Jeff:

Let's pray. Shall we pray? Amen. Heavenly Father, we thank You for the Sabbath. We thank You for Your Word that you're opening to our understanding. We ask for your Holy Spirit as we study this hour. Please give us discernment, wisdom, bless us with Your presence, we ask in Jesus' name. Amen.

I'm still responding to the question that was sent in, and I'm not picking on that question. I'm not criticizing it, I'm just using it as a nice point of reference, where essentially the questions that were asked were, what's the difference between what we were teaching before the disappointment of July 2020? What is the third angel's message?

So the third angel's message is like most biblical symbols. It has a variety of meanings, depending on the context where it's used. Sister White tells us the angels represent the work that the people of God are doing, or say, represent the message. But I'm focusing at this point on the aspect that the third angel's message is a test, and it's not only a test, but it's a message that we're to present to the world. So we looked at most of these quotes we've been looking at over the past two Sabbaths, but I want to start with this one from Testimonies, Volume 5. I'll read the first paragraph, and then just a couple sentences from the two following paragraphs.

It says, “While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voice and give the message which is present truth for this time.”

 So I'm understanding that the next sentence is Sister White defining what is present truth for this time, because all the prophets are speaking about the last days. And she goes on and says,

“Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed.” The present truth message for this time, which is the third angel's message, is what we are to present to the world, and in doing so we are to present the prophetic history that we're living in. We're to identify it, and in so doing seek to arouse the spirit of true Protestantism. We're to show that this history is about to remove the very heart of the Constitution, freedom of religion, freedom of speech, freedom to worship, and that's happening around us today. And that is what we're supposed to do as we do the work of the third angel.

And then in the next paragraph, the first sentence is, “God calls upon us to awake, for the end is near.” And in the next paragraph it says, “My brethren, do you realize that your own salvation as well as the destiny of other souls depends upon the preparation you now make for the trial before us?” So we're in a time period where we need to awake. We have a work of preparing for the approaching crisis, and we are to show the people where we are in prophetic history, which is an impossibility if we don't know where we're at in prophetic history. And where we're at in prophetic history since September 11, 2001, we're in the history where the image of the beast, Church and State, are coming together in the United States.

The Patriot Act marks the beginning of that movement, and at the end of that movement of bringing Church and State together, you're also at the end of the sealing time of the 144,000. Jesus illustrates the end with the beginning. So the prophetic characteristics of 9-11, of September 11, 2001, they reflect waymarks that take place here at the end of the sealing time, and the end of the sealing time is the period when Church and State is coming together. And the coming together of Church and State is the test that we must pass before we're sealed. This is the very last test.

And the next quote is from Manuscript Releases, volume 15, page 15, which we've looked at a lot. “The Lord has shown me clearly the image of the beast will be formed before probation closes, for it is to be the great test for the people of God by which their eternal destiny will be decided”... dropping down, it says, "'This is the test the people of God must pass before they are sealed.” So we have a test at the end of the period of time, which is both the period of time of the image of the beast coming together in the United States, and it's also the same period of time as the sealing of the 144,000. And the final test has to do with recognizing the formation of the image of the beast.

In Review and Herald, October 31st, 1899, it says, "Many who went forth to meet the bridegroom under the messages of the first and second angels' message 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.”

The last testing message to be given to the world is the third angel's message. It is not only a test for the world, it is a test for the virgins at the end. And the last test for the virgins at the end is the formation of the image of the beast. And in that testing time, those that are going to pass the test will have to be preparing for the crisis that's about to hit. They need to awaken from their disappointment of July 2020, and they need to show the people around them where they're at in prophetic history in the context of seeking to arouse the spirit of Protestantism. In order to do that, our test, at the foundation of our test, is our ability to understand the prophetic Word, or not understand the prophetic Word. We can't give the clear message if we don't understand it.

And in Great Controversy 438, it 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 worships the beast and his image and receives his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." (And here's the sentence that I want to emphasize), "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. If we're to show the people where they're at in prophetic history, we need to have the correct interpretation of the symbols associated with the message of the third angel.

And that takes us to the debate of Habakkuk, which, whether you're settled into that reality or not, the debate of Habakkuk is also the separation of the wise and foolish, as illustrated in Isaiah 28, 29, 30. For those that reject the methodology of line upon line, or those that accept that methodology, the debate is over the way that you apply prophetic symbolism, and one class applies it correctly, and are to show the people where they're at in prophetic history, and the other class are incapable of knowing where they're at in prophetic history, because they have rejected the methodology of line upon line.

We've spent some time already, in the past couple Sabbaths, from the quote from Acts of the Apostles 584-585, which is one of two places where Sister White identifies that the book that is sealed is that portion of the prophecy of Daniel which relates to the last days, that portion of Daniel that relates to the last days that was unsealed in Millerite history was the prophecies of chapter 7, 8, and 9 of Daniel that revealed the opening of the judgment on October 22, 1844, and the last portion of prophecy that was unsealed in 1989 for the movement of the third angel was the last six verses of Daniel 11, identifying the healing of the deadly wound of the papacy and the final persecution of the papacy until the papacy comes to its end at the close of human probation in those verses in Daniel 11.

The message that was, the message of the movement of the first and second angels, the message of the Millerites that announced the opening of the judgment, was emphasizing the work of Christ in combining divinity and humanity, and the message from the book of Daniel that was unsealed in 1989 identifies the close of probation, but it does so by identifying the external players that lead the world to Armageddon; Islam, the papacy, the United States, the United Nations, apostate Protestantism, on and on.

Those two themes, internal and external, were prophetic truths that the Millerites understood. It was part of their prophetic methodology. They clearly understood that the Seven Churches were the history of the church internally, and that the Seven Seals that followed was the same history, but it was the external history that worked against the church, so the pioneers were familiar with recognizing internal and external lines of prophecy that parallel each other.

The debate of methodology is one of the main points of the testing process. What was confirmed on September 11, 2001, is that the history of the Millerites was being repeated. With the fulfillment of a prophecy of Islam on August 11, 1840, the angel of Revelation 10 came down, and that typified when the angel of Revelation 18 came down with the fulfillment of a prophecy of Islam, and the Millerite history was Islam of the Second Woe.

In our history, it's Islam of the Third Woe, and with Millerite history, August 11, 1840, confirmed their premier principle of prophetic application, that being a day represented a year, and when that history (and that history typified the history of September 11, 2001), and what was confirmed then was not the year-day principle of Bible prophecy, but the premier rule of the history of the 144,000, which is that the reformatory movements all parallel one another, that the Millerite history is repeated to the very letter in the history of the 144,000, that in both histories the parable of the ten virgins is fulfilled, that in both histories the Seven Thunders that were sealed up, were unsealed and they were fulfilled.

That methodology that was confirmed for the Millerites on August 11, 1840, ultimately is expressed upon the 1843 pioneer chart which was produced in May of 1842, and the pioneer charts, they became present truth in the history of the third angel. After September 11, 2001, when the Lord led His people back to the “old paths”, they discovered both the sacred charts, and once that was understood, those charts were dug out of the history of Adventism and became a symbol for this message, this movement, those people that were preaching the message.

After September 11, up until the disappointment, invariably we were standing in front of a couple of the pioneer charts, it became a present truth representation of the message after September 11, 2001, just as the tables of Habakkuk had been a present truth message in May of 1842.

And it was in fulfillment of Habakkuk 2, verses one through four, which is in your notes. And it 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 shall I answer when I'm reproved”, that word “reproved” means debated with, or argued with.

The watchman of the Millerite history, if it was William Miller that's being represented there, he was going to wait until he had light to know what his side of the argument in his history would be. And his side of the argument was the production of the 1843 chart in 1842. Verse two says, “And the Lord answered me and said, write the vision and make it plain upon tables that he may run that readeth it, for the vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry, wait for it, because it will surely come and it will not tarry. Behold, his soul which is lifted up is not upright in him, but the just shall live by his faith”, Habakkuk 2, one through four.

The Millerites, after August 11th, 1840, in fulfillment of this command in Habakkuk 2, they produced the 1843 chart. And when we began to take up the history of the Millerites on September 11th, 2001, when we began to repeat the history of 1844, when the Lord was seeking to seal His people and finish the work as He was in 1844, and He tried to do until the rebellion in 1863,... when that history began to be repeated here at the end of the world, after September 11th, 2001, the two sacred pioneer charts became symbols of this message and this movement.

And they came right at the very place in our history that parallels the very place in Millerite history where the chart became a present truth element of that time period. And what the Lord is seeking to have us understand here at the end of the sealing time, that parallels what we understood at the beginning of the sealing time, and that has a relationship to what was unsealed in 1989, one of the elements that he's teaching about all of that history is that our test is to understand the prophecies correctly, that we might give a warning message to those that do not understand the history that's taking place around them.

And part of our test is in understanding the formation of the image of the beast, is to do like no other group of people has ever done, but to recognize that the formation of the internal image, whether it be the image of the beast, or the image of Christ, is to have the prophetic aptitude (if we're going to be among those that are the messengers of the third angel), that we see both the external and the internal in the prophetic word.

And in 2 Corinthians 3, verses two through four, Paul writes, “You are our epistle written in our hearts, known and read of all men, for as much as you are manifestly declared to be the epistle of Christ ministered by us, written not with pen and ink, but with the spirit of the living God, not on tables of stone, but fleshly tables of the heart, and such trust we have through Christ to Godword.”

We, the 144,000, are to be letters, we’re to be a written statement that is the message of Christ. And the message of Christ at the end of the world is the message of the third angel. And it's written not with ink, but by the presence of His Holy Spirit. And it's written not on tables of stone, like the 10 commandments, but upon the tables of the flesh of our heart. And for the question about what are we teaching today that we didn't teach in the past, this doesn't answer that question, but it sets up the logic.

When we became aware that the two sacred charts of Habakkuk were symbols of returning to the old paths, and we began to promote and produce the 1843 and the 1850 charts shortly after September 11th, 2001, we came to recognize that those two tables are symbols of a larger prophetic symbolism that runs through the Word. And that prophetic symbolism is associated with the time of Moses. The two tables of the 10 commandments that were written upon stone that were the symbol of the covenant relationship of the marriage of ancient Israel with God, typified the point where the Lord married and entered into covenant with spiritual Israel in the 1840 Millerite time period. And the visual representation of that covenant relationship with ancient Israel was the two tables of the 10 commandments. And the visual of the covenant relationship of modern Adventism in the 1840s were the two tables of Habakkuk, the 1843 and 1850 charts.

Those two tables had been typified by the two tables of the 10 commandments. One represents God's law, one represents God's prophecy. You can't separate the law and the prophets. They go together, and they commemorate, among other things, Pentecost. That's what they were to commemorate. The giving of the law was to be commemorated in the rites of ancient Israel with the celebration of Pentecost. And in the celebration of Pentecost, you find that the offering of Pentecost is the only offering in the sanctuary of service that was allowed to have leaven in it.

And it was to be not one or not three, but two loaves of bread that were to be baken with leaven. Of course, the baking process will kill the leaven and leaven is understood to be sin. But every Pentecost, these two wave loaves, and I'm calling them “wave” loaves because that's what they were, these two offerings of loaves of bread were to be lifted up as a wave offering. And the understanding of the leaven is that it represents sin, but these two wave loaves had sin removed from them through the baking process.

These two wave loaves have been represented by the two tables of the 10 commandments and Christ is the bread of heaven. And if you are a Christian, then it's because you are Christ-like and therefore you are a loaf of bread. And as a loaf of bread, that is typifying the giving of the 10 commandments, you are a loaf of bread that keeps the law of God.

And in the Millerite history, the two tables add to that testimony that the Pentecostal wave offering represents the people that fully keep the law of God, but they also understand and teach the prophetic message.

So this line of prophecy brings us to the end of the sealing time of the 144,000. At the beginning of the sealing time after September 11th, 2001, the two tables of Habakkuk became a present truth emblem of this movement, of this message. Those two tables have been typified by the two wave loaves that were lifted up at Pentecost. Pentecost is often referred to as the parallel to the Sunday law. And those two wave loaves that symbolize Pentecost and the Sunday law, and therefore the full outpouring of the Holy Spirit, they're also represented by the two tables of the 10 commandments, representing the ensign that is to be lifted up at the Sunday law, that is represented by those that perfectly keep the law of God and have a perfect understanding of God's prophetic word, for they prophetically represent Christ's character fully and for eternity.

So when you're getting to the end of the sealing time of the 144,000, at the beginning of the sealing time of the 144,000, the two pioneer charts became a waymark that was to align with the waymark of the production of the 1843 chart in Millerite history. And they were to speak to the waymark that they all speak to, whether it's the 10 commandments, the wave loaves or the charts. And that waymark is the waymark that comes after the ending time of the sealing time of the 144,000 begins. When the sealing time began on September 11th, thereafter, the two charts of Habakkuk became part of that prophetic history.

Now that we've reached the ending time of the sealing of the 144,000, the waymark that has been represented by the two tables of the 10 commandments, by the wave loaves, by the two charts, is the 144,000 who will be lifted up as a wave offering, as was the Pentecostal loaves. It will be representing people that fully reflect the character of Christ, and Christ is the bread of heaven. They are people that have had sin in their life, but it has been removed by the divine process of combining divinity with humanity.

And those people have a message to present to the world, can identify events because they understand the prophetic message, and they are upholding God's law because they understand the significance of it. Therefore, when our final test is the prophetic test on recognizing the formation of the image of the beast, I am arguing that the internal part of that test is the recognition of the formation of the image of the beast, or the image of Christ, in those that would be considered as the 10 virgins in the parable.

That's why in 2 Corinthians 3, verses two and four, Paul is saying that we are a letter to be read of men. And in Habakkuk, it says, write the vision and make it plain upon tables that he may run that readeth it. It's no longer going to be a ‘43 and ‘50 chart that is to be read and allows people to run. It's going to be what all those symbols pointed forward to. It's going to be the 144,000 that have the vision that is written, not on the stone, but upon the tables of their heart. And of course, this is how the covenant is written upon us. It's written upon our hearts and minds. And this is an internal work that produces in us,... we become the charts, so to speak, that when people look to us, they see the message, they see the law of God, and they have the ability to know what to do with that message.

In Early Writings, page 119, 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 seal or bind the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.”

The sealing process that is happening now is happening at the end of the sealing. And in this period of time, there is going to be a separation of two classes of worshipers. And the one class of worshipers that receives the mark of the beast and rejects the seal of God will not have mastered the methodology of the latter rain to the extent that they can recognize not only what's going on externally with the combination of Church and State in the United States and thereafter in the world, but they need to be recognizing whether in their own experience, they're forming an image of Christ or an image of the beast. Because when this midnight cry message is fully developed, the doors close and you either have the oil or you don't have the oil.

Review and Herald November 8th. 1892, “The Lord is about to reveal the difference between the righteous and the wicked for his fan is in his hand and he will thoroughly purge his floor and gather his wheat into his garner, but he will burn up the chap with unquenchable fire.”

I'm adding this again, we've looked at this here recently. When the Lord is separating his people and is being portrayed as having a fan in his hand that he's going to sweep his floor with, this is William Miller's dirt brush man, and at the end of the sealing time of the 144,000 in Miller's dream, the dirt brush man comes in and he sweeps out all the garbage and reassembles all the jewels that have been scattered through the history of Adventism, and they shine ten times brighter than the Sun and represent the message where William Miller wakes up at that message. It's the midnight cry message, it's the message of the third angel, it's the sealing message, it's the message that we are to be presenting to the world.

Speaking of Christ as the one with the fan in his hand, Sister White says, in Desire of Ages, “...whose fan is in his hand and he will thoroughly purge his floor and gather his wheat into his garner. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. The testing process that separates the wheat and chaff is accomplished by words of truth. And those words of truth are the third angel's message. And it separates those who can understand the third angel's message from those who cannot understand the third angel's message.

Continuing on, “By words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept the life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue in Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of entire change in themselves, but they're not willing to take up the self-denying work. Therefore, they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus murmuring, ‘This is a hard saying, who can hear it?’”, page 392.

Signs of the Times, May 15th, 1901. “Today, souls are being tested and tried, and many are passing over the same ground trodden by those who forsook Christ. When tested by the Word, they reject the Divine Teacher.”

What's being described here in the separation in Capernaum, is the two classes that are being separated by the message, the Word, that Jesus was presenting to them, and all the prophets are speaking about the end of the world, and therefore the separation process that takes place at the end of the sealing of the 144,000 is accomplished by the prophetic message, the Word. That's what does the separation, and the separation is accomplished between those who understand it and those who don't understand it, and those who understand it are those that have accepted the methodology of the latter reign, and those that don't, don't.

“When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Savior, and their decision, like of the offended disciples, is never reversed. They walk no more with Christ. Thus are the words fulfilled, whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner.”

When the dirt brush man comes in at the very last cleansing, at the very last test, it's a permanent decision, and at the Sunday Law, … we're sealed before the Sunday Law, but you know, the final movements are rapid ones. At the Sunday Law, then we're going to be scattered like we never understood, and Sister White commenting on this in Fundamentals of Christian Education, 535, says, we're going to be greatly scattered before long, and what we do must be done quickly.

Review and Herald March 25th, 1890, “The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith, and how can you stand unless God is by your side, and you know that He is leading and guiding you?”

So, the sealing is what's going to prepare us to stand during that time period, and in the end of the sealing, we are in a testing time, and what we're being tested over is our ability to recognize the formation of the image of the beast at a general level, and that is portrayed through God's prophetic Word. We are being tested by His prophetic Word, and an element of His test, of this test, that is different from September 11, 2001, is that we now must recognize the internal line along with the external.

So, that's kind of the introduction to just some thoughts that I want to run by everyone here in bringing this to conclusion. In your notes, if you have your notes, I have just three references. They're not spirit prophecy or Bible. They're just references. First is pagan Rome, verses 16 through 31, and I'm speaking about Daniel 11, and I'm saying that verses 16 through 31 of Daniel 11 is dealing with pagan Rome, and then I have in the notes papal Rome, verses 31 through 40, and verses 31 through 40 of Daniel 11 is dealing with papal Rome, and I get the discussion that Colin and I had last week about Modern Rome, but I haven't figured out how to express it where I'm satisfied with another term.

I'm calling Modern Rome the papacy when the deadly wound is healed at the Sunday law, verse 41 of Daniel 11, therefore I'm saying Modern Rome is illustrated in verses 40 to 45 of Daniel 11, and what I'm wanting you to see, if you'll see it, is that I'm arguing that Jesus illustrates the end from the beginning, and the beginning of the movement of the third angel was 1989 when the book of Daniel was unsealed, and what was unsealed was the last six verses of Daniel 11, and as the unsealing of that truth has progressed through history, we now realize that the Lord has unsealed not just six verses, not just one of those verses, but He's unsealed a hidden portion of verse 40.

He's been leading us to more careful consideration of portions of the last six verses of Daniel 11, then into verse 40, and finally to the very portion of verse 40 where the image of the beast and the sealing of the hundred and forty-four thousand takes place in a history that has nothing, nothing mentioned in the verse itself, verse 40, but the prophetic record shows that this history from 1989 until the Sunday Law is this hidden history of verse 40, and I'm saying that I'm understanding that the first 15 verses of Daniel 11 are the beginning of Daniel 11, and they are addressing the ending of Daniel 11. What's put in place in those first 15 verses speaks to the conclusion of Daniel 11.

And now as a second step in terms of considering the structure of Daniel 11, and the reason I'm considering the structure of Daniel 11, and I hope you are, is that Jesus illustrates the beginning from the ending, and what He unsealed in 1989 was the last six verses of Daniel 11. Then on September 11, 2001, He empowered the message that had been developed from 1989 to 2001. He empowered it by repeating a history of the Millerites in prophetic fashion that is so clear that you can't escape, that when the angel descended on August 11, 1840, it was typifying the descent of the angel of Rev. 18, and the great buildings of New York City were thrown down by a touch of God.

In 1989, Daniel 11, 40 to 41 was unsealed. In 2001 many things were unsealed. Return to the old paths, the seven times, but a great deal was then focused in, as time went forward, we began to look more closely at some of the significances of the relationship of verse 40 and 41 of Daniel 11, and we progressed to a point in our understanding of the prophetic word, that was okay, I guess, but then with the disappointment of July 2020, you go into the experience of being dead in the street for three and a half days, or the dead dry bones in Ezekiel 37, or Daniel mourning for 21 days, and you finally reach the point at the end of the period of time when the Lord then was going to resurrect the dead dry bones, resurrect the two witnesses from the street, and bring Daniel's mourning to a conclusion where the Lord shows Himself in His feminine aspect in terms of the vision, mareh and marah.

He shows Daniel the marah vision, the causative vision, three times in chapter 10, and the causative vision, the experience of seeing Christ three times by Daniel is what changed Daniel into Christ's image, and in that very same experience, Daniel is touched three times, where he is strengthened at the end of time to give the message of Daniel 11.

So he's an illustration of the dead dry bones of Ezekiel being brought back to life. He's an illustration of the two witnesses in Revelation 11 being brought back to life, that they might be the ensign that is going to give the message, and the message is Daniel 11. And the message that we're grappling with now is, after the disappointment, is this hidden history of verse 40 of Daniel 11.

So in the beginning of the movement of the third angel, the book of Daniel was unsealed. On September 11, 2001, the Seven Thunders reached another development in its unsealing, that allowed us to see the history of the Millerites is repeated in our history. The disappointment arrives, the Lord seeks to have us understand that we are now in the tearing time, that we're being awakened, and He's returning us to the beginning.

The ending of this history at the Sunday Law, it ends where it began. It began with the last six verses of Daniel 11, and also the ending of the sealing time, which began on September 11, 2001, ends where it began on September 11. You have the emphasis on the unsealing of the last six verses of Daniel 11, and you have the emphasis upon the unsealing of the parallel histories of the Millerites, and the history of the 144,000.

That emphasis all comes down to this very time, and at this very time, the test, the prophetic test that the Lord is hoping that we pass is put in place by the first 15 verses of Daniel 11, which gives us all the the foundational prophetic references that we need to focus in and apply those prophetic histories in those first 15 verses to the last six verses of Daniel 11.

There is one other thing, more than one other thing, but there's one other important thing that we have to apply to our understanding of the last six verses of Daniel 11 if we're going to be proficient in our responsibility to being students of prophecy that are exercising the right methodology, and that is that we need to recognize that after the introduction of Daniel 11 in the first 15 verses of Daniel 11, that we then find that the rest of the chapter is broken up into three parts.

The first part deals with pagan Rome, the second part with papal Rome, and the third part with Modern Rome, and it represents a triple application of prophecy, and a triple application of prophecy is one of the elements of the methodology of the 144,000 that establishes the message in a variety of ways. Even a child can understand that when verse 13 of Revelation 8 says that the last three Trumpets are three Woes, and then chapter 9 identifies the First Woe as Islam, and the Second Woe as Islam, even a child can understand that the Third Woe is going to be Islam.

Upon the testimony of two things are established, that's a triple application of prophecy. A triple application of prophecy is the very message that we're to give in terms of the Elijah message. We are the Elijah messengers at the end of the world, as the Millerites were the Elijah messengers at the end of the world, at their end of the world.

And Elijah is a triple application of prophecy in the sense that you have Elijah, who never died, followed by John the Baptist, who did die, and together the first Elijah and the second Elijah represent the third Elijah, which of course would be Moses and Elijah. It represents those that die and are saved, and those that never die and are saved.

And the triple application of prophecy, I'm just giving some examples, became one of the strongest arguments to uphold the understanding of prophecy that Future for America has presented to the world through the years. And so here we are at the end, when the Lion of the tribe of Judah is attempting to unseal this hidden portion of verse 40, and He's attempting to do so because it represents the prophetic tests for the 144,000, the tests that they must pass.

And woven into that is that after the introduction of the first 15 verses, you then have a triple application of prophecy, which shows how pagan Rome took control of the world, and how it came to its conclusion; how papal Rome took control of the world, and how it came to its conclusion; how modern Rome takes control of the world and comes to its conclusion.

So if we're to understand that hidden portion of verse 40, then we need to acknowledge as students of prophecy that the rules that have been recognized, that are associated with the triple application of prophecy, should apply to the three Romes in Daniel 11.

And what I mean by that is the history of verse 16 through 31 of Daniel 11 is the history of how pagan Rome came to rule the world, and it includes the fact that pagan Rome first had to overcome three geographical obstacles, which it did in the narrative. And then once it has overcome that third geographical obstacle, it was going to rule supremely, which it did, and which is noted in the passage. And ultimately it comes to its end right in the history, pagan Rome does, right in the history where papal Rome is rising into history. And in verses 30 and 31, you see the events during the history when the three horns are removed for the papacy. And by 538, the papacy is going to rule the world supremely for 1260 years, just as pagan Rome did for 360 years in verses 16 through 31, until papal Rome in verse 40 receives its deadly wound. And then of course verse 40 is going to begin telling the story of how Modern Rome's deadly wound is healed.

So what I'm saying is, is that the prophetic history that's represented about pagan Rome in verses 16 through 31, and also the prophetic history that's represented by papal Rome in verses 31 through verse 40, those two witnesses need to align with verses 40 through 45 of Daniel 11. And not only do they they no doubt align, because that's the way Jesus lays out prophecy, there's no doubt in my mind that there's a perfect alignment with that, but it just so happens that in these verses you have some of the trickiest parts of Daniel's message that you're ever going to come across.

And I say that to alert you. I mean when pagan Rome in verses 24 through 31, when pagan Rome is in the history of ruling the world supremely for “a time”, there's an agreement made at one table between two, and they're both lying to each other. Understanding what that means, and when we should expect to see it [repeated in later history], is part of our prophetic task.

And I'm only pointing to that briefly here because I want you to know that Uriah Smith, when he comments on that phenomenon in verses 24 through 30, he says the historical information is very vague about that. He doesn't take a real strong position. It's kind of like he's unsettled as to what kind of agreement was being struck in the history of verses 24 through 30 of Daniel 11.

But also in verse 36, when you're talking about papal Rome, verse 36 is where Uriah Smith makes a wrong turn, and he takes a whole percentage of Adventism with him throughout the years, and he identifies the King of the North in verse 36 as [France, then] Turkey, which it is not, and therefore any kind of commentary that you're going to get from Uriah Smith from verse 36 to verse 40 about the subject is incorrect. The subject is the papacy. There was no change in who the King was in verse 36 from verse 35. Uriah Smith manufactured that change and said it wasn't the papacy, it was [France, then] Turkey. You can't use Smith's logic on verses 36 to 40 because he started on a faulty premise.

And then you have another manifestation of Advent history that in verses 36 to 40, you have an argument based upon that the papacy would begin to worship a God that his fathers knew not, and this becomes one of the arguments of those people within Adventism that do not accept the premise that the Godhead is based upon the three persons of the heavenly trio, the Father, the Son, and the Holy Spirit.

They uphold the consensus of the pioneers of Adventism that the Holy Spirit was either the Spirit of the Father or the Spirit of the Son, but it wasn't a third element of the Godhead. And in doing so, when they're identifying the history of the papacy from verses 36 to 40 in Daniel 11, they identify that the God that the papacy began to worship which its fathers knew not was the God of the Trinity God.

The Trinity was invented by the papacy. We really shouldn't use it, but people do use it. But the people that do not accept the premise that the Holy Spirit is the third person of the heavenly trio, as Ellen White plainly says more than once, they take the passage of verse 36 to 40 of Daniel 11 and suggest that the worship of the God, the God that the papacy worshipped that previously his fathers had not worshipped was this God that is one God in three parts. And from that argument about whether or not the Godhead is threefold or not is its own argument.

I'm simply saying that I don't accept that premise either, okay? So when it comes to verses 36, it doesn't matter whether I accept it or not. I'm just telling you where I'm at. You've got to decide in your own mind.

Verses 36 to 40, you can't follow Uriah Smith because he's off. He's saying, King of the North, there's [France, then] Turkey. And you're going to find chatter in Advent history from those people that reject that the Holy Spirit is the third person of the Godhead, identifying that the God that the papacy began to worship in that history, that his father's had not worshipped, was the God that is defined as the Trinity God. Whereas I think the God that the papacy began to worship that his father did not worship was the goddess of fortresses, which was Nimrod's wife, which was ultimately incorporated into Catholic dogma as Virgin Mary. Because all the elements of Catholicism or paganism and their identification of the Virgin Mary is based upon their understanding of Nimrod's wife.

So in verses 36 to 40, I would argue that the introduction of Marian worship that came into the history of Catholicism leading up to the deadly wound in 1798 is the God that it began to worship that his father's had not worshipped. So what am I saying? I'm saying this. Whatever those rather vague histories are in pagan Rome, where, let me read it to you. I've been just saying it to you, but as we're bringing this to a conclusion, I'll point you to exactly what I'm saying.

When we're dealing with pagan Rome in Daniel 11, verse 27, it says, “And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper, for yet the end shall be at the time appointed.”

The commentary by Uriah Smith is, he takes a stab at what that probably means, but he acknowledges that he really doesn't know what that means. And what I'm saying is that the verse talks about “the time appointed”, and the time appointed was the year 330, when Constantine moved the capital of the Roman Empire to Constantinople, and Rome was divided, and it lost its ability to govern itself because the center of the capital, the ruling center in Constantinople, was unable to manage the western part of its kingdom, and all the other parts of its kingdom, and all the other factors.

So, in that history though, between the Battle of Actium, when it began to rule the world as an empire supremely until the year 330, would represent the history when the papacy's deadly wound is restored at the Sunday Law, up until the papacy comes to its end with none to help and human probation closes.

That period of time when pagan Rome ruled the world for 360 years is one witness that speaks to the witness of papal Rome ruling the world for 1260 years, and those two witnesses identify that at the end of the world, the papacy is going to rule again and accomplish its second bloodbath, and that period begins at the Sunday Law, and it goes until Michael stands up, and in that history there's going to be kings whose “hearts are to do mischief, and they'll speak lies at one table, but it shall not prosper.”

We're to understand what that means with clarity and certainty, not with the vagueness of Uriah Smith. That needs to be sorted out if we're to understand the full increase of knowledge that comes from the triple application of prophecy in Daniel 11, which is the climax of the prophetic message that's unsealed with 144,000.

Not only that, but when you get to verse 37 of papal Rome now, verse 37 says, and this is speaking about the papacy, not Turkey. Uriah Smith is wrong. Verse 37 says, “Neither shall he ( the papacy), regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all, but in his estate he shall honor the God of forces, and a God whom his father knew not, shall he honor with gold and silver and with precious stones and pleasant things." And this word “forces” in verse 38 means “fortresses”. And the word “God” in verse 38 of “the God of forces” is neutral gender, doesn't have to be a man or a woman God.

And the goddess of fortresses in pagan history, and everything about Catholicism and paganism, is Nimrod's wife, Semiramis. And some of the ancient depictions of Semiramis show her wearing a crown that is shaped like the walls around the top of a fortress because she was associated with being the one that led Nimrod into building fortresses, building cities in the beginning. And she was active in warfare.

And it is certain that from the rise of the papacy through the 1260 years that they put in place the worship of Mary, and of course, honored her with gold and silver and precious stones and pleasant things as they did so. This passage here would have to take place between the Sunday law and the close of human probation because in verse 36, the papacy is going to prosper until “the indignation” is accomplished. So that takes you to 1798.

And then it continues on and speaks about the papacy some more and verse 40, it goes back to 1798. It says, “And at the time of the end, shall the King of the North push at him.” So somewhere in the history between, well, somewhere, let's put it this way. Somewhere in the history of verse 31 through 40, the papacy is going to honor a God who his fathers knew not. And we're going to have to understand that because that's going to be an element that is, it's typifying something in this coming crisis.

And whatever it's typifying in this coming crisis is what we're supposed to tell the people about. And I think that we can read these passages where there was one of them, at least in these notes, where Sister White said something like, If the Lord's ever spoken by me, there's going to come a time where we're brought before councils. I'm kind of looking for that.

Anyway, it's in here. You can check it out in your own time. When we're taken before the governors and the rulers of the land, when the persecution is taking place, it's going to be given to us what to speak. Jesus said, don't worry about what you're going to speak. It'll be given to you at that time. But the only reason that we're standing out, the only reason that we could be persecutee and get arrested during that time period, is because before that time period, we had already become noticed by the powers that be.

And the only reason that we would become noticed is because we're raising a warning about what's going on. And the warning is so accurate because it's based upon God's word that we become the troublers of the people, identified as the troublers of the people, as was Elijah. And Sister White lays this out more than once.

And therefore, our test has to do with understanding the last six verses of Daniel 11, which is right where the movement of the 144,000 began when the book of Daniel was unsealed in 1989. But we have to understand those last six verses of Daniel 11 to the extent that we can give a message to the world that will be so clear and so sound that it will be noted by the world that these are the people that have insight on these things, to the extent that some of them, some will label them as troublers of the people, and some will see that the Lord is leading them.

We can't wait until the Sunday law to acquire this prophetic understanding. We have to have it now. And so, as we approach, as I approach, in the articles that I'm getting ready to try to bring to a conclusion, as I approach the conclusion of the study of the book of Daniel, the triple application of prophecy that's represented in verse 16 through verse 45 has to be one of the things that's laid to the line, and it will be one of the things that the Lord opens up to those people that are allowing the Holy Spirit to write the vision upon their hearts, the tables of their hearts.

Shall we pray? Heavenly Father, we thank you for this Sabbath again. I ask that you'd give my brothers and sisters insight, discernment, as they study your word, and help us all become aware on how short time is, and what our responsibility of preparation really is, and what it means that we are to be living epistles that are lifted up as an ensign. We thank you for these things in Jesus' name, amen.

Okay, I think I've made my point about, I mean, there's so much more to say about the third angel, what we're saying now, compared to what we said before the disappointment. If you want to take a five-minute break and then have some questions, that's fine with me.

Bud:

I don't have a question, but I really appreciated the presentation, but I'd like to make a small correction. When you made the point that Daniel, that Uriah Smith called the king in verse 36, Turkey. He eventually got to Turkey, but it wasn't until verse 40. He said that verse 36 was talking about France. So from 36 to 39, he was addressing France.

Jeff:

Good for you. You do. Good for you. Go ahead.

Bud:

I was just going to say, I'm sure you remember that, because you're the one that presented it to us. So I just wanted to make sure.

Jeff:

Yeah, I knew that. Since you said it, I knew what you were talking about. I just was putting, you know, I just did an overview without thinking real clearly. As the older I get, the more often I do that. My apologies, but good that you're watching. That's correct. I stand corrected.

Bud:

I can't believe the insight that you are giving. Bottom line is, there's no complaint anywhere. It's just that I wanted to correct the record.

Jeff:

Yeah, I want you to. That's good. In fact, just so you know, I did do one thing on purpose in this presentation, but there was a couple of logics to it. One is I know that I've been going longer than I should have. And the other was, when I got to the end of my presentation today, and I started talking about pagan Rome, papal Rome, and Modern Rome being a triple application of prophecy, I purposely didn't intend to say, well, this is what this is, this is what this is, and this is what this is. I wanted to show that there's some, you know, question marks about this.

That, and the other for the purpose of drawing people in such as yourself to add to this testimony, so it worked, it worked. But you're right, it's France, and I, anyway, good for you.

There was a quote I referred to at the end, and I looked for it briefly, and then I gave up, but it's in the very first reference in the papers. It's in the third paragraph. And it says, “If God has ever spoken by me, the time will come when you will be brought before councils and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis.”

The context of what she's saying there, from my understanding is, is that if we're faithful, we're going to end up, we have a large possibility of ending up in court defending why we believe what we believe, and therefore, before we get to court, we have a preparation to make for that approaching crisis. And the context of the passage is that the preparation is that we're supposed to come up to the full knowledge of prophecy, of the prophetic word. And Bonnie, you can unmute yourself.

Bonnie:

Okay, hi, thank you. Thanks very much, Brother Jeff. It was a very clear presentation. Very, very good. And when you were talking about the God of fortresses and mentioning Nimrod's wife, I was thinking, well, I think you mentioned Mary in worship, and I was thinking also about Gaia, Mother Earth. So maybe it would be nice if you could maybe, yeah, so that's kind of the same type of thing, I guess.

Jeff:

Yeah, when you, when I have had to in the past take a position on verses 37 to 40 of Daniel 11, and I had to address what Uriah Smith taught, and then I addressed sometimes what the people that don't believe the Holy Spirit is the third person of the Godhead teach. Part of my argument is that when you really look at all the information about verse 40 of Daniel 11, you cannot take the story of Mary out of it. It's not just something, it's not just an element of the worship of Catholicism that they worship Mary. The Fatima miracles, the three secrets of Fatima and their connection with the Soviet Union and the Russian Revolution and the Fatima miracles all taking place right there in the same point in time, and their relation to one another.

My point is this, is that when you identify that in verses 37 through 39, that Marian worship is being identified as part of their history, then when you get to the last days in the 1920 time period when the Fatima and the Russian Revolution's going on, there's a logic, there's a connection to the story of Mary that's just really profound, and though the Catholic Church is being directed by Satan, any kind of prophetic light it has is corrupted with satanic delusion, no doubt about it, but nevertheless, there's a whole branch of Catholicism, the conservative part, that is following these messages of Mary.

So the idea that the God that he begins to worship, that the papacy begins to worship, in verses 37 and onward is not the trinity, but that it's Marian worship, it fits, it's so much more connected with verse 40, and the events that are taking place that it's just obvious that it's a much stronger position anyway. Enough said.

Bonnie:

And I just thought about Mother Earth, Gaia, as the whole environmental worshiping of the Earth.

Jeff:

Yeah, even with Mary, when you get that, but when you start tracking the apparitions of Mary that were going on leading up to the millennium, in Mexico, the Mary that appeared looked like a Mexican woman, and the Mary that appeared in Japan was Japanese, and the Mary that appeared in Portugal was Arabic-looking. So these satanic miracles of this Mary appearing in the realm of Catholicism, it has its counterpart in spiritualism with this woman worship. So yeah, there's a connection that we've dealt with in the past that rolls right over into the worship of Mother Earth, for sure.

Bonnie:

Okay, thank you, and happy Sabbath.

Colin:

Happy Sabbath, everyone. Thank you so much, Brother Jeff, for all your hard work. So my, question around Daniel chapter 11. 11 is more in the sense of when we, maybe I should qualify a little bit. So Sister White tells us Romanism in the old world, apostate Protestantism in the new world. And when we look at, you know, all the ancient prophets speak less for their days and more for our time.

So for me, when I'm looking at Daniel chapter 11, I'm seeing more about the image of the beast, like the image of the beast. For me, I'm seeing that there's that strong internal when it comes to America, that internal part.

So let's say, for example, the king of the South and the king of the North, I can clearly see Biden, king of the South, not Ronald Reagan, but Donald Trump, king of the North. And, you know, even let's say verse, I think 13, him coming back with a greater multitude and all of that. And for me, there's that, you know, internal directly Revelation chapter 13, the image of the beast that exercises all the power of the beast before him, which is the papacy. So we can see that.

So when, let's see, for me, looking at Daniel chapter 11, verse 40, you know, when it talks about the time of the end, I think something like that, you know, the king of the South pushes against him. Could that be also 2020 when Biden pushes at Trump? But also says that the king of the North will return. That's 2024. And so for me, I'm seeing all the things, let's say, for example, the robbers of thy people. For me, in our time, because we have type and anti-type, it's pointing to apostate Protestants.

I know Rome, papal Rome has fulfilled all of this. So I'm not trying to, you know, to change anything. But I think there's an anti-type to that, which is pointing specifically to, you know, America and apostate Protestants. And so I'm just asking, what's your take in all, if you remember, looking at it that way?

Jeff:

Well, I think all of us that heard what you just said may have different understandings about what we each heard. But what I heard you say, how I understand what you said is, I don't have much problem with it. And maybe I don't have any problem with it, is better to say. But here's what I'm saying is that I think the most, not the most, but one of the most provocative revelations that Jesus has unsealed to us has to do with the eighth being of the seven.

And that, you know, we held that teaching about it being the papacy in Revelation 17 through the years. And I mean, people don't realize how much flack we took over that. When I say we, it was usually me. There was Adventism, the theologians, the self-supporting ministries, they didn't want to buy that at all. They had all these crazy ideas. But we could see the formula of “the eighth being of the seven”.

And then the Lord opened up that there are all these passages where Rome comes up the eighth and is of the seven. So He really put it firmly in place. And we knew that. But when we get down to our history now, 2020 and onward, we're seeing “the eighth being of the seven” gets manifested also in the United States. And because it gets manifested in the United States (the United States is a two-horned beast), so it's going to get manifested in both the Republican horn and the Protestant horn.

I'm trying to get back to your question. So be patient with me. To me, the prophetic justification, the support, the backing, to be able to make that claim is in the principle that the United States forms an image of the papacy leading up to the Sunday law. That's the place where people sometimes get confused. But the Sunday law is the mark of the beast. And before you get to the mark of the beast, you have the image of the beast formed. And it's a process. It's a development. And then when you have reached the climax of it, then you can have the mark of the beast because, Hey! Now you're exactly like the beast!

So I agree with you that what happens with the United States leading up to the Sunday law? It's copying Rome because it is an image of Rome. It's the image of the beast. Therefore, it has to have a manifestation of being the eighth that is of the seven. And therefore, when you break down these horns of Republicanism and the horns of Protestantism, there's some really interesting elements of that, they're profound, and they require a lot of brain work by a student of prophecy because you have two horns, Republicanism and Protestantism.

But those two horns each have dualism in them. The Democrats and the Republicans, and their story is very carefully laid out in prophecy. It's not just me trying, as a student of prophecy, trying to pull this in or pull that out. The [story of the] Democratic Party and the Republican Party is cemented into the prophetic narrative in ways that you wouldn't even think about on the surface.

But, you know, like when the Medes and the Persians are identified in Daniel, the last horn came up higher. That even plays into identifying which, either the Republican Party or the Democratic Party is going to be the last one standing.

So there's all kinds of elements that put that in place. And then with the horn of Protestantism, you've got some variables there too, because you got wise and foolish virgins. But you also have a horn there that was called to be the prop… (Jeff’s connection was interrupted).

Question:

Patrick mentioned it in the chat. Somebody called Tim Rosenberg. Who is he, please?

Patrick:

Well, Tim Rosenberg is an Adventist minister, the only one to my knowledge, who can speak about Islam without getting totally blackballed and fired by the Conference. Now, he doesn't enjoy the same depth of understanding that we do between the kings of the North and South. He thinks the king of the South is Islam, but he's the only one that can talk about Islam without getting shut down. And he sees this conflict between the Democratic Party and the Republicans as, what should we say, the conflict between the kings of the North and South on a somewhat smaller stage.

But he's basically the only voice for Islam in Bible prophecy in the organized church. I don't know, maybe he has some kind of special dispensation to not get blasted for even commenting on Islam. But he's an evangelist, and he travels around Adventist churches. You can see his videos on YouTube at various churches.

And I guess he came up around 2013 or 2015, something like that. He's not bad. He's got a little different perspective. He doesn't have the degree of light that we do, but it's interesting to watch.

Moderator: Jeff is back now. Colin, do you remember where Jeff cut off at?

Colin:

A little bit, yeah. And yeah, I think he's still muted. So he was talking about the eighth is of the seven, so the Protestant horn, and the dynamics between the Democrats and Republicans and stuff like that.

Jeff:

So what you're saying is, this is part of your problem with—not a problem, but maybe a problem—with me calling the threefold union of Catholicism, the United Nations, the United States, Modern Rome. You don't—you would rather call the United States before the Sunday Laws, Modern Rome.

Colin:

Right, because of the triple application of, let's say, prophecy Rome, like pagan Rome, papal Rome, and the image of the beast, you know, the copy of Rome, which is Modern Rome. That's—so then when we read Daniel chapter 11, we're seeing that what is playing out right now has happened before, and this is all—the end, the deadly wound will be healed. So it's Herodias—sorry, Salome doing Herodias' bidding to accomplish the beheading of John, which is the Sunday Law crisis.

Jeff:

Yeah. See, I don't have a problem with that, and don't have a problem—anything—the word problem is causing me to stumble, but the issue I'm getting at is that Herodias and Salome are still the daughters of Rome. So I believe, and I've taught for years, that a child is the last generation, so I can see you putting the United States in as Rome at one level, because—but Jezebel and Herodias are still there.

So, but I don't think we're that much in disagreement. What I'm saying is all those fine little interplays between the king of the north and the king of the south, they have their counterpart within the United States, and they have their counterpart within the Republican horn, and also within the Protestant horns, and each of them have their variables.

Colin:

Right. And I agree 100 percent with that. And also, too, when it—like, so we can see pagan Rome, you know, conquering three geographic [areas], you know, to reign supremely. The papacy has done that. So now in Daniel chapter 11, verse 40 and on, I can see, like, when it comes to, you know, the king of the north, the Republicans in alliance with apostate Protestants, so they first have to conquer the king of the south. Second, the glorious land, which is the national Sunday law. And third, you know, Egypt, which is the world, which is the universal Sunday law. So I can see that progression that is happening in our time. And when we see that progression, we can see also the nearness of the Sunday law, national and the universal Sunday law, because, you know, type and anti-type, you know, God declares the end from the beginning, and we are to remember the former things. What's your comment on that?

Jeff:

Yeah, I don't know what's going on with our internet here today. That hasn't happened before, but it's happened again. And when I cut off when Brother Colin was addressing it, and I think we're both—I've listened to him over the past several months. I think he and I are on the same wavelength, just maybe with terms on Modern Rome, we got a little bit of—I hesitate to change labels of symbols that I have invented, and it's nothing to do with being selfish or prideful.

But as I look back over the history of the school, I realize that there was people that came to the school as students, and they had watched for years me lay out the prophetic lines on whiteboards, on videos, and whatever, and I had invented certain names or symbols for certain waymarks or activities. And when we opened up the school, everyone that began to teach began to reinvent terms and symbols that I had been using for years, and I wasn't going to protest that. That wouldn't be humble. But now as I look back, I realize it was part of the confusion that came in.

So I'm careful about changing my terminology anymore until I really am certain that it's an error. But anyway.

Colin:

Brother Jeff, I just want to thank you for your answer. So the last, maybe when you got cut off, what I was asking, the idea of, you know, the Ancient Rome or Pagan Rome, Papal Rome has to conquer three geographical areas to rule supremely. When it comes to, like apostate Protestantism, you can see, for me, the first one is the king of the south, Biden or the Democrats being dealt with. Then the National Sunday Law, which is the glorious land. Daniel 11:41. And then Egypt, which is the world, which is the Universal Sunday Law. So there's that progression that also, when we look at Daniel 11, verse 40 and on, that we can see this progression that happens in the United States eventually, that's going to bring about the healing of the wound for the papacy, because we know national apostasy is followed by national ruin. And, you know, and eventually where the United Nations comes in, the 10 kings, and then one hour with the beast where they fully, you know, gets to be the corrector of the hereticc, in one sense, and the deadly wound is healed. Is there anything you can shuffle or correct about that or add to it? That would be great.

Jeff:

Well, the three steps in those verses that I've always identified was that in 1989, the first obstacle for the Catholic Church, the Soviet Union was so out of the way. And the second obstacle is the United States, it's a Sunday Law. And the third obstacle is the United Nations. And I used “walls” to tie those together, that the symbolic “wall” of the Iron Curtain came down 1989, when the Berlin Wall came down. At the Sunday Law, the symbolic “wall” of separation of church and state comes down. And then when a one world government's implemented, the symbolic “wall” of national sovereignty comes down.

So all I'm saying is, and there's other pieces of prophetic logic to mark that. I'm saying those three obstacles were the obstacles for the papacy at the end of the world, I don't know how to say it without saying Modern Rome or the modern papacy.

But you're saying that within the United States, their three obstacles is the Democratic Party, then the Sunday Law, and then Egypt. So what that would be is that the second and third, well, I don't know. I wouldn't have, theoretically, I would not have a problem seeing three obstacles for the United States that were typified by three obstacles for pagan Rome, three obstacles, the three horns removed for modern papal Rome, and then the three at the end of the world for the Catholic Church at the end of the world. But you and I now, we're overlapping them. And I'm not too sure what to do with that.

Because I've always understood that prophetic, not always, but I mean, I understand that prophetically, the United States ends as the sixth kingdom of Bible prophecy at the Sunday Law. But you're still seeing a role of it going on beyond the Sunday Law in verse 41 on into verse 42, when it conquers the third obstacle of the 10 kings or whatever. And that don't square with me right now. But I've been wrong before. I realize the United States still has a role to play prophetically after the Sunday Law in the United States. So I can't really take that so far. I don't know.

Moderator: Jan?

Jan:

Yes, I think maybe this could clarify that. But this is something I had before. I kind of look at it as the United States being the internal in Egypt, the world being the external. So I'm going to read from Great Controversy, 1888, page 680.3. And it's about the dragon. It says, “The first persecuting power is represented by the dragon itself. In heathenism, there was open alliance with Satan, and open defiance of God. In the second persecuting power, the dragon is masked, but the spirit of Satan actuates it. The dragon supplies the motive power. In the third persecuting power, all traces of the dragon are absent, and a lamb-like beast appears. But when it speaks, the dragon voice betrays the satanic power concealed under a fair exterior, and shows it to be of the same family as the two preceding powers.”

So clearly, it says to me at some point that the United States is the dragon power, and it's the persecuting power that's going to persecute God's people. But on the other instance, the external understanding, the threefold applications of the United Nations, I understand all that. But then, I just came across this past week, and it really clarified for me that the United States is going to be a world persecuting power, and that it is portrayed right here in the Spirit of Prophecy as the dragon itself, and also in Revelation 13. So if you can, Brother Jeff, say something about that, but then also I have another comment after that.

Jeff:

Well, I'm looking for your reference. I've used this reference before in the past, but I always qualify it, because I don't believe this is Ellen White's words that you just read. But I'm open for corrections. I think that …

Jan:

In the Good Controversy, didn't they change it from the original, the later versions?

Jeff:

No, not really. Yeah, there was some corrections with almost all of her books. But this here, what you're quoting from here is the appendix. And the appendix, like I said, I've used this before. That's why, while you were reading through it, I will confess, I was on my computer looking for it, because I didn't think, it doesn't even sound like Sister White to me, when I read it. I'm pretty sure that this is an editor, and that's okay, but then I would have to go through and see if I really had confidence in the way that he's laying things out.

Jan:

Well, what about it being the internal, you know, the United States and all the messages developing and all the messages developing before the external, the world? So wouldn't it, couldn't it be such as that?

Jeff:

Well, to me, I see the events going on in the United States as external and the events going on in the world as external. They're illustrated in prophecy in terms of beasts and the rise and fall of kingdoms. When I'm talking about internal, I'm talking about a message or an element that's going on within God's people or God's church. And I don't view the United States as God's church.

Jan:
But isn't it the apostate church that's developing the image of the beast, the apostate church in the United States?

Jeff:

The United States has both a political and a religious horn. Yes. And they're both in apostasy right now.

Jan:

So wouldn't that be somewhat as an internal, even though it's an apostasy because it's in error?

Jeff:

Well, let me put it this way. Maybe I'm wrong and I'm trying to make something fit that shouldn't fit. But when you go to the two horns, okay, there's certain kingdoms in Bible prophecy that have two horns. A classic one for the United States is France, which is Egypt and Sodom. Atheism and what's the word? Licentiousness. So those two horns of France typify the two horns of republicanism and Protestantism for the United States. And they typify Darius and Cyrus for the Medes and Persians.

Okay. So line upon line, you're going to have to find with each of those three sets of two horns, you should be able to find. I'll give you one more before I start. Ancient Israel had two horns, the Northern kingdom and the Southern kingdom. So all of those four witnesses have to say the same thing ultimately, even if it's only by inference. So Cyrus is a type of Christ. Darius is the king. So Darius is the political horn. He's the Republicanism. Cyrus is the religious horn because Cyrus is the type of Christ. In ancient Israel, the Southern kingdom is where Jerusalem was, where the Lord chose to place his name. That's the religious center. And therefore the Northern kingdom would be the political center. It would be Republicanism.

When you come to France, Egypt is the political with the king Pharaoh and Sodom, the licentiousness is the religion. Okay. It's the religion of LBTQ, whatever they call it. So when you get to the United States, you have Republicanism and you have Protestantism, but the Republicanism, it's been typified by the Northern kingdom of Israel. It's seen by Darius in the Medes and Persians, and it's been typified by Pharaoh in Egypt and France, and it's talking about statecraft.

And when you take those four witnesses, you have Cyrus, a religious figure and Jerusalem, a religious figure. And then France, Sodom is a religious figure. And Isaiah rebukes God's people by calling them Sodom and Gomorrah. So they are a apostate religious figure. And then when you get to the United States, that horn begins as a lamb, but it very quickly, by 1844, it went into apostasy. And by 1863, the second effort for the Lord to raise up a pure Protestant horn failed.

So the majority of the history of the United States, that Protestant horn has been apostate Protestantism. It's not God's true church. Any more than it would be right to say that Sodom and licentiousness in France was God's true church. But of course, Jerusalem was God's true church. I don't know.

Anyway, I'm open for correction on that. But I personally, and I struggle with this distinction because you have to do it when you're dealing with the horn of Protestantism in this prophetic scenario. Because you have an apostate Protestant horn that's going through history, and that was the Protestants from Millerite history. But you also have a Laodicean horn since 1863. And it's going through history, and it's pretty much in the same boat as the apostate Protestantism. It's different though, it's a little bit different.

But at the same time, you've got the horn that's being raised up in 1989 now, that is called to be the true Protestant horn. And the Millerites were called to be the true Protestant horn from 1840 to 1844, and they succeeded as apostate Protestantism was passed by. And from September 11th until the Sunday Law, the true Protestant horn is going to prevail over the apostate Protestant horn as Adventism is passed by, just as Protestantism was passed by the Millerites.

So that horn that is being called to be the Protestant horn is the internal. But those corrupted horns are external. They're participating in accomplishing a work of persecution upon God's people. Anyway.

Jan:

Okay, so I have another one. about the eighth is of the seven. So I believe you were saying that about Reagan and the Pope joining together and coming up to, the analogy of coming up to the fortress to the neck of Russia but Russia is still standing. So the application kind of struck me because recently there in June 13 through 15, there's going to be a summit of the G7 and they're kind of like an official group but anyway, kind of like a history of what I kind of got from it. It actually was the G8 and it was founded in 1975 in response to the oil crisis and it was first, was an initiative by the French president. So the French actually started it, instigated it. And so it was actually the G8 but in March of 2014, Russia was suspended indefinitely following the annexation of Crimea.

And so I kind of saw Russia as being, like sister White's quotes, as France being a new manifestation of satanic power which meaning the French atheism and the French revolution but also extended into Russia as being an atheistic power. So I seen it as Russia being cut off from the seven and now, let me see here. And now in 2024, Italy is part of the G7 and the prime minister invited the Pope and now he's going to be the eighth. He was, Italy is of the seven, and now he's going to be the eighth.

And I see it as he's a new manifestation of satanic power because he's using this climate and environment stuff for his agenda. And so, and that's what the subject is is on the environment and energy. And so they invited him to be a part of this G7 but I kind of seen it as he was the eighth but of the seven. So it was kind of, I don't know if anybody else has seen that, like it's a new manifestation of satanic power being brought forth to the G7 countries. So where did you get cut off at?

Jeff:

You were getting to the point where the Pope was going to be invited to be the replacement for Russia. It was going to be the eighth, it's of the seven. I think that's what you were going to say.

Jan:

Yeah, yeah, that's exactly what I was going to say. But, and that it's a new manifestation of satanic power because he's using the environment and stuff like that. And so I was kind of seeing it as he was taking over the spiritual part of atheism and a new manifestation of satanic power is being brought forth by the Pope, and he is of the seven, but is the eighth. So, and did you hear that with the part where Russia was suspended following their annexation of Crimea in 2014?

Jeff:

Yes, in 2014. I get the connection between, between France being a new manifestation of satanic power and that new manifestation of satanic power had a beginning and it began in the French revolution. And it came back in history in verse 40 in the Russian revolution, and it will reach its conclusion with the final elimination of that line of prophecy. But I don't know that that connects with the eighth that is of the seven. It's like, I don't know, I don't know how you're making that connection, but I do see that if they had eight and they kicked out Russia and the Pope came back in as the replacement for Russia, I see that part.

Jan:

Well, I see that he's the eighth is of the seven because Italy is part of the seven. And so he wasn't previously part, but the country where he resides is the eighth, even though they're independent of the kind of Italy.

Jeff:

Yeah, it's his own nation, but it's in Italy. I get what you're saying. I don't know what to say about that. That's, there's all kinds of nice phenomenons that are happening, and there's all kinds of Rome coming up eighth that is of the seven. So I guess, if I'm following what you're saying, the thing that is causing me to not connect is that the Pope is Catholicism and the dragon power is atheism. And there are certain connections, if you worship the beast of Catholicism and you're worshiping the dragon according to Revelation 13, there are those connections. And the dragon power is paganism, and Catholicism is just paganism with the profession of Christianity. I get all that, but to take the three players, the beast, the dragon, the false prophet, and take one of them, the dragon, and then later on have the beast of the papacy replace him, is one I haven't seen before.

Jan:
Yeah, I just kind of recognized it because of Sister White's quote, a new manifestation of satanic power. And that you were talking about the fortress, coming up to the fortress, and that it was cut off by the Pope and Reagan joining together. So it's just a lot of little nuances.

Jeff:

Yeah, I'm not, I'm thinking about what you're saying is why I'm not responding. I'm trying to take all those elements and line them up. I mean, so what does, Reagan and the Pope come to 1989 and they come up to the head, they come up to Russia. So why does that connect with the G7?

Jan:

I don't know, I just remembered that because then it's cut off. Because in the G7, Russia is cut off. That's just kind of, I connected it like that. That they were kind of cut off in 1989 and then now the G7 cut them off.

Jeff:

You're using the expression “cut off” for 1989 and for them being booted out of G7. But in 1989, they were preserved.

Jan:

Preserved, okay.

Jeff:

And in the G7, they were removed.

Jan:

Well, everything doesn't have the lines of prophecy. They're strikingly similar, but not always exact. I don't know.

Jeff:

Well, let me say this. I get what you're saying and I am not trying to be critical of what you're saying, but I actually think that the truth of what you just said is that the places where we can tell that two lines of prophecy parallel each other, we know that of a certainty, we're positive of it, but there's waymarks that don't seem to fit. And then we say, well, not everything's perfect. In eternity, we're going to realize that they fit perfectly. And it's just in our condition, we can….

Moderator: Brother Jeff's having trouble with his connection and I just told him that's enough. He's having problems with it. So that's the end of the question and answer.