

## **68EN!!!!!!! THE 144 THOUSAND WILL EACH PROCLAIM LIBERTY TO HIS BROTHER - JEREMIAH 33-34 - IMADISON**

The peace of Christ, beloved brethren, the little flock of the Lord Jesus Christ! We greet you from the Madison Institute on this holy Sabbath day, wishing you the double blessing, the special Sabbath blessing for all those who deny the lust of the flesh and walk in the new spirit, in the new mind, in the new heart, who walk according to the desire not of the flesh, but of the Spirit of the Lord. We wish you all a happy Sabbath and we also wish you not to forget that at this time the Lord has commanded the bridegroom to come out of his chamber and the bride out of her chamber and that all the people pray for forgiveness and for the awakening of the slumbering people - Laodicea. There are a few days until the Day of Atonement. It is about six days away. So the Lord has commanded all to pray so that the Lord may forgive the sins of Laodicea, which are many, and may also put upon them His Spirit, who leads first of all to conversion and repentance, and a change of character. On this Sabbath, which is the 219th day of war, since when the great sword of Revelation six arose in the second seal, the great sword of the red horse, which is the communist states, communist dictatorships, great communist dictatorships, and which is the first horn and also the second horn of Daniel's ram, all these days of war have passed. And just as God has promised in His word, the wicked of this world have been punished. We have already shown in the previous recordings that the Lord, when He arises to punish wickedness on earth, causes the wicked to attack the righteous, and so, in this way, He will give power, His help, to the righteous, who are always less powerful. It is like a war between David and Goliath, but that the victory will be on the side of the righteous. The war has lasted so long and will surely last longer. And we do not deny that there will be martyrs too. The Lord has allowed children, civilians and soldiers to die, brave soldiers too, because the Lord needs not to transform this world into a perfect world, because it is no longer possible. This world has to be ended and it has to be all burned in the fire and then created again, as God has promised, and fulfill His judgment. God is a God of judgment. The Holy Spirit convicts us of sin, righteousness and judgment. So God has to manifest mercy, forgiveness, but also justice. God has promised to punish those who have sealed themselves in their wickedness. This war is for this and it is also to awaken and give repentance and bring His remnant of Laodicea out of the cities. The Lord has given us on this Sabbath two messages. At the beginning of

the Sabbath He has given us Jeremiah 33-34 and now in the main Sabbath service, He has likewise given us Jeremiah in another Bible that we have opened in Jeremiah 31-32, a chapter that the Lord has given us many, many times since the beginning of the war. It is a message where He promises that the time of grace is not yet over, in spite of the destruction that had come upon Jerusalem; in this case, in spite of the war of the great sword that has produced a world war on this earth; we have a world war. In spite of that, there is still time of grace. It is not yet the plagues of the Lord, not even the trumpets; we are in the first number seven of the three numbers 7: seven seals, seven trumpets, seven plagues. We are in the seven seals whose main purpose is to awaken Jacob, that is, Laodicea sleeping in its sins, to awaken the people who know the truth, who think they are rich and believe they are saved, and do not know that they are naked and poor, blind. These Laodicean people need to be shocked, they need to be shaken, just like that prophet Jonah who was a Laodicean prophet, representing the Laodicean people, the people to whom God says one thing and does another thing. They go wherever they want, they run away from God's will and he needed a jolt, he needed to face death to wake up. In the same way, Jacob needed to meet the sword of his brother to reach the crucial moment, where he left all his spirit, all his heart, which still had evil in it, and surrendered himself to Jesus Christ, humbled himself and surrendered himself completely. Laodicea is not a cold people, it is not a people from among the barbarians and the Greeks, and it is not a people that boils with love and consecration. It is a people that walks with one foot in the Church and one in the world, it walks with a part of the mind, of the desire, with God, and a part with the world.

It desires this world and its riches and pleasures and God at the same time; it is a lukewarm people. It is a lukewarm people. It is a people that needs to make up its mind. Decide today whom to serve! There have always been such a Laodicean people since the beginning of sin. Satan has always tried to bring the people into apostasy and make them lukewarm, in name only. Apparently, it was a people that followed God, a Christian people and in character it was a people that mixed the holy with the profane. This is Laodicea and whenever there has seemed to have been such a people in Israel, many times, the Lord has brought evil upon them. Let us remember the period of the judges when they repented, then again they fell into the same Laodicean character, then again a prophet raised them up and then again they fell. And so they have deceived God for hundreds of years,

until finally He destroyed the temple, exactly here where the text in Jeremiah speaks to us, and promising at the same time that it was going to be built again, that it was not the end of grace, that it was only the reaping of the fruits of their walk. So this Laodicean people of the last days, is the Laodicean people most rooted in this mixed character that God does not like. God prefers either barbarians or prophets or priests, fully consecrated people. He does not want false Christians. He cannot use them. Those people have been abandoned in their walk. So the Lord is as He was with the second Elijah, with John the Baptist, He is with His people in the mountains and with His prophet, the third Elijah, to call to repentance all those who want to hear. There in Revelation it says that "whosoever hears my voice"; His voice, which is His voice? He gives it through His human instruments. Whoever hears His voice and does not harden his heart, he will be awakened, he will be forgiven and will open the door. Of course, each one has to open his mind completely, not to keep sinful desires inside. One has to open the mind completely like a vessel and empty everything that is there, because the Lord wants to fill it with His character, with the fruits of His character, which are the fruits of the Holy Spirit. We are going to talk on this occasion about a matter that is very important for these moments, when the Lord calls us to repentance. Let's notice that He has given us this exactly before the Day of Atonement. It is 6 days away, on the day of preparation for the Sabbath. It is also a Sabbath. In the week that will follow after this one that ends today, there will be two Sabbaths, two solemn days, two holy days. Laodicea cannot participate in the festivities of the Lord, because it cannot accept and understand them. It is blind. Those who are going to really participate as they should participate in this feast, repenting of all their sins, are of those who have, of those who are candidates to be part of the 144 thousand. So we see that here in Jeremiah 33 and 34, which is the message that we are going to comment on in these minutes, we are going to see that the Lord presents the people that repent, the people that are going to repent, the remnant that will awake from condemned Laodicea. Laodicea will be vomited out. Laodicea is a church outside of salvation, it has fallen away from salvation, it has fallen out of that agape love, first love. "What I have against you is that you have forsaken the first love." The first love is the love of the pioneers who founded that church, of those 50 people who remained after the great disappointment, when Ellen White said that these pioneers were all one heart, one love. They had sold all the land, everything, for the Lord. They no longer had anything

of this world in them. All they wanted was to be in harmony, like the disciples in the upper room, and to be pleasing in the sight of the great I Am. So this is the first love that was later abandoned by the Adventist Church, by the professed church; it was abandoned, groups were made. Some separated into the Reform movement, thinking that this came from God. This did not come from God. There was no need to make another organization, we simply had to get out of this apostasy, out of this lukewarm spirit and return to the first love. And Ellen White finally had to separate from that organization and formed a Madison. Madison is Philadelphia, Madison is the overcoming church, the last church of the seven, the last overcomer. The last one is Laodicea, which is the one that falls, the one that loses everything, the one that is judged, but the last conqueror is the sixth one, it is Philadelphia, which means the people of those who love each other, of those who have the love of God and who love each other with God's love.

So, for the last days, the end of the world, Ellen White has written that it is a time of a darkness like there has never been, and in the Bible it says in Daniel that it is a time like there has never been until now, it is the accumulation of all the forces of Satan and all the experience that he accumulated in the 6000 years. The roaring lion seeking whom to devour covered all that land with a darkness so that no one can understand what is going on and no one can see the way of salvation anymore. The way of salvation is not a wide road, a highway with ten lanes so that it can be seen by all nations and by all churches, but a path. Imagine, in all this earth, one path, one single path. There is not even a highway, not even another main road, but a dirt path. It is the way of salvation, one path. And the Lord has said that He has only one people, a remnant, a small people called Philadelphia that has little power. It is a small people, with little economic power. It is a poor, poor people, just like Jesus and His disciples were a poor church. It is a path that can be found only if one is willing to leave that Laodicean state, to open the door. "If you will open the door, I will come in to you and dine with you." Only those who will truly cry out to God, as it says there in Joel two, which we have received for these days, these ten days until the Day of Atonement... cry out with tears to God every day for the Lord to change our Laodicean mind into willing minds, into open minds as an open door to all of God's will. For those who recognize that they know nothing, who recognize that the churches, the organizations, the groups where they are do not have the truth and they want the truth of God which no matter how it is, no matter if

this truth will deny everything they believe, those who will be willing to that change (it is a big change, but a change for salvation), they will find this narrow path. And it says in Isaiah that very simple people will walk in this narrow path, including people who are not very minded, but none will fall from this path, none will go out of it, because all these will have the pure heart of Christ, they will not have selfishness - the simplest people, even without much education, without knowing many things, not the intellectuals of this world, because it is written in the Word, "among you there are not many wise men, there are not many of these philosophers and intellectuals". It is a people very simple in mind, spirit, not a people that is proud like Nebuchadnezzar. It is not a people that sings every day how holy they are and what they have done, no; it is a humble people and all those who humble themselves in that way, to the end, like Jacob on that night, those who will have in their desire to humble themselves and find the true way in these last days, God will set their foot on this path. It is an act of faith and of God. Only God can lead the blind on this path. It is not something they can see and find. It is a help, a grace that God will give to those who are willing to humble themselves. This path of God is not visible to Laodicea. It is not a path where any wicked person, any selfish person even, can enter. It says in Isaiah that no wicked person, not even one, not even a selfish person, will enter this path, because it is a path where selfish people, those who cling to their money, cannot enter. There are people who are rich and there are people who are not rich, but who have money, who have houses or a very big house worth hundreds of thousands of euros, and they deny the whole truth, they deny the words of Ellen White who said that God asks that those houses be sold to support the work of God and that humble, cheap houses be purchased. There are Adventists of that type, or there are Adventists who have sold those big houses, but they keep the money for themselves and do not support the work of the third Elijah, not just any poor man in the land, but the poor that God indicates. The poor work for which Ellen White had an enormous weight and asked for resources from the people was the work of the few pioneers who were awake and doing the work. Ellen White asked resources for that poor work. The people have not given, so the people have been blinded. That is why there are Adventists, as I was saying, who can even sell. There are many classes in selfishness. There are some who come so close, but they do not enter through the door of the unselfishness of Jesus Christ; they come very close, they sell everything, they leave the cities.

He moves to a village, then sells that little house in the village and buys a farm outside the cities, but he keeps all that money just for himself or for the project he wants to do. God does not approve that character. So the Lord has a path on this earth, but it is the path of generosity, as we have shown in these two topics of the Day of Trumpets, which are very important to be heard; you cannot ignore any message that comes out of Madison. Madison is the way. Madison is the Philadelphia church, it is where the voice of the Lord comes from, where the truth comes from for those times; no one can choose "I want to hear that, I don't want to hear that". You have to listen to all these messages until the end, just like the people who followed the Lord Jesus Christ or John the Baptist stayed for days, listening; they stayed, they did not all speak. He would speak for hours, then pause for a few hours and then speak again. They had to have the patience to listen for so long. These are messages of 2-3 hours. These messages show that they are the work of the third Elijah, because the third Elijah spoke for hours. John the Baptist was there all day long speaking to the people. Jesus Christ was there all day long and when he wanted to speak for hours he spoke. Paul was the same when he had to give a message, and when he had to be silent, he was silent, and then again. The people who were not there and who had left to continue with their business because they were wasting too much time with Jesus or with John the Baptist, those people were losing their way, they were losing the bricks of truth that must be built like a house from the bottom up. You cannot leave a hole in the wall, miss for a while and then come back and continue building. It is not possible. The temple of truth is built brick by brick as the rays of light come, one after another, in precise order. "I have yet many things to say unto you," Christ said to the disciples, "but ye cannot yet receive them." They were not ready. They had first to accept all that He had taught them. The time of the cross had not yet come. They had to have the experience of the cross. He had to come, be with them for 40 days and explain to them all that He had done in those three and a half years and after they understood that, little by little, the Lord, from the Holy Place, could continue to give them rays of light. Ellen had said that there are still many precious gems, precious stones to be discovered by the people of God. There are still many rays of light. The truth is like the rising of the day from the dawn until the day is perfect. God's people have not yet arrived at all the truth to be edified. All truth will come only from the third Elijah and all those who miss or skip over the precious subjects that come from the Lord... The

Lord indicates to us the words that we must present. He inspires us in the mind, what to speak and how to speak. Those who skip and come and go, listen, then skip a few topics and then again listen, will be like Judas, like Judas who sometimes listened to something and then listened to his own mind, made plans and did not pay attention to Jesus. So all these will finally betray Jesus. Those who do not understand the importance of hearing the words to get true repentance and enter through the door... in the New Testament it says that faith comes by hearing. And how can the faith of Jesus, which must be the banner of the 144 thousand, enter in? How can this faith enter in if the people do not begin to hear? Faith comes by hearing, and the Lord has ordained it in this way. Because in the past the Lord did not send letters. He spoke and it was a sound. It had to come in through the ears. And in these last moments it is also by hearing. There are recordings to be heard, because these will produce in the mind that desire to repent and show how it must be done and to what extent, to what height to be accepted by the Lord. Faith comes by hearing. This is the first point that Laodicea has not yet fulfilled. That is why there are so many who say they follow this path, but they do not really understand; because they hear little, they skip topics, they listen to others, other voices preaching, when the Lord has said that in the last days "beware, for there will be many false anointed ones", not Christs. The word Christ is not a name, but means anointed. There are false ones who think they are anointed with the spirit of the third Elijah and so they preach all over the Internet. It is filled with every ministry. So the one who hears from everywhere something and does not understand that he has to walk only after John the Baptist and the Lord Jesus Christ will be deceived.

And they will deceive many, says Matthew 24. Many false preachers will arise and deceive many. The people who do not understand that will not be able to be led on this narrow path. That is why the 144,000, is very likely a very small number, very small. And as we have explained in one topic, for those few who have heard, it may be 144 of the thousands of Israel, the thousands of the tribes, 144 of the tribes of Israel, 12 of each. It is not known if this is a literal figure. If it is a symbolic number, it may be more, a little more, but apparently, as the Lord has shown on the Day of Trumpets, apparently there is no one who understands this path, who walks this path. The third Elijah will have to preach for years without seeing any fruit, just as the Lord Jesus Christ has preached three and a half years and has seen almost no fruit, not even his disciples were fruit. He has not seen, he has

seen Mary Magdalene, he has seen the Samaritan woman, he has seen the Romans who came with faith, he has seen Zacchaeus, he has seen very few in Israel. His disciples repented only after the crucifixion. Therefore, the work of the third Elijah is a work that will last for a few years and eventually a people will be presented, the complete people of the 144 thousand. For the moment one or two are coming, a few, but eventually more will come. This is a promise. And so let's finish this introduction and let's look at the message that God gives us in this chapter, in these two chapters of Jeremiah 33-34. First of all, chapter 33 is for those who are going to repent, those who are going to wake up from Laodicea. It is a chapter with the promises, for example verse 14, "Behold, the days come, saith I Am, that I will establish the good word which I have spoken unto the house of Israel and to the house of Judah in those days." These are the latter days, "in those days", "and at that time I will cause the Branch of righteousness to spring up in David". The Branch simply means someone awake, someone alive, someone in whom God has put His Spirit. As John the Baptist says that from his mother's womb he had the Spirit just as the Lord Jesus Christ had been chosen. He has been an offspring, a branch of righteousness, alive in the midst of a people of dry bones, as Ezekiel 37 says. This has been the reality, an offspring, a new man, alive, who had to blow the spirit of truth, to preach the truth of the Lord to others, so that they too would enter, so that they would repent of their sins, be baptized, be cleansed and set on the path of giving, of generosity, of the killing of self. And so they could also have life in Christ Jesus. Life is brought only by the Spirit of God when He enters into us, and He will never enter into a mind that still keeps selfishness. The Spirit of the Lord enters into a mind, into a clean vessel. Until so, He can work from the outside through the voice of those who have already emptied themselves, like John the Baptist, and they can hear only through their ears. The Spirit enters as imploration, going out through the mouth of the prophets and entering through the ears of these who still have selfishness. The Spirit cannot enter and settle in the mind of a selfish person, but if he empties himself, the Spirit will come upon his mind also if he empties himself of selfishness. So here it says, "Behold, the days shall come, that I will confirm that covenant." And what is the covenant? "In those days, in that time, I will cause the Branch of righteousness to spring out of David". For all these prophets are of the tribe of Judah, and all these who are the first to be alive, to be repentant, and to preach to the dry bones of Laodicea. These are of the tribe of Judah and John the Baptist was also

indeed of the tribe of Judah, though he was apparently of the tribe of Levi, but in character he was of the tribe of Judah. You can change your tribe if you change your character. The Lord Jesus was of the tribe of Judah. He has come to symbolize the third Elijah, to symbolize the one who will awaken the slumbering tribes of Israel. He did not come to dwell among us as God. Jesus Christ was a man. The eternal Son of God, who has life in Himself, has left His powers and everything and has become man, has made Himself familiar to us in order to save us. He dwelt in our midst. How? As an overcoming man. He has shown the way how to overcome everything, how to live victoriously. And He also had hidden in Him the Deity, but in His character. That's why He accepted worship, because He accepted it as God, but as God, He has never used His powers and He has never done any miracle with His power, and He has not had a pre-existent mind.

He has been born and has grown up as a normal child, acquiring wisdom. So verse 15 says, "In those days and at that time I will cause a Branch of righteousness to spring up unto David." Why righteousness? The righteousness of Christ is the character of Christ. This means the branch that will point the way where Christ's character can be acquired, that narrow path that we have spoken of; this branch of righteousness is the branch that preaches repentance. It says, "The kingdom of God is near unto you," it is not far from any of us. It is very near. Each one has only to trample down selfishness, pride and all these fruits of Satan, and he has to ask for forgiveness and transformation, a new heart, and he will enter. If he gets baptized, he will also enter this narrow path. In the spiritual Church, the Church of the first born, not only Christ was first born. All His fruits have to be first born. "In those days Judah will be saved". Let us notice here that the Branch of righteousness, right here in 16, in the next verse, it says that it is of the tribe of Judah: "Judah shall be saved, and Jerusalem shall dwell safely." And this is what he will be called "I Am, our righteousness." This people here who will be made according to the tribe of Judah have a name. They have a name, the name of God on their foreheads. That's what Revelation says, too, that the 144 thousand will be on Mount Zion and they will have a new name written on their foreheads, for thus saith I am, "There shall not fail David a man that sitteth upon the throne of the house of Israel." That is why the Lord has the right to raise up, until the end of the world, a male to David. David simply means a man given to Jesus, a man who has the Spirit of God in him, a man, a prophet that God can put His words in him. Because what Satan has tried to do is to bring about the

darkness of such apostasy that God cannot put His word in anyone. That was his plan, that God could no longer speak through any human. But the Lord has said "I will keep one for Myself". There shall be, "there shall not fail David a man to sit upon the throne of the house of Israel." That throne of the house of Israel is not a real throne, it simply indicates that he will have the leadership in the sense that he will be the one who awakens others, simply that. And the one who teaches others is not that He will command others with a dictatorial voice, but simply that He will be placed as a guide, as a teacher over others. He will awaken others as John the Baptist was one of these men of David. Jesus Christ was the man of David, he was David himself. And the Lord will have to raise up in these last days another man of David. Otherwise, Laodicea, all the groups, the Reformed Church, all the ministries, all will be left walking with selfishness in their hearts and so God's plan of having a people who have overcome everything will not be fulfilled. The Father needs those witnesses for His name to be vindicated before the universe, and Satan be trampled forever, crushed under that demonstration of humility and repentance on the part of sinners. He needs that spectacle, that testimony so powerful that the vilest of sinners may become the holiest, as the sons of Jacob, from among the most faithful of all sinners have become humble and holy. He has to give that spectacle to the world. So Jeremiah chapter 33 practically gives us hope that Laodicea will have a chance to repent before being vomited out. God's voice will somehow come to Laodicea, but it will come through human instruments. The Laodicean people, so deceived, because of the enemy, have gone so far as to say that God will speak to each one in his mind and lead each one to repentance. This is false. When that has happened in the history of this world, God has sent prophets. God has sent people who have instructed. He has sent the apostles to show the way of salvation to the Jews and to the Gentiles. With that, the possibility for them to listen to any human instrument that God may raise up is annulled, totally cancelled. They will deny it, they will say "no, no, no, no, God speaks to me". Ellen White has a quote where she says, "When the Lord raises up a human instrument to give His truth, and man says 'No, I don't need this, I pray on my knees, I will ask the Lord directly, I don't need to ask any man,'" she says that these who will think that way will be led into false paths. That is exactly what the Lord says first of all in Matthew 24.

Thus begins this chapter, "Beware, lest anyone deceive you, for Satan will raise up many false preachers, and they will deceive many". But in

spite of the fact that each one says this, in spite of the fact that each one says that the Lord guides him, each one independent of the other, in spite of that, the Laodiceans, those who are in this situation, listen to many voices, they listen to many stars, many preachers. They say that God speaks to each one in their mind or that He answers their prayers, but they listen. Why do they listen? Why don't they cover their ears until the voice or the answer of God comes to them? They listen. With that they show that they believe that God speaks and has to speak by some preacher, just as He spoke by John the Baptist, but deny that the Lord can raise up anyone. They say that the Lord speaks for each one and it is true that each one can have some truth. That is why the Lord has said, "search all things, and hold fast that which is good," because until the prophet comes, until the instrument that God is going to use to give truth to the people comes, the truth will be preached. That is, there will be many preachers, the pioneers, for example, and many serious people who love God and will present their themes, but they will not be 100% truth, they will have some truth, until the one comes who will show the truth without error, because John the Baptist has to present the truth that has been given to him without errors in the sense that it is without lies, without apostasy, without showing false ways. And if there is some unimportant error, that does not matter, the Lord used Ellen White, but she had some errors that did not affect the way of salvation she presented. So that is Laodicea. Laodicea listens to many and denies the instrument that God raises up. This they have done with Jeremiah, this they have done with all the prophets, they have done with Ellen White. Ellen White has had to endure for a lifetime the rejection of the people. The majority of the professed people did not believe in her. The leadership did not believe. Very few believed, the simple people, the sincere people. The pioneers who went through the great disappointment believed, but the new people did not. So the promise of Jeremiah 33 is that the Lord will raise up the third Elijah. The shoot, the branch of righteousness is a prophet or an instrument, if this name is not liked because many say that God can no longer raise up prophets. But prophet does not mean someone who has visions, but someone who has a message to give, someone who receives the words of God in his mind, who hears the voice of the Lord and when he speaks, he speaks the truth, the true way. This was John the Baptist. So, in Jeremiah 33, the Lord promises that there will not be lacking, until the end of history, a man, an instrument of God to awaken others, a man of the tribe of Judah, just as the Lord Jesus

Christ was the lion of the tribe of Judah, the only awakened one besides John the Baptist. And it says, "If anyone can overrule my laws of nature which I have established," it says in verse 20, "one may also overrule my promise." Imagine that! If Laodicea invalidates that promise, it must demonstrate that it can invalidate the laws of the day, of the night that God has established. Otherwise, Laodicea cannot be believed. And it also says, "If anyone can invalidate that, those laws of nature which I have established, I will also cast away the seed of Jacob and David, my servant, so that I will not take of his seed who is lord over the seed of Abraham, Isaac and Jacob. For I will bring back their captivity, and have mercy on them." Practically, it says, "if anyone can overrule, I will discard this plan of sending the third Elijah." Also neither the second, for this was a prophecy also for the second Elijah and for the third Elijah. "If anyone can invalidate that and invalidate my words," but God's words cannot be invalidated. That is why the third Elijah has to be raised up in that time of darkness, so that the dry bones of Laodicea can be awakened to true spiritual life, can be convicted of their sins, brought to repentance, to conversion and repentance, to their baptism, and to receive true spiritual life again. That is the wonderful promise of the Lord to those who will awaken, to those who, probably few, will fulfill the promise given to the Laodicean Church, "He who hears my voice and opens the door, I will come in to him, I will sup with him, and he with me." This is the promise to the one who hears His voice. These are the ones who will be the fruits of the branch of David, the fruits of the third Elijah. Now let's move on to chapter 34.

Chapter 34 talks and warns about a very important subject for these times. It is a subject that we have talked about in the past years. The past years we have talked about this matter and it is mainly about giving freedom. Let's read the key verse because the whole context here is of those in Laodicea who do not want to repent. Chapter 33 speaks of those who will repent, chapter 34 speaks of those in Laodicea who will not repent and those who will lead many to perdition also, because they hold them in bondage. This is in the context of the sword that had arisen in the land and had come upon them. They were surrounded by Nebuchadnezzar's army. Jeremiah, the prophet, the third Elijah, in quotes, to understand that this should apply to us today, was a prisoner among them, so to speak, but he was set free. He saved his life because he was faithful to the end. That will also happen with this third Elijah. God will protect him because he will be faithful. And it says here in Jeremiah chapter 34, from verse

eight onwards; here is the central message: "This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard...", not only the princes, but the people as well. Notice that this message is for all. Not only the princes had male and female servants, but the people as well. Let's see what that means for us. So what is the symbolism for us here? "Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward..." Notice that it is one verse after another. There did not pass ten years, but a short time. Then they repented; they did not repent with that repentance that leads to salvation, they repented of doing good. One can repent of the good he has done and begin to do evil. "But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. Therefore the word of the LORD came to Jeremiah from the LORD, saying, Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee." See how the translation is, and the words, how the Lord speaks. It says at the end of seven years, but in fact it is at the end of six years; in truth it is at the end of six years. It says at the end of seven years, but here it says "for six years he shall serve thee and thou shalt send him away free from thee." Six years he shall serve. When the seventh year begins, you must set him free. "But your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name. But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure..." Notice what freedom means, "liberty at their pleasure". "And brought them into subjection, to be unto you for

servants and for handmaids." When did that happen? It says here, "today." We repeat verse 15, "and ye were now turned (the word 'now' is mostly translated as 'day' in the Bible, it has been mistranslated here)" When did the repentance toward evil happen? On the same day they made the covenant. How long does it take Satan to change one's mind, to change the good decision that had been made in his mind? In a matter of hours, in a matter of minutes, Satan so assaults the mind that he makes one change his mind, even trampling on the Word. In the Word of God it says, "Fulfill your oaths which ye have sworn unto JEHOVAH," for if one does not fulfill it, it is an abominable thing. If you swear something, if you make a covenant, you have to keep it - a good covenant, not a covenant to do evil.

If you make a promise to God, for example, to give Him something, like Zacchaeus, "I will give half of my wealth, of my riches", Ellen White says that if you give Satan time, if the conviction of the Holy Spirit already comes to your mind, you have to make the promise now and then fulfill it without wasting time, not giving Satan time, because what Satan will do is to make you turn back from the right path, from good decisions. That is what he had done with those princes and with the people, with the people of Laodicea of that time. He made them to turn back on the same day. "But you have turned back and profaned my name." When one does that, one profanes the name of God. Verse 17: "Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof..." Look at what a covenant they had made - the most total, the most complete covenant, the covenant that was made at the foot of Mount Sinai. In Exodus 23, if I'm not mistaken, when Moses came down from the mountain, they made the everlasting covenant, what is named throughout the Bible as the everlasting covenant; it was made that way. And here they made a very important covenant to give freedom. Slavery, having slaves - they were not paid servants to do service being free, having freedom, being workers. Ellen White had a cook - those were not slaves, those were people that she paid, but she gave them freedom, but these, the servants of these leaders and of these Laodicean people, they were slaves; they had no freedom of thought.

Brother Eugen:

And this covenant has been made accepting the curse that comes if they did not keep it because the fact that an animal was cut in two meant that if they did not keep the covenant they would be cut in two like that animal.

Brother Doru:

Yes, it was an oath assuming at the same time the total punishment - perdition. Here we are dealing with the punishment of perdition itself and in the New Testament we have this "cutting in two" or "cutting asunder". Let's see who remembers where the Lord Jesus Christ speaks of this "cutting in two". One verse is in Matthew 3:10 and not only because it is in Mark, in Luke, but we will only give one gospel. It is when John the Baptist said that the axe is laid at the root of the trees, "therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire". Notice that it is not the bad fruit that is cut down; it says that the tree is cut down and in the Bible the tree represents a person. This was part of the gospel of John the Baptist, the second Elijah, and it is part of the message of the third Elijah. Any man or tree that would not abandon selfishness would be cut down and thrown into the fire. The second witness of the New Testament was spoken by the Lord Jesus Himself and this proves that the Lord Jesus continued the work of the second Elijah. John the Baptist and the Lord both fulfilled the work of the second Elijah, the work of awakening the dry bones of Israel. The second place where this expression of cutting appears is where the Lord Jesus Christ Himself says, in Matthew 24, the last verse, when He speaks of that servant: "but if that evil servant shall say in his heart 'my lord delayeth his coming (what Laodicea now says) and begin to smite...' Whom to smite? It is clear, to smite his fellow servants, it says here, "and to eat and drink with the drunkards...". This is all spiritual, they represent false doctrines. "Begin to eat and drink with the drunkards" - the tables, the love meals of the Philadelphia church were meals only among the saints; no one unclean could enter, no one with selfishness could enter, no one who didn't have the same spirit, but here it speaks of some of the church beginning to eat with the unclean. In our context it would be when the pastors of churches have accepted the order from above to lie to the sheep and to have them in subjection, to have them as slaves, and to give false messages and all that to the members. That means that he "began to eat and drink with the

drunkards," that is, with that general conference. "And the lord of that servant shall come in the day that he expects not." He does not know. Does Laodicea know anything? It does not know, and it will not know anything until the end. "And he shall cut him in the midst," he says, he shall cut him in two.

Here is a word that is used twice in the original, "cut him, cut him". The Jews used it to mean when something was cut into two separate pieces, not just cut but not separated, but cut into two pieces. Exactly as a tree is cut down; a tree has to be separated from the root. "And he shall cut him asunder and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Where is the weeping and gnashing of teeth? With those who are hypocrites. Hypocrites are those who lose their salvation through falsehood, that is, through selfishness. Someone lies only when he is selfish, steals when he is selfish, loves money or does all evil when he is selfish. Selfishness is the sin of this world. So the covenant of Jeremiah 34 and also the covenant of Sinai, the everlasting covenant that was made at the foot of Mount Sinai, were covenants that were made with danger or with the acceptance by each one that he who breaks that covenant will lose his salvation; his part will be with the hypocrites where there is the gnashing of teeth. That is the place of the lost. The gnashing of teeth is the sound that will be heard when the plagues fall upon this earth. All those who will die, who will have rejected the salvation of the Lord, it says that their gnashing of teeth will be heard when they will realize that they have lost eternal life. For here it says that these Laodicean people of that time had made this covenant at the Lord's request to give liberty each to his brother. To give freedom in this final context is to give freedom and to leave the slaves free of mind, able to make decisions, it is to stop influencing in a wrong way, it is to stop preaching and not only preaching because one can preach from the Bible, but say to his listeners, "it is not me, it is not me who knows clearly the way; I preach what I can investigate, but you must wait for one who will be sent by God, for one who will be anointed with the Holy Spirit, for the branch of righteousness that God will raise to David in this end time, for the third Elijah". But the preachers, these who will deceive many, according to Matthew 24, do not warn, they skip this part, they do not say to their followers, "Beware, do not follow us! Only the third Elijah alone will clearly teach the way of salvation." They don't even tell their listeners, they don't even tell them, "Listen, but keep only what is good, as Jesus has said!" They don't tell them. They preach with the Bible, with Ellen White's quotes - many stars,

many preachers, even the common, normal people, even the Laodiceans without positions, because here it says not only to the leadership but to the leadership and to the people. Both made slaves of mind of their brethren. Each one today has his influence, he has his group which he influences and where he preaches; they have groups on Facebook, on WhatsApp, on Telegram, everywhere. One who preaches from the Word of God has followers. The one who dares not to warn the people, the followers, his followers, even if there are three of them, the one who does not warn of the fact that it is not they who show the true way and that we only have to retain the good of what they say and that the third Elijah must come and he will show the true way, those who do not give this warning make slaves of their followers, slaves. Sadly, we have seen not only the leaders of Laodicea, those false pastors, false prophets, not only those who have slaves in the thousands and thousands, churches of thousands of people, not only those, but in the independent ministries, as they are named, there are preachers who have churches of hundreds of people, of thousands, and every time they preach they tie them with one more rope and one more rope and one more rope and make them subject to their way of seeing things because what they preach is simply their interpretation, it is their way of seeing things. They do not tell the congregation that from everything they preach they must retain the good; they, in other words, tell the people that 100% of what they preach is the truth. All these preachers do the same. If there is one who has done, like John the Baptist, who has humbled himself and said, "It is not I, it is not I that you must wait for." "And when the Lamb of God came, who takes away the sin of the world," that is, one even nobler than he in character, one who had no sin at all. John the Baptist had one sin which was doubt. He manifested doubt, but Jesus was perfect. He had overcome everything as a man. He was the perfect man, the second Adam, not God. John did not show God to his disciples, but the perfect man, the second Adam, the overcomer as man, whom everyone should follow and learn how He overcame, just as we have to study how the sons of Jacob also overcame. So, he who will not do what John the Baptist did, to say to his disciples, "This is the one, follow him; I must decrease now, and he must increase" and he has sent his disciples, beloved brethren, if you can believe that, he has sent his disciples and he has lost the influence, he has lost his disciples, he has sent them after Jesus. That is the test for all those who have dared to accept followers. There are many who have risen up, not only men, there are women, there are

young people, all those who are the fulfillment of this verse of Matthew 24. Let's read that verse of Matthew 24, let's read the beginning of this prophetic chapter. In the question of the disciples, the first words of the disciples, "tell us when will these things be and what sign will there be of your coming and of the end of the world", notice the end of the world; the context of Jesus' answer that follows is the end of the world, it is Laodicea of now. The people, even of independent ministries, are still Laodicea. All those who stay or leave the professed organization are still Laodiceans if they still walk in selfishness; they are dry bones. And it says here, "What will be that sign of the end of the world? And Jesus answered and said to them, 'See that no one deceives you!'" No one, not even one - that means you have to stop listening or when you listen to a person to acquire a ray of truth that he may have, you have to always do it with the consciousness that you have to listen to everything and retain only the good, even if it is 1% of all that he preaches. If you do not listen to men with this mindset, you will be deceived, you will be subjected, you will be bewitched by the beauty of how they expound the words. What these pastors who came after Paul did in the churches, who were Jews or were teachers who did not have the Spirit, they bewitched the people, they enchanted them with the perfect way, the elevated way of presenting, of speaking the word; they used neurolinguistics, they bewitched with the speaking, not with the truth, but with the speaking. Those techniques that are used in Laodicea and used by many in independent ministries as well, bewitch. Others bewitch with the luxury of the temple, like Andrew Henriquez. Please, look at his church! Many listen to Andrew Henriquez. Look at his luxurious church and see if it can be compared to the church of the Lord Jesus Christ. He keeps the people in the city and he does not warn, he does not say to the people, "be careful, I speak, but maybe only 1% of everything I speak can be true." He doesn't say that. He is lying to the people by making them believe that all his words are true. That is a lie. That is hypocrisy. That is enslaving minds and binding them only to himself, to his mind, to how he sees things and what little truth he may have. All that crowd that follows him, thousands of people, Ellen White says there is a law of nature, there is a law of man that one cannot elevate himself above his preacher. That is, the churches, the members, by law, cannot rise in character above their preacher, and I think not even in truth. Imagine that now! If the preacher is not above all in character, is not as humble as Christ and does not have the truth of Christ, how can that preacher elevate those

thousands of people? Those will fall below his little good character that he may have and his little light that he has. That means to enslave, beloved brethren, to have slaves, and the promise of God, here in Jeremiah 34, the command of God, the everlasting covenant is to deliver, as John the Baptist did, to liberate, to tell them the truth, to tell them that not through them the truth will come, but through the third Elijah. It says here in Matthew 24, verses four and five, "And Jesus answered and said unto them, 'Take heed that no man deceive you: for many shall come in my name (i.e., Christians, Adventists), saying, I am the anointed one'". I am not going to read Christ here because it is false; you have to cut into the Bible and put "I am the anointed one" (the one with the Spirit). Here it means "the third Elijah". "I am the fulfillment of the third Elijah, and they shall deceive many."

That is the work of all those thousands and thousands and thousands of Adventist preachers of any color that have arisen on the Internet. But I am not talking about the other religions, the truth will not come through other religions, the truth will be raised up in this movement, that is, with the faith of someone who believes and accepts the truth of the Adventist Church of old, of the pioneers, someone who believes that this fold is the true one, but not Laodicea, not the one that has apostatized, but Philadelphia. Philadelphia is pure, true Laodicea, which has the character - Philadelphia. In Philadelphia the speaking voice, the leading voice is the third Elijah. Philadelphia of 2000 years ago was, first of all, John the Baptist, and then when Christ came, it was Christ and He alone until the crucifixion and after that it was the disciples who became apostles, they came to have the Spirit in them, they were sealed with the early rain and they really entered into the church of those who trample selfishness, into the spiritual church, into the spiritual kingdom of Christ. This was the true church. So, "many shall come", not few shall come, beloved brethren. Why will many come exactly at the end of the world, as they said here in verse three? Because at the end of the world knowledge will grow, technology, everything. Many will walk to and fro, from here to there. That is, there will be technology to transmit information instantaneously from one end of the world to the other end of the world through the Internet and therefore any person, even the people themselves, having the Internet, will be able to record sermons and upload them on the Internet. But be careful, in doing so, each one passes through the two halves of the calf, of the cow cut in two. Each one, when he begins to teach, if he does not teach in an honest way to the others, without

making them subject to himself, without making them slaves, he will become a slave and will be guilty of the blood of his followers whom he has tied to his weak way of thinking and has led them on wrong paths. Every preacher of this time enters into this covenant, passes between the two horns of the cow, that is, it is assumed that if they will not preach the truth, death, perdition will be their destiny. Be careful to warn each one of your followers, beloved brethren, that the one who will be light, the one who will be the branch of righteousness, the one who will be the light of Laodicea in these times is the third Elijah and that he must be sought and sent after and all the followers must be renounced if necessary and taught that the main work, the work they must listen to is the ministry, the only ministry that God has raised up to continue the work of Madison that Ellen White left in 1915, passing to rest. The last work was to move the headquarters of the church at Madison, thus showing the people that the Lord had already abandoned the Laodicea of that time and the Lord was alone with Madison and with those who went out from there, thousands and thousands who had gone out as missionaries and established other centers. But if they have gone out selfishly, they are not children of Madison. Sons of Madison are only those who go out with the self trampled, with love for God and people, and those who do not make slaves of people. There are many ministries that claim to be Sons of Madison or independent ministries, missionary doctors, many names. All of them are Laodicean and most of them tend to be slaves of people. Be very careful with that great sin, because that's what it says here. Look at what it says. It says it's an abomination. It says here in Jeremiah 34, "Ye have not hearkened unto me." But this voice announces from Madison, and it has also announced the same thing in years past, that all followers must be sent to listen to the voice that... not saying that the worm that conveys God's message must be followed, but the message. The very word that comes out of Madison is the one that is sent by God, it is the one that will light the way for all, not the worm, as Ellen White said, not the worm, but the Word. The Lord chooses His instrument and if He wants more instruments, He chooses more instruments, but those human instruments must be followed; not in everything, how they dress, etc., but in the word they transmit. Ellen White was God's instrument, but she was not to be followed in everything, everything, everything. Maybe she had small mistakes in her life, as every prophet can have small mistakes that are not an impediment to salvation. It is necessary to follow the word that they give when they receive from God, the teachings and the path.

That is what you must follow, that is what you must follow. That is this day's message and we would like to read, for those who have not listened to topics from years and years ago when we have presented this topic, we want to read this quote from Ellen White where she says that those who will remain independent or those who will say, "well, I don't need to listen to the instruments of God, I will pray to my God whom I know and He will answer me", these who think that way when God raises up an instrument, will be deceived by Satan and will be led into wrong paths, says Ellen White. Why, does that mean that one should not pray anymore? One should pray, one should pray and seek God and seek His humility, humble oneself, seek the humble character of Jesus in everything and His victory in everything, but one should not mock God and His leadership when He commands to obey the instructions given through a man that He has chosen. In the past look at Paul who was a leader in the government of Israel and came to humble himself and obey the apostles who were in Jerusalem. He was surely much more prepared than them, he had theological degrees, he had a mind and a speech far superior to them, but he obeyed them, he obeyed the spiritual leadership that God had established; he submitted to them, not to the human worm, but he recognized that God gave them His Spirit to make decisions, God used them. The Spirit from above, from the Holy Place at that time, fell upon them to make decisions. No one else was able to make good decisions for the church, but only those who were anointed. That is why, it is because of understanding this work that God does and understanding that by listening to the words of the human instrument, one obeys God, as Ellen White said, one obeys God directly and one walks safely. That is why we have not said from here in Madison, until less than a year ago, for so many years we have never said that we have all the truth and to follow us, because we have waited for the Lord to indicate the ministry that was chosen by Him. For less than a year now the Lord has urged us to say this because He has given us many signs, all the signs, that Madison is the tower of God's flock of the last days and that we have to tell the people this. Many have accused, but the Lord knows the hearts and knows that we do not want followers to take advantage of them, but only so that they will not be deceived by others, beloved brethren, because many deceivers have arisen who preach and some are very, very, very attractive. If you listen to them you will not be saved from their hands. We do not want the people of God to be enslaved by these deceivers who will deceive many. We want them to be free, but we want them to listen to everything that

comes out of Madison, because in this way they will be free, they will never be subject to some deceiving message and they will walk in the right way, if each one will comply, will do what is said and advised here. This is the message. I am going to read the quote from Ellen White to understand something that perhaps few understand. This quote is very likely that if you have not heard it from Madison until now, almost nobody has read it. It is found in the Review and Herald of October 10, 1893. Notice it's a quote towards the end of Ellen White's life, 1893, and it's in context of the month of October, the feasts, the judgment feasts, so to speak. And look what words the Lord has given to Ellen White, to the servant of the Lord. She says, commenting on Acts, "Cornelius implicitly obeyed the instruction and the angel himself went to Peter and gave him his instructions (we know the story). This chapter, Acts 10, has in it much precious advice for us..." Notice, beloved brethren, these are not just any counsels, these are precious. "... and we should study it with humble attention." He who from here on will not humble himself, will not ask the Lord to humble his mind and trample down his pride, will not be able to accept the words that follow and we tell you from our own experience, that we have spoken these words to many, but almost no one has accepted these words. It says thus: "When the Lord has His appointed instruments by which He gives help to souls and men disrespect these agencies (or instruments, as were the prophets of old, or the apostles or some ministry which He has approved) and refuse to receive help from them (notice, if the Laodicean people refuse to receive help from these appointed instruments of God, see what she says will happen) and decide that they will be taught directly by God (these are Ellen White's words), the Lord does not gratify their desire. The man who takes such a position is in danger of accepting the voices of strangers and being led into false paths." Notice that these words of Ellen White are in total harmony with those of Matthew 24 because it says of being led astray, of being deceived and of hearing voices of strangers. Why of strangers? Because they are not the true voices. You will hear voices from other preachers who are named strangers because they are strangers to Jesus, strangers to the Spirit of the Lord. The Lord has given the Spirit only to His instruments who are to enlighten those who are in darkness - Laodicea. It goes on to say, "The man who takes such a position is in danger of accepting the voices of strangers and of being led into false paths." Have you understood? Matthew 24, beloved brethren, I read it to you now alongside this quote from Ellen White. "And Jesus answered and said Take heed that no man deceive

you: for many shall come in my name, saying, I am the anointed, the anointed with the spirit of the third Elijah, I am anointed to preach, and to teach the way, and shall deceive many." This is the beginning of everything before the wars begin. In this context, Satan will first fill the Internet with preachers to deceive, dishonest preachers who do not warn the people that they are not anointed, they have no evidence to present that the Lord gave in their lives that they are the instrument to be expected. About John the Baptist some clues had been given, that he will be in the wilderness and other clues. About the third Elijah some clues have been given, but they cannot give any of these clues, and the people do not know how to ask for these clues, they do not even know that they should look for the third Elijah in order not to be deceived. It continues: "Both Cornelius and Peter were instructed as to what they should do and obeyed the word of the angel. Cornelius gathered the whole family together to hear Peter's message of light. If he had said 'I will not be taught by anyone,' the angel of God would have left him to himself (i.e., he would have left him with this thought he had), but this was not his attitude." Here ends this quote by Ellen White from Review and Herald of October 10, 1893, and is also found in volume six of the Ellen White Bible Commentary. Beware, it is not the biblical commentary made by the theologians of the church, because there are two biblical commentaries. It is necessary to look for the biblical commentary that is made only with quotations from Ellen White. In volume six, page 1060, in original English, paragraph five, here is this precious quotation that contains precious advice that will keep from perdition, we may say, from being deceived. In Matthew 24 the Lord says that those many deceived will be deceived. Do you believe that they will be saved if they have been deceived? Or do you believe that they can become the 144 thousand if they are deceived? Probably, if God sees that some of them have developed some noble character traits, He will be able to save them by passing them to rest, through death, losing their life in some way, but to be part of the 144 thousand, none of them will be able to if they will not look for the third Elijah, who is the first tribe, he is from the tribe of Judah. We cannot say that the third Elijah at the beginning, when he may be one voice, represents the whole tribe of Judah, but that he is the prince of the tribe of Judah or the lion of the tribe of Judah. The lion means prince in prophetic language in Revelation. Jesus was the prince, the first, the leader of the tribe of Judah. Then others will be called from the tribe of Judah, probably, and then from other tribes, in spiritual language, that is,

from among Laodicea, from this professed church who do not know, they walk as sheep going astray, as lost sheep, wandering over all parts of the earth; they know not whom to follow, whom not to follow; they know not whom to listen to, they know not whether the path they think they are walking leads to heaven, they know nothing. They wander like sheep without a shepherd, said the Lord Jesus Christ, and He said it for these times.

The Lord will send a pastor because He says that the Holy Spirit, in First Corinthians 12 and 14, the Holy Spirit will impart gifts to the church. There is a church, there is a fold in which God has placed some apostles and some prophets, and some teachers. God has this form of organization. God does not have a chaotic form of organization as there is now, as the situation is now with Laodicea, as this quote says: "and if they decide that they will be taught directly by God, (that is, independent, independent atoms), God does not satisfy their desire. The man who takes such a position is in danger of accepting the voices of strangers and being led into false paths." That will happen. That is why the Lord sends the third Elijah, not to humble anyone. Those who are humble of heart will understand that it is for their good. This is the end of this message; it is a very important warning to the people, so that each one of them will repent. If you have done that with your followers, the Day of Atonement is still ahead, you have time, each one of you, to ask for forgiveness, to repent, to feel the anguish of being about to lose these souls, and you have these days. Do not leave time to pass by because we have read where it says here in Jeremiah 34 that, in the same day, in a matter of minutes and hours, the impression of the Holy Spirit has been lost, the impression has been lost and the desire has already been lost and they have taken slaves again. If you, beloved brothers, who now, upon hearing these words and who have been penetrated in the depths of the mind, of the heart, with the desire to liberate your followers as quickly as possible and to tell them these words that follow now, be careful: "We are not the way, we do not know the truth. We are only the fulfillment of what the Lord said, hear all things and hold fast that which is good. We may have something good, a little thing, 1%, 5%, 10%. What we preach is not the way, beloved followers." That has to be said to the followers. "What we preach from our ministry is not the way. The way will be shown by the third Elijah when he comes. Please pray constantly that you may find the third Elijah, that you may know when he appears on earth, that you may be able to bear his words which will not be easy to bear." That must be said and you must warn

them not to make themselves slaves to others, because only one has been promised by God to awaken the slumbering, dead tribes, the valley of dry bones, in Ezekiel 37, of Laodicea. There is only one. "Someone is to come," Ellen White has said, "someone is to come in the spirit of Elijah, (the third Elijah), and when he comes, people will tell him that he does not know how to interpret the Scriptures." Why? Because his speaking will be hard to bear, as in John chapter six they said to Jesus when multitudes and multitudes forsook Him and when He said to His disciples, " Will you leave also?" It says that the multitude, those who were going away, said, " These are hard words to bear. Who can bear them?" That is the way the Lord will act. To wash with the bleach of the whitener, the Lord will have to give words, sometimes hard, apparently, to His instrument, to His instruments, to reveal sins. John the Baptist and the Lord Jesus Christ revealed the sins of the people to know what to wrestle with and what to wash away. It was a work on their behalf. These are the words in this time of ten days, when the people have to weep and pray, ask for repentance with a humbled spirit, leaving the entertainment, ceasing to seek the house of delight, as it says there, but it is better for you to be in the house of mourning at this time. Everyone who wants to be saved in this coming time, and protected, and not to be deceived, has to humble himself now, in these days, from the day of Trumpets until the Day of Atonement - that is when the Lord passes review and on the Day of Atonement itself for some he will say yes, for others he will say no. For some he will say yes, for others he will say no. To some the portion of the Holy Spirit will be increased, and to others even what they have will be taken away. May the Lord of wisdom open the ear and help the Laodicean people to understand these words and enter into this covenant of giving freedom to their followers and warning them to seek the true way! May the peace of the Lord, which is His character, it is our desire that it come upon all, all Israel, all Laodicea, if it is possible that all be saved; it is our desire, but each one will be saved according to his works, his obedience. Blessings!

Study made with the help of the Great Creator and Savior, JESUS CHRIST, by Instituto Madison (youtube)

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"YOU WILL KNOW THE TRUTH AND THE TRUTH WILL SET YOU FREE"  
May I AM bless you!