

REVELATION 11

“I saw that **the anger of the nations, the wrath of God, and the time to judge the dead** were **separate and distinct, one following the other**, 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**, but 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 will come the seven last plagues.” *Early Writings*, 36.

EZEKIEL 37

“In **the last days** of this earth’s history, God’s covenant with his commandment-keeping people is to be **renewed**.” *Review and Herald*, February 26, 1914.

“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 very 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 strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

DANIEL 10:1–21

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’ll 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 the chores.) In each of these examples, the causative verbs (had, made, got, get) indicate that the subject causes someone else to perform the action specified by the main verb (repaired, study, cut, renovated, help).

The “*marah*,” vision of the appearance, when expressed in the feminine tense (*marah*), and as defined as a looking glass identifies that the vision of the glorified Christ is 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 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, so that they fled to hide themselves. Therefore I was left

alone, and saw this great **vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Daniel 10:7, 8.

In Daniel chapter ten and chapter nine, Gabriel provides the interpretation of the external and internal visions of prophecy to Daniel, and Daniel's first statement in verse one, of chapter ten, is that he had understanding of both visions, represented as the "thing" and the "vision." He received that understanding at the end of twenty-one days is which he had been in mourning. That twenty-one days concluded with the arrival of Michael the archangel. The number two hundred and twenty, and the number twenty-two, which is a tenth or tithe of two hundred and twenty is a symbol for the combination of divinity with humanity, and it was on the twenty-second day that Daniel is changed into the image of Christ.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, **till three whole weeks were fulfilled**. And in the four and twentieth 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 clothed in linen, whose loins *were* girded with fine gold of Uphaz. Daniel 10:3–5.

Daniel, Ezekiel dead bones, and the wise virgins of Millerite history all align with the two witnesses who are slain in Revelation chapter eleven. Moses and Elijah were slain, and they were to be resurrected at the end of three and a half symbolic days. Moses was resurrected by Michael, as identified in the book of Jude.

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 rebuke thee. Jude 1:9.

In Daniel chapter ten, Daniel receives the looking glass vision when Michael descends at after the twenty-one days of mourning. It is the voice of Michael that raises the dead.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thessalonians 4:16.

Daniel was strengthened to give the message that he came to understand when Michael descended in chapter ten. Isaiah was informed that he would need to give the message until the Sunday law. At the Sunday law a remnant would be established.

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 have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a **tenth**, and *it shall return*, and shall be eaten: as a teil tree, and as an oak, whose **substance** *is* in them, when they cast *their leaves*: so **the holy seed shall be the substance thereof**. Isaiah 6:11–13.

When there was "a great forsaking in the midst of the land" (the Sunday law), there would be manifested a "tenth," whose "substance" is "the holy seed." The root of the Hebrew word translated as "tenth," is "tithe." The Lord will have a "tithe" that have "returned," at the Sunday law.

And all the tithes of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithes of the herd, or of the flock, *even* of whatsoever passeth under the rod, **the tenth shall be holy unto the Lord.** Leviticus 27:30–32.

The “tenth” that “returns” are holy unto the Lord, and they are the Lord's portion. For the Lord's portion *is* his people; Jacob *is* the lot of his inheritance. Deuteronomy 32:9.

Those who have returned before the Sunday law, are those represented by Jeremiah who have suffered the first disappointment, to whom the Lord had promised that if they would return, they would be the Lord's mouth, or His spokesmen.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. **I sat not in the assembly of the mockers, nor rejoiced;** I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as **a liar, and as waters that fail?** Therefore thus saith the Lord, **If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth:** let them return unto thee; but return not thou unto them. 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 to 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. Jeremiah 15:16–21.

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,” for as with Daniel, when he saw the vision the “assembly of mockers” fled. Jeremiah had thought God lied to him, for God's hand had allowed the first disappointment of April 19, 1844 in Millerite history, and July 18, 2020 in the last days. The promise for Jeremiah was that if he would “return,” and in Isaiah's passage, the “tenth” “returns.”

If Jeremiah “returns,” he is part of Isaiah's “tenth,” which is holy, and is the Lord's portion, whose “substance,” is in them. The Hebrew word “substance” means a pillar, and to be made into a “pillar,” is the promise given to the Philadelphians.

Him that overcometh **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. Revelation 3:12, 13.

The “pillar,” that is their “substance,” represents the combination of divinity and humanity, for Christ is the “pillar” that supports the temple.

“While 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 that temple would be saved when time should close. 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, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever 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 that the vast temple was supported by one immense pillar**, and to this was tied a lamb all mangled and bleeding. 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 sins.**

“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 had 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, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then 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 had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return.” *Testimonies*, volume 1, 27.

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 that 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,” that is Isaiah’s substance is the Lamb that was slain from the foundation of the world.

The tenth who return will be delivered out of the hand of the wicked, when at the Sunday law the separation of Philadelphia and Laodicea is fixed for eternity, and many are then overthrown. Those overthrown are identified as the wicked who do not understand. They will also be delivered out of the hand of the terrible, for they will not receive the mark of the beast.

Daniel was touched three times in chapter ten, the first and last time by Gabriel and the middle touch was by Christ. It was the middle touch where Daniel most keenly felt his corruption, for the middle waymark of truth represents rebellion. It was Michael who touched Daniel the second time, for He had descended at the end of twenty-one days.

At the end of three and a half symbolic days in which the two witnesses of Revelation chapter eleven, a voice resurrects the two witnesses. It is the voice of the archangel that resurrects.

The descent of Michael in Daniel chapter ten, at the twenty-second day aligns with the resurrection of the two witnesses in 2023. While the two witnesses were dead in the street, Ezekiel was shown their scattered bodies and asked if he thought those dead dry bones in the valley could be resurrected, and all Ezekiel would answer is, “Lord thou knowest.”

Ezekiel was then told to prophesy to the bones, which he did, and when he did, they were formed together, but were still not alive. Ezekiel’s first prophecy was gathering the bones together, but it would require a second prophesy to resurrect the bones as an army. The second prophecy of Ezekiel was the prophecy of the third Woe, as represented by the four winds, that brought the bones to life. The first Adam was created perfect, but afterwards sinned and passed death on to all his posterity. The resurrection of Ezekiel’s dead bones parallels the creation of Adam in his perfection, for Adam was first formed, and then the Lord breathed into him the breath of life.

This is not to say that the two witnesses receive glorified bodies when they are brought back to life, for that doesn’t occur until the second coming, but their resurrection parallel’s Daniel’s vision of the causative “*marah*,” vision, and they are changed into the image they then behold. Line upon line, the process of the sealing is very carefully laid out by the prophetic testimony.

In Revelation chapter eleven, “after three days, and an half the Spirit of life from God entered” into the two witnesses, “and they” then “stood upon their feet; and great fear fell upon them which saw them,” and there was then “a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.”

First, the Spirit entered into them, then they stood upon their feet, and when they stood, fear fell upon their enemies who had previously rejoiced over their deaths. Then a voice calls them up, and their enemies witness the event. With Ezekiel, they are first identified as scattered and dead in the valley, then a prophecy is proclaimed that gathers them together, then the second prophecy causes them to stand up as a mighty army. With Daniel, he first sees the great vision that produces a separation of two classes, and he is then touched three times.

The first time he was touched he had no strength, he was in a deep sleep, and his face was towards the ground. Sleep represents death. Yet he heard the words spoken.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. John 5:28.

Gabriel then brought Daniel to his hands and knees, and then commanded him to stand, which he did, though he was trembling. He then heard the words of Gabriel, but he was left dumb. Ezekiel had also seen the vision of Christ and it produced a similar sequence of events.

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. Ezekiel 1:26–2:2.

The vision caused both Ezekiel and Daniel, to be humbled into dust, where they were prostrated upon the ground. In that condition they both still heard the word of the Lord, and they were both brought to a standing condition to hear the words that were spoken to them, and when they heard the words “the Spirit entered into” them. The combination of divinity is accomplished by the reception of the word of God that is conveyed by the Holy Spirit. The “Word,” is what transmits divinity into humanity. This truth must be recognized in order to understand the seriousness and significance of the prophetic history which Gabriel provides Daniel with in chapter eleven. The prophetic history represented in chapter eleven, is the conduit that the holy oil is conveyed to the wise virgins.

With Ezekiel, he is immediately instructed that he is to present a message to Laodicean Adventism, though Ezekiel is informed from the outset that Laodicean Adventism will not hear his words, for they are a rebellious house. Ezekiel’s experience is Isaiah’s experience in chapter six, and therefore upon two witnesses when God awakens Daniel from sleep, which is a symbol of death, Daniel is given a message for the rebellious house of Laodicean Adventism, but they will not hear.

Daniel is then touched a second time, by Christ Himself, who touched Daniel’s lips, just as he had touched Isaiah’s lips with a coal from the altar. Then Daniel could speak, but he was still without strength, and still had no breath. According to Ezekiel the breath comes with the message of the four winds, which was Ezekiel’s second prophecy. Ezekiel’s prophecy of the four winds aligns with Daniel’s third touch, for it is then that breath comes into the bones and they stand as a mighty army. It is in Daniel’s third touch that he is strengthened.

On July 18, 2020, God’s last day people were scattered and entered into the tarrying time of the parable. The history of the sealing was illustrated in the history of October 22, 1844, unto the rebellion of 1863. The line of history there represented overlays with September 11, 2001, unto the Sunday law, but it also overlays with the history of July 18, 2020, unto the Sunday law. This prophetic phenomenon is based upon the fact that symbols have more than one meaning, and the meaning is to be determined by the context where they are applied.

When we consider the arrival and work of any of the three angels they are governed by the same sequence of events. They arrive at the point when the prediction associated with them is unsealed. That prediction is structure upon three steps. Its arrival, its empowerment and its end. There are other waymarks within the history, but the three testing waymarks of the arrival of any of the three angels is the first waymark where a prophecy is unsealed. The message that is unsealed is empowered through a confirmation, and that confirmation and empowerment then tests the men and woman of that history. The conclusion of the history produces a litmus test which demonstrates whether those standing at the third test are wise or foolish.

Within the history of September 11, 2001 unto the Sunday law you can identify three angels. The first arrived on September 11, 2001, the second arrived on July 18, 2020 and the third arrives at the soon coming Sunday law (the litmus test). October 22, 1844, aligns with September 11, 2001, and 1856, aligns with July 18, 2020, and 1863, aligns with the Sunday law. That being said, October 22, 1844, unto 1863, also aligns with July 18, 2020, unto the Sunday law, for July 18, was the arrival of the second angel of the history of the sealing. The following history is still correctly identified as simply the waymarks of any angel.

July 18, 2020, there was a truth unsealed that was to test that generation. The second step in that history is when the two witnesses are resurrected. They are then tested as to whether they will accept the light then revealed. Then at the Sunday law (the litmus test), it will be revealed who is and who isn’t a wise virgin. When we consider the history as simply the structure of a singular

angel and then lay October 22, 1844, through the rebellion of 1863, over the history of July 18, 2020, unto the Sunday law, we find that in 1849, Sister White identified that the Lord had stretched forth His hand again to gather the remnant of His people.

From October 22, 1844, unto 1849, God's people had been scattered. In 1850, they produced the second of the two tables of Habakkuk. In January of 1851, they were advertising the new chart in the *Review*. The third angel arrived with light and God's people were scattered. Then God began to gather them again, and He then provided a visual representation of the message they were to proclaim, as He had done in 1842. The light that arrived on October 22, 1844, was an increase of knowledge and it continued, under His direction to develop and in 1856, the capstone of that light was introduced. That light was upon the "seven times," which was the first light recognized by William Miller, and which was represented as one of the prophecies that was fulfilled on October 22, 1844.

The light of the "seven times," in 1856, was both the ending of the increase of knowledge given to Miller, the messenger of the first angel, but it was also the ending light of the third angel that was given on October 22, 1844. The rejection of the light in 1856, was both a rejection of the increase of knowledge that was unsealed in 1798, but also the increase of knowledge that was unsealed on October 22, 1844, and it was rejected by those who then and there transitioned from the experience of Philadelphia unto the experience of Laodicea. The rebellion of 1863, was the third, and litmus test, which was demonstrated by a counterfeit chart that removed the light of the "seven times."

The first disappointment of April 19, 1844, was brought upon the Philadelphian movement of the first angel by God holding His hand over a mistake in some of the figures on the 1843 pioneer chart. The first disappointment of July 18, 2020, was brought upon the Laodicean movement of the third angel by men disregarding that on October 22, 1844, Christ had lifted up His hand to heaven and swore that time should be no longer. On July 18, 2020, a message was unsealed that was to test this generation of virgins. As is 1850, the Lord in 2023, stretched out His hand a second time to gather together Ezekiel's dead bones that had been dead in the street since July 18, 2020. By 1851, there was a visual representation of the message that was a fulfillment of the prophecy of Habakkuk chapter two, thus identifying that after 2023, the Lord will have a living ensign to lift up that is typified by Habakkuk's two tables.

Habakkuk's two tables were typified by the two tables of the Ten Commandments and also by the two wave loaves in the feast of Pentecost. The one hundred and forty-four thousand are identified as a first fruit offering, and they are those in Malachi that represent the offering as "in days of old, as in former years." They are lifted up as a wave offering that all the world will see.

The awakening of the one hundred and forty-four thousand begins with the gathering together, and that gathering is accomplished by the word of God, for Ezekiel's dead bones are gathered by hearing the word of God, while they are still dead. Ezekiel represents the human instrument that conveys the message that gathers the bones, when the Lord stretches forth His hand a second time to gather His remnant. Isaiah, Jeremiah, Daniel, John and Ezekeil identify the human element that conveys the divine message to the dead dry bones.

Once the bones are gathered the Lord reveals the increase of knowledge that is unsealed just before probation closes, and that knowledge is represented by "that portion of the prophecy of Daniel relating to the last days." In Ezekiel's second prophecy, the light that is unsealed is the third Woe, the message of the east wind that breaths life into the bones and cause them to stand as a mighty army. The light that is revealed to Daniel is the light represented by the king of the north

in chapter eleven. Together Ezekiel and Daniel represent “that portion of the prophecy of Daniel relating to the last days,” as the tidings of the east (wind) and king of the (north).

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.