

94EN-TEXT-THE 7 TRUMPETS AND THE MESSAGE OF THE 3 ANGELS
Daniel 7-12 Hosea 1-3 Rev 14-18

This is a translation of the original theme recorded in Spanish on 4th/03/2023

May the peace of Christ be upon you, beloved brethren, the little flock of the Lord Jesus Christ, all you who seek to wash your robes in the blood of the Lamb, for you know that time is short. We greet you on the Lord's holy day, the seventh day of the week. We meditate and contemplate the words of the Lord, for the Lord is the same yesterday, today and forever, the same God who spoke to all His saints, to the prophets of old and who brought the word of the Lord to His saints, to those who sanctified their lives. These were prophets, they were not gods in the sense that they were not angels, they were not heavenly beings, they were among the sinners born on this earth, but they chose in their lives to sanctify their lives, they chose to serve the Lord. In ancient times, Samuel was directed by the Lord to make schools so that everyone would understand that sanctification of life could be learned. It is not that one is given to be a prophet and another is not. It is not that one was given to live in sin and die unsaved and others were given to sanctify their lives. It is not so. The Lord wants all of us, all of us to be holy. The Lord wants a people of saints and He will have a people of saints and not just saints, a people of priests, a whole generation of priests, a whole generation of kings, of priests. The Lord, what He said through the mouth of Moses in the past, He is fulfilling during these days. Moses said that the Lord should make all, all the people prophets. This is what Moses said. For those who don't accept this and don't understand this, they must erase from the Bible his words and if they don't want to erase them, then they must understand that everything that was written in the Bible, everything that was written was for us, is for us, because they are prophecies, they are inspirations of the Lord who prophesies about the times to come and about the plans of His mind, because He says that He accepts in His secret counsels, in His holy counsels, His prophets, His saints on this earth. This means that the Lord is letting slip, that the Lord is revealing rays of light, that the Lord is revealing His intentions to His saints on this earth. "I Am will do nothing without revealing His plans to His saints, His prophets," says the Bible. He will do nothing without revealing. That is why the Lord inspires, sometimes makes His voice or the voice of an angel heard in other people, makes them impressed in their minds by the Spirit, as Ellen White was sometimes impressed. Not always, not always did she get the word. In most of the inspirations she had, she was impressed by the Holy Spirit and her mind, her thoughts were directed to meditate on past scenes. It's not that she had visions that she saw exactly all the time, but with impressions. That is why Moses' mind was impressed to utter those words. The Lord makes all, all the people to be prophets. What is wrong with that?

What evil is it if there are not one but two or three or five or a hundred thousand prophets in the country? What harm is there in that? This will be an unimaginable blessing to the earth. When His people come to the fullness of Christ's character, there will be a blessing so great that it will cause most of the saved of these times to come to the light. They will come to the light, they will be saved. And this is because the Lord

has been able to sanctify and make priests, prophets, kings out of people who have sanctified their lives. This is for everyone, beloved brethren, for all who want it. Ellen White said, "Let us strive with all our might to be of the one hundred and forty-four thousand." Do we understand? The schools of the prophets will be for all who wanted to learn the life of God. Unfortunately, sometimes, some like Gehazi, like Elisha's assistant, who loved money, entered these schools. So all those who want the blessing of having a holy life, of being able to wash their clothes in the blood of the Lamb, as Revelation says, and of one day being sealed with His Holy Spirit, must give up the love of money, must give up selfishness, must commit themselves completely to this work. And in Elijah's time, there were hundreds of such prophets, such disciples to become prophets. Disciples who were beginning to be impressed, to be able to understand some of the things that Elijah understood. For example, they understood that he was to be taken from the earth, but then they sought him out. So they understood something.

They had begun to know God and therefore had begun to receive from His impressions. But until one completely cleanses one's life of sin, one cannot hear the voice of God, one cannot be inspired by God alone. And so, Ellen White says, when asked if we cannot trust God's holy people, the many pioneers of old who studied truths and discovered truths, Ellen White said, "I dare not say that they were not inspired, but when it comes to inspiration in its fullness, then, she said that these people were partially inspired and mixed in their works and their own opinions." There are truths, but there are also opinions of their own. And this has happened over the years. The Lord wants this to end and He wants a people of prophets, a people of priest kings, a people of priests who live only by the Holy Spirit. So with this introduction we will begin today's topic. We are going to talk today about some very important things, things that will surprise many. And in order to be able to listen, to be able to understand what will be spoken, we ask everyone to pray, as Ellen White says, to ask the Lord to remove every prejudice from their minds and to have sincere and eager hearts to learn the whole truth.

Let us remember that the Lord has promised that the Holy Spirit will guide us into all truth. This was not done by those of two thousand years ago. This is not for our pioneers of one hundred and fifty years ago. This is for the one hundred and forty-four thousand. Because you will know the truth and the truth will set you free, free from the carnal spirit, free from sin. As one sanctifies his life, he will understand more and more of His truths. And Ellen White said that there are many truths yet to be discovered, still many truths. And to be able to accept those truths, even some that will overturn other beliefs or other "truths" that we have believed. Because she said that we must even be willing to let go of things we have believed, if in the future it will be shown that it was not so. We are not referring here to the seven pillars. We are not referring to the pillars of our faith. The Sabbath, the sanctuary, the investigative judgment, the day of atonement, the state of the dead, and all of these. Not these. These are clearly established pillars. But in addition to these, there are prophetic interpretations, for example. There are prophetic interpretations which, we must be willing to be enlightened by God, and replace them if necessary, or add other interpretations, in order to understand the principle revealed in Matthew 24, that prophecies have multiple

fulfillment. They are of manifold fulfillment. The Lord has an infinite mind. His Word is not easy. His Word is the word of an infinite mind. Therefore, His words are inexhaustible. And that is why, when He wrote, He wrote concerning the whole history of the world to the end. He didn't just write for a generation that lived when Ezekiel lived or when Jeremiah lived, He didn't just write for that generation. When Ezekiel, Jeremiah, and Isaiah spoke, they were prophesying about the end, about this last church that was going to go through a worse apostasy than the one that was then. So, having this preparation in mind, realizing that those who will oppose the light of the Lord will not thereby prove that they have His spirit, and that Ellen White strongly rebuked this spirit of the rich, and said that to those who will oppose any other truth that the Lord may wish to reveal are addressed the words "because you are rich, you have grown rich, and you need nothing." These words of Laodicea are for those who oppose the light. Laodicea, in fact, unfortunately, is a fallen state of the church that was blessed with many truths, with much light, once called Philadelphia, which once walked in love and in the search for truths, once, but then fell asleep. These five wise virgins are called Laodiceans. They fell asleep in a spirit that is no longer of the Lord. They can no longer understand the new truths, nor do they accept them, and they resist them with all their might. This is the Laodicean spirit.

This is the spirit of those who think they are rich and have no need of anything, while the Lord said "blessed are the poor in spirit". Can we understand these words? All those in Laodicea who will become poor in spirit and who will recognize their situation and realize it, will give up their Laodicean prejudices, their traditions, and will be willing to invite, to open the door to Jesus Christ, the One who knocks at the door, because He is the light, He is the truth, He is the way to truth and life, He is the truth, and His spirit is the spirit of truth.

If Laodicea will open the door to Jesus Christ, the truth, then they can be awakened. Let's talk today about what the Lord has spoken this day, this week and this 373rd day of war on this earth. Let us remember that the Lord is looking down from above, the Lord is looking at the earth as a table, as a map, He is looking at the inhabitants of the earth as ants and He is looking at everything that is happening on the earth, He is looking at the intentions of the evil ones and the evil powers, He is looking at this movement and He is holding back these winds sometimes for a while. We are, as we have shown in all the recordings over the years, we are in the time of the sealing, we are in the time of the seven seals, we are in the time of the four winds from heaven, we are in the time of the four chariots of Zechariah 6, we are in the time of the four horses of Revelation 6, we are in the time that will end with the blessed sealing of the one hundred and forty-four thousand, we are in the time when God is searching with His candle, says Zephaniah, searching to see if there is anyone on earth who seeks the Lord, who seeks His character, any righteous on earth and the Lord will choose all those who will open their hearts to the light and to the truth to be chosen by the Lord to go through the schools of the prophets. Madison of old was one of these schools. The Adventist Church, as it was born in its first ten years, was such a school of the prophets. In that church they were taught, they were taught how to live a holy life. Then in Madison, after 1904, where the church retreated, it had the same purpose, and all who passed through were blessed with the washing of their garments and a

sanctification they never imagined. The same purpose is served by this ministry which the Lord has set up here in Madison, and who knows how many other parts of the earth it has been set up in, to teach those who are awakening from Laodicea to live holy lives, to learn, to listen to the voice of God, to learn to be co-workers with God, and finally, having washed all their garments in the blood of the Lamb, to be filled with His Spirit. This is the true church, it is a school of prophets. Always has been and always will be until the coming of Christ.

It has not been fulfilled according to God's plan, although He has longed to fulfill it in all generations, but because of hardened hearts, only a few have been able to reach that level. The Bible assures us that the height of the fullness of the character of Jesus Christ will be attained by an entire generation, and that is why we here at the Madison Institute are publishing these words of truth, these words that will grow in light, because it is the Lord who allows more and more light. The Lord will never give all the light at once because we cannot bear it. The Lord gives little by little and even if in the past not all the light has been spoken of or has remained at a low level, this means nothing more than that it has not been God's will for now to reveal this light. But since the war in Ukraine began, even a short time before, the Lord began to speak, began to reveal the interpretation of the sealed book and the interpretation of Revelation. These two books, Daniel and Revelation, will only be understood by the wise. We open in Daniel chapter 12 and here it says "many will be cleansed and made white", the previous verse says "at the end". Here it says "shall be sealed and shut up until the time of the end", but the word in the original is "to the uttermost" or "until the end", until the time of the end or until the extremity of this six thousand year history. Until that time, these words will be sealed and closed. Then "many will be cleansed and made white".

Notice, beloved brethren, that upon these first words of verse 10 depend the last words of verse 10. "Many shall be cleansed and made white and purified.... and the wise shall understand." Do we understand? For they have cleansed their lives, made their garments white, purified their books from all sin. Therefore they will understand and be called wise or teachers in the original. "Many will be cleansed and made white and purified, but the wicked will do evil, and none of the wicked will understand." I want to tell you, beloved brethren, that the wicked named here are not Gentiles, they are not of the world. These wicked are from Laodicea. These wicked are the five foolish virgins. These ungodly are those who want to understand or who try or at least walk around with Bibles in their hands, claiming to be trying to know biblical truth.

This is why it is said that the wicked will work wickedly and none of the wicked will understand, because here it is those who, with an impure character, with a selfish character will try to understand the solemn truths of the last days and will not succeed. The only ones who will be able to understand what will happen on earth are the many who will be cleansed, whitened and purified, that is, the one hundred and forty-four thousand. This week, the Lord has given us prophecies. I believe He has always given us prophets.

Even when we talk about the Laodicean revival, it is a prophecy. This was prophesied in all the books, in all the words of the Lord Jesus Christ. In Daniel, in Revelation, it speaks of this revival of Laodicea. It speaks of the one hundred and forty-four thousand. This week, the Lord gave us Zechariah. We remember the theme from a few

Sabbaths ago about Zechariah six. This week He gave us Zechariah six again. And what the Lord gives us during worship here at the Madison Institute throughout the week prepares the Lord's message for the Sabbath. Zechariah six, the Lord wants to tell us that what will be spoken today has to do with Revelation, has to do with this time of sealing, with these four chariots and the purpose of these four chariots. He has given us Micah, chapter six and seven, where he says: "O man, he has told you what is good and what I AM asks of you; only do justice and love mercy and humble yourself to walk with your God. The voice of I AM cries to the city, and the wise shall look upon his name. Listen to the rod and to him who established it." And here He then talks about the sins of Laodicea. And this voice of the Lord is still seeking the Laodiceans with His candle on earth, those who will open the door and renounce all these sins that are shown here. False weight, deceitful bag, love of money and all these sins of Laodicea. And then chapter seven, which is the last chapter of Micah, is a prophetic chapter. Here he talks about the conversion of the five wise virgins. Here he talks about the suffering of the prophet, the one who was awake and the one who had to seek and who spoke the words to these wise virgins. Why are they called virgins? Why are they called virgins? Have you ever wondered, why are they called, even those who will be lost, the five foolish virgins? Why are they called virgins? Why does the Lord call them virgins? Because the Lord gave them virginity when He accepted them in baptism. Baptism is virginity. Baptism is the new birth. A child who is born is a virgin. Only because the Lord accepted them, because their entrance was apparently sincere. The Lord gave them this virginity, but they trampled on it. They, the five foolish virgins. That's what the Lord calls them, though they will be lost. That's why in the Old Testament, in Ezekiel, chapter nine, it says that the punishment will come after the sealing, even on the virgins, the elders, the children, all those who have not sanctified their lives.

And here in Micah, chapter seven, that's not the subject, I'm just mentioning a little bit, here we find the awakening process of the five wise virgins, and it shows that the time when the Lord is going to do this is a time when you cannot trust your friend, nor trust the leader of Laodicea, nor his princes, who are the priests, the theologians, the shepherds, the false shepherds, nor the one who sleeps beside you, keep your mouth shut. This call is from God to those wise virgins who unfortunately are still in the midst of the other virgins, there are even some married to the other virgins, there is marriage between the wise virgins and the foolish virgins, that's why it says "keep your mouth", and it refers to those who want to wake up, to those who deep down want to obey God. They in their maidenly youth, in their youth, in the beginning, after they sincerely entered the church, they for a while gathered oil, that's why it says that those virgins had, had oil in reserve, because they worked with love, they worked disinterestedly for a while, until they fell asleep in the polluting selfishness of the other foolish virgins. Here we find this in Micah 7. Micah sought fruit and found no fruit, "the merciful man perished from the earth, there is none righteous among men, all lie in wait, all spread a net for their brother", this is the situation, this is what selfishness does, each seeks to take advantage of the other, each seeks to prosper his own life, there is none righteous, not even one, and that is why the Lord calls these five wise virgins to remind them that once, when they loved with their first love, their deeds were different, and

that is why in Revelation it says "remember where you fell from and return to your first works" and in this way they will wake up, they will purify themselves, but the process will be difficult. It says here that they have to endure the wrath of the Lord, it says here in 8, his wrath "I am I will endure, because I have sinned against him, until he judges my cause, until he does my judgment, brings me to light, I will see his righteousness" and that will be the process until the last words of Micah 7 where it says Who is a God like You, who forgives iniquity and forgets the sin of the remnant of his inheritance. He will return, have mercy on us, subdue our iniquities and cast all our sins into the depths of the sea, you will fulfill Jacob the truth". Did Jacob have the truth before his battle? Jacob had no truth, he lived deceived because he had deceived God, he lived deceived that he walked with God, simply because God cared for him, but Jacob had to admit that night that he was a sinner, that he had deceived God and deceived himself and that he needed to be enlightened by God, purified and forgiven. "You will fulfill Jacob the truth." Jacob is the five wise virgins "and to Abraham the mercy which you swore to our fathers of old" - this is the awakening of the five wise virgins, it is prophesied in all the books of the old testament, in the new testament and we now come to the word that the Lord has given on this Sabbath. At the beginning of the Sabbath the Lord gave us for I don't know how many times probably the tenth, eleventh time that He has given us since this beginning of the year, the beginning of the Babylonian year, speaking, telling us that we are with the events here and that the Lord wants His people to understand, to be able to understand these words. The Lord, whenever the full light has not come to some of His prophecies, some of His words, the Lord will always give them, He will give them again, so at the beginning of the Sabbath we had Daniel 12, Hosea 1 and 2 and in this Sabbath worship we had Daniel 7 and 8. We see how the Lord speaks even in these days as He spoke in the past, the Lord speaks only that people have changed, people have changed, people are no longer the same, people have not purified their lives, people have not sanctified their lives like the prophets of old to be able to understand something, to be able to hear His voice. This will only be possible in the schools of the prophets, schools that the Lord in the past made beginning, as I said, with Philadelphia in the first ten years, more or less ten years of the Adventist church. The church was called Philadelphia, so the pioneers said, and then there was a mixture, the Laodicean spirit came in, that's the spirit of sin, the selfish spirit in the church, and a few believers and mostly selfish people mixed in, and that was the history of the church called to be the custodian of God's truths until the Lord sent the woman into the desert. The word "desert" in the original is wilderness; He sent the woman, as Revelation says, into the wilderness, that is, where there are few people, where there are no people, into the midst of the wilderness, into the first Madison, and there He sheltered the faithful, the faithful pioneers who made a school of the prophets. In the same way will He work in these days. The Lord does not want and the Lord has never wanted the righteous to live mixed up with the unrighteous, the selfish or at least those who want to purge themselves of selfishness to live mixed up with those who love selfishness, the Lord has never wanted that. The Lord only allowed this for a time when the leader he put in place was faithful and was a prophet, like Moses for example, because he influenced everyone with his selfless spirit, but when even the leaders fell into the character of Satan, then the Lord will

separate the sheep from the goats.

So we will begin after this introduction to give an interpretation which the Lord has given us and which is the fruit of many years of sowing, by the Lord, the foundations of this interpretation; it is the fruit of many years of study and of signs which the Lord has given so that one day, when He allows it, this truth, this possible truth will come to light. We are sure that there are still many truths to be revealed and these truths will not be revealed to those who lie in the cities of this world mingled with the selfish, with the worldly, these truths will not be revealed in Laodicea. These truths will be revealed only to Philadelphia, which is the people of those who love one another with agape love. Of the few who are on this earth, the Lord will reveal them only to them. And to make it clearer, the Lord will reveal this to the third Elijah. The Lord promised the third Elijah, as He promised the second Elijah and the first Elijah, that they were to give the truth to the people, to bring the people out of deceit, out of lies. Let's just remember the time of the first Elijah. All the people were deceived by that king whom they had and the false prophets. The Lord has always raised up prophets or saints of His who have gone through the school of Moses or the school of the prophets and have come to a position where they can understand the impressions of the Holy Spirit, understand the truth, be co-workers with God and help others understand the truth and be saved. This is the way for all. This is what the Bible reveals. There is no other way out of Satan's deceptions than to humble yourself. Let us humble ourselves as Jonah came to humble himself, as Jacob eventually came to humble himself, as the disciples came to humble themselves in the upper room, and as all who humbled themselves were forgiven and were rehabilitated, as Peter was rehabilitated and placed in his charge. We have Daniel 12. On these two pages where the Bible was opened we have on one page the last verses of Daniel 12 and on the other page Hosea chapter 1 and part of Hosea chapter 2. And many times the Lord has given this as if to say that this has not yet been understood, as if to say that the time has come to understand this better. So here we understand that the time Daniel chapter 12 is talking about is the time of the awakening of the five wise virgins. It is the time when the midnight cry... Is there today, beloved brethren, a midnight cry? Is it midnight today? Midnight means the deepest darkness that is in the night. It is midnight when there is no more ray of the sun that has set or of the sun that must rise again.

It is darkness, the deepest darkness there is. The midnight cry is the cry that God will give through His awakened saints, through His third Elijah, to awaken the sleeping, the sleeping virgins. Then it is said here that many will be cleansed and whitened and purified, but the wicked will work wickedly and none of the wicked will understand, but the wise will understand. We understand that this is the present truth today. We understand that we live in this time when most people, not to say all people, most people are in darkness, they are in selfishness, they are in untruth, they are also in lack of mercy, in lack of truth and mercy, in lack of God's character, in lack of purification, they are in darkness. And the Lord has promised a voice, a cry at midnight, a voice that will resound in the midnight hour, so says Matthew chapter twenty-five. And this voice cannot come from a sleeping man. Watchmen - it speaks of people who are awake when the city sleeps. This is obvious. The Lord promised a watchman, the third Elijah. The Lord had a watchman in John the Baptist. The Lord, after his death, had another

doorkeeper, the Lord Jesus Christ, who sounded the trumpet in Zion to awaken the virgins of that time. He will do the same in these latter times. And it says here: "and from the time that the continual shall be taken away, there shall be times. Blessed is he who waits." Now let's look a little bit at Daniel chapter eight, seven and eight. We have half of seven and all of chapter eight. And here in Daniel chapter seven, what we see clearly is, "but judgment shall sit, and they shall take away his dominion to devour and destroy it to the end." These are the last three verses of Daniel seven. Let's go to Daniel chapter seven. In the original it is judgment (in Spanish it was translated "the judge will sit..."). Correct your Bibles if you don't want to have false words in the Bible, because the Bible says that anyone who adds or subtracts from words is in danger of losing eternal life. These are just translations.

We all need to correct our translations and put in the truth. "But judgment shall sit and they shall take away its dominion, to devour and destroy it to the end. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all kingdoms shall serve Him and obey Him." Notice that these words speak of a people of saints, a people who will receive the kingdom. What does this mean? The one who rules is what? He is a king. He who rules is king. It speaks of a people of kings. And because it says they are saints, it is a people of saints or priests and kings.

He's talking about the one hundred and forty-four thousand. Chapter eight reminds us again of the time or events among the nations we are considering. And here it speaks of this ram, this power, this beast, this power that has two horns rising one after the other. We have explained this topic at length, we will not go into details. All those who have not listened to these subjects should go back to the beginning of last year, 2022, and listen to all the themes, because he who misses a single ray of light is like one who builds a wall with a hole in it. He will have no basis of understanding. The Lord said through Ellen White that the Lord will make us go step by step, He will make us see only one step. But he who does not have all the rays, all the oil, all the light that has been given, will not be able to put the gems of truth in order in the coffer of his mind. From the prophecy in the "Early Writings" it appears that the final gems have been set in full order. Only those who listen in order, who understand in order each truth in its own time, will be able to understand what follows. Do not try to ignore what the Lord has given. He who ignores the word of God ignores his salvation. So everyone should start at the beginning, go back and listen to all the themes that have been given since the beginning of 2022, not to mention even before. And here we have these movements among the nations, these powers pushing westward. And we're not surprised, looking around the world, that this is happening. Let's try to imagine that we are above this world. As Ellen White was once lifted up. And let us try to imagine that we are looking at this earth. But let's imagine that it's flat like a flat map, just like there are maps of the whole earth, but flat. The Lord says that He is looking down from above. Let's imagine that we see, let's imagine the pagan or atheistic, dictatorial powers of one color, red. Let us imagine the other powers of the earth, like the West, the countries of the West. And Australia, and Japan, and Taiwan, some from the other side, but most from the West. Let's imagine them a different colour, blue, for example.

And right now, for a year now, we've been seeing the red power pushing west. And not only to the West, because there is another red power, which is China, pushing South. What does China have in the South? Taiwan. Taiwan is a freedom-loving, true democracy-loving, freedom-loving island.

And it has this ongoing threat that its space has been violated. They've had ships, they've had warships, they've had planes in their space. And they're circling it, and they're making demonstrations of war, this power, China, to make it lose its nerve, to make it give in to fear, to make Taiwan surrender. It pushes south, it pushes west, and the Bible says it will push north. And these northern countries are preparing for it. This power of evil, this power that has killed so many people on this earth, was for a while silenced after the Second World War. This power has been silenced, it has received a mortal wound, so to speak. But we see how the Lord is now surprisingly allowing it to start killing again. And I assure you that the killing they do is of the same cruelty as it was thousands or hundreds of years ago, or decades ago. With the same cruelty with which pagan Rome killed, conquered its enslaved peoples. With the same iron sword with which it destroyed anyone it wanted. Remember Nero, who killed the saints of God, even the saints of God. He killed Rome. Then Rome, dressed in Christian, papal garb, in the Dark Ages. Then Nazism. Another power with the same character. The character is the same. The outside, the outer paint is different.

That it is called pagan Rome, that it is called religious Rome, so to speak, but it is a religion of Satan, it is not Christianity. That it is called Nazism or that it is called Communism is the same character of Satan, who tries to invade and bring death, destruction, to take away the freedom of nations who love freedom and who give people the freedoms that God gives in His eternal Kingdom. So here we have a beginning. We have a beginning, beloved brethren, as I have shown, of this red power which is again given the freedom to push, that is, to kill. We have shown a possible interpretation, application, not interpretation, because we are not overturning any interpretation, but simply showing that a prophecy can have several interpretations. And we have shown in Revelation chapter 13 that that power which received a deadly wound could no longer kill, will again be given the power to kill. And it will even kill the martyrs of God and those who have the character of the enemy will also die. And so, with this vision of the time in which we live, because the Lord has given us this to understand the time in which we live, we turn to Daniel chapter twelve and we find something so surprising, so new, I think, to almost everyone, so surprising that many will feel driven to reject, to deny this. But Ellen White's warning is ominous to these people who are not able to listen and ask of God a sincere heart, eager to find other, other truths promised by the Holy Spirit.

For those who will shut themselves up in a few truths will remain in darkness. Ellen White says that the truths we reject, which are lights, is light, that light becomes darkness to those who reject it. So it is up to each one to decide if they want to receive more light, if they understand that the Lord wants to shed more light, if they understand that the Lord will not end the history of this world until a people are filled with all the light, all the truth that we have been given to know. For they need all the truth for the times to come. Truth always advances as character advances. And health advances in the same way. Truth, character, health advance in tandem. He who rejects truths will

not live healthy in this world. So let's start reading Hosea. Apparently, the book of Hosea is a book we often skip over. We often say, ah, what a need for the book of Hosea. Now he has spoken for that time. He spoke for some Israelites, for Ephraim. Where is Ephraim now? Let's see that it's no accident that the book of Hosea follows after the book of Daniel. For the book of Hosea is as prophetic a book as the book of Daniel. That the book of Hosea also speaks of this time of sealing. And that this book, Hosea, gives us a key to a better understanding of Revelation. I'm not going to read the whole thing, I'm going to read a few verses, what we need in order to understand a part of the Revelation that we're going to talk about today, the topic today is the Apocalypse or Revelation. It says, verse 5: "And it shall come to pass in that day that I will break the bow of Israel in the valley of Jezreel. And she conceived, and bare a daughter, and God said unto her, Call her name Loruamah: for I will no more have mercy on the house of Israel, but will utterly destroy it." Notice, here is a prophecy for those who understand that these prophecies were not just for Israel, but are for the last generation. There is a prophecy here that the Lord, there will come a time when He will no longer have mercy on the house of Israel. The house of Israel, in spiritual understanding, in a spiritual sense, represents Laodicea, represents the Adventist people of every denomination or group, the Adventist people, the people who understand that we are in the day of the cleansing of the heavenly sanctuary. There are not many on this earth who accept this. But these people who have come to understand this have fallen asleep. This people today is made up of the five wise virgins, the five foolish virgins, and many others who are a mixed crowd who are not even counted, not even listed in Matthew chapter 25. The mixed multitude that was baptized, the Lord does not see them, the Lord does not count them among the Laodiceans.

There are many who entered out of interest, we don't talk about them. So there comes a time, it says here, when the house of Israel will lose the mercy of God. When will that time be? Because it is always preached that the Lord will save us, that the Lord will cast our sins into the sea of oblivion, that the Lord will finish what He has begun in us. These are the slogans of the Laodiceans. They don't look at the conditions of the promises. Every promise of God is conditional. Every promise has conditions, and the Lord will not fulfill that promise to anyone unless he has fulfilled the condition.

Verse 7: "But I will have mercy on the house of Judah and will save them, for I am their God; and I will not save them with bow, nor with sword, nor with battle, nor with horses, nor with horsemen." We see here that while Israel loses God's mercy, Judah will be saved. And here we find spiritual names for the ten virgins. Five virgins are called Israel, five virgins are called Judah. "But I will have mercy on the house of Judah and save it." Why will he save them? Because they need saving, just as Laodicea needs to open its door and be saved from its wealth, its blindness, its nakedness. And it says here: "And when she had weaned Lo-Ruhamah, she conceived and bore a son, and said (it is understood that God said), Call his name Lo-ammi; for you are not my people, neither will I be your God." And now let us read the prophetic words for our day. "Nevertheless the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass where they were told: Ye are not my people, it shall be said unto them: Ye are the sons of the living

God." So here we have a prophecy about the last days in which we are told, again, that the number of the children of Israel will be, will be is in the future, will be like the sand of the sea, which cannot be measured or numbered. "And it shall come to pass that where it was said: Ye are not My people, it shall be said unto them: Ye are the sons of the living God. And the children of Judah and the children of Israel shall gather themselves together, and appoint themselves one head, and shall go up out of the land: for the day of Jezreel shall be great." Jezreel means God will sow. And this speaks of this last time when the Lord will do a work. The Lord has promised that He will save, He has promised that the fields are white, they will become white. Let us remember that all the parables of the Lord Jesus Christ are part of the book of Revelation. They are pure prophecy, all the words. But He said, "Look at the fields, they are white and must be reaped." The Lord was speaking into the future, speaking to a future generation. "Pray therefore," He said to them, "for there are no laborers." "Pray, therefore, that the Lord will take the demons out of His workers." The word "take out" here, although the word "demons" does not appear in translations, the word "take out" has always been used when the Lord cast out demons from people. And the true meaning is that the Lord must cast out demons, that is, the character of Satan, and the sins of the Laodiceans, to make them worthy reapers, to make them apostles, to make them the one hundred and forty-four thousand. It requires a work of exorcism, so to speak. It is a deliverance from the spirits that have put the church to sleep. We remember that at Gethsemane the Lord chose three and asked them to pray with Him, and three times He found them asleep. From this we learn that evil spirits put to sleep. "Asleep" is not a literal meaning, but "asleep" because those three represented the five wise virgins, as did the eleven, all of them, but he chose three. Even these Satan put to sleep, why? Because they did not yet have the Spirit. Because they had not yet humbled themselves. They were still sleeping wise virgins. And that's why the Lord has to awaken, has to drive away these demons. He must put a defense in His people against demons, so that they will not fall asleep. Many brave and faithful people have fallen asleep in their sins. Satan has surrounded them, so besieged their minds that some have succumbed. We remember David. We remember Solomon. We remember many others who, sadly, did not watch without ceasing. Sadly they have been put to sleep. Evidently the Lord, after a while, woke them up again and determined them, with suffering, as we read in Micah 7. With suffering, enduring all the consequences to be endured, as Jonah endured. Enduring everything, they were able to wake up again. From this we understand that His workers are besieged and put to sleep or kept asleep. That the five wise virgins are kept asleep by evil spirits. And the Lord said, Pray therefore that the Lord will cast out these demons from His workers. They will indeed be workers. They will be the 144,000, but there needs to be a work of exorcism for them. It is needed that the Lord will cast out the demons, who keep them busy in their selfishness, with Satan's activities. And they are not allowing them to come into the Lord's line.

So, we have understood a few truths up to this point. Reading verse 10 of Hosea chapter 1 again, we find something else. "Nevertheless the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered." These words are found in the New Testament. And if it says "shall be," I would ask where is

literal Israel in this whole scene? There isn't, because we are in the New Testament. So if it says here "shall be the number of the children of Israel", here Israel is also symbolic.

And it is a different symbol than the Israel of verse 6. There it is the "house of Israel", whereas here, this Israel represents others. Let's go back to Luke 3:8. Let's open to Luke 3:8. And we read. "Therefore bear fruits worthy of repentance, and do not begin to say within yourselves, But we have Abraham for our father. For I say to you that God is able even out of these stones to raise up children of Abraham." Here he is referring to the fact that the Lord is able to raise up children of Israel from the Gentiles. And we have plenty of evidence in the gospels. The Lord has said many times about Gentiles, that even in Israel he did not find such great faith. Here is an ominous prophecy for those of that time. Where it says: "For I say to you that God is able even out of these stones to raise up children of Abraham". That is, to raise up Israelites from the stones. So we understand that verse 10 of Hosea 1, in its first part, about the children of Israel, refers to Gentiles. It refers to those who will be saved from among the Gentiles. It refers to the fruit of the white fields, as Jesus said. To the fruit of the 144 thousand. Because the moment, the moment verse 6 is fulfilled, and the 5 foolish virgins are utterly rejected and remain without mercy, grace is closed to them. At that moment, the 144,000, not right at that literal moment, I mean after that happens, the 5 wise virgins will be sealed with the Holy Spirit and then the Lord will bring forth children of Israel from the stones of the world. From those who have not known the Bible, the truths as we know them. And it shall be as the sand of the sea. Let no one from Laodicea comfort himself that those saved from Laodicea will be like the sand of the sea. For in this way we contradict what Ellen White says. Ellen White said that from this church very few will be saved. Very few will be saved. Very few. The 144,000, as we presented in one of the themes, and that's why we invite you to listen to all the previous themes first, the 144,000 can mean the 144 of the thousands of Israel. This word "thousands" was used in ancient times to refer to the people of Israel, the armies, so to speak, the people of the thousands of Israel. So the number is 144. That's why, personally, whenever I write this number, I don't put zero, zero, zero. I put a thousand in words. 144 in numbers, one thousand in letters. Because it is very likely that there are very few witnesses that the Lord wants to train in His school of prophets. His schools of prophets. Then it says here: "And it shall be that where they were told: You are not My people, it will be said to them: Ye are the children of Israel." Let us note that both for the Gentiles, that the Gentiles from of old have been told, Ye are not My people.

Because the Jewish people have always said that they, the Gentiles, are not God's people. Israel is God's people. But when it is said to Israel, there is no more mercy for this people, and it will be said to them, as it says in verse nine, "For you are no longer my people, nor will I be your God." And here it is placed in the future. Never again will God turn with mercy to these five foolish virgins. When the sentence is pronounced on the five foolish virgins, at that very moment, it does not say that God, to those to whom He said, "You are no longer My people," will say, "You are the sons of the living God." I hope you have managed to understand this part, that here is a prophecy that is still in the future for us. But the Lord wants us to understand better today, not that we have

come to the end, but that we are on our way. We haven't come to full understanding, but we are taking a step forward, and it is a step that will surprise many. We have not yet reached the book of Revelation. And now we're going to go to another part of Hosea, where it directs us to verse 11, because verse 11 of chapter 1 says, "they will gather themselves together and appoint themselves one ruler." Who? The children of Judah and Israel. Here it is the 144 thousand and the redeemed from among the Gentiles, who will be made, out of stones, children of Israel. And now we go to chapter 3. It's a small chapter, 5 verses long, but that's no reason to skip it.

It is a deeply prophetic chapter. And it says here: "And I AM said to me again, go and love a woman loved by a friend, even if she is an adulteress, according to the love of I AM to the children of Israel who look to other gods and love bottles of wine." Wine bottles are false teachings, they are traditions. It is the Talmud, the Talmud, which was human additions, false interpretations, that is what it eventually came to be. And there is a Talmud in Laodicea. There are many, many traditions, many false interpretations. And it says here: "looking to other gods". Money is a foreign god. The Lord said that you cannot serve two masters, two gods, and they love bottles of wine. So the prophet receives, because the time had not yet come when Israel was to be completely cast off, here only the future, the end, was given, but until then the Lord tells him to go and love another woman. He commanded him to remarry because his first wife had betrayed him, had adulterated, had left him before God, the marriage was broken, according to Ellen White. When one party commits adultery before God, the marriage is broken and the innocent party is set free before God.

Then the Lord commanded him to marry again, because his marriages, being a prophet, were symbolic. This makes me think of Joshua, the high priest, who also represents Laodicea, the five wise virgins, and of whom it says that he and his friends are symbolic people. They will become symbolic men. Every man of God who walks with God is used by God as a symbol for others. They are living parables to men, they are living prophets. So he says, in other words, that he bought his wife and said to her, "You shall abide for me many days; you shall not commit whoredom and take another man. So will I be for you." These are the same words he said to the first woman who betrayed him. The first one represents the house of Israel, the first house of Israel to be betrayed. And that's why he didn't take that one back.

And then let's read verses four and five. "For many days," and here it is years, "many years shall the children of Israel be without king and without prince, without sacrifice and without pillar." Here you can cross out the word "image", it's not image, it's pillar. And it was used for all the altars that they would holily set up before the Lord, they would lift up standing stones, they would pour oil on those stones when they made a covenant, the patriarchs. "And without pillar, and without ephod, and without teraphim". The teraphim were idols, because the Laodicean people have a mixture of idolatry with truth, of the sacred with the profane, and the Lord hates this mixture. "After this," he says, "after these many years, then the children of Israel will return and seek Me, their God, and David, their king, and will fear I AM and His goodness in the latter days." Notice the words. This prophecy is for the end of days. It is for our days, beloved brethren. So here we find that after a break of much apostasy, of much darkness, in Laodicea, when they were left without a true king, without princes, who are the

servants of the organization, without a true sacrifice, for the Lord does not receive their sacrifices. The Lord receives what kind of sacrifices? The humble heart, the broken spirit. These are the sacrifices that please the Lord. No offering, no pillar, practically no covenant, no promise of being able to receive the Holy Spirit, because on top of the "pillars", which were straight stones that were placed, the oil was poured. So they were left without the oil and without the possibility of receiving the Holy Spirit under these conditions. And without the ephod, and without the teraphim. "Then the children of Israel will return and seek I AM, their God, and David, their king, and will fear I AM and His goodness in the end of days." This prophecy has a multiple fulfillment. We know that it has been fulfilled in the past with the people of Israel, but we are interested in what will happen at the end of days.

At the end of days, it seems that a Laodicean people, who do not walk with God, who are not in the Most Holy Place, because there is no ephod. The ephod was carried by the high priest. No true king, no prince. And here, let's turn now to Hosea 1:11. Let's look at the similarity in 1:11 by comparing it with 3:4. 1:11 says, "Then the children of Judah and the children of Israel shall come together and appoint themselves one ruler." And here it says that they were left before this without a head, without a king, without a prince, without anything, destitute, destitute. And after that period of apostasy, or after they were left so, it does not mean that the apostasy is past. Apostasy never passes. Apostasy drags most of them down. And those who will remain, those who will awaken, like the five wise virgins, are reflected in verse 5. And after that, the children of Israel will return and seek I AM their God and David their king, who is Christ Jesus. And they will fear I AM, and that head in 1:11 is Christ Jesus. And remembering what Jesus said in John chapter 10, He said, "Beware of the hired shepherds, for they will betray the flock." And He's saying that the Lord has many sheep that are not in that flock and He must bring them in as well. And there will be one shepherd and one flock. It's this promise here in 1:11, where it says that Judah and Israel will be gathered together into one flock. Here we find John chapter 10: "And they shall lift up one head, even Christ Jesus, the Shepherd of the sheep." Here, this prophecy in verse 11 will be fulfilled when the loud cry is given. And in verse 5 of chapter 3, it speaks of the awakening of the five wise virgins. Although the same word Israel is used, it does not refer to Israel. The words, you need to understand the context to know who they are referring to. The same word lion can refer to the Lord Jesus Christ, the lion of Judah. Or it can refer to the lion who seeks whom he may devour, Satan himself. Even if we are in the same book, even if we are in the same chapter, because those chapters were not given by the Lord, but were man-made, we must always keep the context in mind. And here we are at the end of days. This is the context. And at the end of days, the Lord prophesied about a return. They will return, it means they will repent. Of a return of the children of Israel, that is, of the five wise virgins. That they will seek Me, their God, and David, their King. The true David, their king. Not the one who appeared to them in Laodicea.

And they will fear I AM and His goodness, for He will forgive their sins at the end of days. So we find that Hosea speaks of the awakening of the five wise virgins. And he speaks of the sealing and he speaks of the great cry. And he speaks of the redeemed from among the Gentiles. And now let's turn, beloved brethren, to Daniel chapter

twelve, reading verse ten.

"Many will be cleansed, whitened and purified, but the wicked will act wickedly. And none of the wicked will understand, but the wise will understand." We have shown that understanding the future is not given to the wicked. The understanding of the prophecies in the sealed book was prophesied only for the third Elijah and for those who will enter the school of the prophets and become part of the one hundred and forty-four thousand. The understanding of the words of the sealed book in their true context, in their truth, is given to the saints who have purified their lives. As for the unholy, who are the unholy? Can the virgins be unholy? Can a virgin be ungodly? Can a virgin sin or is she protected by being a virgin? It is clear that a virgin can sin. There is nothing to prevent an unmarried girl from sinning. Her virginity does not prevent her. So virgin does not mean purified. Be very careful with this interpretation. Virgin does not mean pure. Virgin means partially cleansed or once cleansed. Just as the Lord said that He once found that Israel, that woman in the wilderness, full of blood, full of uncleanness and He cleansed her and took her, took her to be His wife and she betrayed Him and whored again. So the fact that we were forgiven, forgiven, not cleansed, forgiven of the past once the Lord accepted us into His spiritual kingdom, into His school of prophets, (His church should have been a school of the prophets). This does not mean purification. It simply means a forgiveness of the past and that is why they are called virgins. But here it says it takes more than being a virgin to understand. It takes cleansing, whitening and purification. These three things are necessary for one to understand the prophecies, to understand the future. And now, understanding that we are living in this time, as I have shown, we will... and keeping in mind Zechariah 6, Revelation 6, that we are living in the time of the seven seals. Let's go now to the book of Revelation and from now on we will be astonished at the word of the Lord. So we've shown that Revelation chapter 6, which is parallel to Zechariah chapter 6, and there are many other prophecies, we're not going to address them all, but that we are in the time of these first horses. The first four seals are horses. Horses with someone on their back. The first four are horses. The other three seals are no longer horses. But the end of these seven seals is chapter 7, the end of chapter 7, where the 144 thousand are. And the political time, the political time in which this work of God for His five wise virgins will take place, is the time described in verse 1 of Revelation chapter 7. "And after these things I saw four angels standing at the four corners of the earth, holding the four winds," and notice the words, "of the earth, that no wind should blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it had been given to harm the earth and the sea, saying: Do not harm the earth, nor the sea, nor the trees, until we put the seal on the foreheads of the servants of our God. And I have heard the number of those who were sealed: 144,000," or of the thousands of Israel, of the children of Israel. It says here, out of all the tribes of the children of Israel. So a thousand, here, most certainly, means of the thousands of Israel, that is, of all the tribes of Israel. It means: 144 out of all the tribes of Israel. So here we are in this seventh chapter, where we're going to read verse fourteen. In thirteen, one of the elders asks, "These who are clothed in white garments, who are they, and where did they come from?" It is possible

that this is also Isaiah's question. Let's turn for a moment to Isaiah, chapter forty-nine. In Isaiah forty-nine, it says here, it says here speaking of Isaiah, that he is a symbol of the third Elijah. He is a symbol of the few or the only, God knows, that He has awakened in this dark time of the last days. The one who will awaken the others. It says here: "hear me islands and listen to me distant peoples, I AM called me from the womb". What does it say about John the Baptist? Since when did the Lord call John the Baptist? It says clearly, from the womb. From the womb he filled him with the Holy Spirit. And Jeremiah, in Jeremiah 1, we read the same thing, that before he was born, the Lord had known him, had called him to be a prophet to the nations and to His people, because He sent him first to Laodicea and said to him, "Do not be afraid of their faces, do not be afraid, and I will keep you."

All these prophets prophesy the same work and this prophet Isaiah, who was called "from the womb, from my mother's womb, He had my name in remembrance". Jeremiah 1:5, the same is said to Jeremiah.

Verse 2: "and made my mouth like a sharp sword, and covered me with the shadow of his hand, and made me a polished arrow," that is, purified, Daniel chapter 12:10 (the two words in Isaiah 49:2 and Daniel 12:10, polished and purified, are translated from the same word, in Strong's original H1305 dictionary; they are the same word). The purified arrow - the arrow is an instrument, and we are all to become instruments in God's hands or collaborators, as Ellen White says. "In his quiver he hid me, and said unto me, Israel, thou art my servant in whom I will be glorified. And I said," and listen to what the prophet said, "In vain have I labored, and in vain have I wasted my strength, but my judgment is before me, and my reward with my God." These words are similar to Job's. Job saw his life destroyed, saw nothing, no way out, and said that God would vindicate him and that even if his flesh rotted, he would see God one day. This is what he had left, but here the prophet says, "In vain have I labored". Why in vain? Because the work of a prophet is to awaken the sleeping. And here Isaiah was practically passed out, he didn't see anyone waking up. This prophecy about the last days means that the work of the third Elijah is a work that apparently bears no fruit. Hardly anyone is seen; he is crying out, the voice crying out of the wilderness. A voice, not even saying a person, a face, it is a voice. You don't know what the person looks like, who it is, but it is a voice crying out of the wilderness. "Prepare the way of the Lord, remove stumbling blocks, repent, for the kingdom of God is at hand," but he has seen no fruit of his labor. Just as we read of the fig tree, of the summer fruit, which he sought and did not find in Micah chapter 7, just as Jesus wanted to find fruit in a fig tree and could not find it. Likewise, here in Isaiah, it says that he spent his strength, all his life, he worked, he prayed, he fasted so many times, he used up his strength. And in vain he did all this, in vain, that is, in vain he labored, in vain he labored. But look what the Lord says to him afterwards: 'He who formed me'. Now He says: "I AM, He who formed me from the womb as His servant, to bring Jacob back to Him". Do we understand the mission of a prophet and, in this case, the mission of the third Elijah? "To turn Jacob to Him". "Though Israel shall not be gathered..." Who is Israel here? The five foolish virgins, this sends us straight to Hosea 1. "Though Israel shall not be gathered," i.e. shall not awake, "yet I will be precious in the sight of I AM, and my God will be my strength." Then those who will awake will be the sons of Jacob, the twelve tribes.

This is why Paul was writing to the twelve tribes of spiritual Israel scattered among the nations. This is why in Revelation 7 he speaks of the 144,000 Israelites, the twelve tribes of Israel, because the sons of Israel will awake. Let's listen to God's words in verse 6 to this prophet who suffered so much without seeing any fruit. There will be a work of years and years in the last days, when apparently no one will wake up, no one. And we will see why. Here in Isaiah 49, verse 6, it says, "It is a small thing that you should be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give you as a light to the Gentiles, to be my salvation to the ends of the earth." We are in the same situation as Hosea 1:10. "It is a small thing that you should be my servant to raise up the 144 thousand", the others, because only the third Elijah will be awake and he will awaken the others, just as Jesus was the only one awake and awakened the eleven from their selfish sleep and made them apostles, which means sent ones. And in His place he put, because he ascended to heaven... Whom did He put? He put Paul. "It is a small thing that you should be My servant to raise up," that is, to awaken, to rouse out of bed, to raise out of sleep, to awaken the tribes of Jacob, the 12 tribes, the 144,000, "and to restore the preserved of Israel; I will also give you as a light to the Gentiles." Exactly what verse 10 of Hosea 1 and verse 11 says here. The third Elijah will also have the ministry of awakening and helping to purify, through the school of the prophets, the 12 tribes of Israel and together with them they will have the ministry of being the light of the world.

Let's go to Revelation chapter 18 and it says, "And after these things I saw another angel coming down out of heaven, having great power, and the earth was lightened with his glory."

We understand that the 144,000 will have the role of illuminating the earth, of being a spectacle to the world, to the unfallen worlds, to the angels of the Lord, and to the people, this is because they will have the character of the Lord Jesus Christ. So we wanted to see here in Isaiah what is said here in Revelation chapter 7, talking about those in white robes. "Who are these, and whence came they? And I said unto him, Sir, thou knowest." Why did he say "sir, you know"? Because he didn't know. John here represents the third Elijah; he had not seen the fruit of his ministry, of the loss of his power. And he says, "Sir, you know. Who are these? I don't know, I have worked in vain, I have spent my strength". And here he says to him, "These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb". Daniel, chapter 12, verse 10. Washing and bleaching. Washing, it doesn't just say forgiveness and cleansing, it also says whitening, which occurs here in Daniel chapter 10. "Therefore they stand before the throne of God and serve Him day and night in His temple." Day and night. We have a psalm, I think it's Psalm 134, where it says that His priests will serve Him day and night in His temple. It refers to the 144,000, just like the previous Psalm, 133, it refers to the anointing of the 144,000 when they receive the latter rain. It refers to the beginning of Revelation chapter 8, the seventh seal, which represents the anointing or sealing of the 144 thousand with the latter rain. And they are also told here in chapter 7, in the last verses, "they shall hunger no more, they shall thirst no more, neither shall the sun go down on them, nor any heat." Here he is referring to the plagues that will come, the trumpeting and the plagues. "For the Lamb who is in the midst of the throne will feed them and lead them

to the springs of living waters, and God will wipe away every tear from their eyes." They, it says here earlier in verse 14, are coming out of great tribulation. They are coming out of great tribulation. Why are they coming out of great tribulation? Because they will go through the seven seals, which, if we read them, we will see the terrible tribulation that will be on the earth. They are going through the seven trumpets, which are also a time of terrible tribulation. And they will also go through the seven final plagues, which will leave no one alive but them. They come out of the great tribulation, it says here in Revelation 7:14.

And now we see something that may not have been preached and revealed before. Revelation chapter 14 begins like this: "I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having their Father's name written on their foreheads. And I heard a voice from heaven like the voice of many waters and like the voice of great thunder. And I heard the voice of harpists, playing with their harps, and singing as a new song before the throne, and before the four living creatures, and before the elders. And no one could learn the song except the hundred and forty-four thousand who were redeemed from the earth. These are they who have not been defiled with women." Why are they virgins? Why are they said not to be defiled with women? They never married? I have heard, unfortunately, this poor interpretation. Why does it say with women? Women are churches, so to speak. They are religious people, but they can be clean women or unclean women. If it speaks of fornication here it is clear that it is unclean women. We are talking about Laodicea. We are talking about the five unwise virgins. It speaks of these women who defiled the other five virgins. And there comes a time when they wake up. Then they break all ties with them. The Lord does a sifting, we read. The Lord, we read in Hosea chapter one, says, "For I will no longer have mercy on the house of Israel, but will utterly cut them off." The Lord comes to a time when He will completely remove some from among others. He will make a separation. Just as he did with Lot, he had to remove him from where he was defiled, from Sodom. There is another part where it says that the Lord will remove from Israel the wise man, the teacher, and every wise man, all these classes representing the five wise virgins. Let's read in the Bible. Let's go to Isaiah chapter three and it says here, "For behold, the Lord, I am the LORD of hosts, will take away from Jerusalem and from Judah the upholder and the mighty man, the whole support of bread and the whole support of water, the mighty man and the man of war, the judge and the prophet, the wise man and the old man, the captain of fifty and the respectable man, the counselor and the excellent craftsman and the skillful speaker. And he will make the young men their captains, and the young men their lords. And the people shall do violence to one another." Here we clearly recognize the same words we read earlier about Laodicea. We read here in Isaiah chapter 1. We see how the Lord for all those who have any gift that the Holy Spirit has given in the past, before they fall asleep, the Lord will awaken them, forgive them, they will suffer, as it says in Micah seven, they will suffer whatever they have to suffer. All the wrath of God, it says here, but it is not God's wrath, but the consequences of their way, as Jonah had to suffer the consequences of his rebellion. His life was not the same as before. And then we find this separation.

Let's turn here to Apocalypse 14, or Revelation 14. So, these are the ones who with

the women have not become defiled, have accepted to be separated. The disciples one day said to the Lord Jesus Christ, "We who have renounced all, what reward shall we have?" And the Lord said to them, "You who have given up houses, lands and other things, fathers, mothers, husbands (for we know that wise virgins will marry unwise virgins), you will be seated on thrones. You will be made kings and judges." That is, the hundred and forty-four thousand. He was not speaking to them, but to the one hundred and forty-four thousand, whom the eleven disciples represented. So here we find nothing but the exact and repeated description in the Bible of the one hundred and forty-four thousand who finally became sealed after going through great tribulation. Did Jonah go through any tribulation to reach his humility, his repentance? Jonah had to die, and I think he had to die soon; if he hadn't lifted up that prayer from the whale's belly, he would have died soon. And Jacob would have died that very night, the night of his battle, if he had not confessed, if he had not repented. Did they go through the troubles? Surely yes: "These are the ones who have not been defiled with women." They have already cut off every relationship that has defiled them with selfishness, that has defiled them with the unclean spirit of Satan. This means here that they have accepted to go out even to the mountains.

Ellen White gave this prophecy for those who were willing to purify, whiten and cleanse their lives and who were going out for this purpose of preparing to be anointed. It is one of the necessary preparations for the 144 thousand. "These are the ones who have not been defiled with women because they are virgins". Surprisingly, we find the same word here as in Matthew chapter 25. Only that this word "virgins" expresses more than the virginity of those ten virgins. That virginity was the virginity of the beginning, while this virginity is the virginity of the end of the work of purification. They, the five wise virgins, were forgiven of their past when they came in, they gathered some oil for a few years, but they were contaminated by those "women", by the other false, unwise virgins, and they stopped gathering oil, because oil can only be gathered with character, with the spirit of agape. So they stayed with the oil they had once gathered, when they were awake, when they worked with love. And then they were awakened by the midnight cry, the cry of the voice calling in the wilderness, the cry of the third Elijah. They were awakened, they had their struggle, they went through their affliction each of these virgins and, rejuvenated as they were, they looked, they saw themselves, as Laodicea must see herself, who is neither rich, nor seeing, nor clothed, but naked, poor and blind. Then, those who will come to know this situation that God sees, those who will come back to virginity, when they purify themselves, will go through the school of the third Elijah, will go through that school of the prophets, without which no one can become a prophet. No one will become a prophet without that school. It is impossible. That is why the Lord has made it possible for there to be a permanent school of prophets on this earth. And in that school there has always been someone, even if it was only one man, one person. But that person had to awaken the others. And so these are the ones who follow the Lamb wherever He goes. These were redeemed from among men as the first fruits for God and for the Lamb.

These were redeemed from among men to be the first fruits for God and for the Lamb. These are the true ones who follow the Lamb, who imitate His life, who accept to live with that complete consecration, to live in pure love to serve God and others. Those

who do not walk in their own spirit, in their own plans, as Jonah walked. They are those who allow themselves to be led by the Holy Spirit. For this they learned in the schools of the prophets. "And in their mouth was found no deceit." Why does it say deception? Because the deceiver Jacob had to repent of the deception. Of deceit against God and of deceit against himself. Just as these virgins are being deceived, right now, saying that they are the people, that they know, that they don't need anything. "And they are blameless before the throne of God". And now we begin, beloved brethren, to learn an application that may be the most important application for us who live in the last days. We don't want to tear anything down, we don't want to deny any other interpretation. We are just presenting an interpretation that the Lord has been building, working in my mind for many, many years. He has given element by element, and always kept my mind with a question mark about some verses we will read, always wanting to know the truth about them. Notice that the Lord has not allowed this before, because every truth has its time. Everything has its time, said the wise Solomon. And if the Lord gives this light now, it is because we are at the end of the world and there is very little time left. We're going to read something we've been reading for a long time, which Laodicea knows, always reads, which is called "Messages of the Three Angels". And we would like to invite you to open your minds and ask God to anoint your eyes, to ask God to remove your prejudices and to understand that Ellen White did not oppose the search for truth, but urged people to search for truth. Before she died, she said this. And she said that even if we have to give up old interpretations, if the Lord shows us otherwise, then we must accept that. These words are only for the 144 thousand, for the virgins who will have to be part of this people. I am sure that these words will be attacked and will not be accepted by any of those who are defiled, as it says here. And none of the ungodly, who behave ungodly, that is, selfishly. None of the selfish who want to remain in their selfishness will understand these words. So let us begin. It says, "After", notice it is after sealing. This is an important point. We have tried to show that Revelation is a chronological book, except for a few chapters that are just parentheses to detail some events.

Although we have not yet commented in detail on Revelation up to this chapter, we will address this chapter today. This chapter and other chapters that follow, in the context of the last days, in the context of the end of the world. We are not interested in any interpretation that relates to history. No interpretation in past history. We're interested today, in this hour, in interpreting, in looking to see if there's any new application of prophecy that relates only to these last times of the seven, seven, seven. Seven seals, seven trumpets, seven plagues. To this last time. Let's see if they can be interpreted that way. Let's see why the Lord gave me, for so many years, elements and in such a divine way, so beautifully, that they stayed in my mind, even if I didn't understand them at the time. I had no way of understanding them, but I knew they were important. And they stayed in my mind, I never forgot those elements. And let's see what these chapters are really about. In our minds must be the picture that we have been painting so far, for so many months, for more than a year. "We have drawn a picture", that the time of the seals, of the seven seals, to seal the one hundred and forty-four thousand has begun. That is chapter six. Chapter seven is the one hundred and forty-four thousand sealed. In chapter eight, the first part begins, a few verses, it refers to the

seventh seal, which is the sealing with the Holy Spirit.

We have commented on that in other topics. It refers to the outpouring of the latter rain. And from verse seven of chapter eight onwards the trumpets begin. For here it says, "And the seven angels which had the seven trumpets prepared themselves to sound the trumpet." Let's go back to chapter fourteen to understand something new. After the first part of the first five verses of chapter fourteen, it is the same as Revelation chapter seven. The end of seven and the beginning of fourteen is the same chronological point, the same point in time. It is the one hundred and forty-four thousand sealed. So, after chapter seven, skipping this part with the last seal which practically repeats the end of chapter seven and the beginning of chapter eight, they are one and the same thing. It shows that those who have achieved victory over every inherited or developed character trait in chapter seven, these same ones will receive the latter rain, The Holy Spirit, in the first five verses of chapter eight. We are interested in what happens after that? That's today's topic, what happens after the sealing? And if we can have one finger here, where chapter eight begins, and one finger where chapter fourteen begins, let's superimpose in our minds this thing that is common, the sealing.

The one hundred and forty-four thousand sealed are one hundred and forty-four thousand, not only as persons, but they had the name written on their foreheads. This means that the first part has already been fulfilled, the first five verses of chapter eight, here in chapter fourteen. The first five verses of fourteen are the first five verses of chapter eight. They are the same thing, one hundred and forty-four thousand sealed. In chapter eight, after that, immediately, and with the word "and," that is, it is a continuation, there is no interruption here to be able to suspect or believe that here it is talking about other events that have nothing to do with the sealing of the one hundred and forty-four thousand. After this sealing, verse six says "and". "And the seven angels which had the seven trumpets prepared themselves to sound the trumpet." And then it begins to describe the first six angels who trumpeted. And then there are a few intervening chapters here, and just in chapter eleven, verse fifteen, the seventh angel blows the trumpet. The seventh angel blows the trumpet. And after that comes chapter thirteen and chapter fourteen. Let's say that chapter thirteen is a parenthesis, it is an explanation. Chapter fourteen again takes us back to the beginning of chapter eight. And now we are going to understand that what follows after verse five is the same time as what follows after verse five of chapter eight. What follows after verse five in chapter fourteen is the same as what follows after verse five in chapter eight, but from another point of view.

Here the trumpets describe what happens on earth politically and from the point of view of disasters and what happens physically on earth. While here in chapter fourteen, beginning with verse six, it is going to describe the spiritual work that the Lord does parallel to this work, to these events that are called a time of distress. They are distressing events. And this is to show what Hosea means, one with ten. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." And let's see how this number will be reached without cutting off the redeemed from among the Gentiles. Revelation chapter fourteen verse six. "And I saw another angel fly in the midst of heaven, having the everlasting gospel." What does it make us think of when we say everlasting gospel? Again, I emphasize,

that here we do not want to apply this interpretation, we do not want to look for interpretation about the past. We are interested in interpretation in the time of the end. A reapplication, such as Matthew twenty-four, has double, at least double application. In the same way here prophecies can have double or multiple application. Then the words everlasting gospel send us directly to Matthew chapter twenty-four. Matthew chapter twenty-four, Mark chapter thirteen or Luke chapter twenty-one are the same chapter, they are the same sermon of the Lord Jesus Christ. Let's go to Matthew chapter twenty-four. Let's read from verse thirteen onwards: "But he that shall endure to the end, the same shall be saved". These words remind us of Daniel chapter twelve, where it says, "Blessed is he that waiteth and continueth unto the thousand three hundred and thirty-five days." I believe it refers to the same matter. And the next verse, the fourteenth of Matthew twenty-four says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come." What gospel? What gospel? The Lord has not said the gospel of the Jews, of the theologians, of the doctors of the law. The Lord has shown Himself and said, "and this gospel shall be preached." That is to say, I, Christ Jesus, my example, my character, will be preached in the whole world as a testimony to all nations in order that they may come out of their selfishness. For the war between good and evil is the war between the altruism or agape love of God and the selfishness which is the character of Satan. When this gospel will be preached, not huge campaigns to preach misinterpreted prophecies. This can convert no one, beloved brethren. What good is it? This is not the gospel of Jesus Christ. The gospel of Jesus Christ is the change of character, to sell all that we have been, to consider it as garbage and to buy the pearl of great price which is Jesus Christ. And it says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Then the Lord says: "And therefore when ye shall see the abomination of desolation, which was spoken by Daniel the prophet, stand in the holy place, let him that readeth understand. Then let those who were in Judea flee to the mountains." Let us note that The Lord here predicts a time when the end will begin, the end of the end, so to speak, the end of the end. Or the end of the end of the end, because it is 777. Also the first time of 7, the 7 seals are named in the Bible as the time of the end. But then there is another end time which is after the sealing of the 144 thousand, when the time of trouble will increase terribly, the 7 trumpets. This is the time referred to here. The Lord here refers to the last 7 plagues, but He refers that after these first 2 times of trouble, one to seal the 144 thousand and another to seal that great multitude of stones made sons of Israel as the sand of the sea, after that will come the end. This gospel of the kingdom shall be preached in all the world by the testimony of the 144,000. For they shall be a living gospel, letters read by all, it says in the Bible. That character will be preached, the character of the Love of the Love of the Love, the agape character of Christ Jesus in these 144 thousand, in all the world. And then will come the decree of Revelation 22:11, the closing of grace and the last 7 plagues. The following verses of Matthew 24 we will deal with later because it shows us something very interesting. Let's go back now to the first angel of Revelation chapter 14. If we have paid attention and prayed, we have been able to understand that after the sealing of the 144 thousand, the first angel begins to fly. I don't know if we

have caught those words. Those words can make a little chaos, they can overthrow in our minds some old things. But the Lord Jesus said that the one who is able to bring out both old things and new things from his mind, that one will be an instrument of God. So here in the end time application we are not talking about the historical interpretation, but now, for us, in these days that we live in. It says that after the 144 thousand are sealed, the three angels begin to fly.

To help those who are tempted to reject or to help those who do not understand, are not able to understand that, I remind you that Ellen White has said that due to the fact that the three angels' messages have not fulfilled their work in that time of theirs, they will be repeated. These messages of the first three angels will be repeated. In other words, it is as if the history of the end stopped, it stopped at the moment that church rejected these three angels. In 1888, not to say earlier, the end of the world that was to come at that time was stopped. The end of the world was stopped and then Ellen White said that again the three angels' messages should be preached. She has a quote and this is right now, beloved brethren, it is in this interpretation. And in order to understand The Lord, as we have shown in other subjects, The Lord has a world church. It's not any denomination, it's not any cathedral, Ellen White says. It's the two or three that meet in the character of Christ, because the name is the character. This means that the Lord looks upon this planet, this world, as His church. Some have received light and have not been faithful. They have received more light, then trampled it underfoot. These are the Laodiceans at the world level, where both the pagans and the others are one church, they are one flock that the Lord has to evangelize with His eternal Gospel. In this context we must understand that what follows, beginning with the first angel in chapter fourteen, is the work of the one hundred and forty-four thousand sealed in the strong proclamation to this world. It is the preaching of the everlasting gospel, it is the testimony given to the nations of the character of Christ that will enlighten the whole world. And that is why the purpose of the seven trumpets of Revelation chapter eight, the purpose of the first, second, third, fourth, fifth, sixth and seventh angels who sounded the trumpet are the great harvest as the sand of the sea. They are those white fields that the Lord wants to harvest, the fields of the world. And in order to harvest them He needs the demons to be taken out of His workers. As this work has already been fulfilled here in Revelation chapter eight and chapter fourteen at the beginning, the one hundred and forty-four thousand sealed, the demons have been cast out, have achieved victory and have received the power of God. Then another even more distressing time begins because the winds, let's go to the beginning of chapter seven again. "And after these things, I saw four angels standing on the four corners of the earth holding the four winds of the earth, that no wind should blow on the earth or on the sea or on any tree until the seal is set." Once the seal is set what happens to this first verse of Revelation chapter seven? It is clear that this command of the Lord to the angels falls.

The winds of the earth, what happens to them? They are released. We have shown that there is a great difference between the four winds of heaven and the four winds of the earth. We have shown a few issues ago when we talked about the Zechariah six, Revelation six, the four chariots, the four horses. We have shown that the four winds of the heavens fight while the one hundred and forty-four thousand are searched and

sealed. The four winds of heaven fight on the great sea. There is a time of trouble. We have seen in Revelation six a great sword, famine, sickness, then it looks like a world war, it looks like deaths on the fourth horse. These four horses show a previous time of trouble. Time when the four winds of heaven fight. These are loose, those of heaven, those that come from the Lord, that the Lord allows. Whereas here the four winds of the earth were held back. And these are winds of the evil powers, they are winds of Satan. They are winds of those powers that want to destroy everyone. They are powers of Satan that want to bring disasters everywhere to kill. And these here have been stopped only while the one hundred and forty-four thousand are sealed. Now, at the time that we have come with the commentary, they are released. It is a time of terrible distress in the earth. The time of the seven trumpets, of the seven angels, is a terrible time. And that time is to seal, to save all the people of God who want to be saved from among the Gentiles. It is the fulfillment of Hosea chapter 1:10. Why Israel, if it has nothing to do with Adventists? Because Israel does not mean to be Adventist. Israel means the one who has wrestled with God and has overcome. That is, the one who has wrestled with himself with his evil, selfish character and has overcome his character. And the Lord will have many, many more who are not of the Adventist church who will overcome.

"They shall be as the sand of the sea." Those will overcome their selfishness and be counted as children of Israel. Just as The Lord Jesus said about that Roman or the Samaritan or others. "I have not found such faith even in Israel." Then, we can understand that these calamities, it says here in Revelation 7:1, it says: "So that no wind shall blow on the earth, nor on the sea, nor on any tree". Let us notice that here it names 3 elements of nature that will be first touched when these winds are released after the sealing of the 144,000.

Now going back to Revelation 8 with the first angel blowing the trumpet, we notice that the first one blows the trees, the second one blows the sea, the third one blows the rivers, the waters, the fountains of waters. So, these are elements of nature that are affected in the first three trumpets. And now we are going to go back to chapter 14 and we are going to read what happens in a spiritual way with these stones of the world that the Lord wants to save and make them here a great multitude like the sand of the sea. We also want to mention that here in chapter 7 of Revelation 9, here it is presented beforehand, because this chapter 7 is like a parenthesis where the conclusion is shown, the end of the seals and the end of the trumpets.

Beforehand, verse 9 also shows the great multitude as the sand of the sea, that of Hosea 1:10. "After these things, behold, a great multitude which no man could number, of all nations and kindreds and people and tongues, standing before the throne of God, clothed in white robes, with palm branches in their hands". Notice that these do not have crowns, these will not be made kings, these are not the 144,000. These have palms, that is, victory. They have obtained the victory of Jacob, they have overcome their selfishness of every nation and tribe tongue and they are very grateful before the throne of God. It is a scene, these are presented only as a prophecy about what is to come. Just as the Lord has given Isaiah beforehand or has told other prophets the end that will happen beforehand, He has told them that there will be many saved by their sacrifice. Here this multitude is presented. Then in the other verses below the 144,000

are presented who are highlighted as white garments, of a special white and it is another multitude. It's not that big, it's not that many. And those are said to be the 144,000. So now going back to chapter 14 and having a finger on chapter 8 we are going to understand that these angels that fly, and not only fly, what do they do? Let's read for example the first angel. "And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." We read in chapter 7 this about the great multitude. What happens now, the gospel that is now beginning to be preached is to get this multitude here in chapter 7 verse 9.

And it says again, what was this angel doing? He flew through the midst of heaven, why through the midst of heaven? "And that he had the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And notice these words, underline them, underline them. "Saying with a loud voice." What kind of voice did this angel have? A loud voice. "Fear God and give glory to Him for the hour of His judgment is come." What judgment?

The final judgment. The hour of the time when the plagues of God should fall is come. Now this judgment is no longer the judgment of the beginning of the day of atonement but the judgment of the end of the day of atonement. It is as John the Baptist preached. The kingdom of God is near, it is come. That is what the Lord Jesus also said. Then said he with a loud voice, Fear God: why said he unto them, Fear? Because each one of them feared, perhaps another god. Some considered themselves atheists, others considered themselves worshippers of different gods or of animals or of who knows what, or of the stars or of the sun. "Fear God, the only God, and give glory to Him, for the hour of His judgment is come. And worship Him who made heaven and earth and the sea and the fountains of waters." In other words, do not worship other gods, stop worshipping your idols. And there are prophecies in the Old Testament where it says that there will come a time when people will throw away their idols and come and pull the clothes of a Jew. That is, one of the 144,000. This time will come, beloved brethren. Here it is not the Adventists, here it is the Gentiles. And let's see now why he speaks in a loud voice. But before we explain that, let's go to the next angel. "And another angel followed him, saying, Babylon is fallen, Babylon is fallen, that great city, because she hath made all nations drink of the wine of the wrath of her fornication." Who was Babylon? Babylon was a great city. The Tower of Babel was the first great city built on this earth. Here it refers to all cities, all conglomerations of men are fallen. They are all Sodom. Everything has become like Sodom. How did Sodom come to be at that time? "Babylon is fallen. She has given all nations to drink of the wine of the wrath of her fornication." How do you think this angel has spoken? If he flew through heaven itself, it says here, "Another angel followed him." If the first flew through heaven, it is not said here, but it is clear that the second also flew through heaven. If the first cried aloud, the second also cried aloud. It is a cry that cries out to the inhabitants of the earth to understand that these cities of the whole world will be destroyed, as Ellen White says. Balls of fire will fall, the judgments of the Lord will come upon the cities in a special way.

And the third angel, verse nine: "And the third angel followed him, saying with a loud voice." Again, "loud voice". "If any man worship the beast and his image, and take the

mark in his forehead, or in his hand, such an one shall drink of the wine of the wrath of God." This refers to the seven last plagues. "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." Where here? "Here is the patience of the saints. Here are those who keep the commandments of God and the faith of Jesus." Where here? The saved, he means, will be those who will keep the commandments of God and the faith of Jesus.

Those who heed this everlasting gospel, to leave Babylon, to separate, to come out of Babylon and to come out of the cities and not to worship, not to receive the mark of the beast. What makes us remember the mark of the beast? We know what the mark of the beast will be for the world, but the mark of the beast has another sign. The Lord has in the past put a mark on the beast. He has put a mark on a man who became a servant of Satan and that is Cain. The Lord has put a mark on that beast so that all would know what the character of the criminal was, to know who the criminal was.

"Blessed." Notice, this is verse thirteen, it follows after the one that says, The patience of the saints is here. "And I heard a voice from heaven saying unto me, Write: Blessed are the dead who henceforth die in the Lord. Yea, saith the Spirit, they shall rest from their labors, and their works continue with them." Let us try to understand these words, beloved brethren, for I have only read them so far. We have the finger in Revelation chapter eight. We are going to see that the first angel, the second angel, the third angel and all seven angels blow trumpets. Do you think the angels will come with silver or gold instruments in their hands and blow a trumpet? So they will blow and a trumpet sound will be heard? Evidently these are symbols, we all know this. Blowing a trumpet, it explains in Thessalonians that it is speaking with the voice of Jesus Christ. The voice of Jesus Christ is like a trumpet. To speak, to be ambassadors, to be sent by the Lord Jesus Christ with a mandate from Jesus Christ is to blow the trumpet. Blowing the trumpet in Zion has also been said in Joel chapter two. It has been said elsewhere, to blow the trumpet in Zion. What does trumpet mean? Do we now have to buy trumpets to go into the Laodicean congregations and blow the shofar or trumpet as some do? And they think they have reached holiness because they have a shofar or a trumpet and play it. This is not what it refers to. Here the angels, the seven angels have no trumpet. The angels speak with a trumpet voice. That is, the angels cry out, they shout as the Lord Jesus will do when He comes to wake the dead.

What did the Lord do before the tomb of Lazarus? Did he say: "Lazarus, please come out"? (soft tone) Did he say like this or did he say: "Lazarus, come out" (shout)? How did the Lord say it? What kind of voice did he use? It is clear that he has used a shout. So the trumpet voice is a shouting voice. It is a shout. It's a shout because the time is a time of distress. If there is no outcry in time of distress, no one is urged. Remember the Titanic.

If there were no shouts out there to warn, who was getting ready? Who wanted to save his life? Who? Everyone was with the entertainments when the ship was sinking. Only a shout can wake up. So, the first angel to the seventh angel cry out. And there is another way of expressing this cry. We find it in Revelation 14, with six, and 14, with nine. And it's called "loud voice." So these angels, these first angels, one, two, three, of chapter 14, are the same three angels of chapter 8, with verse 7, verse 8, verse 10. Or at least they cry with the same shouting voice. They cry with the same voice. Some

shout, some allow the winds to blow, allow a part of the winds of the earth, the four winds of the earth to blow and do harm to the elements of nature. The first three. And at the same time they give the messages of the first three angels. Why do we say the first three angels? Are the first three angels all the angels? Let's see if they are all the angels in chapter 14. Let's read, but before we see that, let's notice another argument to be able to understand all, with all the arguments that we can give, that these are the same angels and it is the same time, the time of the trumpets. Let's read in Revelation 14, verse 13. After the third angel finishes, it says: "And I heard a voice from heaven saying unto me", this voice was not a shout, it does not say that it said out loud, this is a parenthesis, it is a voice that explained to John, and it says: "Write: Blessed are the dead who henceforth die in The Lord. Yea, saith the Spirit, they shall rest from their labors and their works continue with them." What will happen after the first three angels? Are the angels of the Lord finished? Or are there four other angels who must do their work, must give their cry, and that during these other four angels there will be dead people, martyrs? If we go back to Revelation chapter 8, in the first three angels do we have any dead people? We have no one dead, only the elements of nature are affected.

Whereas when we start reading from verse 12 onwards, "And the fourth angel sounded, and the third part of the sun was struck... and I heard an angel fly in the midst of heaven, saying with a loud voice, Woe, woe, woe to them that dwell on the earth, by reason of the other voices of trumpets!" Here we find in the third angel because we are here in chapter 14, where we have read verse 13, we are during the third angel. That is, from the time of the third angel onwards, probably from the second part of this time of the third angel people begin to die. We are in the third angel and the Lord has said: "From here".

If it says, "From here," and it refers from the third angel onwards. So we find in chapter 8 with verse 10, where we read of the third angel, we find at the end of verse 11 it says, "And many men died because of the waters because they were made bitter." We can understand that this third angel is the moment of the beginning of death in both chapters, both chapter 8 and chapter 14. So, let's go back now to chapter 14 and see what comes next because chapter 14 does not end here. Those who want to end chapter 14 here have to delete the other verses that follow. But let's see if there is any fourth angel in chapter 14. We read verse 15. And it goes like this, "And another angel came out of the temple crying with a loud voice." What kind of voice does that fourth angel have? It is the same voice that the first three angels had. "Crying with a loud voice unto Him that sat upon the cloud, Thrust in thy sickle, and reap: for the time is come to reap, because the harvest of the earth is ripe." What similar words to the words of Matthew 9:37! What similar words for us to understand that all the parables of Jesus Christ and all His words given to His disciples are prophecies, they are Revelation, they are part of the book of Revelation! Did not the Lord Jesus speak to John on the Isle of Patmos? Jesus Himself began the book of Revelation two thousand years ago with His words that He gave during those three and a half years. Then, "the hour of harvest is come, for the harvest of the earth is ripe." And then, "The harvest of the earth is white" it says elsewhere, in the gospels. So, we understand that this time is a time of harvesting and that is why there are also deaths, deaths of people. The first

angels preached, announced, gave their testimony, warned about the mark, but it is not said that anyone obeyed, it is not said that anyone paid attention. But now the command is given to reap. The hour of reaping, the harvest of the earth is come. And we are going to see that there are two types of reaping that the Lord will do the first time.

The saved are reaped and at the end the grapes of the earth which represent the wicked, those who rejected this everlasting gospel, this loud cry of the 144 thousand, these are punished. Then, the fourth angel comes out of the temple as well. Why the temple? Because it is a work commanded by the Lord and these angels fulfill the will of the Lord Jesus Christ. And they are the same angels that blow the trumpet, they are angels of light, they are good angels, they are not bad angels. Let's see if there is another angel after this. Let's read verse 16 also, it says: "And He that sat upon the cloud cast His sickle upon the earth, and the earth was reaped".

These are the good ones. That is the loud cry that continues to be given and this is where many begin to repent, to change their character. I would like to say that when it says here "he that sat upon the cloud" it does not mean that the Lord has come and is there at a distance from the earth, sitting on His cloud and that He is going to do these works when He comes. It is not so, beloved brethren, and we know it very well. The Lord when He comes, He will come quickly, He will come in about seven days with all His angels, He will shout to His people, the saints will be resurrected and they will all be lifted up in heaven. It does not say that here. Here it is said that there is a harvest and we know what "harvest" means. It means that the Lord has been able to forgive, He has been able to blot out, to pardon. The Lord is still in the Most Holy Place to forgive. After the Lord leaves the Most Holy Place He no longer forgives, He cannot forgive anyone. The Lord is in the Most Holy Place, He is not sitting on a cloud. This is how John describes it, because here John speaks, not the Lord. John says: "He who was seated" or "He who spoke to me once and I saw Him seated". It means the same person, the same person I have seen, who will one day come with the clouds, the same person cast His sickle upon the earth and the earth was reaped. "And there went out another angel." What have we read? Why don't these angels end with the first three angels? If we have only preached three angels so far, why do yet another and another and another angel appear in the same chapter? Why have the Laodicean people had their eyes closed about these verses? Why have they not counted them? If for example for the second angel the same words are used, it does not say "the second angel", it says "another angel". Only in the third it says "the third angel", but in the second it says "another", as it says here. In verse fifteen there is another angel and it is the fourth angel. And in the seventeenth it says: "And another angel came out of the temple which was in heaven". If he came out of the temple, it means that the work of the temple is still going on. The work of the Most Holy Place is still going on.

Grace is not finished here. They come out of the temple, they don't come out of the cloud. If the Lord were here, sitting in the cloud with all His holy angels, as the Holy Scripture says He will come, then the angels would come out of the cloud. But this angel comes out of the temple, which is in heaven, it clearly says it here. "Another angel came out of the temple which is in heaven, having also a sharp sickle." What was the message of John the Baptist? In order to understand if the second Elijah has

something to do with the third Elijah. To be able to understand if the first or the second Elijah gave us elements to be able to recognize the third Elijah and his work or the work of the third Elijah for the Gentiles.

Because we are now in the second phase. This is not the first work of the third Elijah. The first was to awaken the five wise virgins. Now we are in the second phase, the work of awakening, the work of saving, of reaping the earth. What did the second Elijah say about the people who came and wanted to repent? He said: The axe is laid where? Well, it is laid at the root of the trees or plants. It is like a reaping: how is the wheat reaped, and has anyone seen how the wheat was reaped in the olden days? It is with a sickle, with an instrument that cuts and a bunch of wheat, of ears of corn, of dry plants is taken with one hand and it is passed underneath, it is passed underneath. I have had the blessing in my childhood of being able to see that. You don't cut the ear, only the ear with grains. They do not pass the sickle only through the upper part and remove only the ears because this would cause many accidents. The hands would be cut because there are not many centimeters of ear. It is done by cutting the whole plant and then it is going to be separated. So it is like John said. "The axe is set at the root." Here the sickle is put to the root. The grains are harvested. Why did John say the axe is laid to the root? Because the work of searching for the 144,000, for those who were to become apostles, had begun. The Lord sent the 12 the first time. The second time, how many did He send? The 70. First time 12 because the first time refers to the 144,000. The first harvest, which is that of the third Elijah, is for the five wise virgins. The second harvest is a larger number. It is 10 times 7. Both are symbolic figures. 70 symbolizes the whole number. The 144,000 are 144. They are 12 times 12. And 12 is 3 times 4. 12 is the number of the apostles, which will be 12 times 12, i.e. the whole number. A multitude arranged in a square, 12 by 12, as Ellen White has seen the 144,000. The 70 symbolize all the 144,000, all these who will do this work. Then, we find here the fifth angel in verse 17, who comes out after the harvest of the earth, the good people, has been reaped. "The fifth angel had in his hand a sickle."

Let's see what he was doing, if the wheat harvest is already finished, why does he need another sickle? Because the same sickle is used for harvesting what? Grapes. (In the old days, bunches of grapes were reaped with a small sickle). Verse 18. "And another angel went out from the altar". Here it is said of the temple, it is said, even more accurately, for us to understand, that these come out of the Most Holy Place. "And he came out from the altar, which had power over fire. And he cried with a loud voice unto him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ripe."

Joel 3:13 makes us understand that we are dealing here with the wicked. The grapes are the wicked. And he explains it in the following verses, it says in verse 19. And the angel, which angel? The fifth. The fifth one didn't shout in a loud voice, but the fifth one in verse 17, verse 19 explains about him, "And the angel thrust his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God. Why has the Lord symbolized the wicked with grapes? If the grapes were used by the Lord for the Lord's Supper, the grape juice. The red color must remind us of His blood. I have a personal explanation. I believe that this red color should also be remembered by the wicked. And they have to realize whose blood they have shed for

their wickedness. The red color of the blood of Christ is not only a reminder of salvation, but also a reminder of perdition. For it is salvation for those who repent of their sins, but it is perdition for those who trample the blood of the Lamb in their lives. And therefore they shall be trampled under foot, it says here. "He cast him into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood came out of the winepress up to the horses' bridles for a thousand six hundred furlongs." Are among these who have trampled the blood of Christ also the five foolish virgins? Surely yes. For outside the city the wicked were crucified. The Lord Jesus Christ was placed among the wicked, he was reckoned with the criminals. The Lord Jesus Christ was crucified, say the gospels, outside the city. Because He was considered wicked. But there was to come a day when the truly wicked had to be crucified and their blood shed, as was the blood of Christ shed from the cross. For they trampled on the blood of Christ and shed the blood of Christ for their wickedness. "And the winepress was trodden outside the city, and blood came out of the winepress even to the horses' bridles for a thousand six hundred furlongs." Here he speaks of a great death. Of a gigantic death of people. And we are here, we have counted up to here six angels. Somebody may say, well, but in chapter eight, where we have the angels who blow the trumpet, chapter eight, nine and eleven, in chapter eleven it speaks of a seventh angel who blows the trumpet.

And it says that this seventh angel when he sounded the trumpet, in chapter eleven, verse fifteen, it says: "And there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord Jesus Christ and He shall reign forever and ever." Where else have we heard these words? Let's go to the book of Daniel, because the Lord has given us today, Daniel chapter seven, the last verses of seven, and chapter eight. And we have read at the beginning of this subject, here with verse twenty-six and twenty-seven, it says: "But judgment shall sit."

How did we read here? It was talking about a judgment. We read in the first angel: "For the hour of his judgment is come." And we have said that it is a judgment, not the beginning of the day of investigation, of the investigative judgment, but the end. And let's go to Daniel chapter seven, the last verses, it says: "But judgment shall sit and they shall take away his dominion, that he may be destroyed and ruined to the uttermost. And let the kingdom and dominion and the majesty of the kingdoms under the whole heaven be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The twenty-seventh verse of Daniel seven and the verse of Revelation eleven with fifteen are one and the same. Again I read Revelation eleven with fifteen. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord." It is exactly. "Of Our Lord and of his Christ, and he shall reign forever and ever."

In one it is said that it shall be given to the saints of the Lord, in another it is said that they are Christ's. But Christ and His people are one thing. Christ, all that He has He gives to His saints, to His people. Let's look, beloved brethren, as a final challenge in this recording, where the seventh angel is found. And we have a witness here from Revelation chapter eight, a witness that shows us that the last angel is to be looked for in other chapters. Because here in chapter eight we have four angels, we have two

angels in chapter nine, then in chapter ten we have no new angel. And only in chapter eleven, verse fifteen, the seventh angel appears. Let's see where we find the seventh angel. Evidently it cannot be in the same chapter, nor in the following two chapters, nor in chapter fifteen, nor in chapter sixteen because they are parentheses. Chapter fifteen makes a parenthesis to show the plagues, to speak of the plagues to come. And the sixteenth also speaks of the seven plagues. Then we can expect that just after these two or three, because chapter seventeen is also a parenthesis, it speaks of the great whore. Her punishment is described, her judgment, her character is described, elements are given. It describes some political events that will take place on this earth. Then after these parentheses, which must be made after the sixth angel, just as after the sixth angel of chapter nine of Revelation, the Lord has made some parentheses to explain some events, just in chapter eighteen. Remember, chapter eighteen is the chapter where the seventh angel of Revelation 11:15 appears. In chapter eighteen it says: "And after these things I saw another angel", it is the same expression, it is the same expression that refers to the other six angels. "And I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily.

How did the seventh angel cry out? Exactly like the first six angels, in a loud or strong voice or with a trumpet voice. It is this element that makes us recognize that this is an angel of the series of the first six angels. This is the seventh angel, beloved brothers. And the seventh angel, let's see what the seventh angel has done in chapter eleven with fifteen. He blew the trumpet, that is, he shouted aloud and there were, great voices were heard in heaven saying, "The kingdoms of this world have become our Lord's and his Christ's and he shall reign forever and ever." What statement is this? This is the same statement of Revelation 22:11. It is the statement that it is over. The kingdoms, all have passed away, all who would enter the kingdom of heaven, all who would be saved from this earth, have been saved.

The kingdoms of this world have come to be, that is, have become, or are now Our Lord's and His Christ's and He will reign over them forever and ever. Likewise it is in Daniel chapter seven.

Just after the punishment that is in verse twenty-six, after the punishment of this terrible beast. After announcing at least the punishment, the end of grace is declared, which is verse twenty-seven. Daniel seven with twenty-seven is the end of grace, it is the same as Revelation eleven with fifteen, it is the same as Revelation twenty-two eleven and it is the same as Revelation eighteen four. But before we get to eighteen with four, let's read the first verses of eighteen to understand why these verses show that the work of salvation is finished. Let's see if this is so. Chapter eighteen. "And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In Revelation 11:15 it says that great voices were heard in heaven. It was lighted up with his glory. "And he cried mightily with a loud voice." Note, it is underlined, it doesn't just say cried loudly, it repeats, "with a loud voice." "Saying, It is fallen, it is fallen, Babylon the great, and is become the habitation of devils, and the hold of every foul spirit, (the cities of this world), and the hold of every unclean and hateful bird." In other words, only demonized people have remained. Verse three. "For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The Lord in this verse withdraws His people. So, let's repeat a little bit and explain for those who wonder, why the fifth angel of Revelation fourteen does not shout, or does not blow the trumpet, or does not speak loudly, or strongly?

It is because the voices of the angels, always the voices of the angels are directed to the saved. The Lord always spoke to those who had a possibility of being saved. The Lord, who is the bread of life, the heavenly manna, doesn't throw the bread to the dogs. When that woman told Him, and the Lord considered she was right, it is because there were still, "among the dogs", among the gentiles, those who could be saved. God's voice, God spends energy and voice and sends angels only for the saved, to speak to the saved. They cry out loud, the first angels cry out loud because there are still those saved who need to listen, people who are to be saved, who need to receive. For example, the voice of the first three angels is not obeyed instantly.

It is a time when the Lord makes it to be heard again and again and finally, they take it into account in the fourth angel, who also cries with a loud voice because there are still people who need to wake up.

But in these last angels, another angel comes out of the temple, which is in heaven having also a sharp sickle, the fifth angel who has his work in verse 19, this one is to punish the wicked, and this one does not cry out. "And another angel came forth from the altar, to him that had power over the fire, he cried with a loud voice to him that had the sharp sickle." This angel cries with a loud voice, he tells him when it is time for the fifth angel to thrust in his sickle, and he tells him, he cries to him with a loud voice. And this one who has power over fire, has his work to do. Another argument that it is the same seven angels that blow the trumpets, here in Revelation 14, is the characteristic of the sixth angel, the one in Revelation 14 with 18, and the characteristic is that he has power over fire. We notice that it is not said what kind of power and what he will do with the fire, or what he will allow on the earth to pass through the fire, what kind of punishment. But if we go to the sixth angel blowing the trumpet, in Revelation 9, with verse 17, we read like this. First of all we see in verse 13 that here, from verse 13 onwards, the sixth angel begins to sound the trumpet. And in verse 17 it says: "And thus I saw the horses in the vision, and they that sat on them had breastplates of fire, of jacinth and brimstone. And the heads of the horses were like the heads of lions, and out of their mouths came forth fire and smoke and brimstone. And of these three was the third part of men slain, from the fire and from the smoke and from the brimstone, which came out of their mouths." We notice that here this plague is mixed with mercy, the sixth trumpet, it will be a very terrible one, and that it is about an army of 200 million, it says here. We do not know if it is a symbolic or literal number, because in the prophecies we have seen that there is a mixture of symbolic and literal. There are not only symbolic elements and there are not only literal elements. So this sixth angel uses fire to kill. That is to say, in the trumpet call of the sixth angel there is a destruction through fire on the earth, it will probably come down to the use of nuclear weapons during the trumpets. And more exactly, in this same trumpet, in the sixth trumpet, it will

come to the use of weapons of mass destruction, as they are called, nuclear weapons. And that is why the Lord says that He will bring the seven last plagues to destroy those who destroy the earth. The ability to destroy the earth has only been allowed in these last days through the nuclear weapons that some powers on this earth have. So we see that it is the same angel, it is the same story, it is the same times that are described in Revelation 14 and here in Revelation 8, 9, onwards.

The seven trumpets. These are angels that shout loudly and at the same time release the winds of the earth, they allow the enemy to use his destructive weapons to a greater extent than during the seven seals.

And let's go to chapter 18, where we find the seventh angel crying out loud. Why does he still cry out if there is no one left to be saved? I believe that these last angels follow one another quickly, it is not as with the first angels, who must cry out for a long time. Those last angels, when there is no one left to wake up, and the destruction of the grapes, of the wicked, of the grapes is commanded, that is, apparently of the wicked, but possibly in the grapes only the five foolish virgins are revealed or symbolized. We have to keep in mind that in the whole Bible the symbol of Israel, whether literal or symbolic, is a vineyard. That is why the Gentiles, the wicked among the Gentiles, the heathen who have not repented, their destruction will be in the plagues, in the seven last plagues. But possibly in this punishment found in the last verses of Revelation 14, still in the trumpets, possibly it refers to the special punishment of the five foolish virgins. Of those who have received the treasure of truth, but have trampled it underfoot, have not allowed themselves to be transformed from glory to glory, have not even done anything like the other five virgins, but have occupied themselves with worldly things. They have lived like pagans, like worldlings, dressed in Christian clothes, dressed in Adventist clothes. That is why they will have a worse punishment, as Ellen White has said, and we can understand that also from what happened at the beginning of the 1900's, when the hospital was burned, the printing press was burned in the United States, because they were in apostasy. Ellen White had warned both institutions, both leaders who ran these institutions, and they have been burned. Even the world has written in its newspapers about "the Adventist flames", or the "Adventist fire that cannot be extinguished". At that time there were no victims, but Ellen White prophesied that there was going to come a time when that destruction, that punishment would come upon those privileged Adventists, who have had light, but have preferred to stay in their filth, and then she has prophesied that in the future the flames will bring punishment and make victims. And we also know from Ellen White that the punishment of those who have had light will be worse, it will be much more severe, or more prolonged, I personally believe, than the punishment of the heathen. It is a prolonged punishment, a worse punishment, and that is why that punishment must be fulfilled within the trumpets, since the grace of Laodicea ends with the sealing of the 144,000. One part is deprived of salvation and another part is saved. Then the punishment must come at some time during the trumpets, since the last seven plagues are to punish the heathen, that is, the wicked among the heathen.

And I believe that here we are talking about a punishment, possibly of the majority of the church of Laodicea, of the majority of the Seventh-day Adventists of any denomination, that is, the five foolish virgins. Since in the last seven plagues there will

also be death, there will be destructions, it speaks of people who have not wanted to repent of their works, of their evil deeds. So we understand that not all will die here in this trumpet, but a part of all the wicked. And after that, immediately follows, (I personally believe, because there is no longer any reason to prolong the suffering of this world and of the 144,000) the voice of the seventh angel who only does two works. The first is a declaration, first of all he declares that Babylon is fallen, adding in contrast to Revelation 14:8 the following: And she is become the habitation of devils, and the hold of every foul spirit, and it follows. That is, it is not the same message of Revelation 14:8. It is not the same moment, but it is the end of this work, it is the end of the time of the trumpets when all those who will be saved from the earth, the last ones, must be harvested. With the last trumpet the time of grace ends. This means that this first work, this first declaration of the seventh angel of Revelation 18, which is the seventh angel if we count from Revelation 14 up to number 7 in Revelation 18, the work of this seventh angel is to declare that the cities of this world have become habitations only of demons and of every unclean spirit. In other words, there is no longer any Lot to be saved, there is no longer any person who hates sin to be saved. There is no one left, there remains only habitation of demons. This is a statement equivalent to that of Revelation 22:11: "He that is unclean, let him be unclean". This is the end of the time of grace. And the second statement or call or command that the angel gives is to the 144,000 in verse 4 of chapter 18 saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." That means, evidently, that the plagues follow. That means that these two statements are the equivalent of Revelation 22:11. There are some words for the unclean and there are some words for the saints, exactly as in Revelation 22:11. Then, in verse 4 only the people are withdrawn, the people of the 144,000 are commanded to withdraw from the cities they were visiting in search of the redeemed, among the Gentiles.

Because we know, from the two sendings that the Lord Jesus Christ did, that the second one, the 70, symbolizes the 144,000 sent out full of the latter rain, in search or to harvest the harvest of the earth.

When there is no one left, the voice of God speaks to them in their minds, I personally believe, to each one, because they are prophets, there is no longer any wall of separation between them and God. They are without sin, they are without blemish, they can hear the voice of God in their minds. So they will hear the voice of God, each one, that they must withdraw and flee to the mountains and withdraw from the cities so that the last seven angels can pour out the last seven vials and fulfill the punishment of the wicked. Repeating...

After that follows immediately, I believe, the voice of the seventh angel, which only declares the sentence. Remember Revelation 22:11, it doesn't just have words for the saved, it has words for those who are lost. Remember this? It says, "He that is righteous, let him be righteous; and he that is wicked, let him be wicked." He has words for the righteous, he has words for the lost. Likewise here in chapter 18, some words are stated at the beginning, in verses 2, 3, for those who are lost. "It is fallen," it has been declared as final, this is the end of the work that the second angel began, "It is fallen, Babylon is fallen." That was just announcing, informing the Gentiles to come out, to wake up, but here there is no one, there is no one left. All the Gentiles have already

been saved with the fourth angel. Then, why does he say that? To understand that here is the end of grace, or the end of grace is about to be declared, it is already the end of grace, there is no one left to be saved, there is only one work to be done in order to be declared Revelation 22:11. The seventy sent have to be withdrawn from the cities of this world, because plagues will fall upon the cities. They have to be withdrawn into the mountains, they will flee through the mountains. This is why the angel says this. This call is not for the Gentiles, because there are no Gentiles left. Here it is for the hundred and forty-four thousand. And they are told by that voice from heaven, "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." So we understand that the plagues are imminent. The end of grace has already come. The Lord says, "Come out of her, my people." Here it says, "I heard another voice from heaven," but this same voice, if we look at verse 1, says that the seventh angel was descending from heaven. It is possible that it was another voice, or it is possible that it was the voice of the same angel, because it comes from heaven. It does not specify if it comes from the angel descending from heaven, or from somewhere else. But the important thing is that the Lord withdraws the seventy.

There is no longer any soul who wants to receive the everlasting gospel, who wants to change from selfish to unselfish. And here in verse 5 are said the same words that the Lord Jesus Christ has said when He visited Abraham, that the news about the sins had gone up to him in the heavens. The sins of Sodom have gone up to heaven. Therefore, He has descended to see or to punish, if it is so. Of course it was so, the Lord had no doubt. His angels do not lie. And here verse 5 says, "For her sins are come up to heaven, and God hath remembered her iniquities. Give her again, (says the same voice) even as she hath given unto you, and repay her double according to her works." To whom does this voice say? It says to the seven other angels who have the vials, the last seven vials. "Give to her again, as she has given to you, and repay her double according to her works. In the cup which she gave you to drink, give to her double. As much as she has glorified herself and lived in delights, give her torment and weeping. For she saith in her heart, I sit a queen, and am no widow, and shall see no mourning. Therefore shall thy plagues come in one day, death, and mourning, and famine, and she shall be burned with fire." The fire of the sixth angel that has that power. It says here in Revelation chapter 14, verse 18, it says that the sixth angel had power with fire, but first he gave the command to the fifth angel. "He had the power." What power did he have? He probably had the power to tell those who were to burn, the seven angels of the seven vials. He had the power, that is, he had the command for the other angels who were with him. He had the command for the fifth angel and he had another command for the last seven angels. And it says here: "And she shall be burned with fire, for strong is the Lord God who judges her. And the kings of the earth shall weep and wail over her, standing afar off for fear of her torment: woe, woe, that great city Babylon, that strong city; for in one hour thy judgment is come!" Formerly he said a day, now he says an hour. It is a very short time that will be used and sufficient to bring destruction to the wicked. And surprisingly one of the characteristics of the wicked that will be lost, whether they are rich, whether they are small or great, powerful or not, one of the characteristics is merchandising, the love of money. These who have traded with

them will also be punished. And the last verse of this chapter says: "And in it was found the blood of prophets and of saints, and of all that were slain upon the earth." So, beloved brethren, the light has to be given little by little, otherwise we cannot carry it. So we are going to stop at this point with this explanation to understand that spiritual salvation, eternal salvation, the Lord works it along with the events that must happen on earth.

In Matthew 24 the Lord said, "You will hear of wars, rumors of wars, nation will rise against nation and kingdom against kingdom, but the end is not yet. For this gospel of the kingdom must be preached to every nation, tongue and tribe and then the end will come." So, sadly, because of our state and the state of this world, salvation, God's ultimate salvation, the salvation of the five wise virgins and the salvation of the great multitude as the sand of the sea, must be done in times of distress. One is done in the time of the seals when there is a previous distress and the salvation of the majority, of the great multitude which no one could count, it says in Revelation chapter 7, will be done in the time of the seven trumpets, of the seven angels blowing the seven trumpets or of the seven angels of chapter 14 who finish their work in chapter 18, the first verses of chapter 18. Another argument to be able to understand with even more details, although those that have been given are sufficient, is that whenever a great work is accomplished for the earth, in heaven there are voices, the Lord speaks. For example, when the sealing work is finished, when the Holy Spirit is poured out, there is for example in chapter 8:5, where we have the latter rain, where the latter rain is poured out, practically the 144,000 are sealed with the Holy Spirit. It says: "And the angel took the censer, and filled it with fire from the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake". Ellen White explains that in Acts 2 also, when they received the early rain, the same thing happened. And I would like to connect this verse of 8:5 with 14:2, when we are also with the 144,000 sealed, and it says here, "And I heard a voice from heaven like the voice of many waters, it is the voice of many waters," which we all know is the voice of God. "The voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps." In order to understand that this is the voice of God, we have as a help chapter 4:5, where it says that from the throne of God came forth lightnings and thunderings and voices, as it says here "the voice of harpers". Lightnings, thunderings and voices, it says elsewhere. In Revelation 1:15 it says, speaking of God himself, that His voice is like the sound of many waters. Putting this together, it is understood that the Lord spoke in both Revelation 8:5 and 14:2. All the times when the Lord speaks, not to His prophet, but when He speaks a declaration for the earth, a declaration of salvation or perdition. We will analyze it in another recording. Now we just wanted to give that detail that this element which is in Revelation 8:5 should appear in chapter 14 to understand that it is the same 144,000 sealed, that it is the same point, the same moment in time, it is found in Revelation 8:5 and 14:2. There is no mention of the earthquake here, but Bible scholars know that the whole Bible is a unit.

And that in other parts of the Bible it explains that when God speaks in the heavens, as He spoke in Sinai for example, when the voice of God speaks, it is like thunder, it is like a great thunder and produces an earthquake. It says in one part that it shakes the

mountains. For example we have pointed to Psalm 29 where the whole Psalm speaks about the powerful voice of God. So the earthquake is a consequence of the fact that God speaks. And we will see that there are many parts where God speaks in the Bible. He always speaks when something is sealed, when a time of grace is over or when the general time of grace is over. When He said, "It is done" in Revelation 16:17 and 18 it also says that there was a great earthquake. Just like at the crucifixion when the Lord said: "It is done". Then we understand that 8 with 5 and 14 with 2 speak of the same event. I believe that enough elements have been given for all those who have been attentive and sincere of heart to understand if this is so or not so. We recommend that this subject be listened to several times prayerfully. Before denying anything, listen several times beloved brethren. For Paul also repeated his words and the Lord has said through his mouth that it is good, it is of salvation for the church to repeat, to listen again and again. And for us it is not difficult to say it. You have the theme and listen also. If you do not understand something in this subject, not even after re-listening and re-listening, then, listen to all the themes that have been given since the beginning of 2022 at least. Listen to all the themes, at least from when the war started. Listen to all the themes, many prophecies are explained, many elements, many keys that can open our understanding and they are given there. This work will not be done again. It has already been recorded, it has already been repeated many times. You have it. That angel is flying in the middle of the sky. His voice can be heard, it can be found through the internet. Many truths are flying through the internet. Anybody, if they want, can have all these recordings that we have made with all the desire to be able to help the Lord's church. May the Lord help everyone to understand the times, to understand the prophecies, because as it says in the book of Daniel: Many shall be cleansed and made white and purified, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. My people perish for lack of understanding, he said elsewhere. And the next verse is a sad verse: because you have rejected knowledge, therefore God will reject you to be a priest to him. These are words for the Laodiceans. Many will lose their crowns.

The Lord has called many to have a crown among the 144,000. "Hold fast that thou hast, that no man take thy crown," it says in Revelation. Efforts must be made to understand, efforts must be made to be cleansed, to be made white, to be purified from all selfishness, Laodicean pride, from every thing that Laodicea has. These things are in everyone. You have to cleanse yourself from that, otherwise Satan will not let you understand anything, those who remain ungodly. Like the disciples, he says that they heard the words of Jesus but did not understand them, because there was still selfishness in them. They argued among themselves who should be the greatest. I hope that this kind of character can disappear from all those who listen and that the Lord can cleanse, whiten, purify each one. And that they can all understand and be saved and be able to have a crown among the 144,000. Peace be to the 12 tribes of Israel scattered among the nations. Amen.

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We thank Jesus Christ for the blessing of understanding His Word!