Good afternoon.

I have been asked to explain why I chose not to speak with the Canadian Zoom meeting any longer. After the disappointment of July 18th, 2020, I did nothing publicly until the end of July 2023. And at that point, I was convicted to write out the prophetic message that I was understanding. There's more details to it. I'm just being briefed. And I connected with the Zoom broadcasts that have been going forth from Texas and from Canada, old friends that I knew on both sides of the border, and began to share in those Zoom meetings. And they reached a point where the issue of Daniel 1114 is the robbers of thy people, the United States, or is it Rome, came up. It had come up in previous Zoom presentations, prior to the one where I determined I needed to withdraw. But it hadn't been so clearly defined as the Zoom meeting that led me to not interact with the Zoom meetings from that point on until this recent one. The reason for that is my concern, and it has, my concern has been recognized, so I kind of confirmed that it was a valid consideration on my part. But my concern was, is that there were many countries around the world that are following the articles. The people that were doing the Zoom meeting in Canada and the people, the brethren that are doing the Zoom meeting in Texas, they were doing their own ministry. I wasn't trying to usurp anyone's ministry, I was just being a guest speaker, and I was trying to promote the articles that my son and I have been putting out onto the internet. And since we started putting those articles out at the end of July 2023, there currently is a 137 nations around the world that are reading these articles. And my concern the first time the issue came up that I withdrew was that there are people around the world that are babes in this message in relation to the brethren that I understand that are leading out and following the Zoom meetings in Texas and Canada. By that I mean, to give you an example, I know that there's one nation in the world, a third, what you would call a third world country, that they're having to read the articles, download the articles, or listen to the articles that we're putting out on the internet on phones, because they don't have computers, they don't have that type of financing. And the only reason that they can be following them is because one or two of them had a phone and connected with us and explained that they did not, the brethren that were following these things with them, did not have phones. So we purchased many phones for that particular country, I think two different countries for certain. One of the countries got back to us that their difficulty was that there they have to buy their time on the internet, so it was costing them quite a bit even to download the articles that they wanted to do. But the other country where we sent a large quantity of phones, my point is, it was evidence to us that the availability of the Bible, the spirit of prophecy, and the pioneers that we have here in North America, both Canada and the United States, and the finances that we have in these two nations, for one thing, it holds us much more accountable to when someone's given much, and there's much more accountability. So our two nations have an easier time accessing, testing things, looking at things in these third world countries. I hope that's not derogatory to label them that way. And my concern the first time I pulled out of the Zoom meeting is that there are people I understand around the world, now in 137 countries, that may very well not have the familiarity with the message that is represented in the Time of the End magazine, or the Final Rise and Fall of the King of the North, or the Habakkuk's Table series. And those of us in the United States and Canada that are following these things on Zoom, those of the brethren that I knew that were participating, they had a familiarity with this message. And so I personally held them more accountable than someone that is just beginning in this message. And I was concerned that any kind of controversial discussion in these Zoom meetings might produce a stumbling block. It always does. Satan always uses it. If there's two opinions in our Zoom meeting, those two opinions are going to pop up wherever people are listening. So I realized, once I realized in the Zoom, the first time I withdrew from the Zoom meetings, once I realized that there was a controversy, then I determined that I wasn't going to go on the Zoom anymore. And the Canadians and the Texans could continue their Zoom meetings, but I wasn't going to allow that to be an avenue to cause confusion among those that haven't had the great privileges that we've had in North America. At the same time, I understood that those that were leading out in the Texas Zoom meeting—Texas is just not that far from me, and I know these brethren very well—I understood that their sympathies, their conviction lied right where mine did on the controversy over whether Rome is what establishes the vision or the United States is what establishes the vision. I knew their sympathies were in agreement with me, and I knew that if I had simply that first time said, well, I'm not going to do the Canadian Zoom meetings anymore, I'm just going to do them for Texas, that that also would be a great potential to cause division between these two ministries that are doing a regular Zoom meeting. And I was at Johnny-Con lately. They'd been doing it for years. I don't do anything for years, and when I finally get involved, I come into their Zoom meetings. I didn't want to be the one that divided those two groups that were working so well together. So that first time, I chose to just withdraw from it all. I wasn't going to speak on any Zoom meetings, whether it was the ones in Texas or Canada. And then I contacted the brother that is holding and promoting the position that the robbers of thy people in Daniel 1114 is the United States, and we had a fairly long phone call. And when the phone call was done, he encouraged me to go ahead and present what I understood, and I told him that I understood that he had a responsibility as a Christian to, you know, if he was convicted of something, to stand for it. But still, the discussion was, I didn't want to get into a place where this controversy would spread around the world. And when we ended that phone call, I understood that I was going to be allowed to present, as I was. And he and I were both understanding that the discussion or the study about which side was right was going to be handled in a more, in a forum where the differences did not turn into an argument and confusion. So this last Sabbath, I presented again, and in the meantime, I began writing articles that were putting it onto our website on the subject of who establishes the vision based on Daniel 1114. And at the end of the presentation on Sabbath, a discussion followed up on the Zoom meeting, and it was very, from my perspective, even though I didn't listen, but to bits and pieces of it, the testimony I have from people that did stay engaged with that conversation, who I have confidence in, it was divisive. And other issues came up, which is exactly what I feared. So I determined that I'm not going to do the Canadian Zoom meetings any longer, because the environment there, I can only expect, is going to be in opposition to anything I have to say. And I will set forth what I understand about who establishes the vision in the articles, and I will also do it in the Texas Zoom meetings next Sabbath. I will keep marching through that theme. The reason that I will do that is, and I've been clear about it from the very beginning of all this, is that I did not believe that this difference of opinion was simply a difference of opinion between two brothers. I thought there was a prophetic purpose in it that had been orchestrated by the line of the tribe of Judah. Jesus had brought about this controversy, and in the first article I wrote about who establishes the vision—I think it was the first, maybe it was the second—I put in a quote where Sister White says, if other means fail, God will allow heresies to come in among us to force his people to study. It's a paraphrase, but it's pretty close to what she says. And I believe that is what had happened, and now I'm convinced of it. In the evening on Sabbath, some things came together for me, and I am certain that the argument that is taking place over who establishes the vision in Daniel 11 and 14 is the identical—and by identical, what I mean is identical—it's the identical argument that the Millerites dealt with with the Protestants. I intend to show that in articles and in the coming Zoom meetings, and because of that, I realize that the only controversy or the only reference on the 1843 pioneer chart that Sister White says was directed by the hand of the Lord and should not be altered, the only controversy that's on that chart that isn't a direct reference from biblical prophecy is the argument of the Millerites against the Protestants on Daniel 11 and 14. The Protestants argued that it was Antiochus Epiphanes, and William Miller knew it was Rome. And Saturday evening, I recognized the prophetic evidence that this argument, whether the United States is the robbers of thy people that establish the vision or Rome is the robbers of thy people that establish the visions, that it is the identical argument, and therefore the argument over Rome at the beginning of the three angels' messages. And what I mean by that is the movement of the Millerites was the movement of the first and second angels, and the movement that began in 1989 is the movement of the third angel, and together, the beginning and ending of Adventism, if you want to view it like that, is the three angels' messages, and the controversy that was at the beginning in the first angels' message is now appeared in the line of prophecy at the end, and Jesus illustrates the end with the beginning, and I'm identifying for you, if you're willing to hear and come back to the Zoom meetings to read the articles, that this controversy is identical to the Protestant Millerite argument that's reflected on the 1843 chart, and therefore we're in at least one of the last controversies, and in these previous two articles on this subject, one of the quotes said from Sister White that old controversies will be revived, new controversies will be introduced, and we're now in the period where the final cleansing of the temple, the temple of the 144,000, is taking place in agreement with Malachi, and the messenger of the covenant, who is Christ, who's the lion of the tribe of Judah, is purging the gold and silver, the Levites, and Sister White is clear that when the Lord, or the man with the dirt brush, the dirt brush man, purges his floor, he does it through words of truth, and this discussion about who establishes the vision is part of the final purging of the 144,000. It's the sifting, and it needs to be understood that way, and as I said in the discussion that followed the Zoom meeting this recent Sabbath, two days ago, people may not have understood it, but they brought up they brought up prophetic issues that needed to be addressed all by themselves, and it all became there. All those issues are there, and there are brethren around the world that are no doubt less familiar with these things than those of us in North America. So, Before I retired on Sabbath evening, I got a report that there is a country, a group of people in a country in Africa, which we have been supporting financially, that has a camp meeting scheduled for this weekend, this coming Sabbath. And those that are leading out, those that we have been supporting, had to change what they were going to present this coming camp meeting in order to address the issue about who establishes the vision. Is it the United States or is it Rome? And that was, for me, that was the Lord saying, your concern about this being something that will infect the entire planet is valid. You need to back out of the environment where what you are presenting is taken as if it's unimportant and insignificant. And it's approached from a pluralistic attitude. One of the things in the discussion after the Zoom meeting last Sabbath, and one of the things that has been brought up repeatedly once this began, is, well, you're both teaching the same thing. You're both saying the same thing. And I'm here to tell you from my experience in discussions of biblical truth, if you do not possess the biblical aptitude and the presence of the Holy Spirit that allows you to see that the United States and the Roman Catholic Church are two different things, then what you need to do in the discussion is just keep silent and listen. They are not the same thing. The United States is not the Catholic Church. They're two different entities. So to throw the arguments into the mix, they're both saying the same thing, is to provide evidence that you need to be a listener, not a talker. And when you begin to point to the role that I have played in this movement, and that becomes an issue, that also is an invalid argument about this discussion. If we're going to determine correctly who the robbers of thy people are that establish the vision, it needs to be determined based upon the Bible and the spirit of prophecy, not upon what role someone has fulfilled in this movement. Because as soon as you take up that subject, then there's a whole other can of worms that is opened up that needs to be addressed. And there were other issues. My point is, is I will be held accountable for the experience that I've had as a Seventh-day Adventist since I became a Seventh-day Adventist, and my experience has been in promoting Bible prophecy, which I understood to be Bible truth, around the world for over two decades. And my experience tells me that there is a correct way to discuss biblical truth and an incorrect way, and I am under the conviction that I cannot present in the Canadian group any longer without it being a source of confusion. And I have the fruit of that conviction in this nation in Africa that is now struggling with this issue that began in North America. So I would encourage you, if you have an interest in this, to tune into the Zoom meetings these coming Sabbaths. We're going to be there on a regular basis, and before we change subjects, we're going to be working through how Rome establishes the vision. And the articles that I'm writing are now on that same subject. I would encourage you to go to our website and start following those articles as well if you want to see the position that we're presenting. And of course, from what I understand, this also goes on the Texas Zoom meeting. I'm probably not giving it the right title. But I think that it would be worthwhile because it's clear that, in my mind it's clear, and the articles try to uphold this, that these first 15 verses of Daniel 11 are the beginning of the vision of Daniel 11, and in those verses, the beginning of the vision of Daniel 11 illustrate the end of the vision of Daniel 11, and the end of the vision of Daniel 11 is when Michael stands up and human probation closes. And I'm suggesting to you that verse 14 of Daniel 11, it has been identified by the Lion of the tribe of Judas, by the Holy Spirit through the pen of Daniel, as representing the key that identifies what this vision is that Solomon says, where there is no vision, the people perish. And that vision is in agreement with the truth that was unsealed in 1989, and that truth was the last six verses of Daniel 11, and those last six verses identify the final rise and fall of the King of the North, or in the terminology of John in Revelation 13, they identify the healing of the deadly wound. And the whole story is about Rome, the whole story is about Rome, because Rome establishes the vision, and to change that symbol that has been in Adventism since the Millerite history and saying, no, what establishes the vision is the image of Rome, the image of the beast, the United States, is to demonstrate that everything that we have presented since 1989 concerning the last six verses of Daniel 11 is invalid. I think it's a truth that needs to be investigated by any and all that are recognizing from the events that are going on around us in the political world, in the economic world, in the social world, in the military world, that probation is about to close. And the Bible says, surely the Lord thy God does nothing except He revealeth through His servants the prophets. I'm suggesting that this revelation about who establishes the vision is a key that you as a student of prophecy need to be certain about, and certain enough that you know that the United States and the Catholic Church are not the same thing. Thank you for your time.