

Hello:

I had some thoughts to share on some of the concepts the class (Mathew 16 part 2) discussed. I know only Peter, James, and John were taken up to the mountain and we aren't certain if only taking 3 out of 12 has some sort of prophetic implication. But if we look at the names of these individuals who were taken, we find:

Peter = living stone

James = derived from "Jacob" (Jacob = supplanter)

John = favored by God

If we put this into a thought, or perhaps a sentence, does this tell us the following? The living stones (Peter) replace (James) the favored people of God (John). In other words, this shows the covenant being established with the remnant, while the chosen nation of God is being divorced. The 144,000 replaces the SDA corporate system.

"TELL NO MAN"

Jesus told the 3 who saw the transfiguration to tell no one until Jesus was resurrected. While this is curious, I do see that the qualifier appears to be "until the Son of Man be risen from the dead". Right? So perhaps this refers to the priests who are "struck dead" during their "marah" experience. They will not be able to do anything until they are resurrected, strengthened, touched, etc. At the big perspective of the line, the church is raised triumphant at the SL. This is MC at the perspective of the 1st temple cleansing, and you can see this at midnight too, for the priests. And this is the level we are talking about, I think.

Now, if you put this transfiguration at 9-11 or Midnight, I can see this at both waymarks because we acknowledge that Isaiah 6 was at 9-11. If the transfiguration is a mareh/marah vision that is comparable to Isaiah 6, it would be accurate to say "tell no man" at 9-11 because the remnant people who are entering into covenant with God will not be able to "tell" the "vision" until the "Son of Man be risen from the dead". And this raising from the dead happens during the Midnight waymark, which we have not reached yet. And I think it is clear to see that, while we are looking into and gaining understanding of the "vision", we aren't able to "tell" it to the world yet. I do not think telling the vision among the "priests" is a factor to consider, because the priests are prefigured by Christ (one Man) and the priests are supposed to be united with one true message, as "one man". We are at liberty to discuss the vision because we are those people, should we continue on in faith, who will fulfill the role "Christ" served in the plan of salvation. We will be the ones "raised from the dead" just as Jesus was raised from the dead, then the vision was free to be shared with all, according to the command of Jesus. So I think "not being able to tell a fellow priest" is not even a factor. I could be wrong though.

This leads me to my next consideration. The "loosing". You mentioned, rather boldly, that if Islam is prophetically "loosed", then anything we foretell by prophesy is "loosed". I say you were bold just because it sounded bold to me... a logical leap, if you will. But, as logical as I love to be, I know that God has a higher way of thinking than I do, and the logic of the Bible must be higher than mine. So, I just want to point out that this suggestion that "anything" foretold prophetically is "loosed" is one I can agree with, because Lazarus, who is a symbol of God's people who are resurrected (spiritually), was "loosed": And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. John 11:43, 44. So yes, I can see more unloosing than just Islam going on in the prophetic future.

“IN WHOM I AM WELL PLEASED”

So you mentioned that this also happens at 9–11, because the same words were spoken at the baptism. But there is this discussion about “types” and “antitypes”. Honestly, I am hesitant to simply say, 9–11 is a “type” of Midnight. Perhaps there were some typical things about the point and period of 9–11, but I do not see safety in concluding that 9–11 altogether was “typical”. I understand this matter of the words spoken at 9–11 more from the prophetic guideline that God declares the end from the beginning. 9–11 was the empowerment of the repetition of the first angel’s message in our time, and the words were spoken “This is my beloved Son, in whom I am well pleased”. Consider this question: What did Jesus remember, when He was tempted by Satan in the wilderness? How did Jesus deal with Satan’s challenge to prove He was the Son of God?

“Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. **Strengthened with the memory of the voice from heaven**, He rested in His Father’s love. He would not parley with temptation.” *The Desire of Ages*, 119, 120.

When were the words “in whom I am well pleased” spoken? At the baptism. Where was Jesus when He was strengthened by the memory of these words? In the 3-step litmus test. In the same way, we should be able to see those words “in whom I am well pleased” at 9–11 and at the binding off. It is our faith in the “voice from heaven” that confirmed God’s truth to us at 9–11 that we must rely on when we come to this apparently most difficult 3-step litmus test that awaits us, when we are challenged to “prove that we have the right message, so to speak. It’s not really a typical relation that I see here. What I see is that our faith at the end of this prophetic history will be founded on the same faith we had at the beginning. To say it more simply, it is the light revealed by God in the reform lines and Daniel 11 that is the “voice from heaven” in our time.

I think that's all I have to share from that prophecy school class. If I was there that day, I would have been raising my hand to say these things, you know. Until the next, stay strong in the faith of Jesus.