

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

Jeff Pippenger

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Number Seven

In the first few articles we included the passage from The Desire of Ages which addresses Christ presenting the parable of the vineyard to the quibbling Jews. The parable of the song of the vineyard is also the song of Moses and the Lamb which the one hundred and forty-four thousand, and inspiration informs us that a “song” in prophecy represents an “experience.” The one hundred and forty-four thousand follow the Lamb whithersoever He goeth, so they will walk through the same experience as did Christ and Moses. Christ as the omega of ancient Israel’s prophetic history and Moses the alpha of ancient Israel’s prophetic history both lived in parallel periods when a former covenant people were being passed by and as a new covenant people were being chosen. The one hundred and forty-four thousand sing the song of Moses and of the Lamb by experiencing a history when a former covenant people are being passed by—while the Lord enters into covenant with His final covenant people.

Prophetically when Christ was presenting the parable it aligns with Peter addressing the quibbling Jews at Pentecost. In the final crisis, Jesus presenting the parable to the quibbling Jews, represents those who are singing the song of the vineyard to the drunkards of Ephraim. Peter is presenting the same song at Pentecost, only he is singing in the key of Joel. The song of the vineyard is the song of a former covenant people being divorced during the same time that a new covenant people are being married to the Lord. The virgins who were disappointed and entered into the tarrying time were waiting for the marriage, and the perfect fulfillment would be that they are waiting for the sealing of the one hundred and forty-four thousand.

The book of Joel begins with its first chapter describing how God’s vineyard has been destroyed by the drinkers of wine and strong drink, who have had the “new wine” cut off from their mouths. As soon as Jesus informed the Jews their kingdom would be taken from them and given to a group of husbandmen who will bring forth the genuine fruits of the vineyard, Jesus switched gears and cited the cornerstone in the temple that was set aside, but which was destined to become the capstone. The beginning was going to be repeated at the end, and when this truth is set forth, it is represented as “marvelous.”

The “rule of first mention” in God’s Word informs us that because Joel first addresses the destruction of the vineyard that it is the primary point of his testimony. Joel is not alone for every major prophet begins their testimony addressing the sins and lost condition of Israel.

In Isaiah twenty-eight the “scornful men which rule” “Jerusalem” are represented as the “drunkards of Ephraim,” and as the “crown of pride.” “Crown” represents leadership and “pride” represents a satanic character.

The drunkards are contrasted with the remnant (“residue”) who become God’s “crown” of glory, for during the latter rain the Lord sets up His “kingdom of glory” as typified by Him setting up the “kingdom of grace” at the cross. The kingdom of grace at the cross typifies the kingdom of glory at the Sunday law.

The latter rain began on 9/11 when the sealing of the one hundred and forty-four thousand and the judgment of the living also began. In the sealing time the outpouring of the Holy Spirit began at 9/11, as Jesus breathed a few drops. It is the foundation and the outpouring of the Holy Spirit at the Midnight Cry that is the capstone. “Marvelous” is a symbol of the period of the outpouring of the spirit from “9/11 unto the Sunday law.”

The parallel, yet opposite symbolism of the “crown” representing leadership is set forth in the narrative of Isaiah twenty-eight when the drunkards who rule Jerusalem are passed by and the leadership of God’s church is given to the residue. This illustrates the parable of the vineyard. The drunkard’s crown is removed and the one hundred and forty-four thousand are then the crown which represents Christ’s kingdom. Isaiah teaches the same truth in chapter twenty-two when Shebna is cast into a far country and replaced with Eliakim. Whether it is the drunkards of Ephraim or Shebna in chapter twenty-two they both represent the leadership of God’s former covenant people being passed by.

Zechariah identifies the Triumphal Entry, which is also the Midnight Cry, and the verses that follow agree with Isaiah by identifying God’s people as a crown.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids. Zechariah 9:9–17.

Verse eleven (9/11) states, “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” Christ confirmed the covenant with many for one week, and the week began at His baptism. For three and a half years Christ walked among men and in the concluding period of those three and a half years Christ fulfilled Zechariah’s prediction identifying the triumphal entry of the Messiah into Jerusalem. The Midnight Cry began a period which led to Christ’s death, burial and resurrection. Christ’s baptism represents His death, burial and resurrection, so the beginning and ending of the period of three and a half years are the same.

Christ’s baptism typifies 9/11, and 9/11 marks the beginning of a period that ends at the Sunday law. At 9/11 the latter rain began to sprinkle and at the Sunday law it is poured out without measure as typified by Christ breathing upon the disciples a few drops of rain in advance of the outpouring at Pentecost.

Zechariah 9:11 aligns with 9/11 and also the Midnight Cry which leads to the Sunday law. At 9/11 the Laodicean message arrived as present truth as it had done in 1856 and 1888. The Laodicean message is given to people who are unaware that they are dead. They are in a “pit” with no latter rain message, for their pit has no water. If Laodicea would just respond to the knocking on their hearts the Lord would raise them out of the pit, for until probation closes at the Sunday law they are “prisoners of hope.”

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee. Zechariah 9:11, 12.

9/11 empowered the message which arrived in 1989. That message is the third angel’s message, but in the structure and terms of the Millerite reformatory movement, 1989 marked the arrival of the first angel. The first angel’s message was empowered on August 11, 1840 by a fulfillment of a prophecy concerning Islam, and it identifies that 1989’s arrival of the third angel would be empowered by a fulfillment of a prophecy concerning Islam.

When the prophecy of Islam was confirmed on August 11, 1840 the angel of Revelation ten descended, thus typifying the descent of the angel of Revelation eighteen on 9/11. The empowerment of the first angel in 1840, and the empowerment of the second angel in 1844 both typify the empowerment of the third angel on 9/11. July 18, 2020 was the arrival of the second angel as typified by the first disappointment of the Millerites on April 19, 1844. The histories of both empowerments of the first and second angels of Millerite history, and also the history of the empowerment of the third angel on 9/11 provide witnesses to the empowerment of the message of the Midnight Cry that arrived in July 2023.

The period of the sealing begins at 9/11 and ends at the Sunday law. It begins with Christ breathing a few drops of the latter rain and ends with tongues of fire carrying a message to the world at Pentecost. Peter identified Pentecost as a fulfillment of Joel. That being the fact of the matter it establishes that Christ’s breathing was also a fulfillment of Joel, for the Pentecostal season has a specific beginning and ending that demonstrates that the alpha is also the omega. The day of Christ’s resurrection the barley first fruit offering was made, and fifty days later on Pentecost the

wheat first fruit offering was lifted up. 9/11 typifies the Midnight Cry that arrives just before and leads to the Sunday law. The perfect fulfillment of Zechariah 9:9 representation of the Midnight Cry is post-July 2023.

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

So Zechariah agrees with Isaiah's symbolization of God's people being a crown, but he adds that the crown is also the ensign when he recorded, "for they shall be as the stones of a crown, lifted up as an ensign upon his land", and Zechariah further echoes the joy associated with Joel's symbols of "corn" and "new wine," by stating, "corn shall make the young men cheerful, and new wine the maids." As we consider the record of the drunkards of Ephraim in chapter twenty-eight, take note that this is the biblical chapter that identifies the "rest and the refreshing." This is one of the primary passages in the Scriptures concerning the latter rain, so these drunkards of Ephraim must be the same drunks Joel speaks of.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. ...

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep

to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Isaiah 28:1–8; 29:9–16.

The Lord is going to do a “marvelous work” among the drunkards of Ephraim as he removes their wisdom and understanding, the very two elements associated with understanding the increase of knowledge when a prophetic message is unsealed. It is the wise who understand. Part of the “marvelous work” is removing the knowledge that is unsealed by the Lion of the tribe of Judah from the minds of the drunkards of Ephraim. The separation of the wise and wicked is part of the Lord's “marvelous work.” It is the everlasting gospel. After Christ led the quibbling Jews through the parable of the vineyard and thus trapped them into pronouncing their own judgment, He asked a question from Psalm 118:

The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Psalms 118:22–24.

The Lord is to accomplish “a marvelous work and a wonder” upon the drunkards of Ephraim and it includes removing their ability to recognize truth. The “head stone of the corner” is marvelous in the eyes of those who possess Joel's “new wine.”

The drunkards cannot read the book that is sealed whether it is the leadership represented as “learned” or the laity represented by the “not learned.” It is impossible for the drunkards to understand rightly the prophetic testimony of Scriptures as represented as “the book that is sealed.” The drunkards are also twice identified as being “out of the way.” Once again this is recorded in Isaiah twenty-eight a premier latter rain passage of Scripture, where Isaiah identifies the “rest and refreshing” that the drunkards would not hear. The “rest and refreshing” is a message, for it can be heard.

That drunkenness has taken the drunkards out of the way of Jeremiah's “old paths” which is the “way” to walk in and find the latter rain, represented as “rest” by Jeremiah. The rejection of the latter rain message by the drunkards of Ephraim is a specific subject of God's Word. They are drunk because they refused to return to the foundational history which provides the blueprint for the history of the one hundred and forty-four thousand which is the history of the latter rain.

The “marvelous work” that is accomplished upon the drunkards of Ephraim occurs during the outpouring of the latter rain. During the latter rain a testing message produces two classes of worshippers, which are illustrated by the “wine” which they partake of. The wicked have refused to base their prophetic application upon the lines of sacred history and those who employ the “line upon line” methodology of Isaiah twenty-eight partake of the “new wine.” The wicked's drunkenness is manifested by their inability to understand prophecy, and their blind condition was caused by an unwillingness to return to the foundational old paths. Jesus rebuked the quibbling Jews by asking if they had ever read about the stone which is rejected, and becomes the head of the corner.

The stone which becomes the head of the corner represents that the prophetic truth that the foundation or cornerstone is duplicated in the capstone. The alpha stone is also the omega stone. The primary prophetic principle which establishes and upholds the methodology of line upon line, (which is the methodology of the latter rain) is that the beginning of a thing illustrates the end of a thing. The primary prophetic principle in the Millerite movement was the day for a year principle that was confirmed when the angel of Revelation ten descended. The primary prophetic principle in the movement of the one hundred and forty-four thousand is that the beginning illustrates the end which was confirmed when the angel of Revelation eighteen descended.

God's prophetic Word is very detailed in its explanation of the factors involved with the latter rain. One of those facts is that the drunkards of Ephraim are not capable of recognizing the latter rain, and this was typified by the Jews who were suggesting to Peter that the disciples were drunk. The main principle of the methodology is directly set forth as Alpha and Omega repeatedly within God's Word, but the Word has been sealed unto them. The methodology, the main prophetic rule and the message of the latter rain are some of the sanctified themes in a prophetic line of history that is represented as a "marvelous work."

Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. Zechariah 8:1-11.

Zechariah states, "Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built." What strengthens God's people is the message of the foundation that becomes the headstone. That message is that the Millerite history is repeated in the history of the one hundred and forty-four thousand.

Christ asks, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?" That question identifies the prophetic period of God's

“marvelous work” that is the subject of every prophet, but it also identifies when the Laodicean movement of the one hundred and forty-four thousand changes unto the Philadelphian movement of the one hundred and forty-four thousand. It is the same point as when they are sealed, and the same point the movement changes from militant to triumphant, which is also where the work of combining divinity with humanity among this group of people is finalized as the sanctuary is truly cleansed. This can be recognized in the verses for the prophetic history represented by His “marvelous work” is marvelous in God’s eyes and the eyes of the remnant, and eye to eye is a symbol of unity. The unity here represented is speaking of the sealing of God’s people who follow the Lamb withersoever He goeth who have reached a point that they would die rather than sin and misrepresent the character of Christ.

Micah identifies the foundational history of ancient Israel as “marvelous things.”

According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. Micah 7:15.

The “marvelous works” are foundational history which is “marvelous” because the foundational history is repeated in the ending history, represented by the capstone. The “marvelous works” are the history that begins with the corner stone and ends with the “cap stone.” His “marvelous works” were manifested in the history of Moses and repeated in the history of Christ. Moses was the corner stone and Christ was the cap stone. Moses is alpha and Christ omega prophetically.

“Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself.” *The Desire of Ages*, 797.

Moses taught, and Peter used Moses’ words at Pentecost to identify that Moses typified Christ.

But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 3:18–24.

Moses as alpha and Christ as omega was established by Peter’s second witness of Moses at the Pentecostal outpouring, and in so doing Peter is emphasizing and identifying that a primary component of the latter rain message (and the controversy raised against it) is the prophetic principle of “alpha and omega.” That principle is the one hundred and forty-four thousand’s counterpart to the year/day principle in Millerite history. The principle of “alpha and omega” is the principle of ‘the foundation becoming the cap stone,’ it is the principles of ‘Moses and the Lamb;’ and therefore is identified by inspiration as one of the verses in the song of the vineyard, which is

also the song of Moses and the Lamb.

The beginning and ending that is represented by the various prophetic lines represent the history where God accomplishes His “marvelous works,” and it is the light that is brought out from recognizing what the symbol of “marvelous works” represents that transforms a Laodicean unto a Philadelphia thus becoming a stone in a temple that is being built, as was the Millerite temple built in 46 years leading up to October 22, 1844 when the Lord suddenly came to His temple.

If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:3–10.

To be called into His marvelous light identifies when the call is made, for the waymark of 1888, which is aligned by inspiration as the rebellion of Korah in the alpha history of Moses is brought to the last days it aligns with 9/11, when the Laodicean message arrives with the third angel according to inspiration. Laodiceans in prophecy are “blind,” meaning they are in darkness, and the call to come out of darkness began when the Laodicean message arrived in 1856, 1888 and 9/11. At 9/11 the “call out of darkness” was not only a call to understand the light of the angel of Revelation eighteen, but also a call to the hearer into the very history where God’s “marvelous works” will find their perfect fulfillments.

It has been demonstrated repeatedly over the past three decades that the prophetic definition of the “everlasting gospel” is a history where a prophetic truth is unsealed which initiates a three-step testing process, with two characteristics of distinction in the three tests. The first two tests are different in nature than the third, for the third is a litmus test which demonstrates whether you passed the first and second tests. The other distinction in the everlasting gospel is that you must pass the current test to be involved with the following test.

The history of the “marvelous works” is also the history where the “everlasting gospel” reaches its climax, for the hour of judgment that is announced by the first angel and identified as the everlasting gospel finds its perfect fulfillment beginning at 9/11. The judgment that is being warned about for the Millerites was October 22, 1844 when the door closed in the parable of the ten virgins, thus typifying the Sunday law when the door closes again in the parable of the ten virgins. 9/11 is announcing that the hour of God’s executive judgment begins at the Sunday law, just as the Millerites announced that the hour of the investigative judgment began on October 22, 1844.

From 9/11 unto the Sunday law is a period that is represented as “Gods’ marvelous works,” and just as the foundational stone that becomes “the head of the corner,” and just as the “Pentecostal season,” and just as “Habakkuk chapter two,” and as “the sealing time of the one hundred and forty-four thousand,” and as “the image of the beast testing time,” and as “the everlasting gospel,” and as “the sacred history of 1840 to 1844,” and as the history of “Revelation chapter ten,” and as “the history from Christ’s baptism unto His death.”

The history represented in a fractal by His baptism began the period of 2520 days that ended at the cross. Christ’s baptism represented His death, burial and resurrection which was literally fulfilled at the end of the 1260 days.

When the Holy Spirit descended at Christ’s baptism it typified the descent of the angel of Revelation eighteen on 9/11. 1260 prophetic days later the events symbolized by baptism were literally fulfilled at the cross. The history from the baptism to the cross contains a symbolic alpha history which is fulfilled literally at the end of the period. The alpha and omega histories are fractals of the entire overall history. The history from the baptism to the cross is “God’s marvelous works,” and that history is also represented by “Christ’s baptism” and also by His literal “death, burial and resurrection,” and therefore also by “the baptism of ancient Israel at the Red Sea,” and also by “the baptism of the eight souls during the history of Noah.” All of these periods represent the history of His “marvelous works.”

When it comes to the number 8 as a symbol of resurrection it was those eight souls on the ark that are the first mention of the number eight as a symbol, and with the rule of first mention, all the prophetic details are in the first mention. The eight souls are going from the old earth to a new earth, are they not?

Those eight souls lived through the time of the rain, but all who refused the warning message of the rain died, correct? The “8” souls that go to the new earth that are represented with the history of the rejected warning message, the closed door, the rain and the new earth went through a dispensational change from the old world to the new world.

The dispensational change that marks the eight souls who are the one hundred and forty-four thousand is the transition from Laodicea unto Philadelphia, which is also the transition from the church militant composed of wheat and tares unto the church triumphant composed of only the first fruit wheat offering that is lifted up as an ensign offering for all the world to see, similar to viewing a lone boat upon stormy waters. Those people are the 8 that is of the 7, and the history of the ark crossing and the Red Sea crossing are both illustrations of His “marvelous works.”

Those souls are they who were resurrected in fulfillment of Revelation 11:11. They are God’s covenant people, represented by their father Abraham who bore the token of the covenant through circumcision that was to take place on the eighth day.

All these lines represent the same period of time, and that period of time begins with the foundations of 9/11 and ends at the Sunday law. 9/11 is the foundation stone and the Sunday law is the cap stone. In the history of rebuilding Jerusalem in the time of Nehemiah and Ezra the

foundation was completed during the history of the first decree and the temple itself was finished well before the third decree. In Millerite history the foundations were established in May of 1842 when the 1843 chart was published. The Millerite temple was to be forty-six years in erecting, from 1798 unto 1844. Before October 22, 1844 the Millerite temple was finished, the cap stone being the Midnight Cry. When the Midnight Cry concluded on October 22, 1844 the alpha and third decree of 457 BC had met its counterpart in the omega of 1844. 457 BC as the alpha to the 2300 years and 1844 as the omega. Both the same at one level, for a decree or an angel are both messages, and they both typify the Sunday law, where there will be a decree and where the third angel's message swells to a loud cry.

From 457 BC until 408 BC, forty-nine years were identified by Daniel as the period of time when the Jews would finish building "the street shall be built again, and the wall, even in troublous times."

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:25.

457 BC and 1844 are the alpha and omega to the prophecy of the 2300 years. They both typify the Sunday law, for as an alpha and omega they are the same, and the disappointment of 1844 is aligned by inspiration with the disappointment of the cross. If 1844 typifies the cross, and it does, then its alpha counterpart (457 BC) does so as well. 1844 unto 1863 illustrates the testing process of the third angel. That testing process is represented by the 49 years between the third decree, the Sunday law decree and the finishing of the work of the street and the wall that takes place in troublous time.

457 BC unto 408 BC is the alpha history of the 2300 years that illustrates the omega history of 1844 unto 1863. Those two histories illustrate the history of the one hundred and forty-four thousand after they are sealed at the Sunday law until human probation closes. The work of the one hundred and forty-four thousand is to call men and women back to the "old paths" which is portrayed by Isaiah as rebuilding the old waste places, and which Jeremiah identifies as the path that leads to the latter rain message. The "wall" is the law of God which the one hundred and forty-four thousand will represent unto the entire world as an ensign. This will take place in the troublous times of the third woe of Islam, for it is Islam that angers the nations. The work and the troublous times continue until Michael stands up.

So, if you can see it 457 BC to 408 BC is a prophetic period that began at the third decree and typified a prophetic period that began in 1844 with the arrival of the third angel and ended in 1863, then you can see that their connection with the 2300-year prophecy as either starting point or an ending point identifies them as alpha and omega in relation to each other. The troublous times of Nehemiah illustrate the troublous time leading up to and including the Civil War. The forty-nine-year period in the alpha history represents the 19-year-period in the omega history. That 19-year-period was also represented by the 19 years at the beginning of the 65-year prophecy of Isaiah.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. Isaiah 7:8.

Isaiah set forth this prophecy in 742 BC and 19 years later in 723 BC the northern kingdom was carried away into captivity for 2520 years ending in 1798. The 19 years from 742 BC unto 723 BC align with the 19 years from 1844 unto 1863, for the first 19 years is the alpha of this prophecy and the last 19 is the omega. In the history of 19 years wicked king Ahaz was confronted by Isaiah with the message of the latter rain as represented in verse eight as the message of the “seven times.” Ahaz rejected the message, as did Laodicean Millerite Adventism in 1863.

During that period, Ahaz’s high priest visited Assyria, brought back the design of their pagan temple, and Ahaz had it constructed in the courtyard of the God’s temple. This line is parallel to the story of the disobedient prophet who was not to return to Judah the same way he came, but did and was deceived by a false and lying prophet, representing the return to apostate Protestant methodology in order to hide from the Millerite understanding of the “seven times” in a classic fulfillment of a dog returning to its own vomit.

This was taking place while a Civil War between the northern kingdom and southern kingdom is getting under way, thus typifying the Civil War in the United States when the period of 19 years was repeated. 742 BC unto 723 BC represents the 19-year-period of 1844 unto 1863, which represents the period from the Sunday law until the close of probation. The history of 9/11 unto the Sunday law is the history of the image of the beast test within the United States that is duplicated in the world image of the beast test beginning at the Sunday law. For this reason, the 19-year periods that represent the Sunday law to the close of probation, also represent the history of 9/11 unto the Sunday law, which is the history of His “marvelous works.”

We will continue in the next article.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nr flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:21–28.