

THE BOOK OF JOEL AND THE LAODICEAN SEVENTH-DAY ADVENTIST CHURCH

NUMBER FORTY-TWO

When Leviticus **twenty-three** is broken into two equal lines of **twenty-two** verses in conjunction with the line of Christ where the spring feasts met their antitype, we can demonstrate a line that begins with the three steps of the Passover of Friday evening, unleavened bread of Sabbath and the first fruits on the first day of the week. This is one waymark, as represented by Christ's baptism, but that one waymark has three steps.

When we begin at the resurrection and extend into the future forty days we come to a turning point, for it was then that Christ left off teaching face to face and ascended in the clouds. The one hundred and forty-four thousand also ascend in the clouds.

And they heard a great voice from heaven saying unto them, Come up hither. And **they ascended up to heaven in a cloud**; and their enemies beheld them. And **the same hour was there a great earthquake**, and **the tenth part of the city fell**, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The **second woe** is past; *and*, behold, **the third woe cometh quickly**. 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, and of his Christ; and he shall reign for ever and ever. Revelation 11:12–15.

The second and third woe are Islam, and the seventh angel is the third woe, which is once again, Islam. The third woe arrives quickly at the earthquake. The earthquake is the Sunday law in the United States; the United States is the earth beast of Revelation thirteen, and the Sunday law is the shaking, which is a quaking. The earth beast is the premier king of the ten kings, and when the United States is overthrown at the Sunday law, a tenth part of the city will have fallen. In the same hour of the Sunday law, the two witnesses represented by Elijah and Moses, the same two witnesses who appeared transfigured with Christ unto Peter, James and John, are lifted up to heaven in a cloud, and everyone sees, for their enemies beheld them.

Forty days after the resurrection Jesus "ascended" into the clouds and the **ten** days in the upper room began. The ascension is a visual test, as is the second of the three angels. At His ascension the angels stated that He would return with clouds, as He just ascended with clouds. His return at His Second Coming is the "glory" of His kingdom. This same "glory" is what Peter, James and John witnessed at the Mount of Transfiguration. The Mount of Transfiguration was also a second step, preceded and followed by Caesarea Philippi and Caesarea Maritima. The second test is also the image of the beast test, and it requires that the formation of the image of the beast is recognized if one would pass the test. The second test is also Melzar inspecting Daniel and his friends to compare their countenances with those who did not eat pulse. The second step in the three covenant steps of Abram covenant history was the "sign" of circumcision. The second step represents the sealing of God's people as they are lifted up as an ensign. The second step is where "glory" is manifested, for the first angel's three steps are fear, "glory" and judgment. The fortieth day is also the Mount of transfiguration. Remove your shoes, for you are on holy ground.

The ascension is a visual test, and in the line of the feasts, the ascension at the **forty**-day mark is preceded by **five** days with the feast of Trumpets. The feast of Trumpets identifies the warning of the seventh trumpet, which is the warning of Islam. The ascension follows the trumpets by **five** days, and then **five** days after the ascension the Day of atonement marks judgment. The trumpet is the old paths, it is the Laodicean message, it is Islam and it is the foundational message of the first angel. **Five** days later, when the "face-to-face" instruction ends, the visual second test

of the second angel is marked by the ascension and transfiguration. **Five** days after that judgment marks the third angel.

Five days after judgment upon the house of God has finished, judgment comes on the United States as marked by the Day of Pentecost. God's people are sealed before the Sunday law. Then over a period represented by the **seven** days of the feast of Tabernacles the latter rain is poured out without measure as judgment is accomplished on the great multitude outside of God's house.

On July 18, 2020 the two witnesses were slain in the streets of Sodom and Egypt. The two witnesses were Moses and Elijah, and William Miller was the Elijah of his history. In his dream he closed his eyes for a moment, and on July 18, 2020 he closed his eyes. When he opened his eyes, the room was empty, a door and windows were open. When Miller saw the work the dirt brush man was accomplishing, he plead with him to be careful, and the dirt brush man insured him all would be well. When Miller awoke in the wilderness, in July of 2023, the feast of unleavened bread arrived, just in advance of the resurrection on December 31, **2023**. At that point—the prophetic message that every other prophetic message that had ever been unsealed typified, began to be unsealed.

The resurrected body had been typified by Adam, who was first formed, and then breathed upon with the breath of life. The dead dry bones of Ezekiel 37 were also first formed by one prophecy, and thereafter brought to life by a second prophecy that brought the breath of life within the message of the four winds, which is the sealing message.

In Millerite history, the Midnight Cry was the prophecy that joined with the prophecy of the second angel. When the dead dry bones were resurrected in 2023, they would of prophetic necessity need to be tested, for the unsealing of a prophecy begins a three-step testing process. The first two tests, would be the foundational test and then the test of the temple.

Five days after the resurrection—the voice in the wilderness, represented by the period of unleavened bread ends, for Elijah, represented by Miller and John the Baptist both prepared the way for the One who shoes they were unworthy to bear. At the resurrection, Jesus begins his period of teaching “face to face” for **forty** days. That “face to face” teaching began on the **twenty-second** day for Daniel in chapter ten.

Five days before the **forty** days conclude, the warning of the trumpet of Islam is sounded. The warning of Islam was represented by the ass which Christ rode in His triumphal entry into Jerusalem. Before He descended the slopes of the Mount of Olives into Jerusalem, He first commanded His disciples to go and loose the ass. At **9/11** He commanded His angels to loose and then George Bush the lesser restrained the ass. The loosing of the ass in advance of His triumphal entry identifies the trumpet message that arrives **five** days before the ascension. The message of Islam being again released, as it was at **9/11**, and as it will again be released **fifteen** days later at the Sunday law which is Pentecost is the message that marks the beginning of the Midnight Cry. The ass being released marks the beginning or alpha of the proclamation of the message of the Midnight Cry and at the Sunday law, where the Midnight Cry changes to the loud cry, Islam strikes the earth beast again.

The period of the Midnight Cry begins with an alpha strike from Islam and it ends with a omega strike from Islam. Islam's strikes upon the United States are represented in the testimony of Balaam and his ass, which of course is set forth in Numbers chapter twenty-two. The fate of the Laodicean Seventh-day Adventist church as the Protestant horn of the earth beast is represented in Isaiah **22:22** and the fate of the Republican horn is set forth In Numbers **22:22** and onward.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Numbers **22:22, 23**.

At 9/11, Balaam the false prophet, representing the United States and George Bush the lesser was seeking to finish the work his father George Bush the first had begun in the globalist's attempt to overthrow the United States and implementing what he called "a new world order." Islam was employed by God to turn the dragon powered globalist agenda aside, for the mighty angel of Revelation 18 descended, and the ass had turned aside the plans of the globalists dragon powers. The test then was to return to the old paths, and at that point the repetition of the Millerite history of the first and second angels began in the history of Revelation eighteen's two voices in verses one through four.

At 9/11 Revelation 18:1–3 was fulfilled, and the parallel of the first angel descending to lighten the earth with its glory on August 11, 1840 was joined with the second angel who announced the fall of Babylon. Balaam was the first angel and Balaam was accompanied by his two servants, representing the second angel.

In Balaam's illustration of the Republican horn of the false prophet, Balaam would have two more confrontations with the ass of Islam. At the third confrontation the ass would speak, and the speaking of prophecy marks the Sunday law. On October 7, **2023** the ass struck again, but not the spiritual glorious land. It struck the literal ancient glorious land, and Balaam's ass was now in its second confrontation.

But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and **he smote her again**. Numbers **22:24, 25**.

The vineyard of ancient Israel illustrates the vineyard of Laodicean Seventh-day Adventism. They are both the covenant people that were given responsibility to be the depositaries of God's Law, which is symbolized as a wall. They both rebelled against their sacred responsibilities. October 7, **2023** the ass of Islam attacked the ancient literal glorious land, and when the ass is loosed before the proclamation of the Midnight Cry Islam will again strike the United States, as it did at 9/11. The second time Balaam strikes the ass it is the second angel, and the second angel always produces a doubling as represented by the "a path of vineyards" with two walls.

And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord **opened the mouth of the ass**, and **she said** unto Balaam, What have I done unto thee, that thou hast smitten me these three times? Numbers 22:26–28.

When we consider verses twenty-two and three more closely, we find that it is actually verse twenty-three where the ass is struck the first time.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Numbers **22:22, 23**.

God's anger at Balaam for accepting the request to be a false prophet was a parallel to Christ ending His dialogue with the quibbling Jews in the last verse of Matthew **22**. Verse **twenty-three** of Numbers **twenty-two** aligns with Matthew chapter **twenty-three**, and **verses twenty-four and twenty-five** of Numbers aligns with **chapters twenty-four and twenty-five** of Matthew. Verses **twenty-six, twenty-seven and twenty-eight** align with Matthew chapters **26, 27, 28**.

Matthew **23** is the first angel, **24 and 25** are the second angel and **26, 27 and 28** are the third angel. In Numbers **22**, verse **23** is the first angel, verses **24 and 25** are the second angel and verses **26, 27, 28** are the third angel. Matthew is addressing the covenant people, old and new: Numbers is identifying the role of Islam as God's tool of chastisement upon Sunday worship. After the third strike, when the ass speaks, Balaam is enlightened to what had just happened.

Then the Lord **opened the eyes of Balaam**, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, **I have sinned**; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. Numbers 22:31–34.

Balaam represents the false prophet, who is the United States who speaks as a dragon at the Sunday law. He then represents those who are still in Babylon, who are then awakened to the issue of the Sunday law and are called out of Babylon.

Five days of teaching a message of unleavened bread from Miller, then **thirty** days of Christ teaching His priests, represented by the **thirty**, that leads to the trumpet warning message of the loosing of the ass, that precedes by **five** days the lifting up of the ensign, that precedes by **five** days the closed door in the parable of the ten virgins, that precedes by **five** days the Pentecostal Sunday law, which ushers in the **seven**-day period of Tabernacles, which is the full outpouring of the latter rain during the Sunday law crisis, for the test of that period is over the seventh day.

The number **five** is a symbol of the virgins, whether wise or foolish. The number **thirty** is a symbol of the priests, which is what the name Leviticus identifies. The number **seven** is the Sabbath. Leviticus **twenty-three** illustrates the history of the priests, the Levites of Malachi three, the wise virgins and the one hundred and forty-four thousand. A symbol of the eighty human priests combined with the Divine High Priest is the number "**81**," which is where we find Miller's Dream in the book *Early Writings*. In Revelation "**81**" we find that when the very last seal is removed, there is silence in heaven for half an hour. Habakkuk **2:20** says that all the earth should keep quiet when the Lord is in His holy temple.

And when he had opened the seventh seal, there was **silence in heaven about the space of half an hour**. Revelation **8:1**.

The removing of the **seventh** seal takes place in the **thirty** days. On December 31, 2023, Ezekiel's bones began the resurrection process. Christ then began to teach for **forty** days. That date marked the end of the 1,260 days since the disappointment of July 18, 2020, and John informs us in Revelation eleven that we are to measure the temple, but leave off the courtyard. The courtyard ends at the end of the scattering, for John informs us 1,260 is given to the Gentiles who are the courtyard. When measuring, that history is to be left off.

When Miller awakens and sees the dirt brush man, the room is empty, and as he raises his voice, Miller is still in the wilderness. From the history of the resurrection until just before the Sunday law, Christ is raising the temple of the one hundred and forty-four thousand, as He did from 1798, the end of 1,260 days, until 1844.

When He begins to teach, He is working in His temple, especially during the thirty days. The angels keep silent for **thirty** minutes, while He teaches His priests of **three hundred** Millerite preachers, or His army of Gideon's **three hundred**, or while He publishes the **three hundred** 1843 charts; and He does all this during the **thirty** days from the end of the unleavened bread, unto the message of the trumpets. He is sweeping the floor of Miller's room, but it is His floor, so Miller's room is His temple.

The trumpet message that comes **five** days before the ascension and **ten** days before judgment is **the litmus test**. What happens in the **thirty** minutes that heaven is quiet, or the **thirty** days of Christ teaching the priests has already produced two classes when the sealing is impressed during the three steps of the **trumpet, ascension** and **judgment**. It is simple to see.

If you come to the message of the trumpet, and refuse to sound the message you fail.

The three steps of trumpet, ascension and judgment are one waymark in three steps, just as in the beginning of the history where one waymark was represented with the death, burial and resurrection. The three step test at the end is the litmus test that precedes by **five** days the Pentecostal Sunday law.

Five days after the resurrection the end of the feast of unleavened bread arrives, and that holy convocation marks the first and foundational test of 2024. Are you going to eat the Bread of Heaven or the bread of human reasoning. That test arrived in 2024, and it had been typified by the foundational rebellion of Adam and Eve, Nimrod, Aaron, Jeroboam, Korah and his rebels, the Protestants of Millerite history, 1888 and of course 9/11. The foundational rebellion of Cain, all down the line represents jealousy against your brother.

All the illustrations of foundational rebellion are rebellion against God, but some such as the rebels of 1888, and the rebels of Korah, include the fact that the chosen messenger is part of the test. The rejection of Miller's identification that it is Rome that established the vision in Daniel 11:14, is a rejection of both the message and the messenger. With this test, not only did Father Miller identify Rome, but also Miller's son. **Five** days after the resurrection of December 31, 2023, Miller's preparatory teaching ministry was taken over by the One who followed John. For **thirty** days special instruction to the worshippers in the temple would be given by Christ. That preparation was to prepare a priesthood of **80**, to proclaim the warning message of the feast of trumpets.

That preparation of **thirty** days consists of a foundational first test in the beginning and a second temple test at the ending. The second temple test is finished before the trumpets are blown, and this detail is therefore represented in Miller's dream when Christ cast the jewels into the casket. After He does this, He invites Miller to "come and see." It is from the trumpet warning, to the ascension unto judgment that the ensign is lifted up in advance of the Sunday law. The jewels are

all in the temple, before Miller is called to “come and see,” and it is when the two witnesses are lifted up in the clouds, that their enemies behold them.

Their prediction of an attack from Islam that failed in 2020, is to be repeated after it is corrected, as was the Midnight Cry of Snow. Miller had an understanding that he identified as the Midnight Cry, but Samuel Snow corrected Miller’s Midnight Cry, message, and for this reason, Snow’s Midnight Cry message is called the “true” Midnight Cry message in Millerite history.

The message of the Midnight Cry is a message that has been corrected, and empowered by the correction. The phenomenon occurred at the end of the history of 1840 to 1844, and it also occurred at the beginning. Hiram Edson predicted a fulfillment of Islam in 1840. He put his prediction into the public record in 1838, and then corrected it ten days before **August 11, 1840**, when the first message was empowered. The second message was empowered by **the corrected message of the Midnight Cry**. Two witnesses from one history that are an alpha witness and an omega witness, and they both identify the Midnight Cry message as a correction of a previously failed prediction concerning the waymark of the shut door and Islam. Islam in 1840 and the shut door in 1844, identifies Islam at the shut door of the Sunday law; which is the conclusion of the message of the Midnight Cry, so Islam and the shut door marks the beginning of the Midnight Cry when the door is shut upon the foolish virgins and then at the Sunday law when it is shut upon the United States and the Laodicean Seventh-day Adventist church.

It is important to see that the line produced by Leviticus **twenty-three** identifies the three steps of Passover at the beginning and the three steps of the priests at the end. The priests are lifted up as an offering at the Sunday law, but they are purified before that event. When they are lifted up, they are the ensign, and when Christ was lifted up in the three steps at the beginning of the line, He drew all the world unto Himself. The lifting up of the one hundred and forty-four thousand is the end of the line that began with the lifting up of Christ. In both the beginning and ending one waymark of three steps are identified.

Three steps at the beginning that are followed by **five** days, and three steps at the ending that are followed by **five** days. From that point on the story is about the great multitude, for the priesthood has been established as the ensign of the one hundred and forty-four thousand. The **seven** days of Tabernacles is a period for the Gentiles. If we leave of the time of the Gentiles that begins at the Sunday law, and leave off the three and a half days that ended in 2023, we have the temple of the one hundred and forty-four thousand represented within the fifty days of the Pentecostal season from July 31, 2023 unto the soon-coming Sunday law.

Five days from the resurrection for the virgins, **thirty** days that follow for the priests. Then **five** days of a trumpet message from the virgins, ending with their ascension when the **forty** days concludes, followed by **five** days unto judgment, followed by **five** days to Sunday law. As a symbol of the virgins the history is identifying the footsteps of the one hundred and forty-four thousand, who are virgins and who are also priests.

During the **thirty** days of teaching, the final and seventh seal is removed, and it is in that period that Miller sees the jewels being restored. “Come and see” is a symbol based upon the first four seals, so when the seventh seal was opened, Miller was told to “come and see,” but the angels all just watch on in silence. Miller’s dream is identifying the sealing of the jewels who are the one hundred and forty-four thousand, while also identifying the jewels that are message of the Midnight Cry. That message conveys the power to the virgins that accomplishes the sealing, and the dirt brush man identifies the One who controls both the messengers and the message.

2024 represents the foundational test, and now in 2026 the temple test has arrived. We are now in the **thirty**-day period where Christ is teaching, and to not recognize this fact is fatal.

Recognizing the message and the messenger was an element of the foundational test represented by Rome establishing the vision.

And in the **thirty and eighth** year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria **twenty and two** years. And Ahab the son of Omri did evil in the sight of the Lord above all that *were* before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that **he took to wife Jezebel** the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. **In his days did Hiel the Bethelite build Jericho:** he laid the **foundation** thereof in Abiram his firstborn, and set up the **gates** thereof in his youngest *son* Segub, according to the word of the Lord, which he spake by Joshua the son of Nun. And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word.** 1 Kings 16:29–17:1.

The numbers associated with Ahab add to the context of this passage. “**Thirty-eight**” represents a “rising up.” Joshua commanded Israel to rise up and enter the Promised Land in the **thirty-eighth** year, and Jesus healed the crippled man who was **thirty-eight** years old when He told him to “arise.” **Josiah** Litch made a prediction in 1838 that he fine-tuned in 1840. That two-step process paralleled the two-step revival of his namesake, king **Josiah**. The numbers of **38** and **40** in relation to one another represent a rising up, which is what happens to the two witnesses when they are lifted up into the clouds.

With Litch, the lifting up was accomplished by the message of Islam of the second woe. The lifting up that is marked by Christ’s ascension, which comes after the trumpet message of Islam was typified by Litch, whose two steps were typified by king **Josiah’s** two step revival and reformation. With Joshua the command was to rise up and go into the Promised Land, and the lifting up of the ensign at the Sunday law is the identical promise.

Ahab reigned **twenty-two** years, thus he reigns during the period when Divinity is combined with humanity, which is the period of **thirty** days that precedes the trumpet message. Ahab is Trump, who will marry Jezebel in the very near future. In the period of Trump, only Elijah has a message of rain. This fact is foundational, for the movement of the one hundred and forty-four thousand is the movement of the methodology of line upon line; and that methodology is based upon the foundational truth that the reform movement of the one hundred and forty-four thousand has been typified by every reform movement of sacred history. In each of those movements the leaders were part of the testing process. Every time.

Ahab is the seventh from Jeroboam and we have repeatedly shown how Ahab is the state during the Sunday law crisis. We have shown how the Laodicean Seventh-day Adventist church rebuilt Jericho in 1863, costing the Whites their oldest and youngest sons. The passage is full of symbolism identifying the period as the sealing of the one hundred and forty-four thousand, and in that time period to reject Miller’s understanding of a truth that made it to Habakkuk’s tables is foundational rebellion, that includes a disregard for God’s chosen messenger under the same pretext as Korah’s rebel’s and the rebels of 1888, who claimed that all the congregation is holy.

We are now in the test of the temple when the windows of heaven are opened along with a dispensational door. The dispensational door marks the transition for the priest from Laodicea unto

a Philadelphian priest. It marks the separation of the counterfeit and true jewels of Miller's dream. The windows identify a curse or a blessing. Malachi three premises the test upon returning. Miller's dream emphasizes the restoration of both the priesthood and the message. Revelation nineteen identifies the army of the Lord that is raised up when a prediction of trumpet message of Islam is fulfilled.

The test that precedes the litmus test of the trumpet message is the second and it is the temple test. Miller's dream produces a doubling, that is always associated with the second test, for Miller's dream uses jewels as both the message and the messengers. The temple test involves the application of the line upon line methodology of the latter rain. It requires the priests to see the temple in the various lines of prophecy in order to align the messages. The dirt brush man's larger casket is the temple of the one hundred and forty-four thousand, and Malachi's storehouse is the same. The heart of the temple furnishing is the ark of the covenant, which the covering cherubim's continually look to, thus emphasizing the focus of holy beings. The holy in this history need to look unto the temple and gaze into the ark.

The temple of the one hundred and forty-four thousand is the subject of Leviticus **twenty-three** and it presents a historical line that was fulfilled in the time of Christ with what Sister White calls "the Pentecostal season." From the resurrection unto Pentecost, or from December 31, 2023 unto the Sunday law Leviticus **twenty-three's** prophetic line represents the temple of the one hundred and forty-four thousand. That history begins with a waymark of **three steps followed by five days** and it ends with a waymark of **three steps followed by five days**. In the middle of the alpha and omega histories is the **thirty days** of sealing the priests. That overall line begins with the **seventh-day** Sabbath and ends with the **seventh-year** Sabbath. At this level the temple of the one hundred and forty-four thousand is the ark that will carry 8 souls to the earth made new, and it is also the ark of the covenant that is shadowed by two angels, just as the two Sabbaths shadow the temple of the priesthood of the one hundred and forty-four thousand.

We will continue these things in the next article.

THE BOOK OF JOEL AND THE LAODICEAN SEVENTH-DAY ADVENTIST CHURCH

NUMBER FORTY-THREE

Leviticus twenty-three is about the priesthood of the one hundred and forty-four thousand during the final manifestation of the Pentecostal season that began at Christ's resurrection until fifty days later at the Day of Pentecost. The Pentecostal season is established when the first twenty-two verses of Leviticus twenty-three is aligned with the last twenty-two verses. William Miller's dreams identifies that the jewels of God's word are both the message and the messengers.

"I have had precious opportunities to obtain an experience. I have had an experience in the **first, second, and third angels' messages**. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. **No one hears the voice of these angels, for they are a symbol to represent the people of God** who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

The angels are symbols of God's people who proclaim the message represented by the angel.

"Time is short. The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent **a people who will be upon the earth and give these messages**.

"John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**" *The 1888 Materials*, 926.

Angels represent the people who give the messages represented by the angels. William Miller is represented prophetically in a multitude of applications. One of those applications is that Miller is represented by the first and the last time prophecies he was led to. The seven times or 2,520 years that ended in 1798 was Miller's alpha discovery and the cleansing of the sanctuary at the end of 2,300 evenings and mornings on October 22, 1844 Miller's omega discovery. Millerite history is represented from 1798 to 1844, and though it was the history of the first and second angels' it is called by the messenger of that history. Millerite history identifies that Miller was the "voice" proclaiming the first and second angels' message, and the first angel announced the beginning of judgment on October 22, 1844, and the first angel arrived at the time of the end in 1798, at the conclusion of the "seven times" scattering of the kingdom of Judah. Miller is a symbol of both the 2,520-year prophecy and the 2,300-year prophecy.

The first waymark of 1798 announced that the judgment would begin when the 2,300-years ended on October 22, 1844. Then the Lord opened up the light of the seventh-day Sabbath, and it was His intent to finish the work, so He attempted to open up further light upon the seven times in 1856, but rebellion was manifested, instead of faith. The seven times is the alpha of Millerite history and the 2,300 is the omega.

The seven times is represented by the seventh-year Sabbath and the 2,300 is represented by the seventh-day Sabbath. Millerite history is represented by 1798 and 1844, and 1798 represents the seven times and 1844 represents the 2,300 years. Those two Sabbaths are the bookends to the history represented in Leviticus twenty-three. Those two Sabbaths represent two messages, that make one message. Those two messages represent the Millerites, for the people that proclaim the

messages represent the angels that symbolize the message. 1798 the first angel arrived and in 1844 the third angel arrived.

Leviticus twenty-three has seven feasts and seven holy convocations, though every feast is not a holy convocation and vice versa. The feasts all fall between the first and the last holy convocation, which is the seventh-day Sabbath in the beginning and the seventh-year Sabbath at the end. The history of the feasts is bookended with the two Sabbaths that represent William Miller and the Millerites.

When the first twenty-two verses and the last twenty-two verses are combined in Leviticus twenty-three the Pentecostal season is identified. The structure that is established by bringing the lines together is absolutely divine. The Pentecostal season of the structure clearly illustrates the three steps of the three angels. It bears the signature of "Truth." It bears the signature of Alpha and Omega. It bears the signature of Palmoni. It leads a student to the very heart of the Most Holy Place. It identifies the temple of the one hundred and forty-four thousand.

PASSOVER

UNLEAVENED BREAD

1ST FRUITS

PENTECOST

TRUMPETS

ATONEMENT

TABERNACLES

PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS

7TH DAY

49

50

TRUMPETS

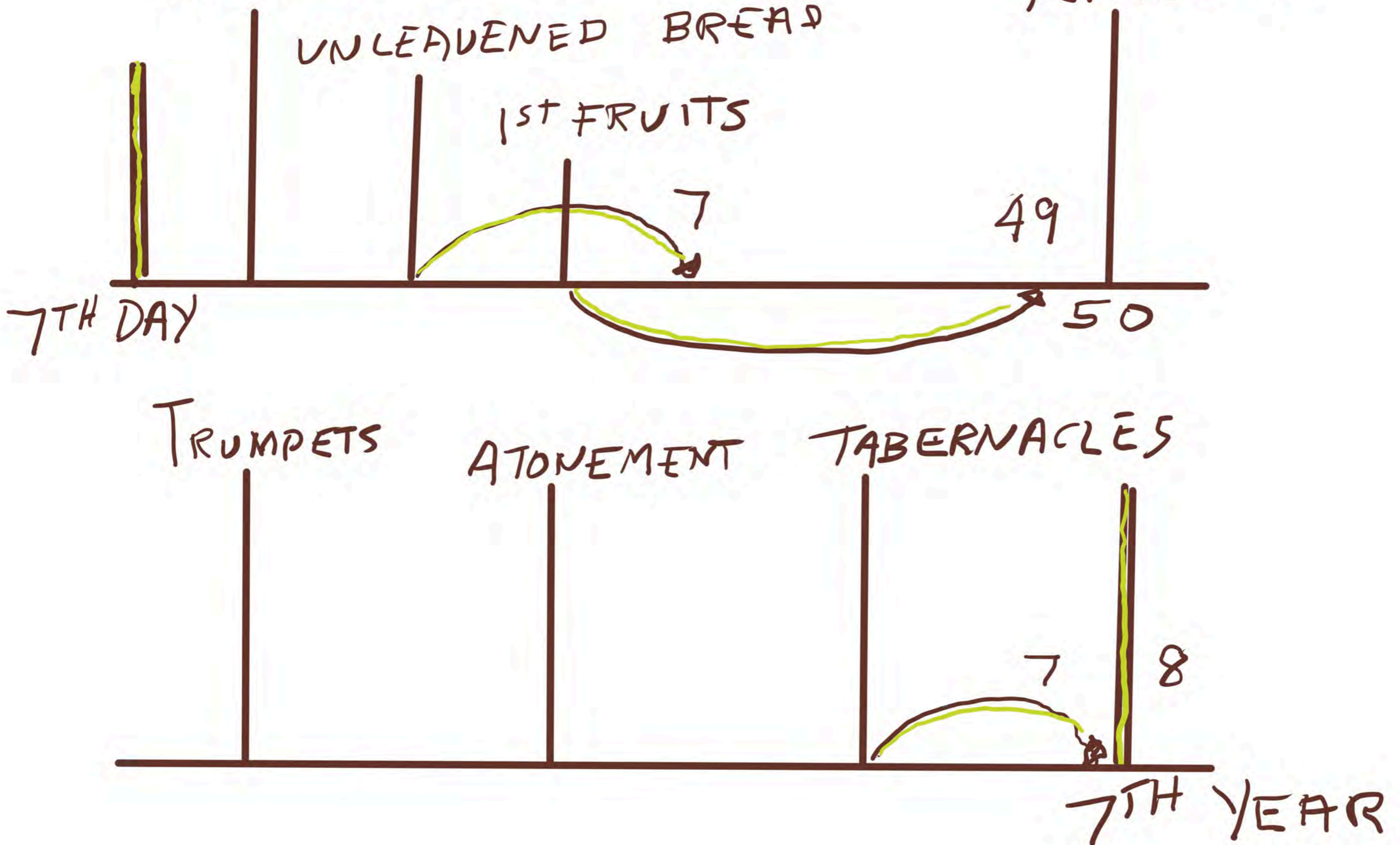
ATONEMENT

TABERNACLES

7

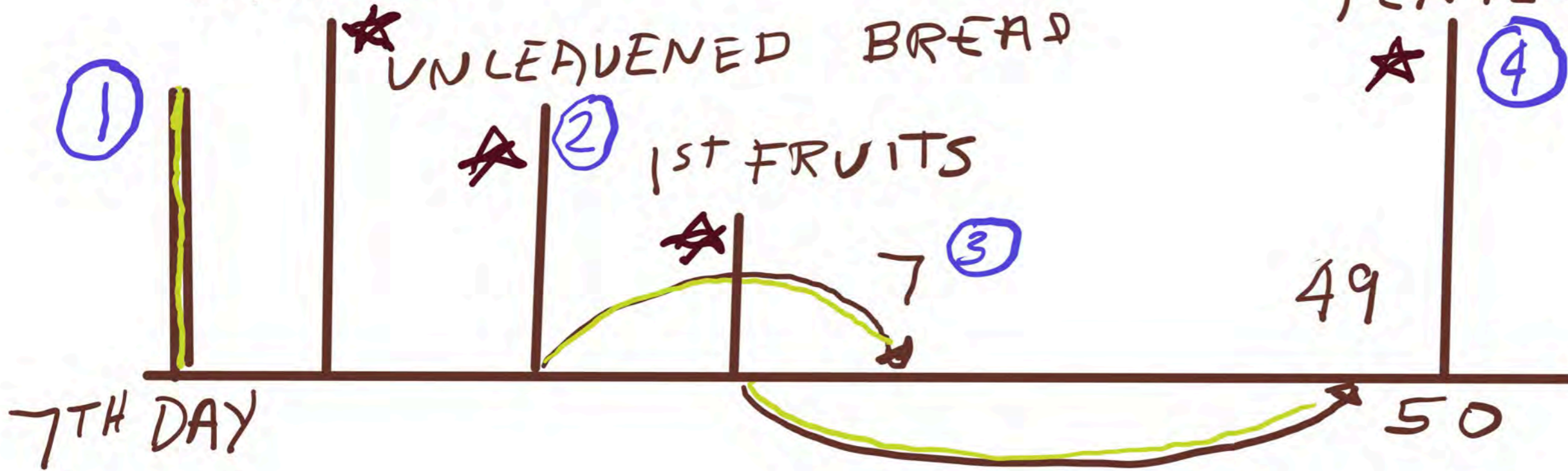
8

7TH YEAR



PASSOVER

PENTECOST



TRUMPETS

ATONEMENT

TABERNACLES



○ HOLY CONVOCATIONS - 7/8

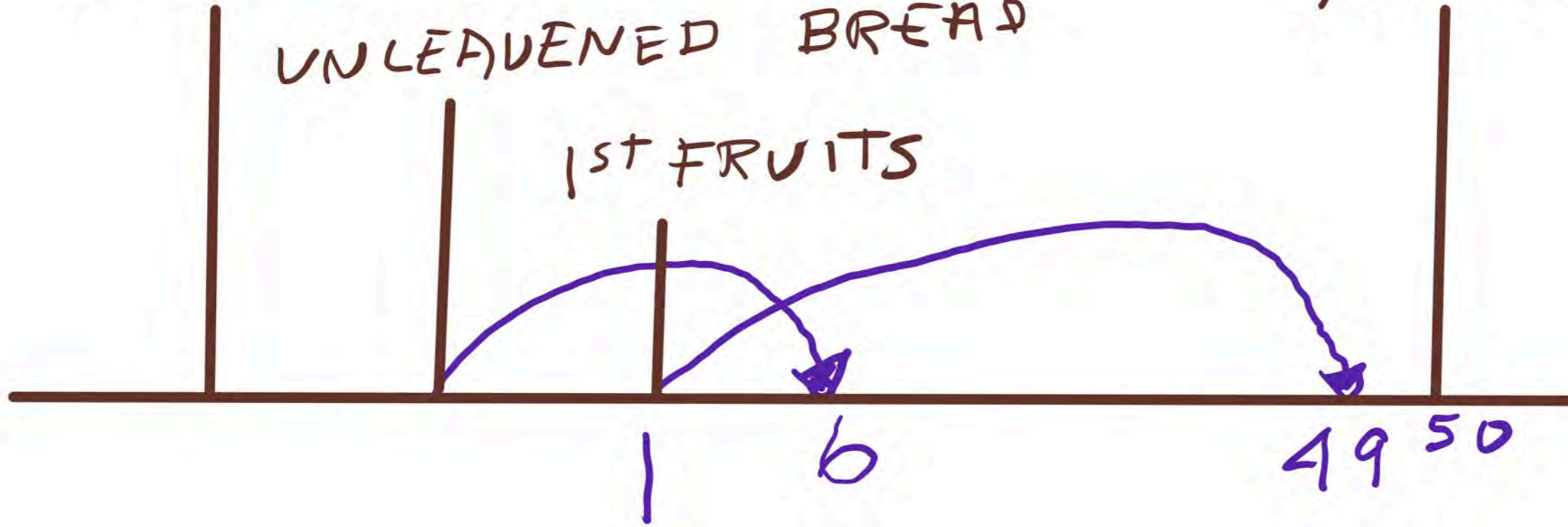
★ FEASTS — 7

PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS



TRUMPETS

ATONEMENT

TABERNACLES

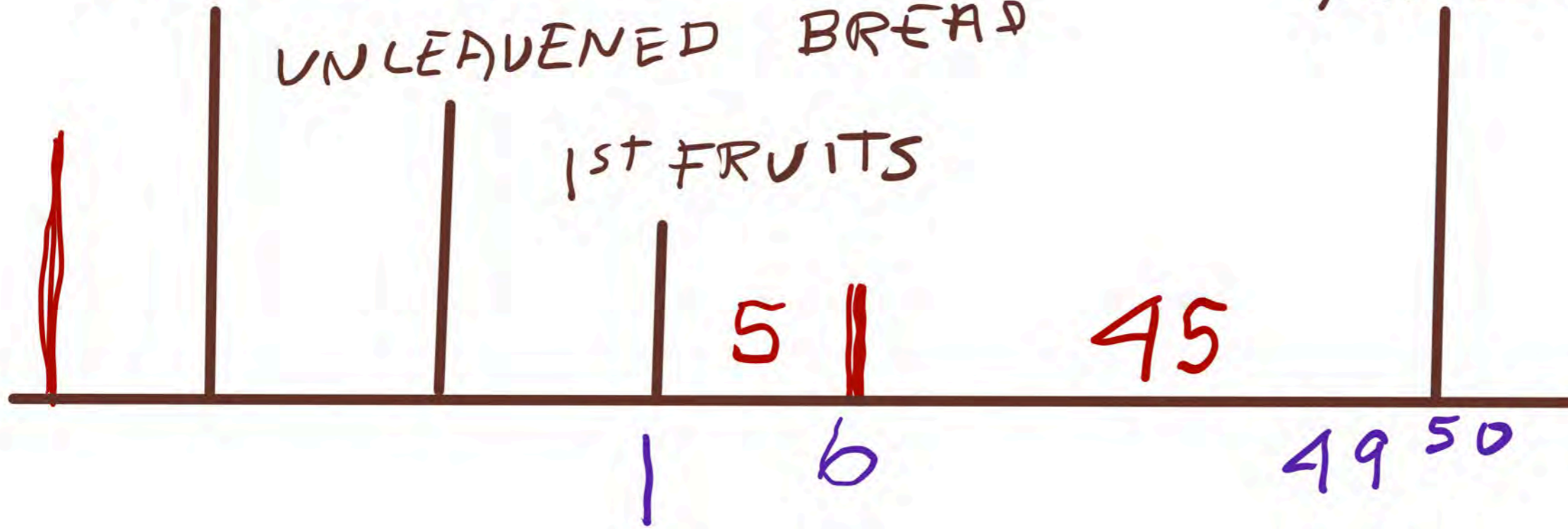


PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS



TRUMPETS

ATONEMENT

TABERNACLES



BAPTISM

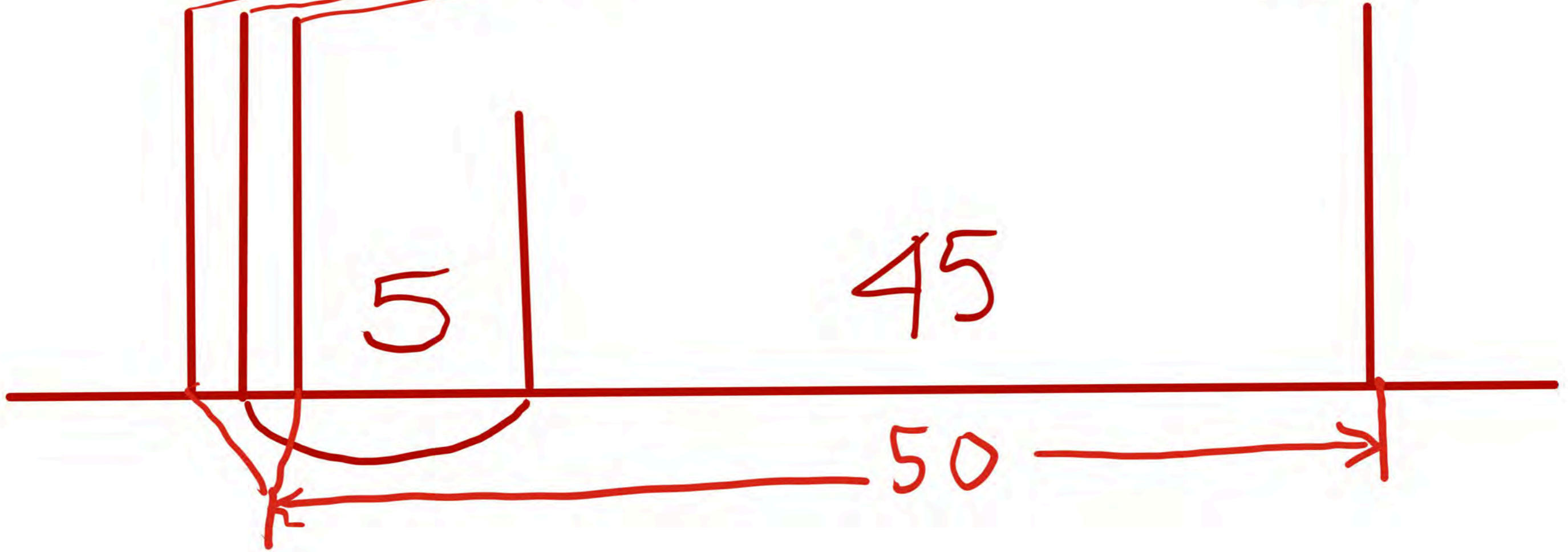
D. B. R.



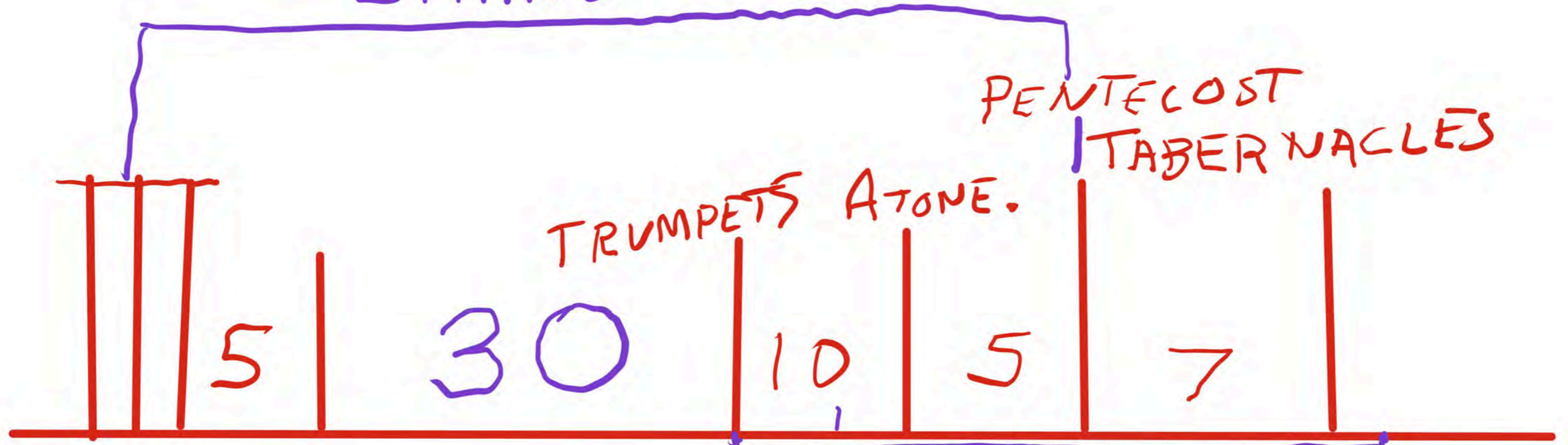
27AD

31AD

PENTECOST



SPRING



TRUMPETS ATONE.

PENTECOST
TABERNACLES

5

30

10

5

7

FALL

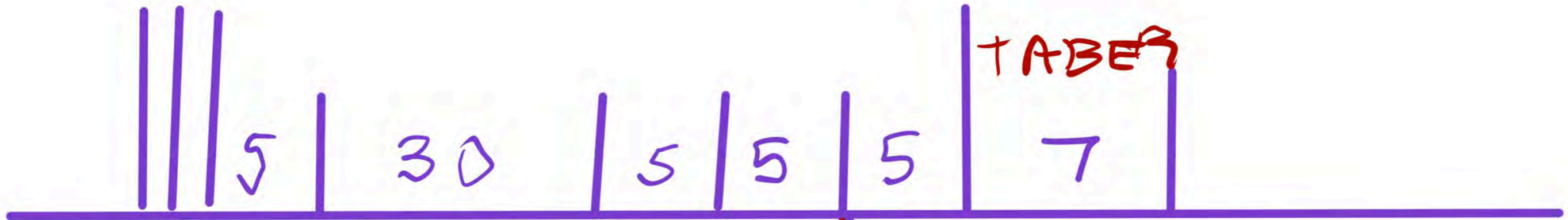
40

10

PENTECOSTAL SEASON

RESURRECTION

PENTECOST
LEAVENED



UNLEAVENED

TRUMPET

ASCENSIO

ATONE.

5

1

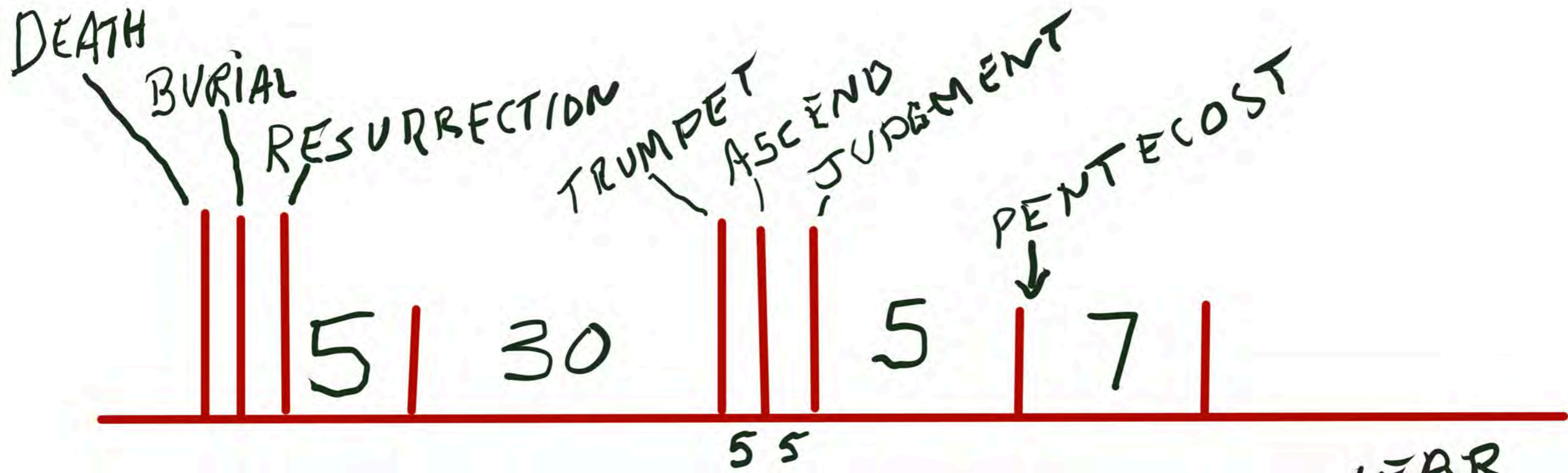
2

3

FEAR

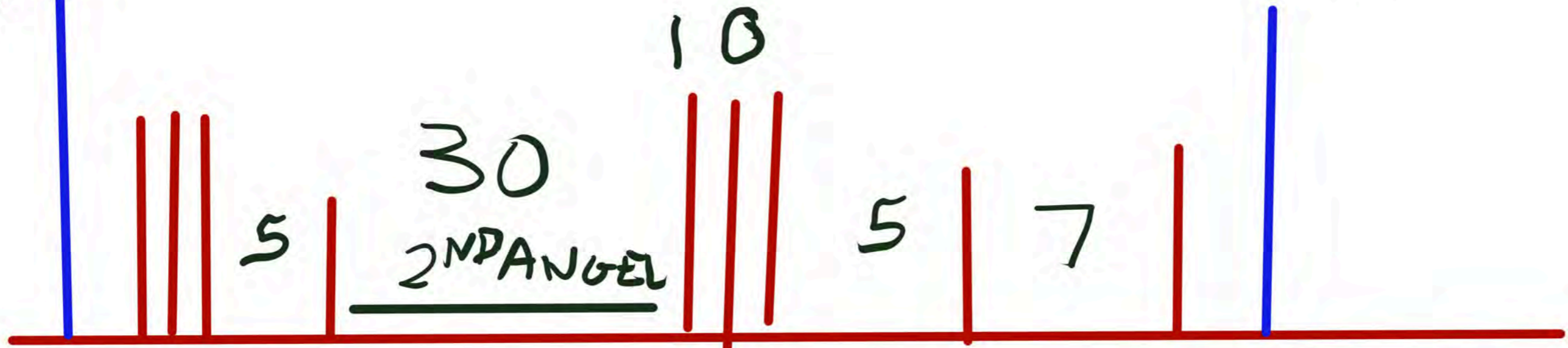
GLORY

JUDGMENT



7TH DAY
SABBATH

7TH YEAR
SABBATH



1ST ANGEL
UNLEAVENED
ALPHA

3RD ANGEL
LEAVENED
OMEGA

PEINTECOST

TABERNACLES
GENTILES
11TH HOUR WORKERS

PRIESTS
30

5

5

FOUNDATION

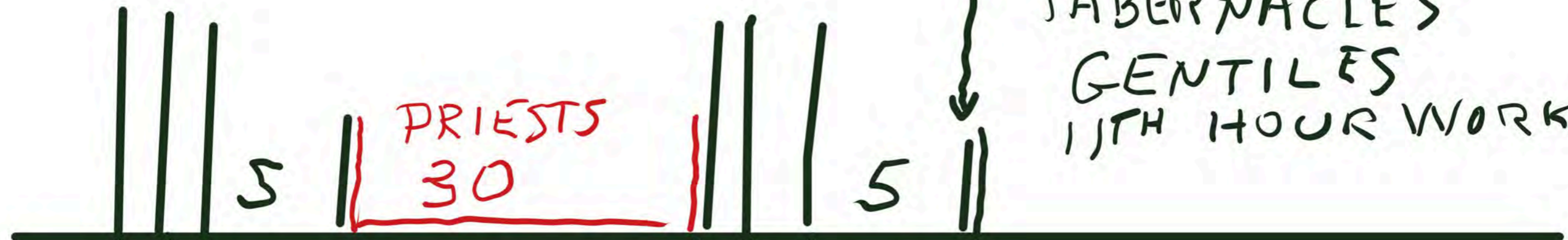
CAPSTONE

UPPER
ROOM

5

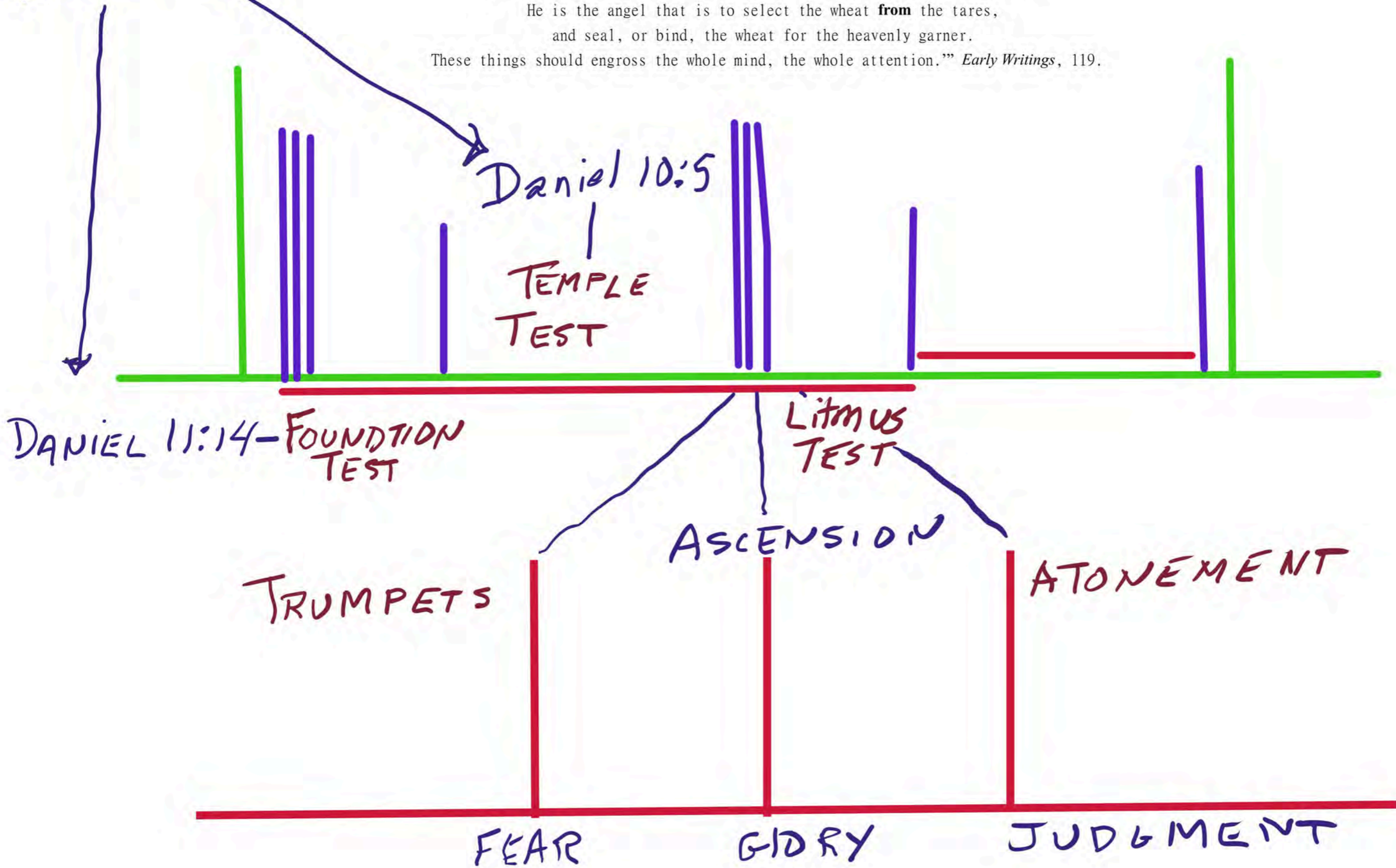
10

← 40 DAYS →
FACE TO FACE



DANIEL 10:1

"I then saw **the third angel**.
Said my accompanying angel, 'Fearful is his work. Awful is his mission.
He is the angel that is to select the wheat **from** the tares,
and seal, or bind, the wheat for the heavenly garner.
These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.



MOSES Elijah

MOUNT
ASCEND
GLORY

trumpets

7TH Islam

Judgment
Door CLOSED

S.L.

5

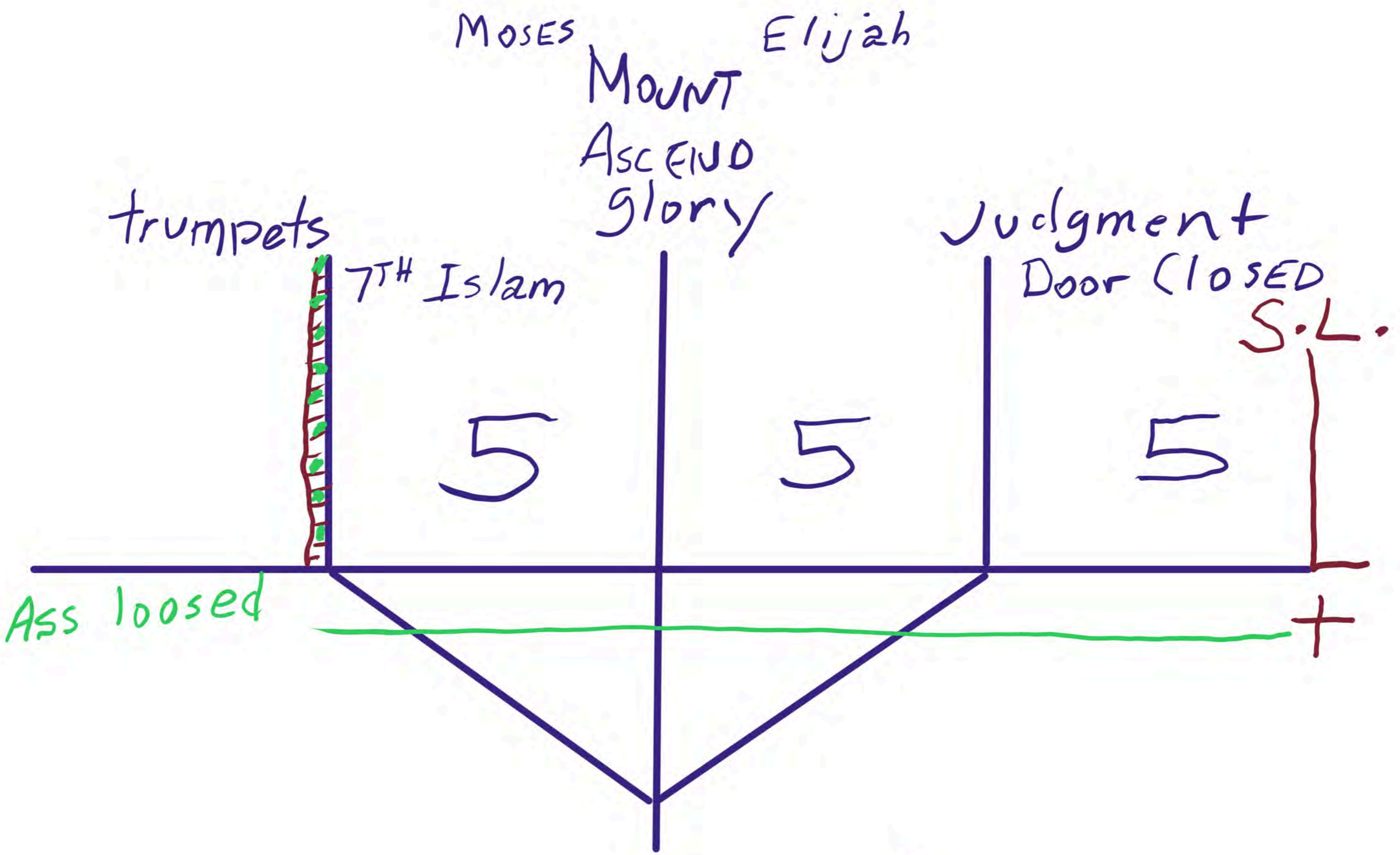
5

5

Ass loosed

+

LITMUS TEST



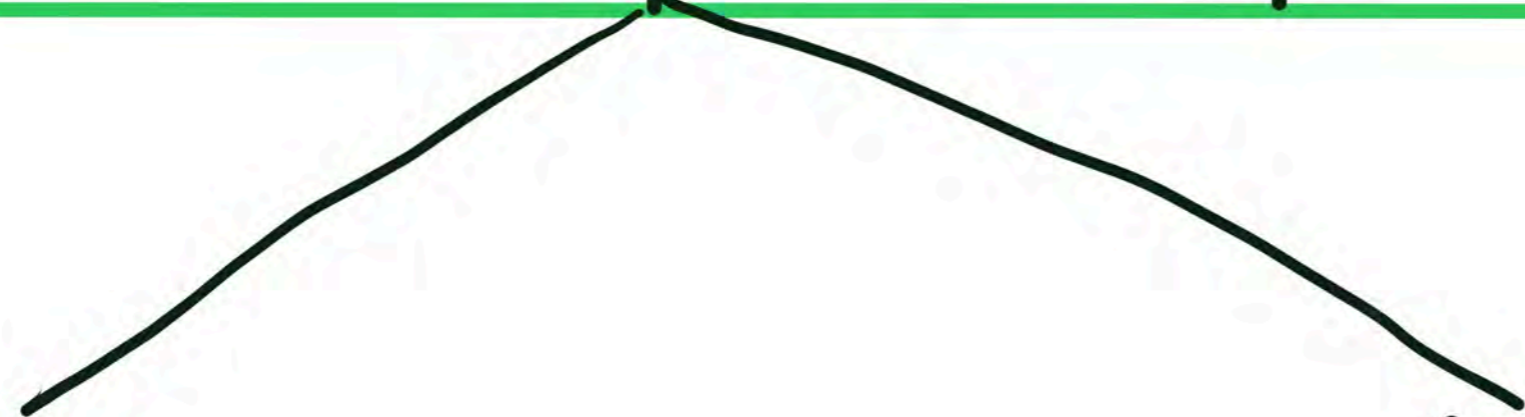
Sunday law

Door closed

Door closed

Mount

Trumpet



Caesarea
Philippi
3RD HOUR
BAPTISM
JARIAS MATT. 9:18-26

Caesarea
by the sea
9TH HOUR
BEFORE CROSS
GETHESEMENE