

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

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Number Nine

I have reached the point in this introduction to the book of Joel to briefly summarize some of the points from the first eight articles and identify what we should expect from the book of Joel now that we take it up more directly, and then of course what does that have to do with the battles of Raphia and Panium of Daniel 11:11–16?

We have placed an emphasis upon the song of the vineyard for “experience” is represented by a “song” prophetically. One of the characteristics of the one hundred and forty-four thousand as they sing the song of Moses and the Lamb, which is simply John’s way to represent Isaiah’s vineyard song. Every major prophet begins their books with condemnations against Israel for their rebellion, or you could say that every major prophet first sings the song of the vineyard. I contend that Joel’s song of the vineyard in chapter one is one of the most important revelations about the vineyard song. I could not say if I am correct or not, but the reason I am of this conviction is the prophetic connections that are symbolically represented in the book of Joel appear to be a key, or perhaps an axle for several spokes. Joel’s testimony not only connects with the other parallel lines, but it seems to set a point of reference, especially through the symbolism of the vineyard being destroyed in chapter one, and the next two chapters identifying both the image of the beast testing time in the United States and also the image of the beast testing time for the world. And it is all set within the context of a vineyard, and a vineyard isn’t a living vineyard—if it gets no rain.

We have also placed an emphasis on the prophetic period that is represented by the symbol of “how long?” I felt the necessity of reminding us of this previously established principle about “how long” to put an emphasis upon the “capstone” that was, and is also the foundation and corner stone. The final full development of the Midnight Cry message that is now under way is the “capstone.” Based upon the foundations that capstone is Miller’s jewels shining ten times brighter than in the beginning.

Based upon God’s “marvelous works” the capstone is when His people transition from a Laodicean experience unto a Philadelphian experience, which is when those people become the 8th that is of the 7 and also when they transition from the church militant to the church triumphant. This transition is the capstone. The transition is accomplished when God’s people hear and see the “capstone” message and it is marvelous in their eyes. The capstone message is the climax for it brings together all of the symbolic “capstone” truths together. The message of “seven times” was Miller’s foundation stone, and it was to be the Millerite capstone. Pentecost was the capstone to the Pentecostal season, just as was the Midnight Cry the capstone of the Millerite movement of the first and second angels.

As the climax or capstone of the 46-year period in which Christ built the Millerite temple of the first and second angels, the capstone was to become the foundation stone for Christ's work of building the temple of the one hundred and forty-four thousand. That foundation stone was set up in 1844 as the light to lighten the path to heaven, and for this reason God's people at the end of the world are to return to the "old paths" in order to find rest. If and when they return to the pioneer history of the Millerites, they find that the message of the Midnight Cry was the climax of the foundational history. The Midnight Cry was a manifestation of the outpouring of the Holy Spirit. When a soul returns to the "old paths" and finds the "bright light" that was set up at the beginning or foundational point of the path he finds the Midnight Cry, which Jeremiah identifies as "rest."

"They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.

"If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." *Christian Experience and Teachings of Ellen G. White*, 57.

The capstone of Millerite history is the foundation stone for the history of the one hundred and forty-four thousand. From the beginning of the three angels in 1798 until the church triumphant is raised up in fulfillment of cleansing of the sanctuary at the Sunday law the path is illuminated with the message of the Midnight Cry, for the parable is about Adventism, and how God raises up a people to perfectly reflect His character as probation closes for mankind during the Sunday law crisis.

On the path, Jesus is leading and He continues to lighten the path by raising His glorious right arm. There is therefore a bright light at the beginning of the path and a bright light leading to the end of the path. Jesus as Alpha and Omega illustrates the end with the beginning, so the light at both ends of the path is the message of the Midnight Cry.

The first angel arrived in 1798 and announced that the hour of His judgment had arrived, "Saying ... the hour of his judgment is come." The hour of judgment came in 1798 and when it began the marriage between Christ and His new bride—Philadelphian Millerite Adventism began. Christ was to be married on October 22, 1844 and from 1798 to 1844 the bride was made ready. The bride was Philadelphian, for there was no condemnation upon Christ's bride, for she made herself ready—she was pure. The announcement of the judgment is the announcement of the marriage at the beginning in 1798 that arrived at the end in 1844.

The foundational light and the capstone light for the Millerite movement was the message announcing the marriage—the message of the Midnight Cry. The Midnight Cry was the foundation

and capstone of the history of the first and second angels as well as Millerite history and the capstone of Millerite history is the foundation stone of the history of the one hundred and forty-four thousand as well as being the capstone. The temple construction is finished when the capstone is placed and the work of placing that final “marvelous” stone began in July 2023.

There are various prophetic fulfillments that will make up the capstone, but the capstone also represents the climax of a message. Pentecost was the capstone of the message of the Pentecostal season, just as the light of the “seven times” that came through the pen of Hiram Edson in 1856, was the intended capstone to Miller’s message, for the first foundational truth Miller discovered was the “seven times.” In 1856, rejecting the new light of the capstone truth equated to choosing to die in the wilderness of Laodicea, as ancient Israel had done over a forty-year period. This identifies July of 2023 as 1856, the turning point from Philadelphia to Laodicea in Millerite history and the reversal from Laodicea unto Philadelphia in the history of the one hundred and forty-four thousand. Christ did not marry an impure woman in 1844, for she was Philadelphian and He will marry a bride from Philadelphia at the Sunday law. But first she must make herself ready. Are you ready?

Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Luke 12:32.

On October 22, 1844 the Lord married the bride He had made ready to follow Him into the history of the third angel, and all that the third angel represents, but by 1863 the history of the third angel was diverted into the wilderness of Laodicea. The history of 1844 unto 1863 represents the period of the third angel, thus providing an illustration of the foolish virgins in the time period of the sealing of the one hundred and forty-four thousand. The virgins are wheat and tares who are being separated by messages typified by angels—for it is the angels that do the work of separating.

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

The three angel’s messages of Revelation fourteen are the latter rain message that divides and binds the two classes.

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” The Great Controversy, 341.

It is “words of truth” which in this generation are “the closing messages which are to ripen the harvest,” and which separate the two classes. That work is also the work of the “dirt brush man” from Miller’s dream.

“‘Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” The Desire of Ages, 392.

Beginning at the great disappointment of 1844 the waymarks and transactions through to 1863 represent the history of 9/11 unto the Sunday law. Why is 1844/11 you ask?

Sister White’s writings are clear that the third angel arrived on October 22, 1844, but also arrived in 1888 which typifies 9/11. More importantly all the prophets isolate the very history of 9/11 unto the Sunday law, so it is not the testimony of two or three, but the united testimony of every witness from God’s Word that 9/11 to the Sunday law is the period where “the effect of every vision” is accomplished.

The history of the third angel’s arrival and conclusion was from 1844 to 1863 and represents the period of God’s marvelous works from 9/11 unto the Sunday law. That history is also represented by 1840 to 1844, and in that line 1840 is the alpha and 1844 the omega. In the line of 1844 to 1863, 1844 is the alpha and 1863 is the omega. 1844 is both alpha and omega.

The cross aligns with 1844, and the Alpha and Omega shed His blood at the cross. From 9/11 (1840) we find Revelation ten setting forth the history that begins with John eating the little book in 1840 and then the disappointment in his stomach in 1844. The eating is the beginning; the stomach marks the end. The last verse of chapter ten represents the history being repeated in the history of the one hundred and forty-four thousand.

And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:10, 11.

Revelation chapter ten and Habakkuk chapter two represent two chapters that provide witness to the prophetic period of 1840 unto 1844. The history of 1844 unto 1863 begins at a waymark of disappointment, followed by a scattering that is followed by a gathering. In that period the prophetic history of Habakkuk’s two tables concludes when the second table was printed in 1849 and published abroad in 1850. The period of Habakkuk’s tables was from May of 1842 when the 1843 chart was published and the prophetic period ended where it began with the publication of one of Habakkuk’s two tables. The 1843 chart is the alpha and the 1850 chart is the omega.

In 1856 Hiram Edson wrote a series of articles which took William Miller’s understanding of the “seven times” to a new level. Edson’s work was the omega of Miller’s work bringing Miller’s

foundation truth to the position of a capstone which was intended to empower God's people. Miller's light on the "seven times" was the alpha and Edson's light on the "seven times" was the omega.

In 1863 the movement changed into the church which would ultimately bring about a movement from its own body, the same way that the Millerites came from Protestants, and just as the disciples came out of Judaism to Christianity and just as Joshua and Caleb came from the former covenant people who were destined to die in the wilderness.

In the very same history, (1844 to 1863) the Republican horn of the earth beast is going through a parallel struggle that ultimately breaks out into the Civil War which all historians agree reached its midpoint in 1863 with Lincoln's Emancipation Proclamation. Lincoln represents the first Republican president, who took the oath of Presidency following the worst Democratic President in history up to that point. He was later assassinated. All these prophetic characteristics and others are repeated with the last Republican president.

1844 unto 1863 included a scattering and gathering. 1863 represents the Sunday law, so the scattering that took place in 1844 is the only scattering until 1863 when the Laodicean Seventh-day Adventists were scattered unto the wilderness of Laodicea. 1844 produced a scattering and 1863 produced a scattering, thus witnessing to the fact that the history is an identified prophetic symbol, for it begins with an alpha scattering in 1844 and ends with an omega scattering in 1863. The first scattering arrived on July 18, 2020 and the final omega scattering is fulfilled at the Sunday law.

"The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you?" Review and Herald, March 25, 1890.

Its not enough for God to stand "by your side," you must also "know that he is leading and guiding you." This fact is a subject of prophecy represented by the various phrases based upon when "ye shall know the Lord."

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. ... So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel 2:26, 27, 3:17.

When Jerusalem is holy, she is the church triumphant, for the church militant is defined is a church made up of wheat and tares, and when "no strangers pass through" "Jerusalem" "anymore" God's people "shall know" "that he is leading and guiding." They know, for they are those who have fulfilled the prayer of "seven times," which includes confessing that God had not been leading you as a Laodicean, but when your change to a Philadelphian you will know "that he is leading and guiding" and that God is "in the midst of Israel."

The alpha scattering (disappointment) of April 19 and the omega scattering (disappointment) of October 22 is marked by the first official publication after the great disappointment of October 22. Publishing is a prophetic marker in Millerite history and the prophetic history of the United States, so the first thing officially published after 1844 is a waymark of that history, and the waymark identifies a scattering.

1847—The Remnant Scattered Abroad

“A Word to the ‘Little Flock.’

“The following articles were written for The Day-Dawn, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of the ‘little flock’ to those things which will very soon take place on this earth....

“The reader will have observed that three communications from the pen of Mrs. E. G. White were included in A Word to the ‘Little Flock.’...

“The second communication from Mrs. White, found on pages 14–18, is an account of her first vision under the title, To the Remnant Scattered Abroad. This was written December 20, 1845, as a personal letter to Enoch Jacobs, and was first published by the recipient in The Day-Star of January 24, 1846. Then on April 6, 1846, it was reprinted in broadside form by James White and H. S. Gurney. The statement as it appears in A Word to the ‘Little Flock,’ with the exception of minor editorial changes and added scripture references, is identical with the full account of the vision as first printed.” James White, A Word to the ‘Little Flock’, 25.

1844 marks the arrival of an angel and a disappointment. In 1845 the first vision is written and it is published in 1846. The first vision is to “the remnant scattered abroad.” I doubt that the unmarried teenage prophetess knew when she wrote out her first vision that a prophetic characteristic of the “remnant” is that the remnant would of prophetic necessity need to be “scattered abroad,” as one of the characteristics of the one hundred and forty-four thousand. In 1846 the Whites were married, thus changing Ellen’s last name to White. In the same year the Whites began to keep the seventh-day Sabbath. In 1846 the covenant is marked as finalized, the prophetic marriage that began in 1844 was consummated in 1846, and in 1847 the first official publication is printed and mailed.

May, 1850

“DEAR READER—My object in this review has been to expose error by the light of sacred truth....

“In presenting this little work to the scattered flock, I have discharged my duty to them, in this respect, and may God add his blessing. Amen.” James White, The Seventh-day Sabbath not Abolished, 2.

The publication by James White is identifying that his audience was still a scattered flock, but it is also the defense of the seventh-day Sabbath. This is the message of the third angel in its infancy in terms of Millerite Adventism understanding of the Sabbath and the third angel. It is published the same year the 1850 chart is published and together they represent the raising up of the Lord's army for the approaching Sunday law crisis. Jesus always illustrates the end with the beginning and those who presented the message in 1844 who employed the 1843 chart, were typifying those who would present the message employing the 1850 chart. The beginning of the period of Habakkuk's two tables, men were proclaiming the message of the hour in conjunction with Habakkuk's table and in 1850 James White is presenting the message of the third angel along with the 1850 chart. The chart was made by Brother Nichols in the 1849 time period, a period of time when James and Ellen White were living with Brother Nichols. James White was directly associated with the 1850 chart's production and in that year he began to proclaim the third angel's message.

“September 23d, [1850] the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.” Review and Herald, November 1, 1850.

“The view that the Lord ‘had stretched out His hand the second time to recover the remnant of His people,’ on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again.” Early Writings, 86.

Sister White in Early Writings is commenting upon the passage from Review and Herald in connection with her employing the prophet Isaiah's words when she said, “the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people.” He stretched out His hand in 1850. When He gathered those people into the Most Holy Place on October 22, 1844 it was at the conclusion of the scattering from 677 BC until October 22, 1844. Literal Judah residing in the literal glorious land were scattered for 2520 years in agreement with the “seven times” of Leviticus twenty-six in 677 BC. At the conclusion of the 2520 years spiritual Israel was gathered on October 22, 1844 and they were immediately scattered and the scattering concluded when the Lord stretches forth His hand a second time. He gathers them the second time in the passage to accomplish two things; to “bind up his people” and to “raise up” His 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.

The second gathering that began in 1850 typified the sealing (binding) of God's people as they are lifted up "raised" as an ensign. 1850 identifies when the Lord gathers the one hundred and forty-four thousand. Of prophetic necessity they must have been scattered prior to being gathered. Thus, "the three and a half days" of Revelation 11:11 which symbolize 1260, which is half of 2520 and represents the scattering that followed July 18, 2020. Revelation 11:11 is representing the second gathering of those who are to be the one hundred and forty-four thousand and the ensign that is lifted up to the nations as set forth in Isaiah 11:11!

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10, 11, 12.

In 1850 the Lord stretched forth His hand a second time to gather the people who were presenting the third angel's message in conjunction with the message of the Midnight Cry as represented by Habakkuk's two tables. In July of 2023 the Lord stretched forth His hand a second time to gather the people who were presenting the third angel's message in conjunction with the message of the Midnight Cry as represented by Habakkuk's two tables. Both 1850 and July 2023 identify the gathering of "the remnant of his people" as Isaiah states in verse 11 of chapter 11. Verse 11 is sandwiched between verses ten and twelve, and both those verses identify the lifting up of the ensign to the world.

Each of the three verses are identifying the ensign, though the middle verse identifies them as the "remnant." The remnant there is gathered a second time and the number of tribes who they are gathered from is eight. "8" represents not only those in the Noah's ark that went from old world to the new world without seeing death, but "8" also represents those who are the 8th church that is of the seven. The two witnesses of Revelation 11:11 are those who have been resurrected. The number "8" is the symbol of the resurrection, a symbol of the one hundred and forty-four thousand, a symbol of baptism and a symbol of those who transition from Laodicea unto Philadelphia and become Isaiah's ensign to the nations. The Lord stretches forth His hand a second time in 1850 to 1865 and again in July of 2023.

In 2023, there was new light upon the seven times just as there had been in 1856. The period of 1856 unto 1863 is representing the history of the one hundred and forty-four thousand when the Lord raises up His remnant people as an army.

Isaiah 11:11 aligns perfectly with Revelation 11:11 which aligns perfectly with Daniel 11:11. Isaiah and John are portraying an internal history and Daniel an external history. Daniel's external line of 11:11 runs parallel with John's internal line of 11:11 and Isaiah's 11:11 presents the ensign of the internal line who calls God's other flock out of the external line. Palmoni has tied these passages together into a nice bundle that could only be accomplished by the One who is Creator of all things.

We will continue these things in the next article.

Dialogue with Artificial Information:

Does the math world find any significance in the number "11"?

Yes, the number 11 holds several points of genuine mathematical interest and significance (beyond just being a prime number). Here are the main ones that mathematicians and math enthusiasts often highlight:

11 is fifth prime number, the smallest two-digit prime and the first prime that is a palindrome in base 10. "11" is the smallest repunit (a number consisting of repeated units that is a prime. It is the only two-digit prime where the two digits are the same. 11, 22, 33, 44 ect. Only works with "11." "11" is a Mersenne prime exponent. The decimal expansion of $1/11 = 0.090909\dots$ has a repeating period of just 2, but $1/11$ is famous in another way: the sequence of primes 11, 101, 1009, 10007, 100003, etc., shows up in discussions of primes in arithmetic progression. The dihedral group of order 22 (symmetries of a regular 11-gon) is notable because "11" is the smallest prime for which the dihedral group has a non-abelian center-free structure of interest in group theory. In theoretical physics (string theory / M-theory), the universe is often modeled in 11 spacetime dimensions, and physicists and mathematicians who work in that area frequently remark on 11's appearance. "11" is the only palindromic prime with an even number of digits (all others with even digits greater than 2 are divisible by 11 and hence composite). This is a theorem in recreational number theory.

Bottom line:

While "11" doesn't have the same superstar status as π , e , or the golden ratio, it pops up repeatedly as the smallest or first example of many phenomena (first repunit prime, only even-digit palindromic prime, early appearance in many proofs and counterexamples, 11 dimensions in M-theory, etc.). So yes—the math world does consider 11 a significant number.

"He who inspired the Word was the true expositor of the Word. Christ illustrated his teachings by calling the attention of his hearers to the simple laws of nature, and to the familiar objects which they daily saw and handled. Thus he led their minds from the natural to the spiritual. Many failed of grasping at once the meaning of his parables; but as they day by day came in contact with the objects with which the Great Teacher had associated spiritual truths, some discerned the lessons of divine truth he had sought to impress, and these were convinced of the truth of his mission and converted to the gospel." Sabbath School Worker, December 1, 1909.

“Leading thus from the natural to the spiritual kingdom, Christ’s parables are links in the chain of truth that unites man with God, and earth with heaven.” Christ’s Object Lessons, 17.