

The four generations of Joel represent a progressive destruction of God's vineyard from 1863 unto the Sunday law. The number four has another symbolism associated with the work of the gospel. The cherubim in the sanctuary have four facial manifestations, and those manifestations align with the fourfold division of ancient Israel as they encamped around the sanctuary. They also represent the four gospels.

As for the likeness of their faces, they four had the face of a **man**, and the face of a **lion**, on the right side; and they four had the face of an **ox** on the left side; they four also had the face of an **eagle**. Ezekiel 1:10.

And the first beast *was* like a **lion**, and the second beast like a **calves**, and the third beast had a face as a **man**, and the fourth beast *was* like a flying **eagle**. Revelation 4:7.

The Bible (Numbers 2) describes the 12 tribes (excluding Levi, who camped immediately around the tabernacle) organized into four camps of three tribes each, positioned on the four cardinal directions around the sanctuary, each under a standard, meaning, banner or ensign. The arrangement created a symbolic parallel, where the earthly camp mirrors the heavenly throne guarded by the cherubim.

Judah faced east, toward the rising sun at the entrance of the sanctuary. Judah's standard was lion, for it represents the Lion of the tribe of Judah. The two tribes with Judah were Issachar and Zebulun. In the vision of John, the first beast was as a lion, just as Ezekiel's cherubim had a face of a lion. Reuben, the symbol of man was on the south with Simeon and Gad. On the west was Ephraim, with Benjamin and Manasseh represented by the ox. On the north was Dan, with Asher and Naphtali, represented by the eagle. The tribe's association with the four faces of the heavenly sanctuary are represented in the four gospels.

Matthew is the Lion of the tribe of Judah, Mark is the sacrificial ox, Luke the man and John the high-flying eagle. Christ as the Lion of the tribe of Judah defines Himself as the one who seals and unseals His prophetic word. The book of Matthew has more direct references to fulfillments of Messianic prophecies (12) as the other three gospels combined. It is not even close.

The book of Matthew represents God's prophetic word. Luke, who was a doctor presents his gospel from the perspective of Christ as the Son of Man, for Luke is the face of the man. Mark presents his gospel of Christ from the perspective of the sacrificial offering which Christ represented for Mark is the ox. John is the high-flying eagle, who presented the deep things of God in his presentation of the gospel of Christ.

It is important to understand the book of Matthew as it is represented within the prophetic word. The book of Matthew is the Lion of the tribe of Judah, the master of His prophetic word, the Wonderful Numberer of secrets, the Wonderful Linguist, the one who seals and unseals His word. Jesus is the Alpha and Omega, and He is the Word. The first book of the New Testament and the last book of the New Testament is prophetic books. Most know this fact about the book of Revelation, but they might not have recognized that Matthew is the alpha of the New Testament, so it must align with the omega of the New Testament. It must represent the end, which is the book of Revelation.

Therefore, when we find the parallel line of covenant history in chapters eleven through twenty-two of Matthew, it is nothing less than a truth which the Lion of the tribe of Matthew is unsealing. The twelve chapters of covenant history that are represented in Genesis, Matthew and Revelation are now being unsealed and what we are identifying is that chapter **twenty-three** represents the separation of the wise and foolish in the parable of the vineyard. **Eight** woes upon the former covenant people, that find their prophetic counterpart in the **eight** souls representing

the one hundred and forty-four thousand who get on the ark of safety. **23** is a representation of the work that began in the Heavenly sanctuary when the **2300** days reached its conclusion on October 22, 1844, and will do so again at the soon-coming Sunday law. Chapter **23** is marking this truth. Chapter **twenty-four** takes place as Christ has just ended His dialogue with apostate Israel and left the Jew's temple for the final time.

The number **24** is a symbol of the transition of ancient to modern Israel, the very point in prophetic history where Christ stood when he presented His message in Matthew **twenty-four**. The prophetic message of Matthew **24** is a Divine illustration of line upon line methodology, that specifically addresses the history of the Millerites, and therefore the history of the one hundred and forty-four thousand. **24** is represented by the church of Revelation twelve, which stands upon the old paths, represented as the moon that reflects the light of the sun of righteousness. On her head are twelve stars that represent **24**, for she represents the history leading up to the birth of Christ when ancient Israel's **12** tribes would become modern Israel's **twelve** disciples. In chapter **twenty-four** the Millerite history from 1798 unto the great disappointment are represented. Then comes Matthew **25**.

The number **25** is a symbol of the Levites, whether good or bad, but just as significantly it represents the separation of the wise and wicked Levites. Matthew **25** identifies upon **three** witnesses, or **three** parables, the separation process that is represented by the number **twenty-five**. Of course, the parable of the ten virgins represents the history of the Millerites, and also the history of the one hundred and forty-four thousand. That history is the history of the first angel, the parable of the talents is the second angel and the parable of sheep and goats is the judgment of the third angel.

Chapters twenty-six through twenty-eight identify the history of Passover to post crucifixion gospel commission.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified. Matthew 26:1, 2.

A summary of the various waymarks in chapter 26 is the plot to kill Jesus in verses three through five. The Jesus is anointed at Bethany in verses six through thirteen. In verses fourteen through sixteen Judas betrays Christ for thirty pieces of silver. Then came Passover with His disciples in verses seventeen through twenty-five. Verses twenty-six through twenty-nine Jesus institutes the Lord's supper and in verses thirty Jesus foretells Peter's denial. In verses thirty-six through forty-six Jesus is in Gethsemane. Verse forty-seven through fifty-six Jesus is arrested, then in verses fifty-seven through sixty-eight Jesus is before Caiaphas and the Sanhedrin. From verse sixty-nine onward Peter's denial of Christ is set forth. The chapter contains ten specific waymarks that are to be repeated during the latter days.

Chapter twenty-seven has ten distinct waymarks as well. Jesus is delivered to Pilate, Judas hangs himself, Jesus taken before Pilate, the choice of Barabbas, Pilate delivers Jesus to be crucified, Jesus is mocked, the crucifixion, the death of Jesus, Jesus is buried and the guard at the tomb.

Chapter twenty-eight has but three, the first being the resurrection, followed by the lie of the Sanhedrin and the great commission. Three chapters with **twenty-three** distinct waymarks of the cross that will be repeated in the history of the one hundred and forty-four thousand.

MATTHEW 26 – TEN WAYMARKS

1. Plot by chief priests and elders to kill Jesus (vv. 3–5)

2. Anointing at Bethany by the woman with alabaster box (vv. 6–13)
3. Judas agrees to betray Jesus for 30 pieces of silver (vv. 14–16)
4. Preparation and eating of the Passover with the disciples (vv. 17–25)
5. Institution of the Lord’s Supper (vv. 26–29)
6. Prediction of Peter’s denial (vv. 30–35)
7. Agony in Gethsemane (vv. 36–46)
8. Betrayal and arrest of Jesus (vv. 47–56)
9. Jesus tried before Caiaphas and the Sanhedrin (vv. 57–68)
10. Peter’s threefold denial (vv. 69–75)

MATTHEW 27 – TEN WAYMARKS

11. Jesus delivered to Pilate (vv. 1–2)
12. Judas’s remorse and suicide (vv. 3–10)
13. Jesus before Pilate – the formal Roman trial (vv. 11–14)
14. Choice of Barabbas over Jesus (vv. 15–26)
15. Pilate delivers Jesus to be crucified (included in the release of Barabbas)
16. Mocking and scourging by the soldiers (vv. 27–31)
17. The crucifixion (vv. 32–44)
18. The death of Jesus (vv. 45–50)
19. Supernatural signs and burial by Joseph of Arimathea (vv. 51–61)
20. Posting of the guard at the tomb (vv. 62–66)

MATTHEW 28 – THREE WAYMARKS

21. The resurrection and empty tomb (vv. 1–10)
22. The lie of the chief priests and elders to the soldiers (vv. 11–15)
23. The Great Commission (vv. 16–20)

Just as Christ’s experience from the anointing at Bethany to the Great Commission marked the close of His earthly ministry and the beginning of the gospel to all nations, so these same waymarks are repeated in the experience of God’s remnant as they approach the close of probation and the final triumph.

Chapters twenty-six through twenty-eight represent the Passover history structured upon **23** distinct waymarks that are repeated during the history leading to and following after the Sunday law.

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. *The Great Controversy*, 427.

The end of the 2300 days on October 22, 1844 is repeated at the Sunday law. The **23** waymarks located in the last three chapters of Matthew identify the precious blood that is employed to combine Divinity with humanity.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. There the light from

the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God." *The Great Controversy*, 489.

Chapter **23** of Matthew emphasizes the condemnation upon the counterfeit priesthood. Chapters **twenty-six through twenty-eight** are the omega to chapter **twenty-three**. The counterfeit Levites, the old men's escalating rebellion over four generations produced the waymarks in the last three chapters. Chapter **twenty-four** identifies the line upon line methodology as the methodology of Christ, as He employs the destruction of Jerusalem to describe the things that are, the things that have been and the things that will be.

The fall of Jerusalem in 70 AD, took place on the same day of the year that Jerusalem was destroyed by Nebuchadnezzar. The destruction of Jerusalem by Nebuchadnezzar was past history, and in Christ's history, when Titus took Jerusalem, it typified the end of the world. Matthew **24** is lifting the line upon line methodology, thus identifying "methodology" as an element of the prophetic testimony.

It is chapter **24** that Christ identifies the necessity of understanding the "abomination of desolation" spoken of by Daniel the prophet, the very foundational understanding of William Miller, and the symbol that establishes the vision in Daniel. It also represents the rebellion of Adventism, as they reject the Millerite understanding of "the daily" in the book of Daniel, and thus bring the strong delusion of Second Thessalonians chapter two upon themselves. The chapter directly connects with Luke 21 identifying August 11, 1840 through October 22, 1844, which typifies 9/11 unto the Sunday law. It connects with the "times of the Gentiles" in Luke 21:24, which is a primary key in unlocking the "seven times" of Moses, while also aligning with the measuring of the temple in Revelation eleven.

BIRTH IN BETHLEHEM—TIME OF THE END 1989

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Matthew 2:5, 6.

Prediction: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Micah 5:2.

CALLED A NAZARENE—STAMMERING LIPS 9/11

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Matthew 2:23.

Prediction: This is from Isaiah 11:1 (And there shall come forth a rod out of the stem of Jesse, and a Branch [netzer] shall grow out of his roots) or Judges 13:5.

"The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But they will become precious

jewels, to shine brightly for the Lord. ‘They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.’” *Review and Herald*, May 5, 1903.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, **the Lord will work through humble instruments**, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ **the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.**” *The Great Controversy*, 606.

SPEAKING IN PARABLES—METHODOLOGY 1996

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Matthew 13:35.

Prediction: I will open my mouth in a parable: I will utter dark sayings of old. Psalm 78:2.

HEALING THE SICK—LAODICEAN MESSAGE 9/11

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Matthew 8:17.

Prediction: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isaiah 53:4.

SLAUGHTER OF THE INNOCENTS—MOSES AND ELIJAH JULY 18, 2020

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama **was there a voice heard**, lamentation, and weeping, and great mourning, **Rachel** weeping for her children, and would not be comforted, because they are not. Matthew 2:17, 18.

Prediction: Thus saith the Lord; **A voice was heard in Ramah**, lamentation, and bitter weeping; **Rahel** weeping for her children refused to be comforted for her children, because they were not. Jeremiah 31:15.

CALLED OUT OF EGYPT—GATHERING JULY 2023

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Matthew 2:15.

Prediction: When Israel was a child, then I loved him, and called my son out of Egypt. Hosea 11:1.

VIRGIN BIRTH—THE ENSIGN

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a **virgin** shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel**, which being interpreted is, **God with us**. Matthew 1:22, 23.

Prediction: Therefore the Lord himself shall give you a **sign**; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14.

And **this shall be a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And **the remnant that is escaped of the house of Judah** shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a **remnant**, and **they that escape out of mount Zion**: the zeal of the Lord *of hosts* shall do this. 2 Kings 19:29–31.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of the old store*. Leviticus 25:20–22.

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. **And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?** A wicked and adulterous generation seeketh after a **sign**; and there shall no **sign** be given unto it, but **the sign of the prophet Jonas**. And he left them, and departed. Matthew 16:1–4.

TRIUMPHAL ENTRY—MIDNIGHT CRY

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Matthew 21:4, 5.

Prediction: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9:9.

BETRAYAL FOR 30 SILVER PIECES—YOUR BRETHREN WHO HATED YOU: SUNDAY LAW

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the **thirty** pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. Matthew 27:9, 10.

Prediction: And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price **thirty** pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the **thirty** pieces of **silver**, and cast them to the potter in the house of the Lord. Zechariah 11:12, 13.

THE SUNDAY LAW SCATTERING

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Matthew 26:56.

Prediction: A general fulfillment of multiple prophets (e.g., Isaiah 53, Zechariah 13:7 – Smite the shepherd, and the sheep shall be scattered).

MINISTRY IN GALILEE–EDOM, MOAB AND THE CHIEF OF THE CHILDREN OF AMMON

That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. Matthew 4:14–16.

Prediction: Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isaiah 9:1, 2.

JUDGMENT TO THE GENTILES

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall bring judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. Matthew 12:17–21.

Prediction: Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Isaiah 42:1–4.

MEASURE the
temple

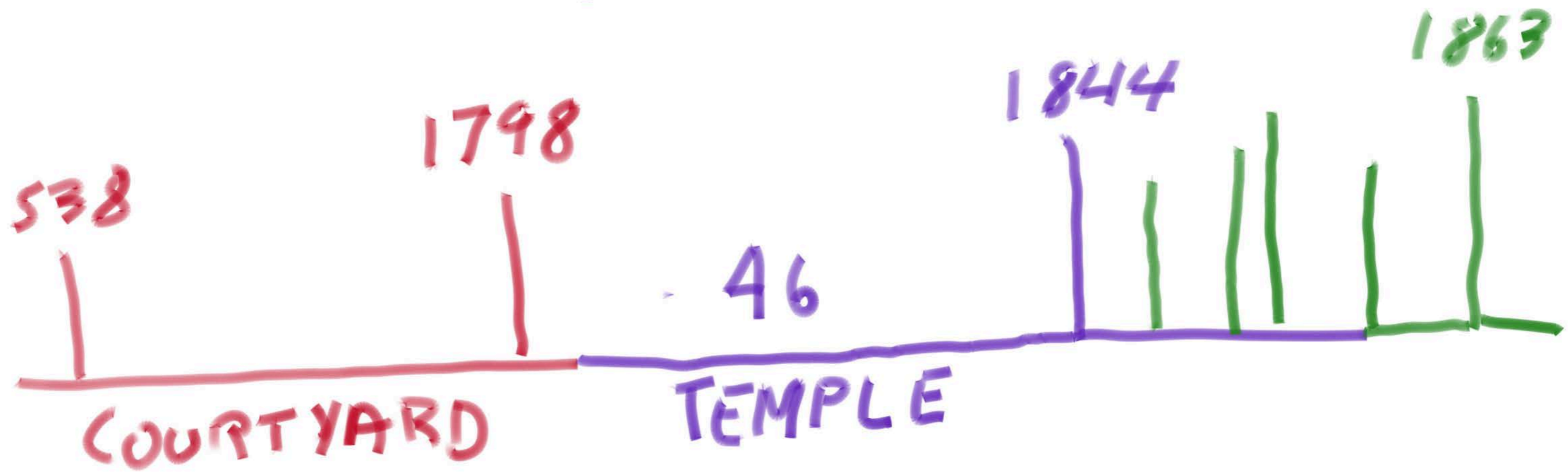
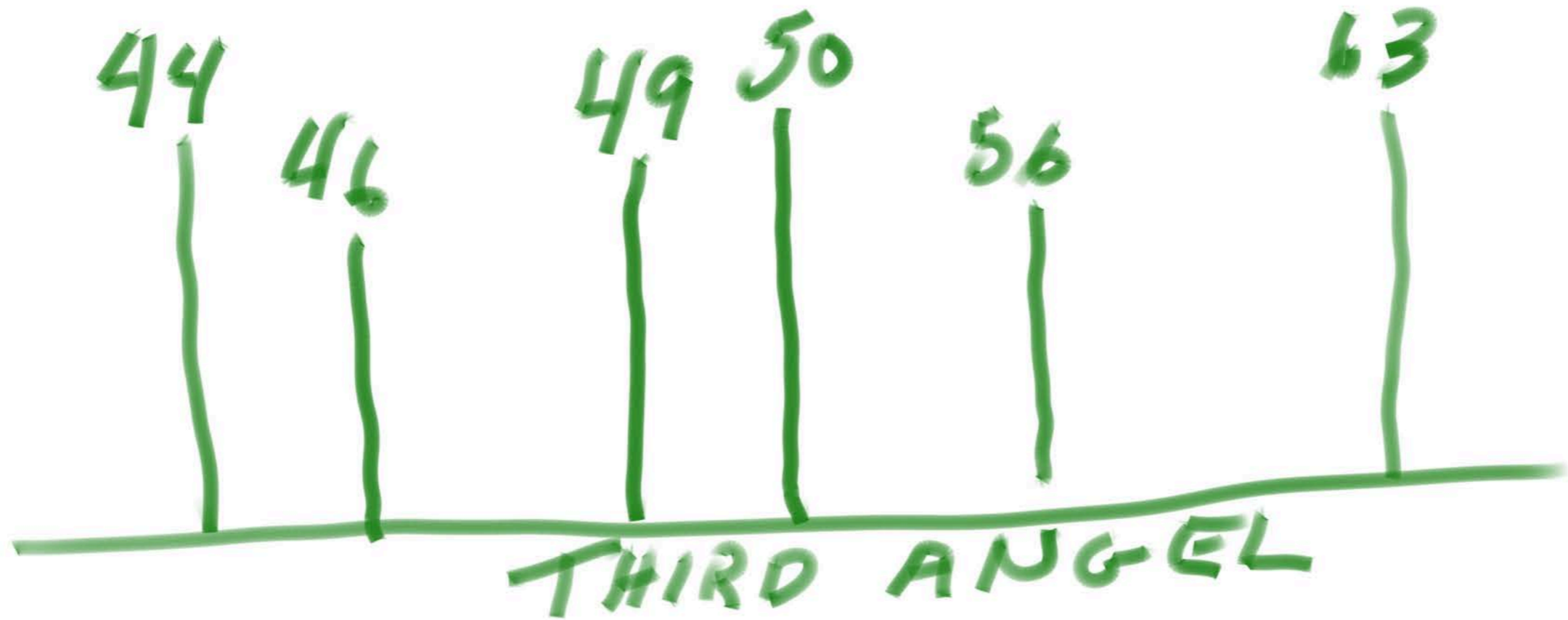
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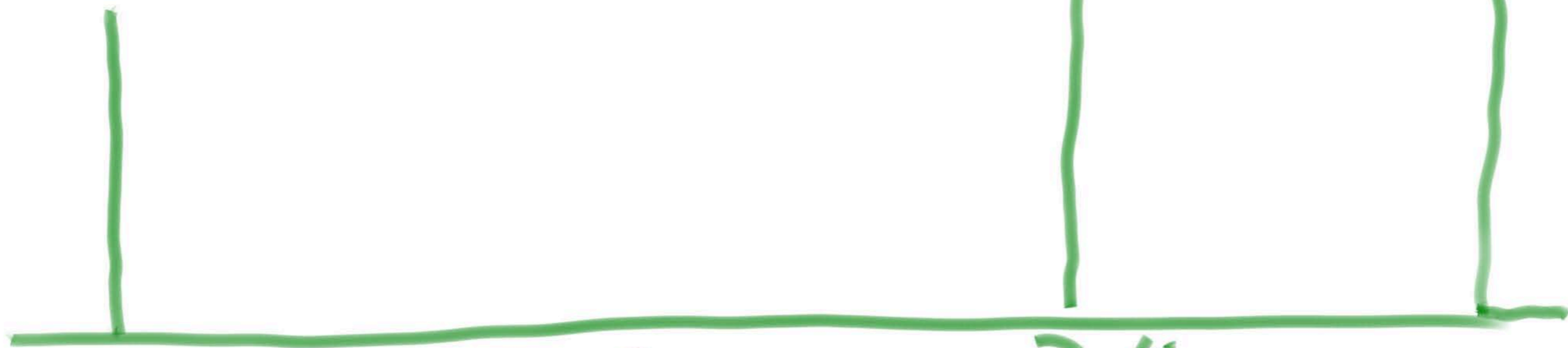




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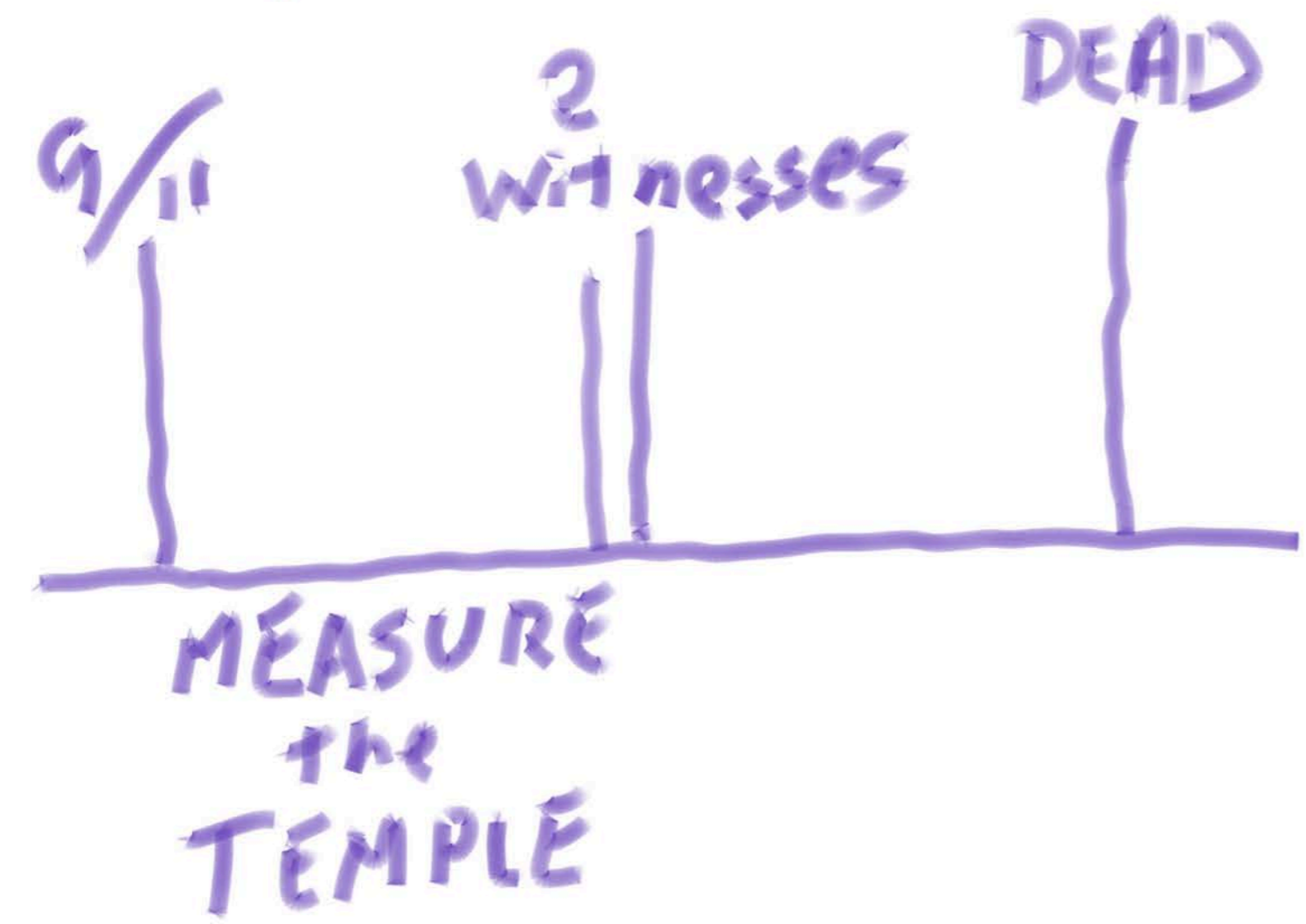
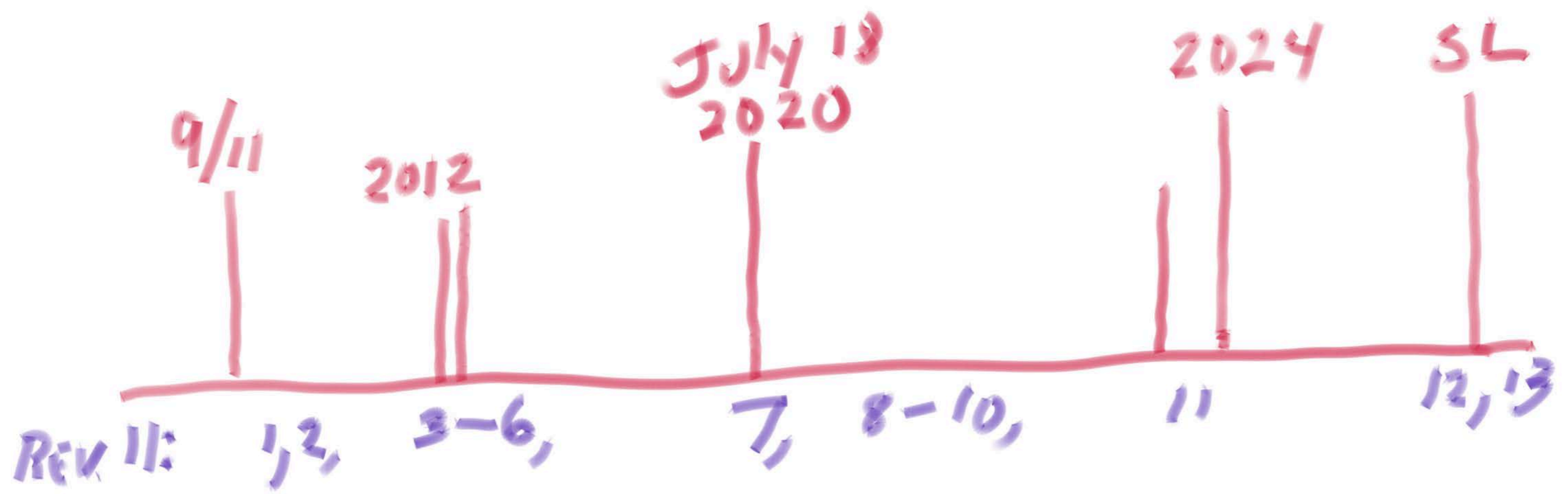
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TWO WITNESSES



9/11
MEASURE

2
WITNESSES

DEAD
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COURTYARD

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MONTHS

1
TEMPLE

11

22

GEN.
MATT.
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GEN.	17:10-12	- "11"
MATT.	16:17-19	- "18"
REV.	17:10-12	- "11"

MATTHEW

