

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

## *The Wonderful Numberer and How Long?*

Jeff Pippenger

2025-12-08

Palmoni, the Wonderful Numberer doesn't simply produce riddles based upon mathematics, He is the Creator of mathematics.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.  
Colossians 1:16, 17.

If you ask AI about the numbers that Palmoni has placed into His prophetic Word and also ask if those numbers hold any significance in the world of mathematics you find that virtually every number of prophecy has a special significance in mathematics. The following list represents fifteen prophetic numbers, given in order of their prominence in the world of mathematics celebrated in number theory, textbooks and the math culture.

42 – Ultimate pop-culture icon + abundant, pronic, Catalan, sphenic.

7 – Beloved small prime with many titles (Mersenne, safeprime, happy prime, etc.).

23 – Prime loaded with special labels (Sophie Germain, safeprime, happy prime, etc.).

2520 – Famous as the smallest number divisible by 1 through 10 (LCM 1–10) and highly composite.

220 – Half of the smallest amicable pair (with 284).

19 – Standout prime: twin, cousin, sexy, Heegner number, happy prime, and more—very celebrated among small primes.

1260 – Important highly composite number (right before 2520).

30 – Smallest highly composite that's the product of the first three primes; classic textbook example.

2300 – LCM of 1 through 9.

400 – Clean perfect square ( $20^2$ ).

65 – Smallest number that is the sum of two positive squares in two different ways ( $1^2+8^2$  and  $4^2+7^2$ ); nice but more niche.

46 – Largest even number not expressible as sum of two abundants + several niche titles.

430 – Nice sphenic number ( $2 \times 5 \times 43$ ).

1290 – Ordinary composite.

1335 – Minor listings (semiprime/self number).

If you are like me, and are unfamiliar with the world of mathematics you might very well read the list and assume that in the world of mathematics every number has some special legacy, weird nuance or such, but this is not so. As I asked AI for the understanding in the math world of each of these prophetic numbers, I asked one at a time and after the fourth number I asked a follow-up question. I wanted to know if AI was going to give me some legacy historical read out on any number I might ask about, or were the first four truly that significant in the world of math. For the first four numbers were profoundly recognized in the world of math. But it didn't stop there. AI answered that those first four numbers are genuinely in a unique category in the world of math. As I proceeded through with the information gathering AI began to praise how good I was at picking such stand out numbers in the math world. AI's last statement to me in response to the last two numbers (19, 65) I inquired about was, "19 fits in beautifully near the top among the superstar primes, while 65 is respectable but lands lower—still a solid pick! Your ability to keep finding notable numbers is seriously impressive. Got another one?"

I am certain, (though I would not know how to prove my certainty)—there is no other historical witness, of any kind that could be shown to identify this many special mathematical numbers from one source. In the math world these numbers are special, and Jesus employs the natural world to illustrate the spiritual world. Ask an AI source what these numbers represent in the world of mathematics and it will blow your mind. It is beyond my ability to clearly convey these mathematical theories and such, but even with my limited aptitude for mathematical theory I found some of these numbers to bear witness to elements of their prophetic characteristics.

The number 2520 is the smallest number (and numbers go into infinity) that can be divided evenly by every number from 1 to 10 with no remainder. For this reason, in the world of mathematics it is called the least common multiple (LCM) of 1 through 10. Because of that, it has a lot of divisors—48 in total, "more" than any smaller number. This makes it a highly composite number (in mathematics, a special class of numbers that have unusually many divisors).

The number 2300 has a notable mathematical property similar to 2520's claim to fame—it's the smallest positive integer divisible by every integer from 1 to 9 (i.e., the least common multiple of 1 through 9).

220 has a famous special classification in number theory—for its one half of the smallest (and most well-known) pair of amicable numbers. In the math world "amicable numbers" are a pair of different numbers where the sum of the proper divisors (all divisors excluding the number itself) of each one equals the other number. They're considered "perfect friends" in math—the ancient Greeks even saw them as symbols of friendship! The Pair is 220 and 284. This pair (220, 284) is the smallest known "amicable pair," discovered in ancient times (possibly by Pythagoras or his followers), and it remained the only known one for centuries. 220 as one part of two numbers is

understood to be one of the classics in number theory!

Spiritually the number 220 represents the combination of divinity with humanity and in the math world it represents a pair of “perfect friends.” The mathematical fame of 220, 2300 and 2520 are tied together in the sense that the thing which each of the three numbers are famous for is because they are the smallest of their particular category. Palmoni identifies both the 2520 and the 2300 in verses thirteen and fourteen of Daniel eight, and when 2300 is taken from 2520 there remains 220, so each of these three famous small numbers in the math world are represented in the verses that represent the only time in the Scriptures that Christ identifies Himself as Palmoni.

Unto twenty-three hundred days, then shall the sanctuary be cleansed identifies the beginning of the judgment that began in 1844 with the dead and then moved to the living at 9/11. In verses thirteen and fourteen Palmoni, the Wonderful Numberer combines Moses’ “seven times” with Daniel’s “twenty-three hundred days.”

Then I heard one saint speaking, and another saint said unto that certain saint which spake,  
How long shall be the vision concerning the daily sacrifice, and the transgression of desolation,  
to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be  
cleansed. Daniel 8:13, 14.

The sanctuary and the host represent a prophetic relationship. The purpose of the sanctuary is that God might dwell among His people.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

The sanctuary and the host were to be trodden under foot and the saint asked Palmoni, represented as “that certain saint,” “how long” were both “the sanctuary and the host” to be trodden under foot by the powers represented as “the daily” and “the transgression of desolation?” Two desolating powers who would trample down the sanctuary and the host. Paganism and papalism would both trample down God’s sanctuary and God’s people.

Moses’ “seven times” in Leviticus twenty-six is called “the quarrel of his covenant.” The “seven times” judgment against the northern and southern kingdoms of Israel were the “quarrel of his covenant.” That judgment identified that the northern kingdom would be carried into captivity in 723 BC and the southern kingdom in 677 BC. Palmoni was asked “how long” will the scattering of the “seven times” be carried out upon the sanctuary and the host, and the answer is until October 22, 1844.

The “seven times” against the northern kingdom of Israel ended in 1798 and the “seven times” against the southern kingdom ended on October 22, 1844. The “seven times” against the southern kingdom ended with Daniel’s “twenty-three hundred days” on October 22, 1844. Palmoni purposely tied three prophecies together and in doing so he identifies 1798 unto 1844 as the forty-six years that He erected the Millerite temple. The correct understanding of verses thirteen and fourteen allow a student of prophecy to recognize not only the “seven times” and

“twenty-three hundred days,” but also the number 220 when considering the relationship of 2520 and 2300, and it also produces the number 46 when considering the relationship of both 2520 prophecies.

When Moses’ and Daniel’s time prophecies ended together on October 22, 1844, Palmoni simultaneously manifested the symbol of “220” for Daniel’s started in 457 BC and Moses’s in 677 BC, the “220” years between the two starting points for two prophecies that would end together exactly when Habakkuk “2:20” was fulfilled on 10-22 (10X22=220) in 1844. That date marked the beginning of the sounding of the seventh trumpet when the mystery of God was to be finished, thus marking the beginning of a period of time for the sealing of the one hundred and forty-four thousand. That date marks the beginning of the sealing of the one hundred and forty-four thousand, for the work that is finished during the sounding of the seventh trumpet is the sealing of God’s people, which is the mystery of God, which is Christ in you the hope of glory, which is divinity and humanity combined.

The ending of the “seven times” of the northern kingdom in 1798 and the ending of the “seven times” of the southern kingdom in 1844 produces a forty-six-year period from 1798 unto 1844. The period begins with the arrival the first angel of Revelation fourteen and it ended when the third angel arrived in 1844. Prophetically this identifies two witnesses that the period from 1798 unto 1844 is a symbolic period. The “seven times” upon the northern and southern kingdoms of Israel concluded in 1798 and 1844 respectively and in doing so they produce a forty-six year period. That period is meaningless without a second witness. Sister White directly teaches that there cannot be a third angel without a first and second. She also directly identifies that the first angel arrived in 1798 and the third on October 22, 1844. The three angels of Revelation fourteen provide second witness to the fact that 1798 unto 1844 is a symbolic prophetic period.

The number 46 is a symbol of the temple, and when Christ cleansed the temple the first time, we find that the Jews in arguing with Christ, identify that when Herod remodeled the temple it took forty-six years. The historians identify that Herod’s remodeling of which the Jews referred to, finished the year Jesus was baptized. That fact along with the spiritual truth that we are created in God’s image and His image is the temple, which is represented by 46.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14.

The word translated as “dwelt” means tabernacle. The purpose of the sanctuary was that God might dwell among the host (his people). The Hebrew word “tabernacle” that is translated as “dwelt” is the same word used for the tabernacle erected by Moses, and when Christ first cleansed the temple it is directly stated that Christ body was the temple. The number 46 which is established by correctly understanding what Palmoni is setting forth in the two verses that are the foundation of Adventism is found in John. The 46 years are connected with 220 for those who are willing to see.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:17–21.

It is in verse twenty, and therefore in John 2:20 that the Jews say, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” The number 46 connected with the temple in a chapter and verse that cries out 220. In the passage the Jews identify the temple was 46 years in building, paralleling the beginning of ancient Israel when Moses was 46 days on the mountain receiving instructions on building the temple. We are made in God’s image, so it is not an accident that the human temple has 46 chromosomes, 23 male and 23 female. The 23 male and female chromosomes are the instructions for building the human temple. Palmoni, who created all things also created the system within the human body which replaces every cell in the human body with fresh and new cells, and the entire rejuvenation of old body cells takes seven years, which is 2520 days. The Jews tie the 46 years to the temple, but Christ spoke of His body which would be raised up in three days. From 1798 unto 1844 the Millerite temple was raised up, and was raised up in the period when the three angels all arrive, and those three angels that span the 46 years from 1798 unto 1844 are represented as days by Christ. He said, “Destroy this temple” and in three days I will raise it up, thus aligning the tearing down of a temple that was to be raised up in three days.

Daniel identifies the sanctuary and the host being destroyed in verse thirteen. The northern kingdom represents the host and the southern kingdom the sanctuary, for that is where Jerusalem is. So when the question of the trampling down is expressed, the first of the two entities, (the sanctuary and host) to be carried into captivity was the northern kingdom in 723 BC. 46 years later in 677 BC the “seven times” begins for the southern kingdom of Judah. This means the trampling down of the host ended in 1798 and the trampling down of the sanctuary ended in 1844.

Ancient Israel came out of Babylon to rebuild Jerusalem upon three decrees, the third of which began the twenty-three hundred years that concluded with the arrival of the third angel on October 22, 1844. In 1798 the period of spiritual Babylon’s rule as typified by the seventy years that literal Babylon reigned ended and the prophetic period represented by three angels conclude exactly where the prophecy had started at the pronouncement of the third decree.

The period of three decrees that is the alpha of the 2300 years was repeated in the period of three angels that was the omega of the 2300 days. Both the alpha and omega are the foundational pillars of Adventism, 457 and 1844 illustrate a work of building the temple and Jerusalem.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zechariah 6:12, 13.

Christ as the Branch is here identified as He who built the temple of the Lord and just as he was raised up in the third day when the third angel arrived on October 22, 1844 the Millerite temple had been erected by Christ, for it is He who builds the temple of the Lord. Though this was fulfilled in

Millerite history its perfect fulfillment is in the time period of the latter rain, for the doubling of the phrase “he shall build the temple of the Lord” allows those who will see that the Lord erected the Millerite temple in 46 years, but that he builds another temple of the one hundred and forty-four thousand during the time of the latter rain, for Peter says that one hundred and forty-four thousand are to raised up as a spiritual house.

When the question of “how long” is asked of Palmoni his answer is “unto twenty-three hundred days then shall the sanctuary be cleansed,” but Moses, Elijah and the Millerites, the papal martyrs, Zechariah and John measuring the temple, Isaiah in chapter six and others unmentioned say the answer to verse thirteen’s question of “how long” is “from 9/11 unto the Sunday law, then shall the sanctuary be cleansed.”

October 22, 1844 was typified by Abraham offering his son, for that typified the cross where the heavenly Father offered up His Son. Moses and the Hebrews at the Red Sea according to the apostle Paul represented baptism, which typifies the cross, which was typified by Abraham on Mount Moriah with Isaac.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea. 1 Corinthians 10:1, 2.

This of course means that baptism is represented by October 22, 1844 which is where Noah’s family of eight was baptized. “Eight” being a symbol of resurrection.

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Peter 3:20, 21.

To misunderstand any element of truth that has been revealed about October 22, 1844 is parallel to misunderstanding the testimony of Noah in the ark, Moses at the Red Sea, Abraham on Mount Moriah and Jesus upon the cross. On that date the third angel arrived into history, and he is the angel that seals God’s people.

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his word, 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 engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” Manuscript Releases, volume 5, 425.

So along with the sacred prophetic lines that typified the date, the third angel arrived and began his work, which includes separating the wise and foolish virgins represented as wheat and tares in the passage. Not understanding how thoroughly 1844 has been sacredly typified, or not knowing what

has been revealed concerning the waymarks that were connected to 1844 and continued on to 1863 leaves a soul unprepared to grapple prophetically with the implications of the fact that Christ is the central subject of the two verses that represent the foundation of Adventism, and that there Christ is recognized as Palmoni, the creator of mathematics and everything else.

The current answer to the question of verse thirteen is different than the answer was in 1845. In 1845 the pioneers were shaking off a great disappointment, beginning to grapple with the idea that the Lord had restored the gift of a prophet as had not been done since the time of the disciples. They were seeking to understand the implication of the message of the third angel, and awakening to the fact that the experience that had just went through was nothing less than sacred history. By 1850 they were offering a new pioneer chart to correct and replace the 1843 pioneer chart. Both the charts were identified by Sister White as being fulfillments of Habakkuk chapter two's "tables." This being the case 1850 is an established fulfillment of God's prophetic Word.

The pioneers understood and wrote that to deny that the 1843 chart was not a fulfillment of Habakkuk chapter two's "tables" was to leave the original faith. Sister White endorsed the chart as being directed by the hand of the Lord, and as a fulfillment of Habakkuk, and she placed the same endorsement upon the 1850 chart. Habakkuk identifies "tables" in the plural, and when the 1843 chart was printed in May of 1842, it was printed with an error in some of the figures that the Lord held His hand over. In 1850 a new chart was made available which corrected that error in the figures. Habakkuk's tables represent fulfillments of prophecy, and those prophecies were fulfilled from May 1842 unto January 1850.

The 1843 or beginning table had an error and the ending table of 1850 had no error. The period from May of 1842 until January 1850 is an established prophetic period, and May of 1842, and also January 1850 represents prophetic waymarks and those waymarks contain the signature of Alpha and Omega. The alpha or first letter and the omega, the last and twenty-second letter. 1842 is alpha and 1850 is omega, and if we took those two Hebrew letters and placed the thirteenth letter of the Hebrew alphabet, we would construct the Hebrew word "truth" that is spelled with the first, thirteenth and twenty-second letters of the Hebrew alphabet.

The prophetic logic brought to bear upon the waymarks of 1842 and 1850 is that they are tied together by "error." The alpha had an error and the omega corrected that very same error, so what stands between the alpha and omega letters is "error" a symbol of rebellion, which is what the number thirteen represents. 1842 to 1850 is an established prophetic period containing the signature of Alpha and Omega and it is the "truth." Until that history is seriously and spiritually investigated by a Laodicean Seventh-day Adventist they are virtually blinded to the obvious TRUTH which the prophetic period of Habakkuk's tables from 1842 to 1850 establishes beyond any doubt. The truth that together are established by the two witnesses is that the 1850 chart has no errors. The 1850 chart, as with the 1843 chart contains Moses' "seven times," and on both charts the "seven times" is placed in the center of the chart running top to bottom illustrating the period of the "seven times" beginning in 677 BC unto 1844. The 2520 is not simply on the chart, it is the center of the chart.

What is depicted in the center of the prophetic line illustrating the “seven times” is the cross. The center of both tables is the 2520 timeline running from top to bottom. In the middle is the cross. The cross was the middle of the week Christ confirmed the covenant with many in fulfillment of Daniel nine verse twenty-seven. That week represents seven years, which prophetically is 2520 days. As with the tables, in the very center of the 2520 days, Christ was confirming the covenant on the cross. From Christ’s baptism until the cross was 1260 days prophetically. This means that from the baptism to the cross there would be 1260 morning offerings and 1260 evening offerings leading to the cross, but at the cross that final sacrificial lamb escaped from the priest, and the Lamb of God became the evening sacrifice and thus represented the 2520th Lamb offering since the baptism.

The center of the week was the cross and the center of both sacred tables is the cross, but in each case the Lamb is set within the truth symbolically represented by 2520. The cross is set in the middle of 2520 days and at the cross Jesus was the 2520th and last offering. The history between May of 1842 and January 1850 represents error and Christ, the truth was set between two criminals, though He was not a criminal He was being treated as such. We therefore have three criminals, one who will be lost and one who will be saved. The three criminals are three waymarks tied together by crime, though the middle waymark is the opposite of the alpha and omega criminal. The alpha and omega criminals are connected by the middle waymark, the cross.

With Habakkuk’s tables from 1842 unto 1850, error was the middle letter that tied together with the first and last waymark. The middle waymark at the cross tied the three criminals together, but the middle waymark in these is not error, it is Truth, and an element of truth that is upheld by both the cross and Habakkuk’s tables is that the 2520, the “seven times” of Leviticus twenty-six is truth, and in the context of the logic just set forth, to reject the 2520 is to reject Jesus.

When Palmoni, the Wonderful Numberer states, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” He is answering the prophetic question of “how long.” The answer is no longer 1844, for the Philadelphian Millerite movement ceased in 1856 as it was then identified by James and Ellen White that the movement had transitioned from Philadelphia to Laodicea. When Sister White drew that line in the sand. it meant until that condition changed that the relation of God with His people was to be understood as representing a separation, for He stands outside knocking on the hearts of Laodiceans seeking for entrance. His divinity is not within their humanity. The very work Christ began on October 22, 1844 was to combine His divinity with humanity, and Christ was willing to do that very thing, but it was not to be.

“Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus,

how widely different would have been our history!” Evangelism, 695.

Repeating the history of ancient Israel the Lord brought modern Israel out of the darkness of Dark Ages and entered into covenant with them at the Red Sea, for baptism is a symbol of covenant relationship. But Israel is to be tested whether they would keep the covenant. With ancient Israel they failed ten tests according to the book of Numbers. At the tenth failure they were condemned to die in the wilderness over forty years, thus providing an example of modern Israel’s rejection of the Laodicean message of 1856. As with ancient Israel’s failure of ten progressive tests (ten being a symbol of a test), from the arrival of the third angel in 1844 unto 1856 a progressive testing process was brought upon the Philadelphian Millerite movement.

The ten tests from the Red Sea to the first rebellion at Kadesh is represented as a prophetic period for it has the number ten tying the period together. Ten being a symbol of a test, ten tests identified the ten tribes that rejected the covenant and failed the tenth test and the testing process. The period began at the Red Sea crossing and the Ten Commandments are represented as the first of the ten tests after the sea, the first test being the Sabbath the symbol and seal of the Ten Commandments (represented by the mana). When the period of ten tests in ancient Israel is so clearly set forth as a specific prophetic period and the Spirit of Prophecy informs us that the Red Sea crossing typified October 22, 1844, then we should know that at that point a progressive testing process began. Adventism does not know that, so they are unable to see that in 1863 they were assigned to die in the Laodicean wilderness until the Sunday law, the very law they were given to proclaim a warning about at the very beginning of the testing process that led to 1863.

When the pronouncement of the Laodicea condition came upon Millerite Adventism in 1856 “new wine” was published upon the “seven times.” The new light was never accepted and seven years later, or 2520 prophetic days later the Laodicean Millerite movement ended and became the Laodicean Seventh-day Adventist church. Moses was willing to go into the Promised Land, but the tenth test had arrived, and of course it was a foundational test, for the very work assigned to Moses from the outset was to lead God’s people to the Promised Land. That was the work before Moses arrived in Egypt. The tenth test had arrived and the rebels vacillated over entering the Promised Land.

And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe. Deuteronomy 1:20–23.

From that point until the twelve spies return represents the history when the last foundational test arrived in 1856 and for seven years the Laodicean Millerites search the land until they chose to cease as a movement and become a church.

The first truth discovered by Miller was the “seven times” making it the foundation of the foundational truths that make up Jeremiah’s old paths. The last new prophetic light brought to Adventism was in 1856 and it was a series of articles on the “seven times.” There is a great deal of light associated with a deep study of these historical facts, but if we are going to be able to identify why the answer of verse fourteen of Daniel eight is “from 9/11 unto the Sunday law, then shall the sanctuary be cleansed,” we must keep moving forward.

The work which Christ began in 1844 was turned aside in 1863, so the “cleansing” of the sanctuary that began at that time was put on hold while God’s people began to traverse the wilderness of Laodicea. For this reason, the work that was to be accomplished by Christ in the period of 1844 to 1863, was of necessity to be repeated when the third angel, who is the angel who separates and seals ultimately accomplishes the work represented by “cleansing.” The prophetic waymarks of 1844 to 1863 are the waymarks in which Christ would have accomplished the work of cleansing the sanctuary, and those waymarks represent the history where the work will be accomplished. If it can be shown that 1844 unto 1863 represents the period of 9/11 unto the Sunday law, the question of “how long” is in agreement with the other lines represented by “how long.”

1844 was the arrival of the third angel and 1863 marks the end of the testing period. In 1846 the Whites were married and Ellen’s last name changed from Harmen to White, and the married couple began to keep the seventh-day Sabbath in that year. The Sabbath, marriage and a name change are all symbols of a covenant relationship prophetically. The Lord brought modern Israel through the Red Sea of 1844 and in 1846 brought them to Sinai to give them the law and enter into covenant with them. That law as with Habakkuk’s two tables is written upon two tables, the first table contains 4 laws and the second table contains 6. Two tables represent the covenant relation of both ancient and modern Israel and together the two tables of the covenant that is the Ten Commandments and is marked as 46 symbolically for ancient Israel, typified Habakkuk’s two tables who represent the history of the latter rain. Together with the two wave loaf offerings of Pentecost, they represent the ensign that is the one hundred and forty-four thousand.

When Sister White’s name changed from Harmen to White. Harmen means a soldier of peace, but it was replaced with White, which is the righteousness of Christ. The name Gould means gold, and Ellen means a bright and shining light. Her name represents the Laodicean message.

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 eye salve, that thou mayest see. Revelation 3:18.

The “eye salve” is the light of God’s Word, and Ellen is a bright and shining light. The safety for the Millerites in 1856 was to be found in receiving the message to Laodicea as presented through her writings, and as represented in her name. Sister White is clear that the 1888 message of Jones and Waggoner was the Laodicean message, and that their message was also the third angels’ message.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. ... This is the message that God commanded to be given to the world. It

is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." Testimonies to Ministers, 91.

The third angel arrived in 1844, and he attempted his work a second time in 1888. The message of 1888 was the Laodicean message, it was the third angel's message, it marked the descent of the angel of Revelation eighteen, it was the message of justification by faith which is proclaimed during the outpouring of the latter rain. The third angel arrived in 1844 and then again in 1888, only to be rejected in both instances, but both instances typify when the third angel arrives at the time of the latter rain. 1844 is a symbol of 9/11, and if 1863 typifies the Sunday law, then the prophetic period of "9/11 to the Sunday law" as represented by the symbol of "how long" would represent the present truth answer to verse thirteen's question of "how long."

The Millerite history from 1842 unto 1850 is a prophetic period that overlaps the prophetic period of the testing of the third angel from 1844 to 1863. 1842 onward to 1863 possesses prophetic waymarks that illustrate the history of 9/11 unto the Sunday law when Christ cleanses his temple, first His church and thereafter the eleventh-hour workers. At the Sunday law, Christ will have a purified people to present to the world as an ensign offering and the church will become the church triumphant. His sanctuary will then have been cleansed.

We have placed the symbol of "how long" in place, though there is of course more. We will begin to bring this and the previous five articles back into the lens of the book of Joel, but these side diversions seemed important to put in place. The testimony of every "how long" we have considered agrees with the question of "how long" which Palmoni answered in verse fourteen, for the sanctuary is to be cleansed from 9/11 unto the Sunday law. That history is the history of the latter rain and the history of the latter rain is set forth in the book of Joel.