Happy Sabbath. Happy Sabbath. I intend to continue on answering these questions I dealt with last Sabbath, some elements of them, where the sister asked what is the core message that we're teaching today and how is that different than what we taught before the disappointment, and identifying that she didn't really understand what was being conveyed by the article. So I selected her questions because it's a broad enough question that allows you to answer several elements of the Three Angels, or the Third Angel's message, and I understand that's the message that we were giving before the disappointment and that's the message that we're giving now, but the Third Angel's message has been defined in so many ways prophetically that it's worthwhile to go through and kind of take it apart and look at the individual elements alone.

So I'm going to try to show that the increase of knowledge that begins a three-step testing process when a prophecy is unsealed has taken place in Millerite history and in the history from 1989, but that at each of these specific waymarks, these periods of time, that the unsealing that occurs includes a further unsealing of truths that have previously been unsealed. And what I mean by that, by the logic that I'm hoping that you can see, is in the question what is it that we're teaching after the disappointment that we weren't teaching before the disappointment,

I would say that before the disappointment of July 18, 2020, we had a great light on what the Seven Thunders represented, more than the Adventist Church had had, more than the Millerites had, more than John had, more than Paul had, but after the disappointment there's further light associated with the Seven Thunders that's once again unsealed.

And this phenomenon of repeated unsealing of this symbol happens with more than one truth in the prophecies, and that's what I'm going to try to show. But in any case, in your notes, underneath the partial question the sister asked, you have Great Controversy, page 438, which says, “In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered. ‘If any man worship the beast in his image and receive his mark in his forehead or in his hand, the same shall drink the wine of the wrath of God,’ Revelation 14, 9 and 10. A correct interpretation of the symbols employed is necessary to an understanding of this message, what is represented by the beast, the image, the mark…”

So when we're thinking to define what the third angel's message actually is, one of the things that it is, is it's the most fearful warning that's ever been presented to mankind. And in order to understand the third angel's message, you have to have a correct interpretation of the symbols that are used to illustrate the third angel's message. And some of those symbols that are identified by inspiration is who's the beast, what's its image and what's its mark. So one thing that the third angel's message is, it's a fearful warning, and it requires an understanding that's accomplished through the correct application of prophecy.

In Spiritual Gifts, page 163, “As the ministration of Jesus closed in the holy place and he passed into the holiest and stood before the ark containing the law of God, he sent another mighty angel to the earth with the third message. He placed a parchment in the angel's hand, and as he descended to the earth in majesty and power, he proclaimed a fearful warning, the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard and to show them the hour of temptation and anguish that was before them.”

So I would say that what I'm trying to identify is a progressive development of truth at different waymarks in the complete history from 1798 to the Sunday Law. And here, and I'm going to finish this passage from Spiritual Gifts in a moment, but I'm dealing with a couple sentences there. Here the fearful warning, that's the most terrible threatening ever born to man, is designed to put us, God's people, on our guard and to show them the hour of temptation and anguish that was before them.

So the work of the third angel, it's a warning, threatening message, but it is to provide an illustration of the crisis that's ahead of us. It doesn't confirm that we just pass through the crisis. It's designed to show us what the hour of temptation and anguish that's about to take place on planet earth is. And then she continues in the passage, “...said the angel, they will be brought into close combat with the beast in his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, yet they must hold fast the truth. The third angel closes his message with these words, here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place where Jesus stands before the ark, making his final intercession for all for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. Jesus makes an atonement for those who died not receiving the light upon God's commandments who sinned ignorantly. After Jesus opened the door of the most holy, the light of the Sabbath was seen and the people of God were tested and proved as God proved the children of Israel anciently.”

So, I'm wanting also for us to see, that the third angel's message, of the many things that it represents, is a test, a testing message that tests and proves God's people. The people of God were to be tested and proved as God proved the children of Israel anciently to see if they would keep his law.

“I saw the third angel pointing upwards, showing the disappointed ones the way to the holiest of the heavenly sanctuary. They followed Jesus by faith into the most holy. Again, they have found Jesus and joy and hope sprung up anew. I saw them looking back, reviewing the past from the proclamation of the second advent of Jesus down through their travels to the passing of time in 1844. They see their disappointment explained and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence.” Spiritual Gifts 163.

That being said, we know that by 1863 they'd lost their way, but when the third angel arrived on October 22nd, 1844, those that followed by faith into the most holy place, they had their disappointment explained and the light of the Sabbath, the sanctuary, and Christ’s High Priestly ministry was opened up to them. The peace that they'd had before their disappointment returned, but they still were to be tested but they ultimately failed the test.

In Early Writings, well, it's in a few places, but if you check Early Writings in the appendix in the back and you check closely for the dates, this particular quote was recorded in 1854. It says, and this would be in Early Writings, page 118, it says, “I then saw the third angel, said my accompanying angel, fearful is his work, awful is his mission. He is the angel that is to select the wheat from the tares and to seal or bind the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.”

So that quote is not in your notes, I thought of it afterwards, but the third angel is the sealing angel and when he arrived on October 22nd, 1844, his work was to accomplish the sealing of the 144,000, but the rebellion of 1863 prevented that from taking place. They failed the testing process.

In your notes, returning to your notes now from Review and Herald, October 31st, 1899, it says, “Many who went forth to meet the bridegroom under the first and second angels refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. Every specification of this parable should be carefully studied. We are represented either by the wise or foolish virgins.” Review and Herald, October 31st, 1899.

So the third angel's message is the most fearful message, warning ever given to mankind. It can only be understood if the symbols that are used to present the third angel in prophecy are correctly understood, and it produces a testing of those people that it confronts when it is unsealed.

The unsealing of the third angel on October 22nd, 1844, opened the truths of the sanctuary, the Sabbath, and the law of God. That qualified for an unsealing, but they also began the testing process in Daniel 12, verses 9 and 10, when the book of Daniel is unsealed. There's a three-step testing process where many are purified, made white, and tried. And in the history of 1844 to 1863, Millerite Adventism failed that test.

So that's a backdrop, a point of reference for what I want to try to do now. I want to show that the truth of the Seven Thunders, being that it is specifically something that is sealed up and then unsealed according to God's timing, that at the different points in history, when it has been addressed, it produces an unsealing and a testing for that particular generation, but then later on it will be unsealed again, and when it's unsealed again, it will have more truth, more light connected to it, and it will produce an even more thorough or serious testing process.

In 2 Corinthians 12:1-4, and we're speaking about the Seven Thunders that are sealed up in Revelation 10, verses 1-4, which are the only thing that is left sealed up when you get to Revelation 22, verses 9 and 10, and the pronouncement is made just before probation is closed, “seal not the sayings of the prophecy of this book.”

The truth that is unsealed just before probation is closed, total probation, is the truth of what the Seven Thunders represent, and in 2 Corinthians 12, first four verses, Paul says, Paul writes, “Iit is not expedient for me to doubtless to glory”, and if you're unfamiliar with this passage, we've addressed this in the articles and even before in the past, when Sister White comments on this, if you read this at the level that I'm going to read it, it sounds like Paul is referring to a man that he met that went to the third heaven, but when Sister White addresses this, Paul is speaking of himself.

Okay, so remind yourself with that as we go through. This is Paul talking about an experience that he had. “It's not expedient for me doubtless to glory, I will come to visions and revelations of the Lord. I knew a man in Christ about 14 years ago, whether in the body I cannot tell or whether out of the body I cannot tell, God knoweth, such an one caught up to the third heaven. And I knew such a man whether in body or out of body, I cannot tell God knoweth, how that he was caught up into paradise and heard unspeakable words which is not lawful for a man to utter.”

And the words that are uttered that are not lawful for a man to record are what the Seven Thunders uttered when the Lion cried mightily in Revelation chapter 10. And as you can see in your notes, if you see the subtitle there, they suspect that Paul recorded this in Corinthians in 57 AD, and then roughly 40 years later in 100 AD, John is going to record the revelation.

And what I'm saying is the first reference to the Seven Thunders is here noted by Paul who was taken up to the heavenly sanctuary, was caught up to paradise and he heard words uttered that it was not lawful for him to write just as John heard what the Seven Thunders uttered and then was commanded to write them not.

So in Revelation 10 verses one through four, “And I saw another mighty angel come down from heaven clothed with a cloud and a rainbow was upon his head and his face was as it were the sun and his feet as pillars of fire. And he had in his hand a little book open and he set his right foot upon the sea and his left foot up on the earth and cried with a loud voice as when a lion roared and when he had cried Seven Thunders uttered their voices and when the Seven Thunders had uttered their voices I was about to write and I heard a voice from heaven saying unto me, seal up those things which the Seven Thunders uttered and write them not.”

Those are the unspeakable words that Paul also heard in the heavenly sanctuary that was not lawful to be uttered, for a man to utter, it's not lawful. For a man to write them and the reason it was not lawful in 57 AD and 100 AD is when the Millerites fulfilled the history of the Seven Thunders. They were prevented from understanding the events represented by the Seven Thunders in advance because their lack of understanding those events in advance was part of their testing process.

So when Sister White is commenting on the Seven Thunders, we'll pull some truth connected with the Seven Thunders out of her comments, but I'm wanting you to see that in 57 AD, Paul references these words that are uttered that are not lawful to write and that John puts it into the book of Revelation in chapter 10, the same truth. And by the time you get to Ellen White's time period as a prophetess, she's going to comment on the Seven Thunders and what she's doing is she's unsealing attributes of what the Seven Thunders represent, but she's doing it during the period of time that Adventism is in the wilderness of Laodicea. And so what she's recording is more for the end of time than it was for the Adventist church because the Adventist church was incapable of understanding the prophetic word that was sealed. We'll get to that in a moment.

Sister White's comments on the Seven Thunders are as follows. “The mighty angel who instructed John was no less a person than Jesus Christ.” Dropping down to the next paragraph, “After the Seven Thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book, seal up those things which the Seven Thunders uttered.”

Here, Ellen White is giving us light about the Seven Thunders that was not available in Revelation 10, nor that which Paul refers to in second Corinthians. She's telling us that the sealing up of the Seven Thunders in Revelation 10 is a parallel to the sealing up of the book of Daniel.

The book of Daniel is sealed up in chapter 12 and in chapter 12 of Daniel, it identifies that at a certain time, the time of the end, the unsealing of the book of Daniel would take place. And when it did, it would produce a testing process that manifests two classes of worshipers, the wise and the wicked. And when Sister White is identifying that the injunction, the command comes to John as it did to Daniel, to seal up those things with the Seven Thunders uttered, then whatever the Seven Thunders represent prophetically, when they're ultimately unsealed, they will produce the same three-step testing process that is illustrated in Daniel chapter 12.

That took place in Millerite history when they fulfilled the history of the Seven Thunders. Back to that paragraph. “After the Seven Thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book, seal up those things which the Seven Thunders uttered. These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, third angel's message to be given to the world. The unsealing of the little book was the message in relation to time. The books in Daniel and Revelation are one. One is a prophecy, the other a revelation. One a book sealed, the other a book open. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the Seven Thunders was the delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things for their faith must necessarily be tested. In the order of God, most wonderful and advanced truth would be proclaimed. The first and second angels' messages were to be proclaimed but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with the most solemn oath that time should be no longer.”

So, I contend, based upon the prophetic and historical testimony, and we'll get to a couple of classic proof texts for this in a moment, that when Adventism began the process of rejecting the foundational truths in 1863, that they brought darkness or blindness upon themselves, they're legitimate Laodiceans now at that point, and they could not understand what Sister White had recorded in this passage we just read about the Seven Thunders. And one of the things which Sister White puts into this passage, and there's several important points, is that the Seven Thunders represent future events which would be disclosed in their orders and also it represented the events which transpired under the first and second angels' messages.

Now, before 9-11, before September 11, 2001, I had already had struggles over this passage with people that I worked with at a ministry, the first ministry I worked with, and they were opposing how I was understanding this commentary about the Seven Thunders and their logic, flawed logic, but I'm going to put it out there so you'll understand it. There's two references by Sister White about what the Seven Thunders represent. One is that it represents future events which would be disclosed in their order, and the other is that it represented the events in the history of the first and second angels' message.

So the primary person that was opposing what I was teaching about this passage made his argument based upon John, I guess that's the way to say it, because his argument was that John received the book of Revelation in the year 100, and when he's recorded or saw, or listened to the Seven Thunders in chapter 10, that it represented future events that would take place in the Millerite history of 1798 to 1844, and in that sense, it was future events that would be disclosed in their order, and it was also the history of the first and second angels' message.

She was just, according to this logic, she was just twice mentioning the history of the first and second angels' messages being symbolic, symbolized by the Seven Thunders. But, and I had lots of interaction with this influence at that ministry, and there were certain keys that they were incapable of seeing in that ministry, or not necessarily incapable of seeing, but just unwilling, one or the other, I don't know.

And one of them was that each of the ancient prophets spoke more for the end of the world than the days in which they lived, and another one is that Sister White's writings were just as prophetically applicable as any prophecies in the Bible. Therefore, whatever Sister White is writing here has a more perfect fulfillment at the end of the world than it does in her day and age, or in John's day and age, because John was speaking more about the end of the world just as Sister White was.

So for many reasons, prophetic reasons, I rejected that application, still do. And the reason that I took some time to tell you that story is that I want you to see that Paul in 57 AD refers to the Seven Thunders in kind of a cloaked way, and then in the year 100, the Seven Thunders is put into the book of Revelation. The Seven Thunders is put into the book of Revelation.

But by 1863, the Adventist churches went into a Laodicean condition where they're not understanding prophecy, but nevertheless, Ellen White is still being used as inspired source material for those people that will be at the end of the world, and she puts in this commentary on the Seven Thunders, and in 1989, this commentary on the Seven Thunders is unsealed to the movement that begins in 1989, the movement of the third angel or the movement of the 144,000. And the unsealing was recognized in advance of September 11th, 2001.

And after September 11th, 2001, which is the beginning time of the sealing of the 144,000, then the truth that had been understood about the Seven Thunders representing the history of the Millerites from 1798 to 1844, which is the history of the first and second angels' messages, and also that that particular history aligned with future events at the end of the world, that had been understood before September 11th, 2001 was unsealed again, because then it was seen that that truth was one of the witnesses, in a handful of witnesses, that teach that Millerite history is repeated to the very letter in the history of the 144,000.

And that truth is located in the Seven Thunders, it's located in the three angels' messages, it's located in the reformatory movements, it's located in the Seven Thunders as we're dealing with. But what we recognized after September 11th, 2001, what we had already understood before September 11th, 2001, as true as it was, didn't possess the element that it did after September 11th, 2001. And the element that it contained after September 11th, 2001 is that it confirmed the premier principle of the history of the 144,000. And the premier principle of the movement that began in 1989, the movement of the 144,000, is that the history of the Millerites is repeated to the very letter in the history of the 144,000.

And that prophetic principle parallels the year-day principle that the Millerites used to identify the time prophecies, and the year-day principle that was confirmed on August 11th, 1840, when the mighty angel, the first angel, came down out of heaven with the little book open in his hand on August 11th, 1840.

So in the understanding of the Seven Thunders after September 11th, 2001, there was a new element of that truth that was unsealed. And that element was the confirmation of the premier principle that directs and empowers the movement of 144,000 as illustrated in the premier principle that directed and empowered the movement of the Millerites. And there are many arguments to support this.

Right now, I'm just dealing with the Seven Thunders to try to demonstrate to you that the Seven Thunders is a passage in Revelation that was specifically sealed up and that we've been told will be unsealed just before probation closes. And as that type of symbol, you can track where the light of the Seven Thunders is opened up as prophetic history moves forward. And when it is opened up, the various times that it's opened up, I'm saying it's not unsealed simply one time.

Okay, Paul unsealed a portion of it. John unsealed more of it. Then Ellen White takes it further. We recognized it before September 11th. After September 11th, we realized what we had understood is true, but that it is like the confirmation of the year-day principle for the Millerites. It's the confirmation of the message and the methodology of the latter rain. Because in Isaiah 28 and 29, the methodology of the latter rain is line upon line, here a little, there a little. And the lines that we're referring to are the prophetic lines of history that are to be brought together to illustrate the sequence of events at the end of the world.

So the truth of the Seven Thunders that was recognized after September 11th, 2001, had grown, it had become more specific. And the part that I may not have been mentioning all along the way, is that whenever it's unsealed, it produces the testing process.

You should be back before September 11th with the brethren in the ministry I worked in, that were fighting the message of the Seven Thunders along with many other prophetic truths. But I was using that one argument to make my point. Those brethren, they failed the test. Okay, and then after September 11th, 2001, when all the evidence became available that we're now repeating the history of the Millerites to the very letter, those people that could not accept that premise, they failed the test.

And the sister that wrote these questions that I'm addressing here for the second Sabbath [in a row], asked, among other things, what are the things that we're teaching differently now from what we taught before the first disappointment? And what I'm wanting us all to see is that we're still teaching the Seven Thunders, but we're teaching it differently after July of 2023, because after July of 2023, the Seven Thunders was unsealed again. And it was unsealed by Christ introducing himself in a more thorough fashion than had been recognized before as the Word of God.

And when the Word of God is understood, as defined by how it was created and put into God's word as three Hebrew letters, the first and last letter of the Hebrew alphabet, which is 22 characters long, and the middle letter being the 13th rebellious number, when those three Hebrew letters are brought together to form one word, they form the word that is translated as “Truth” in the Old Testament. And by context, they are defining all the expressions of truth in the New Testament as well. And that was opened up after July, 2023.

And when it was opened up, it pointed us in the direction to where we could see that the structure of “Truth” is that the beginning letter and the ending letter are the same, and that there's some rebellion, there's a rebellious letter in the middle. And when that understanding of truth was brought into the history of July, 2023, post first disappointment for the movement of the 144,000, it was then seen that our disappointment on July 18th was typified by the first disappointment of the Millerites, and the Millerites and our history's next waymark is the Midnight Cry where rebellion is going to be manifested by the foolish virgins who have no oil, and the message then will go forth in power until the great disappointment of October 22nd, 1844 that aligns with the Sunday law in our history.

So with the introduction, with the clarity that's brought about by the structure of the word “Truth”, we could recognize a “hidden history” in what we had come to understand as the Seven Thunders. And that hidden history is unsealed after our first disappointment in July, 2023. And with that unsealing, there begins a testing process for the generation of those that are confronted with this light. And this unsealing of the events associated with the Millerite history that perfectly illustrate the events of our history is placing an emphasis upon the internal line of prophecy.

Now, I referred to two passages that I was going to, two witnesses to the condition of Adventism in there under the subtitle of “1863” from the Great Controversy 378. It says, “After the rejection of the gospel, the Jews continued zealously to maintain their ancient rites. They rigorously preserved their national exclusiveness while they themselves could not but admit that the presence of God was no longer manifest among them. The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming and so directly foretold his death that they discouraged its study. And finally, the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and in penitence, the people of Israel during succeeding centuries have stood indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven. Wherever the cause exists, the same results will follow.”

And what I'm saying prophecy has revealed is that the rebellion against the Messiah at the end of ancient Israel in the time period when they were divorced from God was illustrated at the rebellion at the beginning of ancient Israel in the time period when the Lord married them. He married them when he brought them out of Egypt, gave him his law, entered into covenant with them, and put them into a 10-step testing process, which they failed at the first Kadesh by rejecting the message of Joshua and Caleb. And that rebellion that caused them to die in the wilderness over 40 years typified the rebellion that led to their being scattered around the world at the end of ancient Israel during the time period of the cross and afterwards the destruction of Jerusalem.

So the beginning and the ending of ancient Israel is illustrating the beginning and ending of Laodicean Adventism because she says, “Wherever the cause exists, the same results will follow. He who deliberately stifles his conviction of duty because it interferes with his inclinations will finally lose the power to distinguish between truth and error.” In 1863, that inability to distinguish between truth and error came upon Laodicean Adventism as certainly as it did with ancient Israel when they crucified their Messiah. And the cross aligns with October 22nd, 1844.

Then, when given an opportunity to respond to the message of the cross, the Jews closed their door, and when given responsibility to respond to the message of the most holy place on October 22nd, 1844, Millerite [Philadelphian] Adventism changed into Millerite Laodicean Adventism, and they closed their door just as the Jews did, and they lost their ability to distinguish between truth and error. “The understanding becomes darkened, the conscience callous, the heart hardened and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness. Faith and love grow cold and estrangement and disunion enter. Church members center their interests and energies in worldly pursuits and sinners become hardened in their impenitence.”

So I'm putting this in the record because I'm acknowledging that Ellen White, not just with the Seven Thunders, but on a variety of topics, gives clear prophetic light on symbols and subjects that are speaking to the end of the days, the last days of earth's history. But the fact that she was there living among Seventh-day Adventists recording these things does not endorse where they were at [spiritually]. They didn't do anything with these passages from inspiration because their ability to read, particularly the prophetic book that was sealed, was over. They couldn't do it.

Isaiah 29, nine through 14 says, “Stay yourself and wonder, cry ye out and cry. They are drunken, but not with wine. They stagger, but not with strong drink.” And I'm sure that those of you that are familiar with Isaiah 28 and 29 know that these that are drunken are called the drunkards of Ephraim and they're called the, what is it? The rulers, is it scornful rulers? Give me a second. “...that rule this people which are in Jerusalem.” This is definitely the Adventist churches where I'm getting to. Where is it? In Isaiah, well, it's in Isaiah 28 and 29 and I'm just pulling it out where it says, “they rule this people which is in Jerusalem.” I'm reading as fast as I can. Ariel, Ariel, the city of Israel. Okay, so I'm going to give up on it. I know it's there that the drunkards of Ephraim are the rulers, pardon me? Verse 14. Verse 14, okay, thank you. Of Isaiah 28. Yes, there you go. “Wherefore, hear the word of the Lord ye scornful men that rule this people which is in Jerusalem.”

So when Sister White's commenting in Great Controversy about how ancient Israel closed their eyes to the prophetic word due to their rejection of prophecy, they set forth the example of what happened to Adventism in 1863. And the example of Adventism, and the example of ancient Israel, all are speaking about the end of the world. And in Isaiah 29, “Stay yourself and wonder, cry ye out and cry. They are drunken but not with wine. They stagger but not with strong drink for the Lord has poured out upon you the spirit of deep sleep and have closed your eyes. The prophets and your rulers, the seers hath he covered. And the vision of all is become to you the words of a book that is sealed.”

And the book that is sealed in the Scriptures is the book of Revelation, but Ellen White says the command came to John, the injunction came to John, as to Daniel, “Write not what the Seven Thunders uttered.”

So both Daniel and Revelation are sealed books unto those drunkards of Ephraim. “And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and [you] say, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee, and [you] say, I am not learned. Wherefore the Lord said, for as much as this people draw near me with their mouth and with their lips, they do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” Isaiah 29, verses nine through 14.

The truths that are recorded for the last days in the writings of Ellen White cannot be recognized by the leadership, the learned men in Adventism, because of their progressive rebellion that began in 1863 and onward in rejecting the foundational truth, and the foundational truth is the prophetic word.

So when we're talking about recognizing the Seven Thunders before September 11th, and then after September 11th, and now after the first disappointment, these are truths that weren't going to be recognized by Adventism, but they are truths that are unsealed, and whether it was before September 11th, or after September 11th, or it is now, the truth that is associated with the Seven Thunders that is now being unsealed; to speak to the question that has started this discussion, we're still teaching the Seven Thunders like we always did since the disappointment, but we're including the light that has been opened up on it, and the light that's been opened up on it is that the hidden history of the Seven Thunders represents a specific period of time when the sealing process is concluding, and the sealing process of the 144,000 began on September 11th, 2001, and at that time, the truth of the Seven Thunders was unsealed in conjunction with other passages to prove that Millerite history is being repeated to the very letter.

That began the period of the sealing, and now that we're at the end of the period of the sealing, the angel that came down after the disappointment, which is also no less a personage than Jesus Christ, He has once again unsealed an element of the Seven Thunders, and it's a test question. It's a testing question, and it's an element of the third angel's test.

Okay, in 1989, I have Sister White's comments there that I've already read. It could be seen from that point onward, by those who would see, that the Seven Thunders is a symbol of the truth of the Millerite history that is repeated to the very letter in the history of the 144,000.

What was opened up on September 11th was what was confirmed was that these two histories, the beginning of Adventism and the end of Adventism, repeat, and there was suddenly several truths that we had been familiar with that came together in a very profound way to prove that this was the premier rule of our history just as the year-day principle was the premier rule for Millerite history.

One of those truths that confirms the Seven Thunders is teaching this principle is in Great Controversy 343. It says, “The work of God in the earth presents from age to age a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.”

This passage tells us that every reformatory movement parallels every other reformatory movement, but all the prophets are speaking more about the end of the world, so all these reformatory movements are illustrating the reformatory movement of 144,000. This agrees with what Sister White identified about the Seven Thunders, and when it came to the three angels' messages, when Sister White says the history of the first and second angels' message was the Seven Thunders, and also that it was future events that would be disclosed in their order, those future events would take place in the movement of the third angel.

The initial events that are the Seven Thunders took place in the history of the first and second angels, from 1798 to 1844, and therefore, the three angels' messages of Revelation 14 are also teaching and confirming this same principle, that Millerite history is repeated in the history of the 144,000, and that they are parallel histories.

In 1888 materials, page 803, 804, Sister White says, “God has given us the messages of Revelation 14. They're placed in the line of prophecy, and their work is not to close to the close of this earth's history. The first and second angels' messages are still true for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven having great power and the earth was lightened with his glory.’ In this illumination the light of all three messages is combined."

The third angel's message was empowered on September 11th, 2001, the same way that the Millerite message was empowered on August 11th, 1840. The Millerite message was fulfilled by a prophecy of the Second Woe of Islam. The empowerment of our history on September 11th was brought about by fulfillment of Islam of the Third Woe, not the Second Woe.

The parallels are pretty much airtight, and in Selected Messages, book two, page 104 and 105, she tells us why we need to understand these parallel histories, because they are what we are to use to understand the things that will be.

“The first and second angels' messages were given in 1843 and 1844, and we're now under the proclamation of the third, but all three messages are still to be proclaimed, and it's just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice, we are to sound their proclamation, showing their order, and the applications of the prophecy that bring us to the third angel's message. There cannot be a third without a first and a second. These messages we are to give to the world in publications and discourses, showing in the line of prophetic history…”, showing in the line of the history of the first and second angels' message, showing in the line of Millerite history, the things that have been in that history, and the things that will be in the line of the prophetic history of the 144,000 line of prophetic history that is the third angel.

Another truth that was recognized that upholds that these repetitions of the history at the beginning illustrating the history at the end is the premier principle in the history of the 144,000, which is the parable of the 10 virgins. Great Controversy 393, “The parable of the 10 virgins of Matthew 25 also illustrates the experience of the Adventist people.” Review and Herald, August, 19th, 1890. “This parable has been and will be fulfilled to the very letter.”

So whether it's the three angels of Revelation 14, or the reformatory movements of sacred history, or the Seven Thunders, or the parable of the 10 virgins, these witnesses teach that on September 11th, 2001, the angel that marked the empowerment of the movement of the 144,000 had arrived, and it had been typified by the angel of August 11th, 1840 that empowered the Millerite movement.

And in that history, which is, among other things, a fulfillment of the parable of the 10 virgins, you have a fulfillment of Habakkuk chapter two, because the Millerites and Sister White make it very clear that the tarrying time in Habakkuk chapter two is the same tarrying time that's in the parable of the 10 virgins. In Habakkuk chapter two, verses one through four, says, “I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.”

That word “reproved” you have in your notes, it means argued, rebuked, reproved. The pioneers correctly understood verse one to mean this. As a messenger of the Millerite movement, or of the third angel, I will set me upon the tower, and watch to see what God's going to direct me to see, and say, in the debate of my history. The Millerites were going to be argued with by the Protestants of their day and age, they're going to fight against the Millerite message.

And in our day and age, there was going to be an argument, and it doesn't necessarily look like the same group but in the Millerite history, they were the same group. When the Millerite movement began, they were all Protestants, but as the testing process went on, you can see these two classes formed, and formed, and formed until you end up with apostate Protestantism and Millerite Adventism. And this debate reaches its high point when the message is confirmed on August 11th, 1840, or when the message is confirmed on September 11th, 2001.

In Millerite history, the example of what the watchmen were to present is represented on Habakkuk's two tables. And that became a waymark of that history. And on September 11th, 2001, the messenger, the messengers, of the watchmen of that history were going to ask what they were to answer in the debate, the argument of their history. And on September 11th, 2001, the Lion of the tribe of Judah had led those people back to the old paths in order for them to understand the role of Islam in Bible prophecy.

And as they went back and understood the role of Islam as set forth in the Millerite history and illustrated upon the two sacred charts of Habakkuk, they found other old paths too, such as the “seven times”, “the daily”, all the truths that are represented as the jewels in William Miller's dream, they discovered and shortly thereafter realized that those truths had been covered up over four generations of Adventism, and that they were then going to debate with Adventists about why Adventism should return to William Miller's foundational truths, or why they should stay the course and go off into death in Laodicea.

At that point in time on September 11th, 2001, the latter rain began to sprinkle and the methodology of the latter rain is Line-upon-Line. It's the truth that the Millerite history illustrates the history of the 144,000, and the debate was underway.

Okay, so in Selected Messages book two, page 105, 106, we're just about done with the Seven Thunders here. “The book that was sealed was not the book of Revelation but that portion of the prophecy of Daniel which related to the last days.”

Okay, now what I'm hoping you would see, let me recap this, is that the Seven Thunders is just one example of a prophetic truth that is unsealed just before probation closes. And as we consider the Seven Thunders as a prophetic symbol, we find that the truths connected with it are developed throughout prophetic history. And when there reaches the point where a new element of the Seven Thunders was to be unsealed, it would be in a different prophetic period.

Okay, it's unsealed, between 1989 and September 11th. And it's unsealed again after September 11th because then it seemed to be part of a body of prophecies that prove that the reformatory movement of the Millerites is repeated in the reformatory movement of the 144,000.

But what was unsealed about the Seven Thunders on September 11th, 2001 was unsealed at the beginning of the sealing time of the 144,000. And now that we've reached the ending of the sealing time of the 144,000, the Seven Thunders is unsealed once again. And there is a new element of truth connected with it. And that element is that there are three steps from a disappointment, to the midnight cry, to a [greater] disappointment that identifies the period of time when the 144,000 are actually sealed.

That passage of prophecy that's unsealed is speaking about God's people. And in Selected Messages Book Two, page 105, 106, Sister White is going to talk about a part of Daniel that's unsealed in the last days, but it's not speaking about the internal with God's people. It's speaking about the external, the papacy, the King of the North, the image of the beast.

So Selected Messages Book Two, page 105, 106, says, “The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel, which related to the last days. The scripture says, but thou, O Daniel, shut up the words and seal the book, even to the time of the end, many shall run to and fro, and knowledge shall be increased, Daniel 12.4. When the book was opened, the proclamation was made, time shall be no longer, Revelation 10.6. The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth.”

Now, I'm going to come back to that paragraph, but I want to say something about that. Sister White has put a qualification upon what was sealed in the book of Daniel. And she says, it was that portion of the prophecy of Daniel which related to the last days. And she first addresses the unsealing of Daniel in the history of the Millerites. She says, when the book was opened, the proclamation was made, time shall be no longer. But the book of Daniel was first opened in 1798. So the only correct way to apply that sentence, when the book was opened, the proclamation was made, time shall be no longer.

What she's saying is when the book was fully opened, because it began to be opened at the time of the end in 1798 (for Revelation 10:6 is identifying 1844). What she's saying is that from 1798 to 1844, when the proclamation, “time shall be no longer” was made, that the book of Daniel that related to the last days was progressively unsealed. Then she says, the book of Daniel is now unsealed and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge of people is to be prepared to stand in the latter days.”

Now she's talking about the latter days and she's saying that there will be an increase of knowledge in the latter days that prepares God's people to stand. But the increase of knowledge in God's prophetic word comes when the book of Daniel is unsealed. And it had been fully opened according to Sister White by 1844. So somewhere between 1844 and the latter days, the book of Daniel has to become sealed up again. And it was a progressive sealing up, and it began in 1863 with the rejection of the foundational truth of Adventism, the progressive rejection, where the knowledge that they were to understand in the latter days was no longer recognized. It was going to have to be unsealed again. And what was going to be unsealed in the book of Daniel was that portion of the prophecy of Daniel, which related to the last days.

The portion of the prophecy of Daniel that related to the last days that began to be unsealed in 1798, and was fully opened in 1844 when Jesus says time shall be no longer, was the prophecy of the last days found in Daniel chapter eight, the 2300 and the 2520 prophecies. Those time prophecies were what was unsealed to the Millerites, and it was left unsealed. But in the latter days, the portion of the prophecy of Daniel, which related to the last days was to be unsealed again, because that's what's going to prepare a people to stand. And then she continues on, “By the increase of knowledge of people is to be prepared and stand in the latter days. In the first angel's message, men are called upon to worship God, our creator who made the world and the things that are therein. They paid homage to an institution of the papacy making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.”

The increase of knowledge that prepares God's people to stand in the latter days is an increase of knowledge upon the Sunday law and the papacy. And the Sunday law and the papacy was not the increase of knowledge that came to the Millerites from 1798 to 1844. Their increase of knowledge was upon the time prophecies. In the latter days, the portion of the book of Daniel, which relates to the last days that identifies an increase of knowledge upon the papacy is the last six verses of Daniel 11 that described the final rise and fall of the papacy. It's what was unsealed in 1989, just as Daniel 8, 14 was then sealed in 1798.

So the portion of the prophecy of Daniel which related to the last days was unsealed in 1989. But by the time that we get to September 11th, 2001, we have come to recognize that verse 40 of those last six verses is really the foundational verse for the portion of the prophecy of Daniel which related to the last days and is the relationship between verse 40 and 41.

The warning that the Sunday law is coming is the message that Future for America presented up to September 11th, 2001. And after September 11th, 2001, there was an increase of knowledge on that portion of the prophecy of Daniel which related to the last days that was no longer focused on the last six verses [together]. It was focused on verse 40 because verse 40 was leading us to the period of time that led to the Sunday law, including the image of the beast test, including the sealing of the 144,000 and an expectation that in that history of verse 40, we would see the events that perfectly paralleled the fulfillment of the parable of the 10 virgins in the Millerite history. That’s what was understood about verse 40.

What I'm saying is, is from 1989 to September 11, the portion of the prophecy of Daniel that related to the last days that was unsealed was the last six verses of Daniel 11. And after September 11th, 2001, the portion of the prophecy which related to the last days that was then unsealed again was verse 40. And I'm saying that after the first disappointment of July 18th, 2020, in July of 2023, what was unsealed about the portion of the prophecy of Daniel that related to the last days was that it was a hidden history within verse 40 that is that portion.

So the unsealing of the Seven Thunders is progressive at each of these major way marks, but also is the unsealing of the portion of Daniel's prophecy that related to the last days, that is an increase of knowledge upon the papal power that causes God's people to stand, is also progressively unsealed.

And when it's unsealed after July, 2023, the period of time that it identifies as the portion of the prophecy of Daniel that related to the last days is not simply verse 40. It's the history in verse 40 that's hidden. It's the history from the collapse of the Soviet Union in 1989 until the history of the Sunday Law in verse 41.

Now, you may be saying, brother Jeff, I get that, or you don't get it, you're confusing, but if you're getting it, you may be saying, yeah, so I think I already understood that. But what I want you to see here, if you will, is that the increase of knowledge that prepares God's people to stand in the latter days that comes from that portion of Daniel, is an increase of knowledge upon the external element of the papacy, the papal power, the image of the beast, the Sunday Law.

That hidden history of verse 40 is the identical hidden history of the Seven Thunders, but the Seven Thunders is not addressing the papacy. The point being that one is identifying a hidden history that's speaking to the internal events and work of God's people, and the other is speaking to the external events during the very same history.

And all of this, we taught the elements of all this before the disappointment of 2020, but it wasn't until the end of the sealing time began in July of 2023, this final period of the sealing, that the hidden history that is this final period from 2023 and to the Sunday Law, that was unsealed and recognized to be an element of the Seven Thunders that we had never seen before, and an element of the final movements of the papacy that lead to the Sunday Law.

In Acts of the Apostles 584, it says, “In the Revelation are portrayed the deep things of God, the very name given to its inspired pages. The Revelation contradicts the statements that it is a sealed book. A revelation is something revealed. The Lord himself revealed to his servants the mysteries contained in this book, and he designs that it shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well to those living in the days of John. Some of the scenes depicted in this prophecy are in the past. Some are now taking place. Some bring to view the close of the great conflict between the powers of darkness and the prince of heaven, and some reveal the triumphs and joys of the redeemed and the earth made new. Let none think, because they cannot explain the meaning of every symbol in the revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The one who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings and will be granted the blessing promised to those who hear the words of this prophecy and keep those things which are written therein. In the Revelation, all the books of the Bible meet an end. (Here's the complement, and that means to bring to perfection. Here is the perfection of the book of Daniel.) One is a prophecy, the other is revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. But the angel commanded, but thou, O Daniel, shut up the words of the book, even to the time of the end…” Daniel 12, or Acts of the Apostles.

Now, this last passage, the last of two quotes, is the passage where Sister White says that the image of the beast test is the test for the people of God that they must pass before they're sealed. It's the test by which their eternal destiny will be decided. So what I'm suggesting here is this, and I'm bringing this to a conclusion. The idea about what is it that we're teaching new that we weren't teaching before, it's a hard one to answer because virtually everything that we're teaching since the disappointment of 2020 is built upon what we taught before the disappointment.

Okay, there's some new elements that shine lights on areas that we never recognized before, but at one level, it's the same message. But at the other level, that very same message that is now unsealed for the final time, the removal of the seventh seal, it is a test. And in this hidden history where there's an increase of knowledge upon the papacy that causes God's people to stand, and where the Seven Thunders is identifying the period of the sealing of the hundred and forty-four thousand.

In that very same period of time, which is the hidden history of verse 40, is where you have the image of the beast test by which our eternal destiny will be decided. It is the test we must pass before the Sunday Law, and I'm suggesting that it is the same hidden history as the portion of the prophecy of Daniel which related to the last days, and the hidden history from the first disappointment to the great disappointment in Millerite history illustrating July 18th 2020 to the Sunday Law in our history.

It's the period where the hundred and forty-four thousand fully settle into the truth that they will not be shaken at the Sunday Law. It's where divinity is joined to humanity, and this work is accomplished through the power of God's Word which they eat and bring into their experience, and which others refuse to eat because they reject the methodology that's been given to this movement.

And in conjunction with that, I'm saying our understanding of the image of the beast has also progressively grown. And a clear example of this, I mean the image of the beast was written by John in the year 100, but the Millerites at the time of the end in 1798, the message that was unsealed for them was the message of the coming judgment, Daniel 814, but it wasn't this truth about the papacy that causes God's people to stand in the latter days. They had an understanding, though limited, of Rome, and when it came to William Miller and the Millerites, they believed that the image of the beast in Revelation chapter 13, that the beast that came out of the sea was pagan Rome, and that the earth beast was papal Rome, and they understood papal Rome to be an image of pagan Rome, the sea beast. But we now understand, shortly after 1844, Adventism came to understand that that earth beast is the United States.

So what I'm saying is, at the time of the end in 1798, the truth of the image of the beast was not unsealed. It wasn't unsealed until just after October 22nd, 1844, when Millerite Adventism began to understand the role of the United States in setting up an image of the beast here, and then forcing the world to do so. And Sister White's commentary about the image of the beast has been widely misunderstood by Adventism, because they've been wandering in the wilderness of Laodicea.

But in 1989, when the light from the portion of the prophecy of Daniel that related to the papacy in the latter days was unsealed, then the image of the beast was opened up to our understanding, even miracles were even brought in to accomplish this, leading up to September 11th, 2001.

In September 11th, 2001, the idea of the image of the beast reached another development, that it is the the final testing process, which we knew before, but we could see now that the work of bringing Church and State together began at September 11th, 2001, and goes all the way to the Sunday Law, for the beginning prophetic mark was the Patriot Act.

We had light now that the image of the beast was moving forward, even if it was moving forward in darkness, and those leading out in that work didn't understand where they were going. But after July 2023, a new revelation of the image of the beast test was brought about, and this is where I'm going to leave off here today, and as I try to tie these things together.

The hidden history of the Seven Thunders is the hidden [internal] history of Daniel 11 verse 40, which is that portion of the prophecy of Daniel that relates to the last days. Both that prophecy, and the hidden [external] history of Daniel 11 verse 40, is unsealed, and it prepares God's people to stand in the Sunday Law crisis, and it's unsealed in the book of Revelation just before probation closes, for it is the recognition of the Seven Thunders, which identifies the process that Christ employs to seal his people at the very ending of the sealing process.

And in that very same history, the image of the beast, which had already been understood before the first disappointment to be the coming together of Church and State in the United States, it was then recognized that the image of the beast test is twofold. One is that we are required to recognize that Church and State are coming together through the prophetic word in the United States, but more than this, we're required to recognize that in that very identical history, there is an internal image of the beast test.

The external image of the beast test that we must pass before we are sealed, identifies the coming together of Church and State in the United States, and the internal test of the image of the beast that we must recognize and experience is that in this time period, this very time period of the hidden history of verse 40, that those people that are being tested by the increase of knowledge that comes after the first disappointment, those people that are being tested by that knowledge are either forming the image of Christ and receive the seal of God, or they're forming the image of Antichrist and are going to receive the mark of the beast.

And we never understood that concept before the first disappointment. So when the question is asked, what is it that we're teaching differently? Those things that we're teaching differently are just a development of truths that the Lion of the tribe of Judah has been progressively opening up to our understanding. And it is, to me, some of the deeper truths that are being opened up in Daniel and Revelation currently will only be easily recognized if this progressive development of testing truths is recognized and applied to the prophetic rule.

That's why in the closing verse, Daniel 11 10, where the United States and the papacy come up to Russia, but they leave Russia standing, that that fortress becomes a key that identifies that those first 15 verses of Daniel 11 are the beginning that identified the end of Daniel 11. And those first 15 verses demand that the student of prophecy recognize that within the hidden history of verse 40 there is an external formation of the image of the beast and an internal formation of the image of the beast. And both those realities need to become part of our understanding and our experience if we are to receive the seal of God. Shall we pray?

Heavenly Father, we thank you for this Sabbath. We thank you for the time that we've had to consider these things. I hope that it was conveyed well enough to follow the logic, and we ask a further blessing on the rest of the activities today. Thank you for keeping all the technical parts working as they should. In Jesus' name, amen.

Moderator:

Amen. Thank you, Brother Jeff. I'm sorry I went a little long, but if you want to take a five-minute break and then come back and answer a few questions.

Henry Brafi, go ahead. You're going to unmute yourself.

Henry:

Okay. Happy Sabbath everyone. Jeff, please, I wanted to ask if you can enlighten me more on the information superhighway that you talk about in the new articles that the United States is employing to enforce the image of the beast. I hope you get me right.

Jeff:

Okay, well, the information superhighway is just, I guess, the modern word for the Internet, the World Wide Web, the way humanity communicates now as opposed to 50 years ago when it was television, radio, and before that, newspapers, whatever. So, sorry, I was reading something that came up on the screen. In terms of the image of the beast, as I think back on the articles, I started down a road one time where I was going to get into the information superhighway and this mass media that is used to promote their propaganda, but I never really followed up on that.

But what I'm saying is that the testing process of the mark of the beast and the seal of God in the last days is largely going to be accomplished through these modern forms of propaganda machines that we're seeing active, full speed ahead right now. I'm not sure that I'm addressing everything that you want, but it's a battle for the mind. And they're pretty good at knowing how to seduce people through mass media.

Henry: Okay. Okay. I think I'm okay. Thank you.

Moderator: Can you hear me? Yes, we can. Larry. Go ahead, Larry. No, go ahead. Sorry.

Larry:

 I was just filling in some time if no one had a question. Go ahead. I was just curious. At the very beginning, you talked about a similar, well, Ellen White says a similar position will be taken, which is the refusal of the third angel's message, if I understand that correctly. And then she goes on to say every specification. Now, we recognize that there'll be subtle differences, but are we saying that it's the refusal of this message being the third angel's message by the, what would you say, the larger church? Or is it internal within this movement that there'll be a refusal of the third angel's message that will be repeated? How are you seeing that?

Jeff:

The Adventist church was passed by on 9-11 at the beginning of the sealing time of the 144,000 and the elements of that, the prophetic elements that are associated with 9-11, they're all, every one of them repeated after July 2023 at the ending of the sealing process. And that three-step testing process where a class of people is going to reject the third angel's message represents the foolish virgins that are going to be held accountable for the light of this message failing to prepare for the seal of God. That's how I understand it.

Larry:

So you're saying internally within this movement then?

Jeff:

Yes. This movement is our subject.

Larry:

Well, because the reason I ask is we also know that when Daniel stands in his lot, it's 1798, but it's also 1989. So there's a progression of that, correct? From 1989 to today.

Jeff:

It's good to know what you mean by Daniel standing in his lot because I think, I'm looking, I'm glancing through the notes. I think there's one passage in here where it talks about him standing in his lot. Okay. I don't remember where it was at. Not the one I'm speaking of, but I found it.

My point I'm trying to make is Daniel stands in his lot prophetically whenever a prophetic portion connected to Daniel is unsealed. So it was unsealed in 1798. It was unsealed in 1989. It was unsealed on October 22nd, 1844, because the light of the most holy place is opened up. So Daniel's standing in his lot in terms of a prophetic message throughout these waymarks. Right?

Larry:

Yeah. yes, I see that. Yeah. Okay. So what was your point? Cause I interrupted you.

Jeff:

Oh, I was just saying in conjunction with the refusal of the third angel. So this has been going on within this movement, not just since 9/11, but it's, it's at every waymark, there's an opportunity to, if you don't, if you're not there for the, if you reject the first angels message, you're not there for the second angel, so on and so forth.

Larry:

Right. And so we've seen this progression all along the way then.

Jeff:

Yes. And for me, the way that fits in my head, is every time there's a prophetic truth that is unsealed, it produces a three-step testing process every single time. Okay. And then one last question we have from the viewpoint of Revelation chapter 10 and the unsealing of the Seven Thunders, we also have the sealing up of time. And so we now have time no more, but there is new, uh, light that we should expect. And what we're finding, as I see it, or as I'm understanding it, um, Daniel chapter 11, one through 15 is that new light that we're currently looking at.

Larry:

And so maybe you can help me understand more specifically. I see the external, I can get the battles between the King of the North and the King of the South and what's going on in the world today since 1989. But internally, what is it that is happening inside the movement that you're, that you're seeing take place? That is, is the, that's represented in those verses or is it somewhere else?

Jeff:

Well, I don't have a, I don't have my finger on the pulse of this movement around the world. I'm going strictly off of how I'm being convicted by prophecy. You know, I spoke with a person within the past couple of weeks that was in, was involved, was familiar with the movement before the disappointment, and we were discussing about the reality that if there was ever a time when God's people corporately and individually have been called to the deepest repentance of biblical history, it is now, and we were putting this in the context of, or I was putting it in the context of, that I don't believe that we understand how grievous our prediction of July 18th, 2020 was, and that we have great potential that we're deceiving ourselves.

If we've actually led ourselves to believe that, okay, we've paralleled what Daniel did in chapter nine, we've really dredged the depth of our involvement, our participation or whatever. And in that particular discussion, the person I was speaking with was fairly certain that they were, they had squared up everything about the disappointment of July 18th, 2020, that they had their head on straight and they were doing fine. And the discussion went a little bit further to where it got to some thoughts about what was going on in that person's home life, and they informed me that there was a social, I'm having a hard time putting this where I'm not stepping on somebody's toes, where they were put into, they had a bad experience, let's say that way before the disappointment, okay. Uh, with other church members or whatever, let's leave it at that, that qualifies for the definition.

And in our conversation where they were pretty sure that they were settled into the right attitude they were supposed to have after the disappointment, they were also echoing the frustration, or however you want to define it, the negative impact of the experience that predated the disappointment.

So what I'm saying is, the dead dry bones of Ezekiel 37, Sister White has directly said they're Laodiceans and that they're dead, they're unsavable, and they are those that are resurrected July, 2023. And prophecy tells me that because that history is illustrating a scattering, that it is a test of the seven times that has been typified over and over in various ways, and that our test is to recognize the depth of repentance that we're called unto. And my sense of things is that we don't understand that yet. So we're, we're still in Daniel nine, in the beginnings of Daniel, we should be at the point of Daniel's prayer.

Larry:

Yeah, we, we should recognize that we were scattered, that God was not walking with us, I mean, Ezekiel or Leviticus 26, it says that plainly, you have to acknowledge that you were walking contrary to God and he was walking contrary to you. So from the period of the first disappointment until July of 2023, in that history, there isn't anything that we can lift up as anything other than filthy rags, so to speak, but that isn't for me, I can't define that.

Jeff:

Well, what you, maybe there's something in your life you still need to reach that, rediscover and whatever, and put it away. I don't know what that is. I'm going strictly off the prophetic testimony is that this is the test of the “seven times” that was typified by the Adventist failure in 1863, it was typified by Ahaz in Isaiah chapter seven and eight, it gets rejected, but those that do accept it, they've been illustrated by Nehemiah and Daniel. What evidence do we have that Daniel needs to be asking for forgiveness in chapter nine? I mean, he's walked through the whole book as perfect as far as I can see. And yet he's associating himself with the sins of Manasseh, the sins of Samaria. Are we there? I don't know.

Larry:

Amen. Yeah. So we're going to have Isaiah's experience in Isaiah six. I'm undone a man of unclean lips. Yeah. And he's been rebuked. [If] you don't have that experience. What do you have? Amen. Okay. That's what I wanted to understand. So our internal work then is this idea that we need to reconcile ourselves to God, we need to be humbled into the dust.

Jeff:

I think so.

Larry:

Amen. Thank you.

Moderator: Yep. iPhone [Bud], you can unmute yourself and ask your question.

Bud:

I just wanted to make a statement in regards to Jeff's closing arguments. I appreciate the presentation. It couldn't help, but remind me of Christ Object Lessons 127, where it makes the point that for every generation, there's a new development of truth, a present truth, and a new truth is not independent of the old truth. It's an unfolding of it. So it seems like that's exactly what you're, the point you're making. But I did want to ask a question and that is, we were going over the presentation of Daniel one, and you made it point that the ULAI vision was the internal vision and the Hiddekel vision was the external vision. And I’d just like you to clarify that a little better because it seems like it's a little more complicated than that. By that, I mean, obviously Daniel seven, eight, nine is dealing with, uh, well, if you go to Daniel eight, 13, it's dealing with the 2300 days and the 2520 days, the vision concerning the daily and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot. So I can see that, but when you go to the Hiddekel vision, it begins with Daniel 10. And of course that appears to me to be very internal. And then you add to that Daniel 11, verse 10, which you used, interestingly enough, at the very last of your presentation, when you brought out the idea that Daniel 11:10 was both internal and external when you consider that “fortress” is also the citadel and tie that into the citadel of the mind, having control over the body. So if you could explain that a little better, I'd appreciate it.

Jeff:

Yeah. I don't know if I can explain it any better, but I use those, those basic breakdowns to see that theme. I don't deny that there are, that they're parallel, that they're tied together, that the external and internal are tied together. I don't mean to deny that, but there's also this two-fold theme that is represented by these two rivers and the one, the Ulai that was unsealed for the Millerites at the very general level. It was the light that raised up a temple of people that moved into the judgment with Christ on October 22, 1844, and it's about the work of divinity being combined with humanity, but I don't want to deny that it's wrapped up with external prophecy, but then when you get to the Hiddekel River, it's about the final rise and fall of the papacy, which is external to me.

But for years, our argument was that 1989, verse 40, was fulfilled with the collapse of the Soviet Union. And the next thing to happen was verse 41, the Sunday law in the United States, and that is the truth that is to awaken God's people, that the very next thing to happen prophetically would be the Sunday law, and they either bring their life into agreement with that truth, or they're going to be spewed out of the mouth of the Lord. So even in those verses that I'm saying are describing the final rise and fall of the papacy, there were definitely internal elements in it. I'm not meaning to separate those, but I don't know if dualism is the right way, but there's a lot of dualism in these various things that with the two visions, I wouldn't argue that it's what I'm saying.

Bud:

How about using the idea that the general emphasis of the ULAI is internal, whereas the general emphasis of the Hiddekel is the external, dealing with the King the North.

Jeff:

Yeah, that would probably be better to say that way. I don't have a problem with that. Okay. Thank you.

Moderator: Bonnie, you can unmute yourself.

Bonnie:

Okay. Thank you. And thank you for the presentation Elder Jeff. Um, maybe it's more of a comment, but considering the triple application of prophecy, when looking at the Seven Thunders, to me there it's in three different histories, so it would be a triple application. I, from my understanding and sadly…

Jeff:

What's the three histories?

Bonnie: The three histories. The Millerite history, our history now, and the Seven Thunders.
What would be the three? The Millerite history. And when I came into the movement, there was discussion of the Seven Thunders, mostly during Millerite history. And then, well, I guess I can only come up with two, and then right now.

Jeff:

Yeah. I don't know how to help you on that to get to three, but so go ahead. I interrupted you.

Bonnie:

No worries. Yeah. Thanks. It's just, um, cause it seems to me that it is unfolding. And I don't know if it might be external and internal applications also, but there is someone who was in this movement for many years, and because of the lack of clarification, or that he was confused about the Seven Thunders and saying that, you know, people were saying it was even William Miller getting a concordance that was one of the events. And so for that reason, he left the movement just because of that lack of clarity. I'm going to send this, I'm going to share this message today with him and hope that it does help.

The other thing was when you had mentioned that Millerite history is being, will be repeated to the very letter, that is a phrase that has been used maliciously to divide our movement. And I could not find that quote in Ellen White's writings. However, I know that it is in her writings with regard to the five wise and the five foolish virgins, but not with regard to Millerite history. She says Millerite history will be repeated, but she doesn't say “to the very letter”. And so I just wanted to confirm that with your understanding.

Jeff:

Okay, but you know, this is a, I don't know, maybe everyone listening to this understands this the same way I do, but I'm convinced that the line upon line in Isaiah 28, 29, 30, that history there, the line upon line is the methodology. And that methodology is the latter rain. The methodology that allows you to understand God's word is the methodology that allows the Holy Spirit to direct your conclusions.

Okay, it's line upon line, that's how you're going to understand truth. So there's persons for whatever reason, whether they're in open rebellion, partial rebellion, or no rebellion at all, they just have a mental block, or anything on the spectrum in between, that through the years have stumbled over me saying that the Millerite history will be repeated to the very letter. So this is a familiar discussion. There's a few other phrases that they challenged me for as well, but in our notes today, on page four of the notes, it says, “The parable of the 10 virgins of Matthew 25 also illustrates the experience of the Adventist people.” So right there without saying anything else, the Adventist people begin in the Millerite history at the end of the world.

So the parable of the 10 virgins is going to be at the beginning and ending of the history that is the history of the three angels messages that began in 1798 and goes until human probation closes, and in Review and Herald, which is all the next quote, it says, “I'm often referred to the parable of the 10 virgins, five of whom were wise and five foolish. This parable has been and will be fulfilled to the very letter.”

Okay, so if you go up two quotes from that Selected Messages, book two,.. So what I'm saying is I get it, the phrase, and I use “it is fulfilled to the very letter” based upon the parable of the 10 virgins. And even though people have used that to stumble over, or have honestly stumbled over or whatever, I don't back down from using that because it's consistent with the methodology of line upon line.

In Selected Messages, book two, page 104, it says “The first and second angels’ messages were given in 1843 and 1844. And we're now under the proclamation of the third.” So the first and second angels’ messages were given in 1843 and 1844. And Sister White says in other places, “The Seven Thunders represent the events of the first and second angels’ messages.”

So the Seven Thunders are the first and second angels' messages. And in this quote, it goes on to say, “It is just as essential now as ever before that they shall be repeated to those who are seeking for truth by pen and voice who were to sound the proclamation showing their order.”

And when she's speaking about the Seven Thunders, she says “future events that will be disclosed in their order, showing the order and application of the prophecies that bring us to the third angel’s message. There cannot be a third without a first and a second. These messages we are to give to the world in publications and discourses showing in the line of prophetic history, the things that have been and the things that will be.”

So here she's talking about the three angels’ messages. When she talks about the Seven Thunders, she says the Seven Thunders represent the history of the first and second angels’ messages, but also future events that will be disclosed in their order. But here, she's just talking about the first and second angels’ message, and the third in the future. She's saying the reason that we use this history is to show what will be in the future. And one of the things that will be fulfilled in that history is in the history of the first and second angels message, the parable of the 10 virgins was fulfilled to the very letter, but it will be fulfilled again to the very letter. So if the first and second angels message is repeated at the end of the world in the history of the third angel, well, the history of the third angel is going to be a repetition of the history of the parable of the 10 virgins, and it will be fulfilled to the very letter.

So you go to Great Controversy 343, and it says all the reformatory movements parallel one another. So to be very careful, as you might be suggesting that I'm doing, I’m not assigning that the Millerite history will be repeated to the very letter in the history of the 144,000, because there really isn't a direct thus saith the Lord. What I'm saying is there is a direct thus saith the Lord when you use line upon line, and not only is it important that when you use line upon line, it allows you to use this expression “fulfilled to the very letter”, but this particular line upon line application is the very application that proves that September 11th, 2001 empowered our message as the Millerite message was empowered on August 11th, 1840.

So this understanding of me saying that the Millerite movement is repeated to the very letter in the history of the 144,000, no, there isn't a spirit of prophecy quote that says that directly, but there are a mountain of spirit of prophecy quotes where, taken line upon line and using just basic grammatical logic, you know that it's not a distortion at all of the fact that the Millerite history is to be repeated to the very letter in the last days. And to back down from that is almost to back down from the methodology of the latter reign.

Bonnie:

Absolutely. I think her spirit of prophecy quotes would, the mountain of quotes that you're referring to would each have their own context, which cannot be argued with. But people will still try to find a way, and people have found a way, and it has caused a lot of confusion for many people, well, a few people, maybe more than I'm aware of, but that's fine because to zero in on one thing that is not given any context in the spirit of prophecy or in the Bible and use that to cause yourself confusion, whereas there are, as you say, there's a mountain of evidence showing the parallels in different contexts, which she has been specific about, that does show the exact repetition to the very letter, you know, to make the choice to focus in on something so, well, wrong, basically, is to do oneself a disservice. So thank you very much for talking about that. And that's it. Thank you very much.

Jeff: Yep.

Moderator: Bud had another question. Bud, do you want to ask the question?

Bud:

Yeah, it's not a question. It's a response to Bonnie. It's a great quote dealing with, and it's from Publishing Ministry 175. And here's what she said, again, and again, “I've been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, or history will repeat itself. The darkness of the mysteries of the night is to be illuminated with the light of heaven.”

Seems to me that's making it pretty clear that that history is going to be repeated, especially for the final generation.

Jeff: I agree.

Moderator:

Larry has another question. Go ahead, Larry. Hi, Jeff. This is Michelle. Hi. I have a question. So I've struggled with the mistake that we made. You know, I shared it with friends that lived in Tennessee, and those friends, not that that's why, but they don't speak to me anymore, and they've left the church. And I'm not saying that's why. I don't know the details of why, but I've had a lot of struggles with, you know, obviously I've repented personally, and I've told people that I was sorry that speak to me.

Why do you not think that we should do some kind of public apology, like where we took out the newspaper ad to say the prediction that we wouldn't take out a newspaper ad to apologize? And I'm sure you have a reason, and I was just wondering what that reason was. I don't remember. You no doubt heard me say what you're saying, right? No doubt. I mean, I know that you believe it was a mistake, but I feel a conviction to do, and I mean, technically you've done a public apology. You've written the apology out, and it's there for anyone to read and see. And I get that. That is a form of a public apology. I'm just wondering why not to the world, where we put it out to the world in a newspaper ad, why we wouldn't put it out to the world in a newspaper ad that we made a mistake. And I'm just wondering what your thoughts are on it.

Jeff:

Oh, I was thinking that you were saying that I have previously said I don't think we should do that.

Michelle:

No, no, I'm not saying that at all. I'm saying I've never heard you speak on whether we should or not. So I was just wondering if you have a reason.

Jeff:

I've heard this idea. Yeah, I'd have to. I want to be careful about just answering you real quickly, because I've had some thoughts about this before, and I don't want to just throw them out without thinking them through, because some of them are probably….they might seem a little bit out of my what I've basically been saying, but I'll tell you anyway. Although I'm not refreshed on that, I. I don't think we need to. I don't think that we need to give an apology, a public apology. There were things in the disappointment to me that were. That the Lord controlled. That were actually I don't know how to say it actually waymarks, OK? And maybe it's not a way mark, maybe some kind of exaggeration, but just follow me through on this.

We looked around to publish, to promote the warning all over the place. And the billboards, newspapers, television stuff that we're going to do, they kept shutting down our ability to get it. And finally, we get it in this one newspaper and they charge quite a bit of money. But that's all right. When they realize what they've done and how horrible it was, they sent the money back. So it didn't cost us a thing. But once it was published, that went around the world. I mean, all the way around the world, there was reports of other television media sources that were quoting this prediction about Nashville.

So for me, I seen that the Lord was saying I can take a message and send it around the world instantaneously, for free if I want to. OK, so. I saw the Lord’s hand in that. He could have shut it down, but He didn't. But He wasn't endorsing that it was the correct message. This is the part I want to be careful about that.

The other part of it is that…. In the story of the United States, the complex prophetic history that we're now in is a complex prophetic history. That's about two horns, the horn of Republicanism and the horn of Protestantism. But they have some very…. among themselves. The horn of republicanism, it's divided into Republicans and Democrats, and the horn of Protestantism, it's divided a little bit differently, because you've got a false prophetic horn that the Protestants of the United States became in 1844, and others that may have joined to that false prophetic horn through the years, but then you have a true prophetic horn, which is going to be a Protestant horn, I should be saying, a true Protestant horn, that is going to be the ensign that's lifted up, but in that ensign that's lifted up, you still have wise and foolish virgins, so you you kind of have three players with the Protestant horn, and two players with the Republican horn.

And in this complex,... what's happening in society right now, one of the issues is that the Christians that are going to be lost are going to be lost, among other things, because they forgot their “old paths”. I'm not just talking about Adventists, I'm talking about Christians. They didn't take their due diligence and find that their “old paths” include the seventh-day Sabbath, and it's the rejection of God's Word outright in various ways through the different denominations.

But with the Republican horn, it's the same thing. They forgot their foundations, they forgot the Constitution, so in this mix of what's going on between truth and error, religiously, you've got the battle over the Constitution that's going on in the Republican horn, and in that struggle that's taking place, the first real manifestation (I mean there were others), but one that really stands out to me, of the woke-ism that is now pushing half the United States the direction that it's going, and a good part of the world, that woke-ism attack against the Constitution actually was fulfilled in the Nashville publication, because the woke-ism came in and took a position that that newspaper, the guy that allowed that to be published, he got fired. The newspaper, in order to live up to their responsibility for printing such a horrible piece of hate mail, they sent back the money, and they condemned us strongly across the board, around the world, about how crazy we were.

And what I'm saying is, when the Constitution was written, it was okay for someone to be as crazy as they wanted to be about religious ideas, how they interpreted the Bible. That is part of the Constitution. So one of the first times publicly that woke-ism turned its ugly head on religious freedom and free speech was at the prediction on July 18th, 2020.

So yeah, there may be some further responsibility to go apologize to people, but I'm not there yet. I mean, I've apologized for the prediction being wrong, any grief that it may have caused people that, you know, I get all that, but you know, there's other factors too.

Yeah, if you're reading these articles, and my son and I, when we talk about this Zoom meeting, we kind of fantasize about, based upon questions and stuff, how many people are actually reading the articles, which is okay, that's not my headache, but if you're actually reading the articles, then you have to understand that we believe, even if we're wrong, at some point in time, we're going to get shut down.

Okay, so we're believing that we're doing some things, trying to do a real low profile, okay, to get certain things in place, get this message out there in place, so that it'll be as protected and available as long as possible. And I mean, I don't know if I need to go back into the public arena and revisit that at such a time as this.

I mean, we got 10 acres here that we're living on, and I'm just wondering how many of you out there have 10 acres that you're living on, that in the past week, had a couple people from the Department of Homeland Security coming out to their property, knocking on doors. Go ahead.

Michelle: We haven't had that on our farm.

Jeff: We have.

Michelle: Hmm…

 Jeff:

So, we're doing things to try to run low profile. I understand. If the message that we're writing in these articles are true, you know, Satan comes down with great wrath because he knows his time is short, and these articles are saying his time is short. And really, these are about the only voices out there that are actually saying that right now, that I see.

Michelle: Well, we'll be praying about that. Thank you for your response.

Jeff:

Yep. You know, as far as the group, I haven't thought before about whether we should do a big public apology for Nashville, and so I could be wrong in what I said, but...

Moderator: You have two more people with their hands up. Are you good to carry on?

Jeff: Okay.

Moderator: Colin, you're next.

Colin:

Hi, Brother Jeff. Thank you so much for the work you're doing. My question is in regards to the term “Modern Rome”. For me, there's a lot of evidence in my mind that Modern Rome more holds truth, not so much for the papacy, but for America.

So, for example, when you look at, you know, the threefold union, you know, we have the dragon, the beast, the false prophet. But when you look at, let's say, in John the Baptist's time, you have Herod, the king, Herodias, and Salome. And so, for me, Salome is like modern Herodias. So, when you look at the image of the beast, and, you know, I can see it being Modern Rome. So, when we're told about the papacy, the papacy never changed. The Bible says, can a leopard change its spots? So, when you look at, you know, Rome, what, you know, if it's the papacy, Modern Rome, how has it modernized? Because we know the way it went down is the way it's going to come up, the loss of civil power.

So, for me, I see when it comes to the image of the beast, that Modern Rome is America. Maybe my understanding is flawed. So, when we look at America, you know, especially 9-11 going from, you know, English law to Roman law. But when you look within America, you can see the Democrats being, in a sense, like pagan Rome, where, like, for example, abortion, blood sports; and then the Republicans as, you know, papal Rome. So, you have these two desolating powers within America, which is the Democrats’ desolating power from without, and the Republicans’ desolating power from within. So, maybe if you can address the term “Modern Rome” as, you know, applying to the papacy.

Jeff:

Well, I don't know exactly when or why I came up with the term “Modern Rome” for myself, but what always pops into my mind is I'm not thinking about new modern inventions. I'm thinking of ancient Israel-modern Israel. So, when I'm saying modern Rome, I'm talking about Rome at the end of the world. Okay, that's what I mean by modern, last day Rome. And I don't have a problem with the prophetic characteristics of the Roman church that are duplicated in the United States, because that's what the United States is doing, is forming an image of the beast of Rome.

So, there may be a better term to hang on modern Rome than modern Rome, if it was causing people to stumble. But, you know, I'm basing this primarily on a triple application of prophecy, which is pagan Rome, papal Rome. And then the third one is Rome at the end of the world. By that, I mean the Catholic church at the end of the world. And at the end of the world, there's a threefold union of the beast, the dragon, and the false prophet. And that's my reasoning why I call it “Modern Rome”, because pagan Rome, papal Rome, I guess I could call it the threefold union.

But I've said that for so long that maybe I just have to make sure I'm clear about what I mean by it when I say it. I know there's articles where I've spent time identifying why every characteristic of the papacy is repeated in the United States in order for it to form an image of the beast. That's the foundational logic of seeing the enigma of the eighth being of the seven in the United States, because the United States forms an image of the beast of the papacy and the beast of the papacy in Revelation 17 is the eighth of the seven. Therefore, the United States, you know, reproducing the papal beast, it'll have this enigma of the eighth being of the seven.

But I guess all I can say is that my primary response to that is I call it Modern Rome in terms of end of the world Rome, ancient Israel, modern Israel.

Colin:

Right. So when they come back in, yeah, because when the deadly wound is healed, and I know the term was first used by Parmenider, modern Rome, and the reason why, you know,...

Jeff: I don't think so. I've used that for a long time.

Colin:

Okay. Yeah. Yeah, maybe not. But he was the one that I first saw using modern Rome, so it could be after you. So because when you look at the, like, even the White House and the Vatican, you know, the structure and stuff like that, even from that, you know, the similarities and stuff like that. So okay, so modern Rome, when you use that term, it applies just when the papacy is revived, you know, and for me, I see them reviving exactly like how they went down, because they never stop existing as a church, just as a church and state power, and that's what they'll have in the end. Okay. I appreciate the answer, and thank you so much, and thanks for all the good work that you're doing. Thank you.

Moderator: Hey, Pat, do you want to go ahead?

Pat:

Just returning to the public confession idea, since you've been writing articles, again, a couple of people came to me, you know, harping on this public repentance question, and those people would not be satisfied, even if you did make a public confession. They would just glory in your groveling. To make a, to revisit that issue now would be to just open old wounds and revitalize old controversies. You know, if we were going to do that, it should have been done within a month of the prediction, and, you know, maybe some people will have been mollified by that, maybe not, but by now, you know, we're almost four years down the road. It's irrelevant, and so a public retraction now, public admission, public repentance, would just be groveling before your enemies, and they would glory in that. So, it's not a good idea.

But I think it is a good idea to kind of stay under the radar, like you said, get the information, put an electronic format. It's available to the world, many languages, and it kind of has its own immortality, so that even if you're taken out, if we're all taken out, the internet would have to be completely scrubbed in order to destroy your influence, and I don't see that happening. But, yeah, I don't think it's a good idea to make any kind of public confessions. Carry on with what we're doing, and we'll be okay. God, if He wants some kind of public confession, He'll make it known. We don't have to worry about that at this time. We have to direct our energies in a more focused manner. So, it's just my observation. God bless you and all of us.

Jeff:

Thank you. I have something now, if that was the last of your two questions.

Moderator: Go ahead.

Jeff:

Clayton and I are having a tricky time how to explain this. But so I'm not sure if I should try to, my hesitation is I'm not sure that I should try to explain it on the Zoom meeting because on the Zoom meeting there may be ears that would misinterpret what I was going to say. So I don't think I'm prepared to say anything now. I'll leave it by the wayside. But it's in the context of wanting to stay under the radar at this current time on everything that we're doing, if that ship hasn't already sailed. So never mind, I'm done. If everyone else is done, I won't make this statement. Maybe we can figure it out. Brother Steve's asked Clayton to give a brief kind of mission statement next Sabbath. Maybe we can weave it into that.

Moderator: Eric Miranda, you can go ahead and mute yourself.

Eric:

Well, thank you very much. I'm from Panama. I just want to say thank you to you, Brother Jeff, because of the job you're doing. If you notice my language is not English, it's Spanish. But all your documents that you're putting online is helping a lot. We have been in contact with your videos and your documents for a long time ago. And after the disappointment that was very hard for us, we expect to hear you. But you don't have to make public confessions. We're very glad what you're doing right now. The documents you're putting online are helping a lot. People like me in Central America, because I'm living in Panama. I just want to hear more about you. I was just about to say questions about the internal way that you're doing.

Okay. Well, let me repeat that again. It's because of the document you put in online about July 18, 2020. You mentioned that the Seven Thunders, they speak about the four main events that were 2001 and September 11, and July 18, and the message of the four winds and the, what about the internals that is part of the Seven Thunders. That was my question. But I know you are running out of time right now. So I want to hear about that later. I just want to thank you because of the work you're doing right now and the people helping people like us in Central America. Thank you very much.

Jeff:

My privilege. In the sealing time of the 144,000, there are many lines that illustrate that. And when it comes to the waymarks that are associated with Islam of the third woe, such as 9-11 or October 7th, 2023 or the Sunday Law, those are external elements to that line. But the voice, there's three voices in that history. There's lines that have three waymarks that line up with that history. And a simple one for the internal is the three voices. Because the angel of Revelation 18, he cries aloud in verses 1-3 and then he speaks again in verses 4-5. And verses 4-5 onward is the Sunday Law. So Christ's voice is September 11, 2001. And Christ's voice is the Sunday Law. And his voice is his word. And his word is what we're to eat.

When the angel came down on August 11, 1840 with the little book open in his hand, he's illustrating Christ coming down on 9-11 and his voice is that book. And we're supposed to take it and eat it. That's the internal. And then the middle internal waymark in that history is the voice of Michael the Archangel who is the one that calls the dead back to life. And he does that in July 2023. He's resurrecting the dead dry bones. And he's, each of those voices, even the voice of Christ at the Sunday Law, he's there now calling his other flock out of Babylon.

So I'm just telling you there are lines in that history that are emphasizing the internal which would be the Seven Thunders being internal. The papacy being external. It's good to know that the brethren in Panama are connected.

Eric: We are very glad to hear you.

Jeff: Praise the Lord.

Eric: Thank you very much. Mi privilegio.

Moderator: It looks like that's all the questions, Jeff. So thank you very much for your presentation. Happy Sabbath to everyone. Happy Sabbath to you and may God keep you through the week.

Jeff: You too.

Moderator: Thank you.