the Seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary and then would come the Seven last plagues.“

So what I'm saying is, this message, when the ensign is lifted up, after they're resurrected, after they've laid dead in the street for three and a half days, that the message that is the message of the hour, is the role of Islam of the Third Woe. Because in verse 14, it says, “the second woe is past, and behold, the Third Woe cometh quickly.” And verse 15 says, “and the Seventh angel sounded,” and the Third Woe and the Seventh angel are the same thing. There are Seven Trumpet angels and the last three are three Woes, and the Third Woe is the Seventh angel. So it's giving two witnesses to Islam striking at the Sunday law.

So as it talks about the sanctuary scene in the following verses, verses 15 through 17, it leads right back to the same story in verse 18 that the nations are angry, and it's Islam that angers the nations, as it is doing now, as it's having untold effect on planet Earth in a really profound way now.

It's shattering. It's splintering the Democratic Party. I mean, yesterday, the Democratic Party in the United States is virtually coming out on the side of Islam against Israel, you know, threatening to cut off their ammunition to fight against Hamas in Gaza. It's crazy. I certainly wouldn't have suspected something that bizarre a few years ago.

But I could see a few years ago that the King of the North always is given the dragon power, and that the dragon power in the United States gets defeated by the King of the North power. And therefore, the progressive Democrats who have been in the ascendancy since Biden took office, according to prophecy, they go down, and Islam isn't just striking with a war. The war its actually causing a division within the Democratic Party that would make them, probably, get them to the point by such a division and fracture among themselves, that it would just be impossible to produce enough false votes to put Biden back into office, though they no doubt would try.

So before we leave Revelation 11, and I just have a couple points I want to put in place, and then maybe get back to the thought I had about all the prophets agreeing with one another.

Years ago, we came to understand that Revelation 11 is governed by the “Pattern of Christ”, and the pattern of Christ also prophetically governs the pattern of Antichrist. With Antichrist, there was 30 years of “preparation” from 508 to 538, then Antichrist was in power and “gave its testimony” for three and a half prophetic years, and then it received “the deadly wound” in 1798.

And that history is governed by the history of Christ, who was empowered at His baptism, He gave His testimony for three and a half years, and then He was crucified. And He was 30 years in preparation. His birth was the time of the end, and when He was 30 years old, He was empowered at his baptism for three and a half years. He gave His testimony, then He was crucified.

And as we recognized that the Antichrist and the Christ had the same pattern, we also recognized way back then that in Revelation 11, the “Two Witnesses” are governed by the same history, you don't really have the 30 years specifically marked, but you have three and a half years that they give their testimony, that's the three and a half years that Christ gave His testimony, and then at the end of those three and a half years, He was crucified. And at the end of the three and a half years of testimony of these two witnesses in Revelation 11, they're slain and they lie in the street for three and a half days, which is three and a half years prophetically, and then they're resurrected.

So at one level, the resurrection here, and ascension of the two witnesses, which is parallel to Christ's resurrection and ascension, but at one level, it's representing the 2520, because the 2520 against the Northern Kingdom is an illustration of the history of Christ, which was “Seven Times”, and in the middle of the “Seven Times”, Christ was crucified, and the “Seven Times” against the Northern Kingdom that begin in 723 BC ended in 538, and then there was another 1206 years to 1798.

And those two periods of 1260 years were typified by Christ's 1260 days before and after the cross, and Sister White's clear that Christ gave His testimony for three and a half years before the cross, and then He gave His testimony for three and a half years after the cross through the presence of His disciples, and when that “Seven Times”, that three and a half years, ended at the stoning of Stephen, the stoning of Stephen would align with the resurrection of these two witnesses, at one level, who are then sent to heaven.

And for those people that struggle with the reality of the 2520, when we're teaching, correctly, that the first truth that Miller understood was the “Seven Times”, and that the last truth that Millerite Adventism stumbled over and rejected in 1856 was the “Seven Times”, the truth that was given the Millerites was the “Seven Times” at the beginning and the “Seven Times” at the end, and that the “Seven Times” is the “foundation stone” that the builders stumble over and reject.

The truth is that Jesus is the foundation stone, but we're saying that the [prophetic] foundation stone is also the “Seven Times”, and we also know that in the first three and a half years of Christ's testimony, when He walked among men, beginning at His baptism, that in the sanctuary in Jerusalem they would have an evening and morning sacrifice of a lamb, and that when Christ was sacrificed on the cross, that evening sacrifice escaped from the hand of the priest, and therefore the lamb that was sacrificed at the end of the three and a half years was Jesus. So Jesus was the 2520th [lamb] that was sacrificed in the dead center of that history. So He's the “Seven Times”, He's the dead center.

That history typifies the history of pagan Rome followed by papal Rome trampling down the sanctuary and the host, and it also typifies the story of Moses and Elijah in chapter 11 who give a testimony for three and a half years, and then are in the grave for three and a half “years”, and then they're resurrected after three and a half days, however you want to address it, and I'm saying this with the caveat that “symbols have more than one meaning”, so I'm just pulling this one thought out of Revelation 11 about these two witnesses in order to have that in place as we proceed into these other prophets.

And for any who are uncertain about it being Moses and Elijah, in verse three of Revelation 11 it says, “and I shall give power unto my two witnesses and they shall prophesy 1260 days clothed in sackcloth, these are the two olive trees and the two candlesticks standing before the God of earth. If any man will hurt them, fire proceedeth out of their mouth and devour their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy. These have power over the water to turn them to blood and to smite the earth with all plagues as often as they will."

The two prophets that did this in biblical history were Moses and Elijah, and Moses and Elijah are often used in the scriptures as dual symbols. At the Mount of Transfiguration, it's Moses and Elijah that represent the redeemed that either die and are resurrected, as represented by Moses, and those that do not taste death [which] are represented by Elijah. It is Elijah that represents the 144,000, and Moses that represents the “great multitude”, and over and over again, we'll see Moses and Elijah have a connection in their witness.

And there's several applications of what Moses and Elijah together represent. Elijah represents the prophets, Moses the law, and the prophets, the Old and New Testament, they're the Bible and the Spirit of Prophecy, but they're also this movement that was typified by the Millerite movement.

And I realized that there's a lot of people in this movement that have accepted through the years, even now I suppose, that have accepted certain tenets of the movement, but have not accepted them all.

And the first thing that was discovered in this movement, it was discovered in 1989, and it was the Reform Lines. And most of the people that are involved with this message, they accept the Reform Lines, and the Reform Lines are what establish the methodology of the latter rain, Line-upon-Line, that establishes truth.

And in the Reform Lines, most of us understand that each one of those Reform Lines, there is a reformer associated with it, okay? So you get the Reform Line of Moses, and when he is laid to rest and they go into the promised land, Joshua becomes the leader. You have Elijah as a symbol of the Reform Line, and Elijah is followed by Elisha. And Elijah, Sister White tells us, and Jesus tells us, represented John the Baptist. So you had the movement of John the Baptist that was followed by the movement of Christ. And in that relationship, John the Baptist was Elijah and Jesus was Elisha.

And when Elijah went to heaven, and when Elisha slapped the water with the mantle of Elijah that he found, he was given double power, and Christ manifested many more miracles, much more power than John the Baptist ever did, just as Elisha's ministry was much more full of miracles than Elijah's. So there's relationships in these messengers and their movements that can be recognized.

And what I'm getting at is that in our history, Revelation chapter 10, it began with a movement and it ends with a movement. And in 1863, the initial movement changed into a Church and it was a Church that prophetically is destined to be spewed out of the mouth of the Lord the same way the Jewish church was spewed out of the mouth of the Lord at the stoning of Stephen. And the stoning of Stephen in Revelation 11 is the Sunday law when Laodicean Adventism is going to be spewed out of the mouth of the Lord.

And so what I'm getting at is that in the illustration in Revelation 11, where we see that the two characters that are representing this movement are Moses and Elijah, that it's not enough to believe in the Reform Movements, and that each of the Reform Movements parallel each other. It's essentially a requirement to understand the, how would you, what do you call it? The chain of command that's established in the Movement.

The Millerites were a Millerite movement but they were named after Miller because Miller was the one that was selected to lead out in that history. And we have passages where Sister White will say that the 144,000 at the end of the world, this is a paraphrase, all represent the Elijah movement, the Elijah message. That's true, but it doesn't deny the truth that the Lord always selects a leader for each of those movements.

And with Moses, as an example, there was a rebellion that took place where some of the leaders, their argument was, is that there is no distinction between any of us because we're all holy. And if you don't remember that rebellion, it had to do with Korah, Dathan and Abiram.

And I'm not suggesting that anyone in this movement is holy. That isn't my point. But in that story is a lesson that if you're going to accept the premise that because Adventism began with a Reform Movement, it will end with a Reform Movement, and that all the Reform Movements parallel one another, but if you think that you have the spiritual authority to reject the premise that even though in each of those other reformatory movements, the Lord selected an individual to be the messenger, but in this one at the end, He doesn't do so, you're making a grave mistake.

And I don't care personally what you think about me. I'm simply trying to bring you up to speed on what is the reality of this time period. And the reality includes the story of Elijah. And Elijah plainly states that in his history, there would be no rain except it came by his word. Those are big truths. If you're going to say that you believe the Reformatory Movements, you believe that they parallel one another, you believe that Millerite history is repeated to the very letter. Those are truths that anyone that's listening to this Zoom meeting right now, they need to settle into, not because I said so, but because God's Word says so.

Okay, so with that in mind, I want to go into Ezekiel, Isaiah, Daniel and put those Lines on top of Revelation 11.

And in Ezekiel 37, we find the message that awakens and then causes the dead dry bones to stand on their feet a mighty army. And what I'm saying is that because all the prophets are aligned with one another at the end of the world, when these two witnesses in Revelation 11 stand up on their feet, they're standing up on their feet because of the prophecy of Ezekiel in chapter 37.

And I'm not going to go through all of Ezekiel chapter 37, but I want to remind us of something, if you're not settled into it in your own mind, is that Ezekiel chapter 37, the way that we've studied it through the years, it may seem like we've just taken pieces of it and never looked at it in a complete unit of thought, but it is a complete unit of thought.

In verse 1, Ezekiel's taken to a valley of dead, dry bones, and he's told to prophesy to these dead, dry bones. And by verse 10, they're a mighty army. And then in verse 15, he's going to give them a visual illustration of two sticks being joined together. Those two sticks represent the combination of divinity and humanity, the sealing of the 144,000 that takes place in the final movement of Christ's work in the Most Holy Place.

After the “two sticks” are illustrated, then there are promises given to Ezekiel that in verse 24, He's going to put a king over those people that are joined together, that are no longer separated, they're only one nation now, and they're going to have a king over them forever.

And then in 26 and 27, He's going to make a covenant with them. And He is going to place His tabernacle in the midst of them forevermore. I'm saying that every one of these elements in Ezekiel 37, they go together, Line-upon-Line.

What awakens the dead dry bones, the two witnesses that are lying in the street in Revelation 11, is two messages that come from Ezekiel to the dead dry bones. The first forms them, it brings them together, but they're not alive yet. And the second is the message of Islam, the message that comes from the “four winds”. He breathes [the message of Islam] upon them, and they stand upon their feet.

Then they're promised to have a king put over them, King David. And King David, in this sense is Christ, who is seated upon the throne with His Father in the Most Holy Place. And He's going to be their king forevermore. And He's going to enter into a covenant with them, where He is going to write His law upon their hearts and their minds.

And the reality of it is, is in this process of these two sticks being joined together, they're going to be seated in heavenly places as Christ was seated in heavenly places, which means they're going to be seated in the Most Holy Place. And the Most Holy Place is where all of God's people, along with the Father and Son, are going to be, because He's going to put His tabernacle in the midst of them forever. That's what Ezekiel 37 is conveying.

And what He's conveying, therefore, is how the Lord awakens the people that are dead in the street and transforms them into the 144,000 that do not die, that are lifted up as an ensign in Revelation 11, and that do not sin anymore for eternity.

So if you go now to your notes, you'll see the quote we use often, Review and Herald February 26, 1914, "In the last days of this earth's history, God's covenant with his commandment keeping people is to be renewed.” That's what Ezekiel is talking about here in chapter 37.

And we've got the quote here from manuscript releases, volume 20, page 217, that identifies that it is Islam that is the message from the four winds that causes this army to stand upon their feet. "Angels are holding the four winds represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. Shall we sleep on the verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the spirit and breath of God breathed into his people that they might stand upon their feet and live. We need to see that the way is narrow and the gate is straight, the gate straight, but as we pass through the straight gate, its wideness is without limit."

So our responsibility as a student of prophecy is to take this testimony of Ezekiel 37 and lay it over the testimony of Revelation 11. In Revelation, all the books of the Bible meet an end, so it should be the point of reference. We place Ezekiel 37 over it, and I know that in your notes I have Daniel chapter 10, but I first want to go to Isaiah chapter 6.

In Isaiah chapter 6, as with Ezekiel and John, we're seeing illustrated the transformation that takes place among God's people that are to be the 144,000. In Isaiah chapter 6 verse 3, when Isaiah looks into the Most Holy Place, in verse 3 it says, "And one cried unto another and said, holy, holy, holy is the Lord of hosts. The whole earth is full of his glory."

Sister White takes that verse, and she uses that verse to identify when the mighty angel of Revelation 18 descends. And the mighty angel of Revelation 18 descended on September 11, 2001. And that's why the angels are saying “the whole earth is full of his glory”, because when that angel comes down, the earth is lightened with his glory.

So Isaiah 6 is going to tell the same story as Revelation 11, the same story as Ezekiel 37, but one of the things that Isaiah in chapter 6 is putting in place is that this sealing of the 144,000, it begins at 9-11 when "the earth is full of his glory" and that [is when the] first voice of Revelation 18 sounds. The second voice sounds at the Sunday Law, "come out of her my people.”

And Isaiah is overwhelmed with a vision of God's glory as Daniel is going to be when we look at Daniel 10 here in a moment. And in verse 5 of Isaiah 6, it says, "then said I, woe is me for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me having a live coal in his hand, which he'd taken with tongs from off the altar. Then he laid it upon my mouth and said, lo, this hath touched thy lips and thy iniquity is taken away and thy sin purged."

The taking away of sin from God's people, the purging of their sin, is the final work that Christ does in the Most Holy Place. And at 9-11, the final work of the third angel began. And the work that he's accomplishing is the sealing of the 144,000, which is the joining of Ezekiel's two sticks. It's the combination of divinity with humanity, and the coal off the altar.

Sister White tells us in one of her passages, it represents purification. And we're going to see in Daniel 10, that Daniel is going to get his lips touched. They're going to be purified just like Isaiah's were, because these are the same Lines of Prophecy that are being illustrated by two different prophets.

And we may return.... I have notes. I don't know if we'll get all the way there. We may return to Isaiah six here in a little while, but Isaiah is going to ask, “How long?”... (do I, after he volunteers to take the message to people who seeing cannot see and hearing will not hear.) He asked, “How long” do I have to take this message? And the answer is that you have to take it until the Sunday law.

And we can nail that down prophetically very easily. So Isaiah is illustrating a people that are purified. And I will contend that the purification process begins when the two witnesses are resurrected. They're dead dry bones in the street of Sodom and Egypt. This great city, Sodom and Egypt. They've been slain by the beast of atheism. They're Ezekiel's dead dry bones, and they're brought by back to life and they're purified. And that particular process is where divinity and humanity is combined. And there the final work of The sealing takes place, which allows them to be lifted up as an ensign for those outside of Adventism.

And the story of Isaiah is the same history. He asked how long does this take place? And if you were going to answer it in the terminology of Revelation 11, it would be until "the great earthquake", because at the great earthquake, your work then is going to be that you are lifted up as an ensign. You're taken up into heaven.

But if you go to Daniel chapter 10... Now, this is what I was hoping to put in place today. Daniel chapter 10 is really profound of course. I could spend a lot of time trying to put this all in context about the importance of this.

Sister White references two visions that were given by the great rivers of Shinar, and she says they're now in the process of their fulfillment. And the vision that was given by the Ulai river, one of those great rivers, is the vision that we find in Daniel chapter 8. And the vision that's given by the Hiddekel river is the vision of chapter 10 of Daniel. And in verse 4 of Daniel chapter 10 says, "in the four and twentieth day of the first month, I was by the side of the great river, which is Hiddekel."

And we've, through the years, often used these two rivers to emphasize two prophetic themes that exist in prophecy, the internal, and the external. And we point out that these rivers come together into a kind of a swampland before they flow into the Persian Gulf. So at the end of the world, they come together.

But the vision of the Ulai in chapter 8 is what provided the foundation and central pillar of the Millerite movement, which was Daniel 8:13, and 14, "Unto 2300 days, then shall the sanctuary be cleansed." And it's emphasizing the divine part, whereas the Hiddekel is emphasizing the human part. And there's so many profound connections with these two rivers and the two visions that I won't spend a great deal of time on them right now.

But before we dive into Revelation or Daniel chapter 10, and we're doing it to overlay it with Revelation chapter 11, I would remind us that when it comes to the “joining of the two sticks”, that the two sticks that get joined into one nation, the two 2520s, they come together. One concludes in 1798 and one in 1844, and they form the history where the Millerite temple is raised up. And once the Millerite temple is raised up, then the prophecy of the 2300 days joins with them. And the prophecy of the 2300 days is the prophecy of Christ's appearance in the Most Holy Place. When that gets joined with the prophecy of the 46 years, then divinity and humanity is combined.

And the starting point for the 2520 against the southern kingdom being 677, and the starting point for the 2300 days being 457, produces [a difference of] 220 years, a 220-year period at the beginning of both these prophecies. But both these prophecies terminate at the same point in time. And if they terminate it at the same point in time, then they are the same prophecy. And they bring with them the beginning, because Jesus always illustrates the end with the beginning. And the beginning of those two prophecies was this period of 220 years, which represents, it's a symbol of the combination of humanity and divinity. And when you get to October 22, 1844, when these two prophecies come together, you see Habakkuk 2:20, pronouncing, “The Lord is in his holy temple, let all the earth be silent.” And in John 2:20, you have the reference of the 46 years, the temple has been put together from 1798 to 1844. And you have the Word of God, Jesus, controlling not only the thoughts that are in the Bible, but the very identifications of the numbers of the verses in order to establish truth.

It gets very, very profound when you start realizing that He's putting 220 at the end of these two visions with verses from the Bible that have been typified by two points in history, 677 and 457, in order that He might illustrate the end with the beginning. And once you see that 220 years is a symbol of the combination of humanity and divinity, and you look at the Millerite movement from the 1611 King James Bible until Miller's first public presentation in 1831, or if you look at the movement of Future for America and the United States starting in 1776, and the first publication being in 1996.

And brothers and sisters, there's no way we knew any of that in 1996. We looked back and saw that. We see 220 years in both histories, thus giving a connection between the two histories. And we see this, both of these histories are representing the work of Christ in combining humanity with divinity in order to produce the 144,000. And then when we go look closer at that history of the United States, we see from 1776 until [1996]… (yeah, I've lost my point there)... [that 220 years symbolizes 22 years]... anyway, we see other 22-year periods that are representing the combination of humanity and divinity.

I want to point out here as we begin, that the prophecy, the interpretation of the prophecy, that Gabriel gives to Daniel, when Daniel has this vision in chapter 10, Gabriel's going to come and he's going to give Daniel the interpretation of this vision that he has had and bring it all together. And that interpretation is Daniel chapter 11.

And we're in the process in the articles, if you get that far along, to show that every single verse in Daniel chapter 11 is repeated in the last six verses of Daniel 11. Once you see that then you realize that the interpretation that Gabriel came to give Daniel about the vision in chapter 10 is the last six verses of Daniel 11, because that is Daniel 11. Daniel 11 is the history that gets placed into those last six verses.

So what I'm saying is, this is the sealing message, along with the message of Islam in Ezekiel 37, this is the message that seals God's people in order for them to be lifted up as an ensign. The message of the Midnight Cry is both the message of Islam of the Third Woe, and it's the message of the last six verses of Daniel 11. And the last six verses of Daniel 11 is identifying the final rise and fall of the King of the North.

And the Third Woe of Islam is the message identifying the children of the East. And in verse 44 of Daniel 11, the message that enrages the papacy are the tidings out of the East and the North. And the tidings of the East are the message of Ezekiel 37, that is the Third Woe, and the tidings out of the North that enrages the papacy, is the last six verses of Daniel 11. These two prophetic passages are the sealing message.

And in Daniel 11, when you get to verse 10, and it identifies what the fortress, the head, the capital, is. Then from verse 11 through verse 15, you see that the portion of Daniel's prophecy that had been hidden until the last days is represented in those verses. And that in 2014, when the war in the Ukraine began, the final work of the sealing of God's people was underway. And we're almost done with that war. And we're almost at the point where the last president of the United States is reelected. He's the eighth of the Seven. And we're in the very closing scenes of Christ's work of combining humanity with divinity.

And the awakening to this truth began in 2023, after the two witnesses had been dead in the streets. And in 2023, you find it's 22 years after 2001. 2023 is saying we have now reached a point where the sealing of the 144,000 has taken a giant step forward. And when you begin to see those prophetic symbols, then you can understand why I just went all the way around the mountain to make this one point.

When Gabriel comes to give Daniel the interpretation of the vision that he received in Daniel chapter 10, the interpretation is Daniel chapter 11. And that interpretation is what seals God's people.

Therefore, it's not an accident that chapter 10 is 21 verses and the next step is 22. It's the sealing. It's the combination of humanity and divinity.

In the book of Revelation, there is a principle that is often noticed. The pioneers commented on it, Miller commented on it. And it said, the Seven Churches, the Seven Seals, the Seven Trumpets, they have what I call a “four-three combination”. The first four Churches are a subject unto themselves. And then the last three Churches, they're all going to be existing in the Millerite history. The first four Seals, each of them has a beast that says “come and see” but not so with the last three seals. The Seven Trumpets, they're all Seven Trumpets, but the last three Trumpets are three Woes. So you see this four-three combination.

And as we begin to look at Daniel chapter 10, you'll find that there are seven times in Daniel chapter 10 where the Mareh vision, and I'm saying M-A-R-E-H, there's seven times where the Mareh vision is referenced in Daniel chapter 10, but not really. Three of those seven times, it's the Mareh, but it's in the feminine, it's M-A-R-A-H. It's the feminine manifestation of Mareh.

So I want you to see as we begin this, that the use of this vision in Daniel chapter 10, it has this four-three combination, and it connects with the book of Revelation in terms of prophetic structure. So if you're in chapter 10 of Daniel now, in verse two, well, I'll start in verse one. "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar, and the thing was true. But the time appointed was long, and he understood the thing, and he had understanding of the vision." It's unfortunate if you're not familiar with the distinction between this vision and "the thing", because "the thing" is the Hebrew word "dabar", it means "a word". And "the vision", the last word is the "mareh".

And these two visions, one is the vision of Christ's "appearance", and one is the vision of prophetic history. And they're the subject of Daniel, but they're the subject that begins in verses 13 and 14 of Daniel 8. The vision of verse 13 is the vision of the trampling down of the sanctuary and the host. It's the vision of the "chazon" vision. The vision in verse 14 of Christ's "appearance" at the end of the 2,300 days, it's the second vision. There's two visions there. There's the vision of humanity, of the trampling down of the sanctuary and the host in verse 13, and there's the vision of divinity in verse 14 of Daniel 8. And the theme of these two visions runs through the book of Daniel and Revelation.

And when Gabriel came to Daniel in chapter nine to explain the vision of the 2,300 days, in verse 23 of chapter 29, he says, "At the beginning of thy supplications, the commandment came forth and I've come to show thee, for thou are greatly beloved, therefore understand the matter and consider the vision". "Understand" and "consider" are the same Hebrew word. They're translated as "understand" and "consider", and they're the Hebrew word that is spelled B-Y-I-N, I believe, and it means “to mentally separate”.

So Gabriel's telling Daniel that, as I give you this interpretation of the 2,300 days (and as a Seventh-day Adventist, you know the interpretation that follows is the interpretation of the 2,300 days). As Gabriel's giving it to him, giving it to Daniel, he says, I want you to make a mental distinction between "the vision", the last word in verse 23, which is the 2,300-year vision, and "the matter". And "the matter" here is the word "dabar" that is translated as "the thing" in verse one of chapter 10. The "dabar" and the "mareh" vision are two visions that we are to make a mental separation with.

Verse 13 is "the matter", it's the "dabar", it's "the thing" of Daniel 8, verse 13. "How long shall be the vision concerning the daily and the transgression and the desolation to give both the sanctuary and the host to be trodden underfoot?" That's "the vision", the "chazon" vision, that is "the matter", that is "the thing", that is the "dabar".

And then in verse 14, the 2300 days, “then shall the sanctuary be cleansed”, that is the "mareh" vision, the vision of Christ's "appearance". It is the vision of divinity and the other of humanity.

So when you get to verse one of Daniel 10, and I left off all kinds of stuff, of course, Daniel is identified as understanding both of those visions, both the 2520 and the 2300. And it says, "in those days (in verse two), I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither had flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled. And in the 4 and 20th day of the first month, as I was by the side of the great river, which is Hiddekel, then I lifted up mine eyes and looked, and behold, a certain man ...“

And what I'm wanting you to see, if you will, is in verse one, Daniel's saying, he's not giving you a breakdown of his 21 days or anything. He's just saying, in the third year of Cyrus, a "thing" was revealed to me. This is where he understood fully the two visions.

Then he begins to give a explanation in verses two and three, and he lets you know that he was mourning for three full weeks, for 21 days. And it's on the 22nd day, (the 22nd day!) that he has the vision of divinity. And this vision is not the "mareh", it's the "marah". It's the feminine, and it's going to transform him.

And in verse five, he says, "Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like beryl and his face, as the appearance of lightning". That word "appearance" is the "mareh", not the feminine. It's the masculine. "...and his eyes as lamps of fire, and his arms and his feet like the color to polished brass, and the voice of his words like the voice of the multitude. And I, Daniel, alone saw the (feminine) vision, (the "marah")....for the men that were with me saw not the (feminine) vision, (the "marah"),... but a great quaking fell upon them so that they fled to hide themselves. Therefore, I was left alone and saw this great "marah" vision, (the feminine vision).

So three times in a row, this vision is the feminine expression of it. And the feminine expression of "marah" is a "causative" verb. And if you go to your notes now, I'm just going to read some of these examples so it'll settle in for us.

"A causative adverb is derived from an adjective that causes something to happen or produces an effect. In language and grammar, it often refers to verbs or constructions that express the idea of causing someone or something to perform an action or experience a state. For example, in the sentence, she made him laugh, the verb made is causative because it indicates that the subject, she, caused the object, him, to perform the action, laughing. I had my car repaired. In this sentence, the subject, I, caused someone else to perform the action of repairing the car. She made her students study for the exam. Here, the subject, she, caused her students to engage in the action of studying for the exam. He got his hair cut. In this case, the subject, he, caused someone else to perform the action of cutting his hair. The company had the building renovated. In this sentence, the company caused someone else to carry out the action of renovating the building. We will get the children to help with the chores. Here, the subject, we, plans to cause the children to participate in the action of helping with chores. In each of these examples, the causative verb had, made, got, get, indicates that the subject caused someone else to perform the actions specified by the main verb repaired, studied, cut, renovated, helped.

The "mareh" vision of "the appearance", that's the masculine, when expressed in the feminine tense "marah", and as defined as a "looking-glass", identifies the vision of the glorified Christ as [caused to be] reproduced in those who behold the vision.

When Daniel saw the "appearance" of Christ as lightning a class of persons fled in fear, but for Daniel it produced [caused] a miraculous change within Daniel ..."and I, Daniel, alone saw the vision for the men that were with me saw not the vision but a great quaking fell upon them."

The three times that this feminine expression of the "mareh" vision is used by Daniel has the signature of "Truth" upon it. The first the first time, in verse 7, that it is used says, "I Daniel alone saw the vision for the men that were with me saw not the vision but a great quaking fell upon them so that they fled to hide themselves."

Daniel sees the vision first time then he mentions it again and it causes the group that's with him to flee. This is rebellion. Daniel is among those that are called to be among the 144,000 and he's representing those that are transformed by this causative expression of the "marah" vision that changes you into what it is because it is a "looking-glass". "Therefore I was left alone and saw this great vision",... so the first expression of the "marah", vision the feminine vision, Daniel says he was alone, and the last expression he says he was alone, and in the middle expression the group that was there fled, and that's the signature of "Truth". The first letter [in the Hebrew alphabet] and the last letter are the same because Jesus is the alpha and omega and the middle letter in the Hebrew word "Truth" is the 13th letter and it's a symbol of rebellion and when those other persons that were called to understand this vision saw it they fled, there's your rebellion.

And this word that is constructed by these three Hebrew letters is constructed from the Hebrew alphabet and the Hebrew alphabet begins with the first letter and it ends with the last letter and the last letter is the 22nd letter, and 22, as with 220, is the symbol of the combination of humanity and divinity.

When we take this passage from Daniel 10 and lay it over Revelation 11 and Ezekiel 37 we're finding that Daniel represents those that have fulfilled the principle that Sister White so often talks about that “by beholding you become changed”, and you're changed into His image because the primary definition of this feminine expression of Marah is the "looking-glass". You look to Christ, you look to the vision, and it causes something to happen in you and what it causes to happen in you is that you become changed into His image, and this is identifying when Ezekiel's two sticks are joined together, it's identifying the sealing of the 144,000.

Now I went for an hour here and I just want to share something about where I'm personally at with these articles. For me, whether people believe that I'm inventing my perceptions of my involvement, and with writing these articles, or whatever negative thoughts or positive thoughts they might have about it, it always amazes me as I start into the next verse, or the next verse, the things that are there, that I've partially known before, but they just never clicked.

And I knew that as I was leaving the Ukraine war, which is in verses 11 and 12 of Daniel 11, and I was getting into verses 13 to 15, that I was going to end up at the battle of Panium, and I've said a lot of things about Panium in the past, so I knew that this was going to be a challenging passage to actually put in clear context, and I don't know that I've done it.

But as I've been getting into these articles, Panium in verse 13 through 15, this final battle that precedes verse 16, which is the Sunday law, it's Caesarea-Philippi in the time of Christ. It's the point in time where Christ takes His disciples away to Caesarea-Philippi just before the cross, just before the Sunday law.

Christ takes his disciples to Caesarea-Philippi and all the truth from verses 13 through 15 get incorporated into the truth of Matthew 16, which is one of the most profound chapters in God's Word, when Jesus goes to Caesarea-Philippi.

I hope I'm saying that correct and not causing people to stumble, but without a doubt Caesarea-Philippi, it's a symbol of the Midnight Cry. It's here where there are are so many truths connected with the Midnight Cry that it's profound, but Peter's name adding up to 144,000, and the expression by Peter that "Thou art the Christ the Son of the living God", being what is known in Christian circles as the Christian Confession, it's there, and whether you understand that the Christian Confession is a a general term for the discussion about what Peter says when he answers Christ when Christ asked him in Matthew 16, "Whom do you say that I am?"... and Peter says, "Thou art the Christ the Son of the Living God", that expression by Peter is called the Christian Confession, and it's been argued about throughout Christian history.

It has two primary points of view, [one] that the Catholic Church says this proves that Jesus founded His church upon Peter, and Christians say, No, He founded His church upon the rock of faith, but on that point Jesus addresses Peter first as Simon son of Jonas, I believe, and He calls him Peter, and "Peter" can be recognized as adding up to 144,000.

So Peter is representing the 144,000 in Revelation 11 who are sealed, and what Peter is saying is, “Who You are is the Messiah, and the Son of God”, and you have to believe that in order to be among the 144,000, but the history of Peter is illustrating our history and in our history the Messiah, Jesus, became the Messiah at His baptism. He was not the Messiah until He was anointed with power, and then He became Christ.

So when Peter says “Thou art Christ the Son of the Living God” he's identifying that the 144,000 are those who recognize and acknowledge that at 9/11 the message of the Third Woe was anointed to be the final warning message to awaken the 144,000, and that beginning message at 9/11, if you don't believe it, it's the same as Peter denying that Christ was Christ, and Jesus illustrates the end from the beginning,

So the first voice of Revelation 18, that was fulfilled at 9/11 when the angel came down and the earth was lightened with his glory, corresponds to the second voice of Revelation 18 which calls people out of Babylon, and it also takes place at the Sunday law, which is the Third Woe when Islam strikes the United States once again, because Jesus illustrates the beginning from the ending; and Peter, as a symbol of the 144,000, has to believe that.

And in the middle of that history there's another voice of Christ, and in the middle of that history (which makes this "Truth"), is the voice of the Archangel, and the voice of the Archangel is the One that speaks to all that are in their graves that will hear, and they stand up a mighty army, or they don't hear this message. They had opportunity to see this vision that Daniel saw, but they fled, they flee, and that vision arrived, that prophetic message arrived, in 2023, 22 years after the first voice of Revelation 18 sounded.

Now the second voice of Michael the Archangel has called people out of their graves through the prophecy of Ezekiel, the prophecy of the Third Woe, and when the Third Woe and Seventh Trumpet arrive at the "great earthquake" at the Sunday law, then the second voice of Revelation 18 will call God's other children out of Babylon.

In that history you have three voices of Christ, and the middle one [in 2023] is the Archangel, taking these passages and lining them up, Line-upon-Line.

Where I began here this afternoon (and I'll close this off), is I hope to get to a point to where now what I incorporate into these Lines, is the Line of Ezekiel, because Ezekiel, from chapter 1 on up to probably around chapter 14, is all one vision. If you read it carefully there may be a few visions in Ezekiel, but they're all tied together by Ezekiel. He ties them together, and just as each of these prophets give a specific testimony about this history that we're in, Ezekiel's testimony about this history that we're in, is that it's in this history, where all the wheels within the wheels, which Sister White identifies as the complicated interplay of human history, ...all these wheels come together and are connected and are swirling around, and she says that when Ezekiel first saw these wheels it was all confusion but in reality there was perfect order.,

And we need to understand that a good percentage of these wheels in Ezekiel are wars, they're these battles of 1989, of the Ukraine war of Panium, of the Civil War, of the repetition of the Revolutionary War, and these wars are all tied together prophetically, and when we see them as such we can make even more specific application to the sequence of events that's now taking place as we speak.

Sometimes I think about these articles I'm writing, and I don't know how to say this, but one of my motivations for going ahead and getting up early in the morning and starting in on them is that I look out at what's going on in the world (I hope what I'm going to say connects with a chord of understanding in your minds), … what's going on in the world today is just absolutely crazy!

I never would have expected that the chaos of the last days was going to be this far out! It's just unbelievable how far the country of the United States has gone, but not just the United States, these other countries in the world, the things that they're doing, the ideas that they're, they're ...its just, it's out of control, and the only kind of certainty, the only kind of clarity, is a better world that I see when I wrap my mind around this truth that's being unsealed by the Lion of the tribe of Judah which is the Revelation of Jesus Christ.

And we're at the point now where Daniel is seeing that vision, and I guarantee a lot of people are going to run from it, and they're making an eternal mistake.There is no other message out there in the public arena that is coming close at all, no not even, not even in any way coming close at all to opening up the books of Daniel and Revelation, as this, and I'm not trying to sound arrogant or lifted up, I'm just laying out the way it is. It just doesn't exist out there. And what this message is saying is that probation is about to close.

I'll end it there. Let's have another word of prayer.

Heavenly Father, we thank You for the short break. We thank You that they got their electricity settled. We ask for Your Holy Spirit now as we take up this continued study. Please bless us this Sabbath day in Jesus' name, Amen.

I want to go to Isaiah 6, but before I do, I want to show you something, if you are willing to see it. If you go to Ezekiel 8, verse four, and in Ezekiel 8, you have the four generations of Adventism, the four escalating abominations where the fourth and final abomination, the leadership of Jerusalem (and Sister White tells us Jerusalem at the end of the world is the Seventh-day Adventist church).

At the end of chapter eight of Ezekiel, the leadership of Jerusalem is bowing down to the sun. And then in chapter nine, you have those that received the seal of God sighing and crying for the abominations that are done in the land, and the church. And Sister White informs us that the sealing in Revelation chapter seven is the same as the sealing in Ezekiel chapter nine.

So Ezekiel's vision of the sealing of the 144,000 is put in the context of a separation from Laodicean Adventism, but his vision in chapter eight, verse four of Ezekiel, it says, "And behold, the glory of the God of Israel was there according to the vision that I saw in the plain." So this vision of those in Adventism that received the mark of the beast, that bowed down to the sun, and the other class that received the seal of God in Jerusalem, it's according to the vision that Ezekiel had seen in the plain.

And if you go back to chapter three of Ezekiel, in verse 23, it says, "Then I arose and went forth into the plain and behold, the glory of the Lord stood there as the glory which I saw by the river Chebar and I fell on my face." So Ezekiel's saying that his vision of the sealing of the 144,000 is the same as the vision that he received on the plain. And when you go to the vision that he received on the plain in chapter three of Ezekiel, he says, it was according to the glory that he saw by the Chebar River.

And if you go back to verse one of Ezekiel chapter one, it says, "Now it came to pass in the 13th year and the fourth month and the fifth day of the month as I was among the captives by the river Chebar, that the heavens were opened and I saw visions of God." And the visions he saw there are the Marah, not the Chazon vision. This is the vision of "the appearance". And this vision of chapter one is the same as the vision in chapter three, and is the same as the vision of chapter eight. And the vision of chapter eight, it continued on. And at minimum, it gets you to chapter 12 of Ezekiel.

And what I'm saying is these chapters are all one vision, even though they have three different points in time when he received elements of them, it's Ezekiel that ties them together into one vision.

And Ezekiel chapter 12, verses 21 through 28, are the verses that Sister White quotes word-for-word in the Great Controversy when she's speaking about Millerite history. And she does so in the context of the Millerites awakening to the reality that they were in the tarrying time and that they were fulfilling the tarrying time of Habakkuk two, and the tarrying time of the parable of the 10 virgins, and the three prophecies that Sister White ties together in that history of the Millerites, were the parable of the 10 virgins, Habakkuk chapter two, and these verses in Ezekiel chapter 12.

And in these verses is where Ezekiel informs us that you reach a point in history where “the effect of every vision” is to take place. And therefore, what I'm wanting you to see, is that it's in the sealing time, because chapter eight and nine, the sealing of the 144,000, is the same as the sealing in Revelation seven, and the sealing began on September 11th, 2001 when the mighty angel came down. It's in the sealing time of the 144,000 that “the effect of every vision” takes place.

And the vision that Ezekiel had seen by the river Chebar, and then in the plain and onward, when he looked into the Most Holy Place, as Isaiah looked into the Most Holy Place, among other things, he sees these wheels within the wheels, and Sister White tells us that these wheels represent the, I might be paraphrasing this a little bit wrong, but something on the order of the complex interplay of human events.

And that's what I'm finding personally as I've seen that Revelation 11, Daniel 10, Ezekiel 37, these first chapters of Ezekiel, Isaiah chapter six, when you put them together Line-upon-Line, “the complex interplay of human events” become the Waymarks in this history that began on September 11th.

And then this history took a giant step forward in 2014 with the beginning of the Ukraine war and fulfillment of verse 11 of Daniel 11. And then in 2015, it took another giant step forward because that was verse two of Daniel 11, when the sixth and richest king was going to stir up the globalists, and the sixth and richest king was Trump. And when he announced that he was going to run in 2015, the floodgates of globalism were unleashed and they did everything to prevent him.

It still amazes me! The only way I can understand it is that it's demonic manipulation. I don't even believe these globalists that are making their globalist agenda, that they understand the significance or the direction of what they're doing, but the way they came after Trump, it was beyond humans to recognize the significance of Trump, being that, his stirring up the globalists, was a fulfillment of prophecy. And it's come to pass, and it was accomplished by these progressive liberals, but it's supernatural, that's the way I want to say it, it's supernatural.

So, that being said, all these waymarks that are now taking place in our history, I'm certain, I'm convinced myself, that October 7th, 2023 is one of those Waymarks in this history from 9-11 to the Sunday Law. Not only do you have the first voice of Revelation 18 beginning the history, and the last voice of Revelation (the second voice of Revelation 18), ending this history of the sealing, but you have a middle voice where those that are dead in the street are resurrected [in July of 2023], and there's a separation, a rebellion that takes place.

But also in that history, on September 11th, 2001, you have the arrival of the Third Woe, that's the first point, and then the Third Woe comes back into history in a significant way at the Sunday Law because it is the tool of judgment that the Lord is going to use to bring “national ruin”, but in the middle of that history, on October 7th, 2023, you have the Third Woe attacking Israel, so in those three steps, which are the signature of “Truth”, you have the beginning, Islam attacking the United States, the glorious land, and at the end, the third Waymark, Islam's attacking the United States, the glorious land, and in the middle, they're attacking the ancient glorious land, the first glorious land, literal Israel, and of course, literal Israel is a premier symbol of rebellion, they crucified the Messiah, so you have your signature of “Truth” on that.

And the reason that I jumped to there, is that this history that is now opening up, by bringing these Lines together, are what are establishing these various Waymarks, that are the “wheels within wheels” that Ezekiel saw, that take place in this [our] history, in which the promise is recorded in verses 21 to 28 of Ezekiel 12, that there's no more prolonging of these days. All these events are going to take place, as they've been stating, whereas in the Millerite history, there was a prolonging of the events, because Millerite Adventism was determined to wander in the wilderness of Laodicea for over 100 years.

So Isaiah six, the part that I want to lay over the top of all this, in your notes (but before we get to Isaiah six), the last part that I had on Daniel 10, I'm quoting from Jude 1:9, it says, "yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said the Lord rebuked thee." Michael the Archangel comes down in Daniel 10, so all the information about Michael in the rest of the scriptures impacts Daniel 10.

And Michael came down, according to Gabriel, to help Him in Daniel chapter 10, and then at the end of the 21 days, in day 22, Daniel's going to have a vision of Michael the Archangel, although he doesn't identify him as such, and in 1 Thessalonians 4:16, it says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first." So when we're overlaying this passage of Daniel 10, and we see that when Daniel has this causative, marah, feminine vision, that causes one group to flee, it causes him to look at it, and the reflection [of Christ] in that "looking-glass" is reproduced in Daniel.

At that point in time, Michael has come down, and he's resurrecting the dead dry bones of Ezekiel, and he's resurrecting the two dead bodies that were lying in the streets of Sodom and Egypt, the great city where our Lord was also crucified.

And it was an afterthought, I remembered, and so I don't have it in these notes. These notes were kind of just cut and pasted from some articles I had already written, but I also remembered a verse, and I don't have it right in front of me, but you will all remember it, where Jesus says, “the time will come where all those that sleep in the dust will hear His voice, and they will arise”, or whatever. It's another compliment to the idea that the resurrection of the dead dry bones, and the resurrection of the two witnesses, is accomplished by the voice of Christ, which is the voice of Michael, the Archangel, and these Lines of prophecy just continue to pile up on top of each other, and they're producing Waymarks in the history that we're in, and in the history that we've just passed through, that are very sound.

What I want to look at in Isaiah 6 for now, and we've already looked at part of it earlier, is Isaiah looks into the Most Holy Place. He's humbled in the dust. He's purified with coals from off the altar, and I did not deal with the three touches of Daniel in Daniel chapter 10, but he's touched three times. Not only does he see this feminine vision three times, but he's touched three times.

Let me show you that, since I mentioned it. Go to Daniel chapter 10, and the first time, he's without strength, and the third time, first and last, he's strengthened. And I did have that in the notes, but I just passed over it. Okay, but anyway, Daniel 10, in verse 25. (I'm going to make sure I get the right touch).

In verse 10, Daniel is going to be touched the first time. "And behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said to me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright for unto thee I am now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, O Daniel, for from the first day that thou didst set thine heart to understand thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days. But lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia."

All of these 21 days, is over when Daniel's going to have this vision, and it's on day 22 when he's getting touched by Gabriel. In verse 15, "And when he spoke to me, I set my face forward, and became dumb. And behold, one like the similitude of the sons of men touched my lips." This is Christ. The first time he's touched, it's Gabriel. The last time he's touched, it's Gabriel. But the middle time that he's touched, it's Christ, and He's touching his lips. The reason I want to put that in place is because in Isaiah chapter 6, when the coal is taken off the altar and touches Isaiah's lips, that's when he's purified.

Verse 16, And Daniel said, "And behold, one like the similitude of the sons of men touched my lips. And I opened my mouth and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I retain no strength." He's not, he doesn't have any strength here, but by the vision, his corruption is revealed to him, because this is the middle touch. The rebellion of mankind is manifested in the middle touch, which is the touch of Christ, but it's the touch that purifies him.

"For how can the servant of this my Lord talk with this my Lord? As for me, straightway there remains no strength in me, neither is there any breath left in me." So if you're going to line this up with Ezekiel, the bones have been gathered together, they've been formed, but they don't have any breath yet, okay? It's the third touch when Gabriel comes, where they're going to be brought alive.

Verse 18, "Then there came again and touched me, one like the appearance of men, and he strengthened me." Now he's strengthened by Gabriel, and he said, "O man, greatly beloved, fear not, peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and he said, let my Lord speak, for thou hast strengthened me."

Most of us know that when we see a doubling, it's representing the Midnight Cry. Here the message of the four winds, the message of Islam, has caused the 144,000 to stand up as a mighty army, they now have breath in them, they're now strengthened, they're now in Revelation 11, going to get lifted up as an ensign.

Back to chapter six of Isaiah. In chapter six, in verse six, Isaiah has his lips touched [with a coal taken] with tongs from off the altar. Verse seven, "and he laid it upon my mouth and said, lo, this has touched my lips, and thine iniquity is taken away, and thy sin purged." The transformation now, from the Laodicean movement unto the Philadelphian movement, is being accomplished, and what I mean by that is that the history of 1844 to 1863 aligns with the history of 9-11 to the Sunday Law.

But in that history, Millerite Adventism that began as the Philadelphian Millerite movement, it changed into the Laodicean Millerite movement in 1856 when it rejected both the Laodicean message, and the increased light on the “Seven Times”, and it changed from the Philadelphian Millerite movement to the Laodicean Millerite movement, and then seven years later in 1863, it changed again into the Laodicean Seventh-day Adventist Church.

In the history of 144,000, these same landmarks are repeated. 9/11 aligns with 1844, the beginning of the sealing. The Sunday Law aligns with 1863 because in 1863, Laodicean Adventism "rebuilt Jericho", but at the Sunday Law, the 144,000 are going to “bring down Jericho”, and in the middle of those two waymarks, in 1856, you have the transition from the Philadelphian Millerite movement to the Laodicean Millerite movement, and that corresponds to Daniel and Isaiah being touched and purified during this resurrection process that began in 2023, and it changes what has been the movement of the third angel, Future for America, as the Laodicean movement of the 144,000, they've now reached the point where Christ is changing them into the [Philadelphian] movement of the 144,000. Their sins have been purged, their iniquity is taken away.

Verse 8 of Isaiah 6 says, "And I heard the voice of the Lord saying, Whom shall I send, and whom will go for us? Then said I, Here am I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not, see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

This is the passage that Christ employs when He's dealing with the people in His day and age that were the former covenant people that were being passed-by. They had eyes and ears, they could see and hear, but they could not understand, and they could not perceive. And Isaiah volunteers to take a message to these people, and there's a two-fold application of this.

The people that accepted 9-11, shortly after 9-11, they accepted this challenge to carry this message to Laodicean Adventists from 9-11 onward. But Laodicean Adventism, they've stepped out of the target audience after July 18, 2020. Now they have no reason whatsoever to listen to the prophetic message that comes from this source.

That was illustrated in Millerite history. The Protestants of the Millerite day and age, they saw the fulfillment on August 11, 1840 with the collapse of the Ottoman Empire. They were scared. Many people joined with the Millerite movement at that time period, but they saw, as Mr. White says, they saw that the interpretation adopted by Miller and his associates was accurate. But then when they came to the first disappointment on April 19, 1844, they had their excuse to jump ship forever, and they did.

And the Seventh-day Adventist Laodicean Church has no concern about anything Future for America would ever say again, because they've got July 18, 2020 to prove that those people are in darkness. But this same experience now, that Isaiah is illustrating in chapter 6, it's more perfect fulfillment is at the point where the Lord is resurrecting and sealing the 144,000.

So the question that Isaiah asked here is, “All right, after we're resurrected from the graves in 2023 and thereafter, how long do I have to take this message to these people that will not hear and will not see?” And the people he's talking about are the people that are still prone to have some kind of connection with this type of prophetic application. But they're really illustrated by those people that fled when Michael appeared to Daniel, and only Daniel saw this vision.

So one of the reasons that I included at the beginning of this presentation, the truth that the Millerite movement was named after William Miller, and that the Elijah movement is represented by Elijah, who claimed that no rain came except by his word, is that as few as we may be around planet Earth, there are still people that are going to listen to these things and not perceive and see these things and not understand.

And Isaiah wants to know, how long do we have to persevere with those people? And the answer says, or the question in verse 11 is, "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord hath removed men far away, and there be great forsaking in the midst of the land."

The land that is the subject of Bible prophecy is the United States, and national apostasy at the Sunday Law is followed by national ruin. And Isaiah is told that from the resurrection that begins in 2023 until the hour of the “great earthquake” at the Sunday Law in the United States, you have a message to continue to present to those who still have some kind of regard or connection with believing that Islam struck the United States on September 11, 2001 in fulfillment of the Third Woe.

And the reason that I say it that way, is based upon what Peter said. When Jesus said, “Who do you say that I am?” Peter said, “Thou art the Christ, the Son of the living God.” The point being is, Peter was saying, You are the anointed one that was anointed at the baptism, and the anointing of the baptism points forward to the anointing that took place on September 11, 2001, when the Latter Rain began to “sprinkle”. And there's people that are listening and following this message at this time that still have a regard for some of these concepts, some of these truths, but who are really not seeing and really not hearing.

And evidently, based upon Isaiah's expression of some type of frustration by saying, How long do I have to carry this message to these people? Evidently, it's going to be a frustration for us. Same with Ezekiel. Ezekiel was told to take this message that he'd eaten and take it to a rebellious house who will not hear it. That work began at 9-11, but it begins more in earnest after the awakening of the two witnesses in Revelation 11 [in July of 2023].

So the answer is, you have to do it until there'll be “a great forsaking in the midst of the land”, and the “forsaking in the midst of the land” is Daniel 11:41, "And he shall also enter into the glorious land and many shall be overthrown", and the "many" that are overthrown in verse 41 at the 7th [Trumpet] Sunday Law are Seventh-day Adventists who have not prepared for the seal of God, but are prepared for the mark of the beast.

And there's going to be “a great forsaking”, much more than we realize. “Many are called, but few are chosen”, [and they] are going to forsake the Lord at the Sunday Law. Verse 12, "a great forsaking in the midst of the land". That forsaking has to do with people that have professed to be Sabbath-keeping Adventists and who have professed to believe the Line-upon-Line prophetic message that this movement is based upon.

But in verse 13, there's a promise in Isaiah 6, "but yet in it shall be a tenth and it shall return and shall be eaten as a teal tree and as an oak whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

So in the midst of this purging that takes place in the big sense from 9-11 to the Sunday Law and into the more specific sense from 2023 until the Sunday Law, this purging that takes place, there is going to be “a tenth” that returns. And in your notes, you have Leviticus 27:30 to 32. "And all the tithes of the land, whether of the seed of the land, or the fruit of the trees, is the Lord's", "fruit of the tree" being key here, that is holy unto the Lord.

"And if a man will at all redeem ought of his tithes, he shall add there unto a fifth part of it. And concerning the tithes of the herd or the tithe of the flock, even whatsoever passes under the rod, the 10th shall be holy unto the Lord." The 10th, the tithe that shall return, are those that will be holy, the holy seed unto the Lord. And in Deuteronomy 32 verse nine, it says, "for the Lord's portion is his people. Jacob is the lot of his inheritance." So in verse 13 of Isaiah six, when it's speaking about this 10th, talking about the remnant that returns from their scattered condition that they were in since July 18th, 2020, and are awakened, but they have to “return”, and that's part of the characteristic in verse 13, "but yet in it shall be a 10th and it shall return."

Those who have returned are illustrated in Jeremiah 15 verses 16 through 21, where Jeremiah says, "Thy words were found and I did eat them." And the book is eaten at 9-11 when the angel descends and he has “a little book open in his hand”, and John was commanded to "go and take the little book and eat it. And it shall be sweet in thy mouth”, but it's going to be bitter in thy stomach. "Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart for I'm called by thy name, O Lord God of hosts. I sat not in the assembly of mockers nor rejoiced."

In this history, Jeremiah, because he has eaten the message of the angel of Revelation 18, he's been separated from another church group, “the assembly of mockers”. And when he's separated, he's not rejoicing. The group that he's separated from are the ones that are mocking the disappointment of July 18th, 2020. And on July 18th, 2020, Jeremiah, the two witnesses, they're dead in the street, and Revelation 11 says the world rejoiced because they were dead in the street. And Jeremiah says, when this went on, he did not rejoice. He's just the opposite of them. He says, "I sat alone because of thy hand for thou has filled me with indignation."

In Millerite history, the Millerites were Philadelphians. They made no mistake in regard to, they did not sin. Let me put it that way. They did not sin in regard to the first disappointment because the Lord held His hand over a mistake in some of the figures upon the chart. In our history, we were not the Philadelphian movement. We were the Laodicean movement. And the hand that was involved with our disappointment was the hand that Christ lifted up in Revelation 10 on October 22nd, 1844, when He said, "time (prophecy) shall be no longer." And in our Laodicean condition, His hand brought a disappointment upon us that paralleled the disappointment of the Millerites. The Millerites, being Philadelphians, did not sin in that regard. But Laodicea, the movement at the end, did sin, as typified by all the other previous first disappointments in the Reform Lines.

And it was God's hand that was involved. And because of that disappointment, Jeremiah was filled with indignation. And he asked the question, "Why is my pain perpetual and my wound incurable, which refuses to be healed? Will thou be altogether unto me as a liar, as waters that fail? Therefore, thus saith the Lord, if thou return...."

That's what Isaiah is saying in chapter six, verse 13. The 10th or the tithe, that is going to return is those that have went through the disappointment and the determined that they're going to wake up on the right side of the issue. "If thou return, then I will bring thee again and thou shall stand before me. And if thou shall take forth the precious from the vile, thou shall be as my mouth."

If they will return, as Jeremiah is saying, they will be His mouth. And that is what Isaiah is. That's what he volunteered to be in chapter six. Once his lips were purified with the coal from off the altar, he was commanded, go ahead and take this message to people that will refuse to hear. But in spite of the fact that they refuse to hear, when you get to the Sunday law, there will be a 10th that has returned. And that 10th are the dead dry bones of Ezekiel 37, that are resurrected in Revelation 11, that are to be lifted up as a sign at the hour of the “great earthquake” in Revelation 11.

But they have a work to accomplish in the fact that they must separate the precious from the vile. They have to participate in the work of purification of their own souls. If they're going to return, then they have to enter into the purification process. Then they will be His mouth, His spokesmen.

Jeremiah continues, "Let them return unto thee, but return not unto them." Those people that do not see and do not hear, they can come and join with God's people if they have finally awakened, but you're never to return to them again. And that's a hard saying. I know that's a hard saying, but that's what it says. "And I will make thee unto this people a fenced brazen wall and they shall fight against thee, but they shall not prevail against thee for I am with thee to save thee and deliver thee saith the Lord. And I will deliver thee out of the hand of the wicked and I will redeem thee out of the hand of the terrible."

And “the wicked” are those foolish virgins that you're carrying this message to that refuse to hear it. And “the terrible” is the persecution apparatus of the King of the North, “the terrible of the nations”, but their promise is to be delivered out of both of those conditions.

The remnant, or tenth, that “returns” in Isaiah's testimony were to be "eaten" for they were given God's message and His word was to be “eaten”. They were those who would be God's mouth and in so doing they would present God's Word that was to be “eaten” by those seeking salvation.

Jeremiah did not sit in the assembly of mockers, whereas with Daniel, when he saw the vision, the assembly of mockers fled. Jeremiah had thought God lied to him because God's hand had allowed the first disappointment of April 19th, 1844 in Millerite history, and July 18th, 2020 in the last days.

The promise for Jeremiah was that if he would return, and in Isaiah's passage, the 10th returns. If Jeremiah returns he is part of Isaiah's 10th which is holy, and is the Lord's portion whose substance is in them. The Hebrew word "substance" means "pillar" and to be made a pillar is the promise given to Philadelphians. "He that overcomes will I make a pillar in the temple of my God and he shall go no more out and I will write upon him the name of my God and the name of the city of my God which is New Jerusalem which cometh down out of heaven from my God and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches."

The promise to those that “return” is, in Isaiah, expressed that their substance will be in them and it's to be eaten by those that will accept the message, but the substance is also a pillar. They're made into a pillar and it represents the combination of humanity and divinity.

If you're following along in the notes, from Testimonies volume one page 27, Sister White has a dream of despair that she was putting off responding to this message that's being proclaimed right now because all the prophets' messages are more about the last days than the days in which they lived, and just as certainly as Isaiah, Ezekiel, Daniel and John are illustrating the 144,000 at the end of the world, so too is Ellen White in this passage illustrating you and I in this history right now, and the promise in Isaiah is that the faithful that “return” would have the substance in them and the substance is this pillar, and Sister White is going to speak about a pillar.

"While I was in this state of despondency, I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple to which many persons were flocking. Only those who took refuge in the temple would be saved when time should close... (That's the soon coming Sunday law.)

"All who remained outside would be forever lost. The multitudes without who were going about their various ways derided and ridiculed those who were entering the temple (with the assembly of mockers), and told them that this plan of safety was a cunning deception, that in fact there was no danger whatsoever to avoid. They even laid hold of some to prevent them from hastening within the walls. Fearing to be ridiculed, I thought best to wait until the multitude dispersed or until I could enter unobserved by them, but the numbers increased instead of diminishing and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple, I did not notice or care for the throng that surrounded me. On entering the building, I saw the vast temple was supported by one immense pillar, and to this was tied a lamb all mingled and bleeding. (Notice that the lamb and the pillar are two different things, though they're connected.)

"We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sin.... (That's what we're saying after the three and a half days, that we have to confess the sins of our fathers in fulfillment of the Leviticus 26 prayer. We have to acknowledge that we've repeated the rebellion of our fathers in every Reformatory Line).

"Just before the lamb were elevated seats upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event. Even after I'd entered the building, a fear came over me and a sense of shame that I must humble myself before these people, but I seemed compelled to move forward. I was slowly making my way around the pillar in order to face the lamb when a trumpet sounded....

**(That's the Seventh Trumpet, the Third Woe trumpet. It's the Jubilee Trumpet.)**

"The temple shook, shouts of triumph arose from the assembled saints. An awful brightness illuminated the building and all was intense darkness. The happy people had all disappeared with the brightness and I was left alone in the silent horror of night. I awoke in agony of mind and could hardly convince myself that I'd been dreaming. It seemed to me that my doom was fixed, that the spirit of the Lord had left me never to return."

Excuse me. The substance that is within the tenth, that returns, is the pillar who supports the temple. Daniel saw the "causative" vision of the lamb that was hung upon the pillar, and the lamb was the pillar. When Daniel saw the great vision, he was changed into the image of the pillar, and Isaiah's tenth likewise have the substance, the pillar, within them. And that substance is to be eaten by all who would enter the temple. Those who enter the temple and eat the substance are God's other flock who respond to the message of the ensign that is lifted up at the Sunday law, when there is a great forsaking in the land.

The “holy seed” is Isaiah's “substance”. Isaiah's “substance” is “the lamb that was slain from the foundation of the world”. The pillar and the lamb that is slain are both Christ, but they're distinct. Christ is hung upon the pillar. Sister White has some passages where she's speaking about how Christ left heaven, came to earth and took human nature, and not simply human nature, but He took human nature after 4,000 years of the laws of heredity, and that He didn't, He wasn't born into royalty. He suffered through poverty. He went as low as He could go. And when He could go no further down, after suffering 33 and a half years of just the pain [of living in this world], and that someone as pure as He would endure by interacting with human beings such as us, then He went to the cross.

And my point is that she takes this description of how He continued to step down, down, down. And when He reached the cross, He could go no further. His human nature is what died on the cross. His humanity died on the cross because it's impossible for divinity to die. But the lowest He could go was to the cross. And He would not go any further because to pass the cross would be to force human beings to serve Him.

And what I mean by that is this, the cross, and last Sabbath we read a quote where Sister White says, "'The cross is the yoke, and the yoke is our will.'" The cross, the pillar, was Christ surrendering His will always to His father's will. And the “pillar”, which is the “substance” that's in us, is our will. And Sister White says it all depends upon the right exercise of will. And if our will is being exercised correctly, then we keep our human flesh crucified daily, as Paul says, moment by moment. And our crucified flesh is hung upon our sanctified will. And it's that pillar that is holding up the temple, that is the pillar that Christ is slain upon, that we become when we behold that image. And the work that we have to do, is that pillar. It's the right exercise of our will. And that's why Christ could go no further because He was not going to force our will. Our will is that pillar. It's the cross.

Okay, I've covered what I need to cover.