

# QUESTIONS 5-2-26

## NUMBER ONE:

Hi Jeff...

You may remember me. Daniel G. Former worker at WOODLAN health Retreat Portugal. Now in the Philippines. Could you cover in detail Revelation 17 again. You did several times in the past on YT. An article in writing would be great. God bless. Daniel

## NUMBER TWO:

Hi Brother Jeff: I just have a quick question to clarify in the Joel article 24, I understand that the two witnesses are resurrected beginning in July of 2023 as you state on page 9 in the paragraph that starts with Moses and Elijah are slain... and states that, "from 2024 the final separation of the wheat and tares has been underway."

But on page 8, in the paragraph identifying "Pelatiah" it says that "Alpha and Omega are slain, but they are resurrected in 2024." Is this just a typo on the year to be actually 2023, or are they just continuing to be resurrected in 2024.

Thank you, Dan V.

Two questions from two Daniels. I do know the first Daniel from the Philippines, who I did interact with in Portugal, but our first meeting was years before at a camp meeting in Switzerland organized by Brother Hipp. I think the second Dan is also an old acquaintance from Michigan.

My son recently received a series I did years ago on Revelation seventeen which he is converting into accessible media. It should be available in the near future, but the things I taught of Revelation seventeen have been developed over many years, so whatever I may have taught on the recently discovered series, may not include some of the further revelations of the chapter that have come about through the years.

Brother Dan who asked the second question about the resurrection of 2024 or 2023 is simple enough, and I am aware I fluctuate on the years. What I mean is that 1260 days, which is the three and a half days of Revelation eleven's two witnesses being slain in the street, began on July 18, 2020 and ended on Sunday, December 31, 2023. On the previous day I presented on the zoom meetings for the first time. I had been sharing the message on our website in the form of articles, but on Sabbath, December 30, 2023, I began to speak on the zoom meeting. I apply the beginning of the process of resurrecting the two witnesses as either the very last days of 2023 or 2024. Technically the three and a half days ended on December 31, so it was noted on the day before that the message from the wilderness that began in July of 2023 reached the zoom audience on the last day of the wilderness, for the voice begins to cry in the wilderness. The next day the wilderness ended and the testing process of an unsealed message began in 2024.

The testing process immediately began with a disagreement over who is represented as the robbers of thy people in Daniel 11:14. The disagreement divided the zoom audience, as the majority of the zoom attendees from Canada separated, insisting that it is the United States that is the robbers of thy people, whereas those who remained stood upon the pioneer understanding of the verse, which they identified as Rome. Then in 2025 the second of three tests represented when a prophecy is unsealed arrived with the temple test. We now understand the third and litmus test is the fireballs of Nashville. Because I understand the period of July 18, 2020 and onward as I do I approach the symbolism of the history in the context of a purposeful and meaningful "progression"

of events. So, with December 31, 2023 and 2024 it is because I relate to the Sabbath as the beginning of the process of resurrection, but it also the end of the voice in the wilderness, which began in July 2023. Thus, for me the 30<sup>th</sup> is the ending of the voice in the wilderness, the 31<sup>st</sup> is the end of the wilderness. What took place on those two days was the beginning of an unsealing that would produce an increase of knowledge that began to test those held accountable to hearing these truths in 2024.

So, to get to the point of your question, when I wrote, “That resurrection began with a voice in the wilderness in July of 2023. From 2024 the final separation of the wheat and tares has been under way,” I am describing a process of resurrection that requires a voice to be raised up in the wilderness. If Ezekiel had not been taken to the valley of dead bones and thereafter prophesied as He had been instructed, in theory, those bones would have never come together again. The resurrection began on December 31<sup>st</sup> or January 1<sup>st</sup>, but the entire process began in July of 2023. There may be a clearer way to express these things, but for me I see the progression as part of the truth that is unsealed.

For those who have not read article twenty-four of the Joel series I would recommend it. I re-read it to refresh myself in advance of answering Brother Dan, and there are some important points in the article.

Now to Brother Daniel G’s question about Revelation seventeen. There are witnesses I now employ with Revelation seventeen that I had not recognized in years past, and may not be in the series Clayton is preparing. One I would point to is the three angels of Revelation fourteen. The Millerite movement of 1798 unto 1844 was the history of the first and second angel and the movement of the one hundred and forty-four thousand is the history of the third angel. The movement of the Millerites was empowered by a fulfillment of the first and second woes and the movement of the one hundred and forty-four thousand was empowered by a fulfillment of the third angel. The number “two” is associated with the Millerite movement and the number “three” with the one hundred and forty-four thousand.

William Miller’s primary prophetic understanding was based upon his recognition of the two desolating powers of pagan Rome and papal Rome. All of Miller’s prophetic application were built upon the structure of paganism followed by papalism. For the Millerites it was Rome that established the vision of verse fourteen of Daniel eleven, and Rome for the Millerites was represented by paganism and papalism, thus their vision was established upon a twofold representation of Rome. When Daniel eleven verse forty was unsealed in 1989 Rome was recognized in its threefold manifestation of the Dragon, the beast and false prophet, who all join hands in verse forty-one. In verse forty the dragon is the king of the south, the beast is the king of the north and the false prophet is the United States, represented as “chariots, ships and horsemen.”

The message that enrages the papal power in verse forty-four is the message of the east and the north, which for the Millerite movement was the first and second woes, represented by Islam, who are the children of the “east.” Pagan Rome followed by papal Rome are identified as Babylon in the message of the second angel. Babylon is the king of the “north,” so the twofold prophetic message for the Millerites was the first and second woe (the east) and the two desolating powers that both represent kings of the “north.”

The message of the “east” for the one hundred and forty-four thousand is Islam of the third woe, that arrived on 9/11 marking the sealing time of the one hundred and forty-four thousand. The tiding of the east is the sealing message that takes place during the time of the third woe, and

the message of the north is the healing of the deadly wound of the king of the “north.” That healing is fulfilled at the Sunday law when the sealing of the one hundred and forty-four thousand ends.

Miller was given to see two manifestations of Rome, and in 1989 the threefold union of modern Rome was unsealed. At the time of the third angel, which includes the sealing during the third woe the light of Rome that establishes the vision is the threefold union of Rome.

Daniel 11:40–45 identifies the healing of the deadly wound. Verse forty begins with the deadly wound being delivered in 1798. The history of verse forty identifies the period when the whore of Tyre is forgotten for seventy symbolic years, beginning with the deadly wound and ending in verse forty-one at the healing of that wound. Verse forty-one through forty-three identifies the world being forced to accept the mark of Rome, then in verse forty-four the message of the hour is set forth as “tidings out of the east and north.” In verse forty-five, probation closes with the papacy’s second death. Daniel eleven is about the beast, and chapter thirteen of Revelation is about the false prophet.

As with Daniel eleven, chapter thirteen begins in 1798 with John on the seashore that divided the sea beast of papal Rome from the earth beast of the United States. The entire history of 1798 unto the Sunday law is in verse eleven, when the United States speaks as a dragon and the deadly wound is healed. Then the following verses align with Daniel as the United States forces the entire world to bow to Rome. Then in chapter fourteen the message of the hour is set forth as three angels. Their illustration ends at the close of probation. Chapter seventeen is the same history as Revelation thirteen and Daniel eleven forty to forty-five. It begins in 1798 when John is carried to the end of the 1,260 wilderness, then the riddle of the eighth being of the seven identifies the healing of the deadly wound. Chapter eighteen references the message of the hour and ends at the close of probation.

The Millerites lived the history of the first two angels, and their message was empowered by the first two woes, and their vision of Rome was established upon two Romes. The history of the one hundred and forty-four thousand is the history of the third angel, that is empowered by the third woe and the vision of the one hundred and forty-four thousand is established upon applying the threefold union of modern Rome.