

# The Book of Joel and The Laodicean Seventh-day Adventist Church - Number Two

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“It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.” Review and Herald, July 20, 1886.

Pentecost, when considered as a feast of the Lord cannot be separated from Passover, the feast of unleavened bread, the first fruit offering and the feast of weeks. Pentecost is a period of time, though it is also a point in time. This is why it is called “the Pentecostal season.” The season began with Christ’s death, burial and resurrection. After His ascension Christ began forty days of personal instruction that was followed by ten days in the upper room where unity was accomplished. 9/11 began a period that ends at the Sunday law in the United States. That Sunday law is represented by the day of Pentecost as a point in time; a point in time that has been preceded by a period of time which began at 9/11. From 9/11 unto the Sunday law the “Pentecostal season” is repeated.

Peter explained that the miraculous phenomenon of “tongues of fire,” was not drunken folly, but a fulfillment of the book of Joel because a controversy was brought against the message. “Tongues” represent the presentation of a message, and the fire represents the Holy Spirit. The message of Pentecost represents a combination of divinity (God is a consuming fire) with the humanity of the tongue. Just as Peter represents the one hundred and forty-four thousand during the time of the latter rain, so too the quibbling Jews represent a former covenant people who are being passed by at the very point in time when the latter rain is falling.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak

Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. Acts 2:4–15.

Peter is explaining Pentecost as a fulfillment of the book of Joel. He is doing so prophetically when the entire world is represented, for the passage states the audience came “out of every nation under heaven.” At 9/11 the earth was lightened with Christ’s glory and then again at the Sunday law the one hundred and forty-four thousand will perfectly reflect the glory of Christ as they are lifted up as an ensign before the entire world. The Pentecostal period began at 9/11 and it ends at the Sunday law.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

“We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are ‘wretched, and miserable, and poor, and blind, and naked.’ Now is the time to heed the admonition of the True Witness: ‘I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’ ...

“It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. ‘Today if ye will hear His voice, harden not your hearts.’ We are in a most trying position, waiting, watching for our Lord’s appearing. The world is in darkness. ‘But ye, brethren,’ says Paul, ‘are not in darkness, that that day should overtake you as a thief.’ It is ever God’s purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” Testimonies, volume 5, 214, 216.

Here Sister White identifies Pentecost as a point in time, aligning with the Sunday law in the United States, “when the decree goes forth.” Yet, though she marks the Sunday law and Pentecost as a point in time, her message calling for preparation identifies a period that precedes the Sunday law as typified by the Pentecostal season. The Sunday law is the seventh-day Sabbath test, and the period from 9/11 unto the Sunday law can be identified as the symbolic “day of the Lord’s preparation.” Preparation precedes the test.

The “latter rain will fall upon” the one hundred and forty-four thousand just “as the early rain fell upon the disciples on the Day of Pentecost.” The period represented as the Pentecostal season began with a sprinkling when Christ returned from His ascension.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. John 20:22.

His breath conveys the Holy Spirit and breath is what produces the sound of words. Jesus is the Word and His breath conveys the Holy Spirit through the impartation of His word. The breath is what brought the body of Adam to life, and the breath is what brings Ezekiel’s army of resurrected dead dry bones to life.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.” Spirit of Prophecy, volume 3, 243.

At the beginning of the Pentecostal season Christ’s “breath” imparted the Holy Spirit to the disciples, but some doubted.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. John 2:24, 25.

The Pentecostal period began a period of “testing,” starting with the breath of Christ and Thomas’ controversy of doubt. Thomas’ controversy at the beginning typifies the controversy of the Jews at the ending of the Pentecostal season. Christ imparted His word and the Holy Spirit to the disciples at the beginning, and the disciples imparted the word and the Holy Spirit to the world at the end of the Pentecostal season.

The work that Christ accomplished when He breathed upon the disciples was a second witness to the same work He had just accomplished with the disciples on the road to Emmaus.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. ...

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? Luke 24:15, 16, 25–32.

Just as Jesus “sat with meat” in Emmaus, He thereafter ate with the disciples. In both instances eating is represented. Together they identify that the beginning of the Pentecostal period is marked by the breath of the Holy Spirit and also by eating. The opening events produces a controversy between a class who believes and a class who doubts. The eating, the impartation of the Holy Spirit and the opening of the Scriptures include that Christ began His instruction with “Moses and all the prophets.” Christ’s teaching was conveyed by taking the prophetic line of Moses and aligning it with the lines of all the prophets, here a little and there a little.

On 9/11 the breath of the four winds of Ezekiel blew upon the dead dry bones of chapter thirty-seven. At that time, as typified by the angel who descended on August 11, 1840 and empowered the first angel’s message, the angel of Revelation eighteen descended with a message that must be eaten, as did the disciples eat at the beginning of the Pentecostal period. The unwillingness of Thomas to believe identifies that when the message is introduced a shaking is marked.

Speaking of the fall of the Twin Towers on 9/11 we are told that the Lord arose to “shake terribly the nations.” It is important to remember that a “shaking” among God’s people is accomplished by those who are fighting against a message of truth. There are “shakings” that are external, but internal shakings within the church occur in the environment of a message being presented.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it

and be purified.” Early Writings, 271.

The internal “shaking” is caused by those who resist the presentation of the Laodicean message. Sister White identifies Jones and Waggoner’s message of 1888 as the Laodicean message.

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” The 1888 Materials, 1053.

The resistance to the Laodicean message produces a shaking and Sister White aligns the message of 1888 with the descent of the angel of Revelation eighteen.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” Selected Messages, book 1, 235.

The doubt of Thomas at the beginning of the Pentecostal season, typifying the rebellion against the message that arrived on the day of Pentecost, typified the shaking that occurred when the leadership of Seventh-day Adventism stood up and resisted the message to the Laodicean church as presented by Jones and Waggoner in 1888. In 1888 the mighty angel of Revelation eighteen descended to lighten the earth with His glory, but due in large part to unwillingness of those leaders to set aside preconceived opinions the rebellion of Korah, Dathan and Abiram was repeated. Thomas, the Jews at Pentecost, Korah’s rebellion in the time of Moses, the rebellion of 1888 all typify 9/11 when, according to Joel—a trumpet was to be blown. That trumpet, according to Isaiah was blown to identify the sins of God’s people, thus typifying 1888 and the message to Laodicea. Jeremiah’s watchman, who blows the trumpet to return to the “old paths” aligns with Isaiah lifting up his voice as a trumpet. Jeremiah’s watchmen are Habakkuk’s watchmen who asks the question about what will be his position in the argument or debate of his history?

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. Habakkuk 2:1.

The word “reprov'd” means “rebuked or argued with” and it infers a question, for the next verse provides an answer.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. Habakkuk 2:2.

The “debate” or shaking that began in fulfillment of Millerite history was the message of William Miller and his rules of prophetic interpretations versus the theologians of Protestantism. The debate in Millerite history began with the confirmation of the Millerite message on August 11, 1840 when

no “less a personage than Jesus Christ” descended with a little book that John was to take and eat. The argument of the watchmen of Habakkuk, the doubts of Thomas, the rebellion of 1888, the rebellion of Korah, the argument of drunkenness at Pentecost all witness to a debate which began at 9/11. The controversy which is debated is over the message of the latter rain, which began to sprinkle on 9/11.

The answer in Habakkuk that led the Millerites to produce the 1843 chart connects with the development of two classes of worshippers represented Korah and associates versus Moses, by Thomas and the other disciples; the Jews argument of drunkenness at Pentecost, the leadership of Adventism in 1888; the Protestants versus the Millerites in 1844 and the foolish and wise virgins of October 22, 1844.

On 9/11 Christ breathed upon His disciples the Holy Spirit as a few drops before the full outpouring at the Sunday law. He then opened their understanding to the prophetic message beginning, “line upon line” with Moses by leading those disciples back to Jeremiah’s old paths where they were anointed to blow a warning trumpet. Christ breath at 9/11 came from Ezekiel’s and John’s four winds and it was the Laodicean message, which is the “straight testimony” which causes a shaking as it is resisted. 1888 typifies the rebellion of Korah, Dathan and Abiram, for it was not only the message which was being rejected, but also the chosen watchmen that were giving the trumpet a certain sound.

Sister White penned that the, “shaking I had seen” “would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.” The 1888 message was that straight testimony, and both 1888 and 9/11 mark the descent of the angel of Revelation eighteen.

“A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.’” Review and Herald, November 18, 1902.

At 9/11 the Laodicean message reached its perfect fulfillment as the last call to God’s former covenant people began to be sounded. It is then that Sister White notes, “A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones.” The Laodicean message began when the angel of Revelation eighteen descended at 9/11, which means that at 9/11 the message to Laodicean Seventh-day Adventists was and is to “awake.” Joel commanded the drunkards to awake in verse five of chapter one. 9/11 marks the arrival of the final testing period for Adventism and it represents Joel’s command to awake. The beginning of the Pentecostal season starts with an awakening of God’s people at 9/11 and ends with the fulfillment of the parable of the ten virgins just before the Sunday law.

The awakening at 9/11 is a call to the final generation of a covenant people who are in apostasy. The awakening just before the Sunday law closes the door on the former covenant people. The beginning and the ending are the same and in July of 2023 the two witnesses of Revelation eleven were awakened to the rebellion of the prediction of July 18, 2020. The middle awakening is represented by rebellion, which identifies 9/11 as the first letter of the Hebrew alphabet, July 18, 2020 as the thirteenth letter and the Sunday law as the twenty-second and last letter of the Hebrew alphabet. The twenty-second letter represents the combination of divinity with humanity that is finalized in the last of those three awakenings.

The Lord “breathes life into the dry bones” at 9/11, just as He breathed the Holy Spirit on the disciples at the beginning of the Pentecostal period. The disciples after His ascension represent those who received the Holy Spirit, and who thereafter had their understanding of the prophetic Word opened up through the methodology of “line upon line.” The reception of the Holy Spirit occurred while eating a meal, for to spiritually eat requires that you eat the flesh and drink the blood of Jesus, who is the Word.

The rebels who joined with Korah, Dathan and Abiram represent (as do the leadership of Adventism in 1888) the class who cause the shaking by opposing the trumpet message identifying the sins of God’s people, and while also calling for a return to the old paths, the foundational truths represented by the “seven times” of Leviticus twenty-six. The trumpet is calling for both revival and reformation. The first of Miller’s prophetic jewels, and also the first to be rejected by Adventism represents the beginning and ending of the Millerite movement. The beginning and ending of the message of the first angel as proclaimed by the Millerites is marked by Moses’ “seven times.” In the beginning it was accepted, at the end it was rejected. Due to that rejection Ezekiel presents Adventism as a valley of dead dry bones. The period from 1863 unto the Sunday law in the United States is the valley of vision, according to Isaiah twenty-two, but it is a valley of dead dry bones according to Ezekiel. Both of those prophetic valleys align with Joel’s valley of Jehoshaphat, which Joel also identifies as the valley of decision.

With these concepts in place the question may be asked how is it that at 9/11 the book of Joel became the message Peter identified at Pentecost? We’ll try to clarify these concepts in the following articles.

“(Written November 5, 1892, from Adelaide, South Australia, to ‘Dear Nephew and Niece, Frank and Hattie [Belden].’)

“When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul’s sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.

“Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

“Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? ‘all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?’ [Numbers 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, ‘Ye have killed the people of the Lord’ [verse 41], and the plague was upon the congregation, and more than fourteen thousand perished.

“When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.’ These words from God I have not dared to disregard.

“Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

“The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling.

“The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

“God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.

“Hours have been spent in quibbling over little things; golden opportunities have been wasted while heavenly messengers have grieved, impatient at the delay. The Holy Spirit—there has been so little appreciation of its value or the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. But in many, many places, and on many, many occasions, it could truthfully be said as in Christ’s day of those who profess to be God’s people, that not many mighty works could be done, because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt and prejudice against the message of truth which angels of heaven were seeking to communicate through human agencies—justification by faith, the righteousness of Christ.”  
The 1888 Materials, 1066–1070.