

## **78EN-TEXT-THE WRATH OF GOD AND THE GOLD PURIFYING FURNACE OF THE 144 THOUSAND-Psalm89-IMadison**

The peace of Christ beloved brethren, the little flock of the Lord Jesus Christ. We are on the holy day of the Sabbath. We are meditating on the word that the Lord has given on this day, which is the third day of this eighth biblical month. The day before yesterday was the new moon. So, we are in the eighth biblical month. This means that we are in the month of retribution, so to say, because the first seven biblical months are the months of judgment, the months for salvation, so to speak, symbolically. Then, after Tabernacles, after the seventh month is over, symbolically, the time of retribution begins. The good, those who have repented and washed their robes in the blood of the Lamb, will receive blessing. And the wicked, those with hard or closed ears, the blind, the rebellious, those who lift up stones against the reproofs of the faithful servant, these will receive evil, they will receive a curse. So we are in the eighth month and for those who remember that we have recorded one day of these weeks, during the feasts, that the Lord has given on the same day, twice, the same word. And this has happened many times here in Madison. This has happened today also. We had, at the beginning of the Sabbath day, Psalms 88-89. And now, in the morning service, also, another Bible was opened on the same page. This is statistically impossible considering everything. So, we understand that the Lord has a message here that He wants to be recorded because this Psalm 89 the Lord has given us many times, but we have not recorded it until now, and we are going to record a little commentary about the most important message of this Psalm. We are going to focus on Psalm 89. It is a prophetic psalm, we are not going to read it all, we are going to leave it as a lecture, and we are going to read some verses, but you read it all, because this speaks about David. It says: "I have made a covenant with my chosen one, I have sworn to David my servant 'I will establish your seed forever'". Let us remember the words of the first prophecy of the Bible. Let's go to Genesis 3 with 15 to understand a little of what "seed" means. Genesis three 15 says: "And I will put enmity between you and the woman, and between your seed and her seed". "This seed shall bruise thy head." And remember that in the New Testament there is a verse where it says that GOD will speedily crush Satan under your feet, Romans 16:20. In other words, although this has been fulfilled with the Lord Jesus Christ, this must be fulfilled again with "the seed", with the remnant, with the last generation. The last generation must be the

fulfillment of this verse, this prophecy, the most important prophecy in the Bible, Genesis 3:15. And now, going back to Psalm 89, it says: "I have made a covenant with my chosen one. I swore to David my servant." In Revelation 5:5 it says, "And one of the elders said to me, 'Do not weep. Behold the lion of the tribe of Judah, the root of David, who has overcome to open the book and to loose its seven seals'". That is, the Lord Jesus Christ is "the Lion." The lion means "the king", it means nothing else. He is the King of the tribe of Judah. Why Judah? We have explained in other recordings. Because Judah has received kingship and leadership over the 12 tribes, because he has been the first to repent completely. And let us remember the scene with Tamar. The Lord came through this line of the tribe of Judah. But here he speaks also about the 144 thousand. He speaks of "the seed" because he says "I will establish your seed forever." Does he mean the Israelites here? Does he mean the tribe of Judah, over there in Palestine? No. Clearly not. Here David is Jesus Christ and David is promised: "I will establish your seed forever and build your throne throughout all generations". And it goes on and on. We are not going to read everything, just some verses: "Thou hast broken Rahab". Here it speaks of the work of giving repentance, of the work of falling, of causing to fall on the rock, of self being broken, of overcoming self. That is the most terrible war there is on this earth. It is a war that not even GOD can win with most of this world, and most people will have their "self" so strong that it will be stronger than GOD. They will put their "self" stronger than the love of GOD, and then the Lord will not be able to break them upon the rock. It says here: "Justice and judgment are the seat of Thy throne Mercy and truth go before Thy face."

"Blessed is the people that know how to praise: they shall walk, O LORD, in the light of thy countenance." Here the people who know how to praise Him are the 144 thousand, in a special way; it may represent all the overcomers throughout history, but we focus on the last generation, the one that will completely overcome sin, because there are few people who have completely overcome in this world. But here it speaks of a generation that will walk in the light of His countenance, that is, the Lord will shine (if you remember the Aaronic blessing). Aaron represents the Lord Jesus Christ. The Aaronic blessing is "May the LORD bless you and keep you". "Keep you", Psalm 91. "Keep you", not only from dangers, but also keep you from all dangers, from death, from fire, from poison, from the sword, from the arrow, from sickness, from everything. But also "keep you" from

sinning, because in the New Testament it says that He will keep us, He will deliver us from sinning anymore, He will put His seal, His Spirit upon us, and we will be thus kept, after we have gained the victory over every inherited or acquired character trait. Then, "to walk in the light of thy countenance", is the other part of the Aaronic blessing. The blessing has three phrases: "The LORD bless thee, and keep thee. The LORD make his face shine upon thee, and be gracious unto thee." To be gracious, what does it mean? To have mercy "as a father pities his son", as a father forgives his son. To be gracious is the work of forgiving and pardoning, and forgiving until one achieves victory - it is the grace of the Lord. The Bible says that "God never tires of forgiving" and this is a divine attribute. We have to come to the same character, and we will get the final victory over our sins, because of this mercy of God shown to us in Christ Jesus. So, the second phrase of the Aaronic blessing is: "The LORD make his face shine upon thee", exactly what it says here: "He will walk in the light of His face"... "and be gracious unto thee". And the last part is: "The LORD lift up his countenance upon thee", and notice the difference, once it says "make his face shine upon thee", but he cannot make it shine from there, from the Most Holy Place. But, the last part says: "The LORD lift up his countenance upon thee", it refers to a closer work, to a closer position, and we know that power will be given to this final people, this final army, the 144 thousand. Then, the third phrase of the Aaronic blessing refers to that final sealing, when the Lord will pour the latter rain upon these overcomers - overcomers of self, overcomers of the temptations of the world and overcomers of Satan and his angels, three enemies of man and his salvation. Then, the third phrase refers to a sealing. "The LORD lift up his countenance upon thee, and give thee peace" or His peace. "Peace" is the character of God. "The peace" is The Holy Spirit poured out in a complete way upon a person, that is the peace, the complete peace, the complete reconciliation between us and God. It says that our work is to "reconcile", the work of the prophets and apostles is to "reconcile man to God", because it refers to a complete transformation of man. God does not need to transform himself to reconcile with man, but we need to transform ourselves. So, here verse 15 says: "Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance." This will be fulfilled in the 144 thousand, it refers to a people. "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." What righteousness? That of Jesus Christ, it is the character of Jesus Christ; Jesus Christ had the

character of the Father. The Bible says that "in Him all the fullness of the Father was manifested"; it refers to His character. "For thou art the glory of their strength: and in thy favor our horn shall be exalted", and it continues speaking. Verse 20: "I have found David my servant; with my holy oil have I anointed him." What does that mean? It is the outpouring of the Holy Spirit, it is the anointing of the Lord Jesus Christ, there when He began the work, the Spirit calling His church; He received the oil, the Spirit of the Father, to send it to His church, and He sent it in the form of a drop, in a limited form, and then, after them, to obtain the victory, to make a second outpouring of the Spirit, in a complete form. "With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted." Here it speaks henceforth of the Lord Jesus Christ, and says: "Also I will make him my firstborn". And we know that He is "the firstborn", the first of all the new creation, that is, of all the redeemed, He is the firstborn. The 144 thousand will also have to be firstfruits. It says he will be set "higher than the kings of the earth"; those kings of the earth are the 144 thousand. "They shall be made priests and kings" - remember the promise of Revelation. Verse 28: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of heaven", that is, the throne that The Lord Jesus Christ had before He came to this earth, which He forsook, will be given back to Him again. "His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments..." Why did the Lord leave these words written here? Because He sees the whole future, He has seen that in the future His lineage on this planet, His church, was going to go through "a spiritual death", so to speak, a Laodicean state. So, there are some promises here, that even though they are going to be in the Laodicean state, just as Ellen White did not abandon this church when it entered the Laodicean state, because not everybody enters at the same time, there is a process, there is a hope of awakening, of dealing with these sleeping ones to awaken them, and there is a way to awaken the Laodiceans described in Ezekiel 37. So, the Lord has a work yet to do with the Laodiceans, with those who forsook His laws and His judgments, and His statutes, did not keep His commandments. It says here: "Then will I visit their transgression with the rod, and their

iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." Here where it says "His seed shall endure for ever", do not imagine that it refers to the whole church, here it refers to the overcoming seed, it refers to those who will choose or will be chosen. "Many called, few chosen". Although here it says: "His seed shall be forever", it does not say all His seed, it says "His seed". "The seed," are those who are like Him, it is clear. The son is like his father, he has his DNA, he has his characteristics, he perfectly resembles his father. In the same way, here "the seed" must be of the same nature, must have the same character as the Father. So, here is a promise for the 144 thousand and a prophecy to be fulfilled. And it says here that this "seed" is "as the moon shall be steadfast forever, and as a faithful witness in heaven." So far is the prophecy of the victory of the 144 thousand that must come "as the moon". Where else do we have this resemblance or this parallelism between the victorious Church - the 144 thousand - and the moon? In Song of Solomon it says: "She is beautiful as the moon and terrible as a well-armed army". So, this beauty that the Lord wants to give us or wants to give to His church, "and adorn her like a bride". That is why the new Jerusalem in Revelation is described as "a bride adorned", because it is a symbol of the overcoming Church of the 144 thousand, which will be adorned with all the ornaments of the character of the Lord Jesus Christ, it will be a well prepared bride. Remember that when Ahasuerus wanted to marry again, it was a long process, he did not marry the first one he saw, it was a very long, very long process. The most beautiful ones had to prepare themselves for a long time; this is symbolic, it represents our preparation, of our characters; in order to one day become the "wife of the Lamb", we have to become perfect in beauty. We cannot become perfect in our own beauty, because we do not have it, we have to get it from the Lord Jesus Christ. "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground." And it goes on to speak of some curses that came upon these Laodiceans. "Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice" - here it speaks of a time of distress for Laodicea. Why? Because they "forsook", we have read: "If his children forsake my law, and walk not in my judgments", you

remember, verses 30 - 31. Then, what is happening will become even more serious, and be a distress for all Laodiceans who will wake up one day. All the Laodiceans who are not of "the five foolish virgins", we mean "the five wise virgins", those Laodiceans are still sleeping, and the Lord has allowed the breaking of these seals in order to obtain His church. The seals are in Revelation 6 and in Revelation 7 we find "the bride", "the 144 thousand of the 12 tribes of Israel", symbolically, repentant, perfected, sealed.

And in Revelation 8 we find the outpouring of the latter rain, the final sealing. But, in order to achieve that, there are some seals that have to be broken, there are some distresses that have to come upon them just as it came upon the Jacob of old and upon his children also, because they were of the most wicked on this earth. So each one had to go through their school of sorrows, of polishing their characters, and in these circumstances they chose to repent. It is a choice for us, it is a free choice, to want to repent when afflictions come or to become more wicked, to become more hardened. When those afflictions come, one humbles himself or seals himself in his wickedness. Let us remember when it came upon Jerusalem in the year 70, and also before, when it was first destroyed. Instead of repenting, of humbling themselves, even the most sensitive women, as they had previously appeared, preferred to eat their children. Then, they were sealed in a satanic character. The Lord wants to determine this election, He wants to hasten it, because there is little time left in the history of this world. So, the Lord allows to come upon this world a time of affliction. He has allowed to begin little by little, in order to give time, so that the wisest can imagine what is to come, and that each one may wash his clothes faster than up to now or wake up from sleep. This conflict will not end this way, this will escalate, because this is not just any conflict and it is not a product of chance, it is a work of God, it is a work of salvation. This has to do with our redemption, with the preparation of the 144 thousand. That is why He will not extinguish this furnace until the gold is obtained, the golden people. And the last verses say here, "Thou hast made his brightness to cease, thou hast cast his throne to the ground, thou hast shortened the days of his youth, thou hast covered him with reproach." We see that they have even had "a throne", "a glory", just like the Laodiceans have in this world, but all "shall be shortened". Verse 46 says: "How long, LORD? wilt thou hide thyself for ever? Shall thy wrath burn like fire?". That is, it will consume all, it will consume us all. Let us note that the context of all these words is "a wrath." "A wrath of God,"

which has been kindled on this earth. It is a time of distress, it is a time of war, it is a time of destruction, and the world will never be what it has been until now, in time of peace. The world will never return to the initial peace. The only ones who will have peace in this world, more and more destroyed and more distressed, the only ones who will have peace will be the 144 thousand. Those who will wake up, those who will humble themselves, those who will fight against their "self " and will win, as Jacob won on that night, in that fight, when the other option was imminent death. There was no other choice, either death to self or repentance. These are the two options for Laodicea. And these Laodiceans who will awake, they will feel that anger, that fire, and they will raise this prayer: "How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" What man shall live and not see death? It is a question that shows that in this time of conflict, "when peace shall be taken away from all the earth," says Revelation 6, it is a time when God wants to prepare men who shall not see death, for this is what is said here, "What man is he that liveth, and shall not see death." In other words, what man will be able to prevail over his sins? What man will be victorious? "What man shall be like ME?", says in another part of the Bible, where God Himself speaks. The Lord is looking for such people, because it is possible. By the grace of Jesus Christ, man can become like God in character. What man will live and not see death? The only ones who will not see death are those who will cease to sin, "for the wages of sin is death." Death is the consequence of sin, and when one will cease completely in all respects to sin, when he will cease to sin completely, then he no longer deserves death, he no longer has to end up dying. Death is the wages of sin.

So there will be a generation, although this seems impossible, there will be a generation who will not die, who will see Christ and who will pass through the dangers of death, as Psalm 91 says; they will pass through bombs, through fire, through water, they will tread upon the whole army of the enemy, they will be able to drink poisons, it does not matter. They, as we have the example of those four young men, both the three of them and Daniel went through moments of death, dangers of death. Any other person on this earth would have died, but they did not die. "What man shall live and not see death?" is the question we want to echo in the minds of every one who hears this

subject, because it is a promise exactly to us. What man of those who hear these words will want to not see death? What man will want to overcome himself completely, and have the eternal blessing of being "the Lamb's wife"? And he speaks further describing that it is a time of war, a time of enmity, a time when many lose their lives, a time when Jacob will deliver his soul, it is the promise of the Bible. And in order to be Jacob, we have to study well his repentance and see how he, although he could believe that God is with him like those Jews who perished, he could believe that God was with him because he had experienced many miracles (God helped him when he made that huge flock, God saved him on many occasions), he could say in his Laodicean pride: "No, God is with me; I know God and He knows me," but he realized that imminent death was before him and what this meant, he understood God's warning. When death threatens one, it is clear that there is enmity between God and man. It is clear that there are sins for which God cannot protect one's life. Jacob understood that and understood that his character, his record, was not clean, so he repented. We wish that on this Sabbath for all those who think they are righteous or not, all those who know the truth and can believe that they are justified before God. We recommend the story of the repentance of Jacob and his sons, because otherwise none of us will live and see Christ Jesus without tasting death. So whoever wants to live and not see death, and thus honor the Eternal One, who was accused of being unjust and having an evil law, if we want to be His witnesses, then we will strive, not selfishly, to be a wife, "the Lamb's wife", or to occupy positions that even others will not occupy, but to honor the Heavenly Father, to be His witnesses that He needs, so that His name may be fully vindicated before the whole universe. May THE GREAT I AM bless Jacob and the 12 tribes of Israel with repentance. Amen.

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!