

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

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We are addressing a portion of Isaiah's vision which begins in chapter seven and continues on to the end of chapter twelve. We are doing so for in 1850 "the Lord stretched forth his hand a second time, to gather" His remnant people. We are putting the waymarks of 1844 to 1863 in place. '1850' and the second gathering is one of those waymarks.

Once the vision of Isaiah begins in verse one of chapter seven any time an expression similar to "in that day" is a reference, it is to be placed into the established prophetic setting of chapter seven. A key to rightly dividing the vision is to understand that prophecy operates upon the principles of repeat and enlarge, and this rule is active in the vision.

The various prophetic truths that are identified in the vision of Isaiah, beginning in chapter six are to be approached from the perspective that "first and foremost", Isaiah is representing a soul that has been anointed at 9/11 to proclaim that the latter rain has arrived. In that sanctified context, chapter seven of Isaiah illustrates the very fear which was represented by the prophet in chapter six when he asked the question, "how long" he would need to give the message of 9/11 to an apostate church that 'had eyes but refused to see and ears but refused to hear'?

In the vision the wicked and foolish king Ahaz is the symbol of a Laodicean that will not receive the warning of the latter rain message as presented by the watchmen who confront the wicked and foolish Ahaz represented by Isaiah and his sons.

9/11 arrived in the prophetic history of Daniel eleven verse forty, so when Isaiah is located at 9/11 in chapter six, he is located prophetically within verse forty of Daniel eleven, but more significantly he is located within the 'hidden history of verse forty.' The hidden history of verse forty began when the verse was fulfilled in 1989 with the collapse of the Soviet Union. From 1989 unto the Sunday law of verse forty-one is the 'hidden history of verse forty' that is unsealed by the Lion of the tribe of Judah in that very 'hidden history.' What this identifies in our consideration of Isaiah representing a latter rain messenger after 9/11 is that one part of the latter rain message which Isaiah is proclaiming is—Daniel eleven, verses forty-one through forty-five.

Standing prophetically at 9/11 Isaiah in chapter ten, is presenting a warning that the very next event to happen is the "unrighteous decree" which is the Sunday law, and is represented in verse forty-one of Daniel eleven. Isaiah's illustration of the latter rain message is set within the 'hidden history' of verse forty-post 9/11. The fulfillment of verse forty in 1989 places Isaiah after 1989, at 9/11 where he is anointed with coal from off the alter. Isaiah represents a messenger whose message includes the last six verses of Daniel eleven.

Isaiah states directly that he and his children are for signs and wonders. In chapter seven verse three Isaiah and his son are by the conduit from the upper pool on the highway by the fuller's field. Isaiah is presenting the message of the latter rain which he was anointed to proclaim in chapter six, and he is standing at three symbols of the latter rain as well as with his child Shearjashub. The upper pool's conduit is a prophetic allusion to the two pipes filled with the golden oil that Zechariah identifies and Sister White comments on so often, identify the message that comes from the conduit of the upper pool in the message of the latter rain.

Isaiah's conduit connects with Zechariah's two pipes, and Ellen White's commentary ties Zechariah together with the parable of the ten virgins. Isaiah is humbled into the dust in chapter six when he sees the glory of the Lord. He agrees to carry the message represented in verse three as the message that lightens the earth with God's glory. And he is purified with a coal off the altar and then is standing at the pool that is created by the water from the upper pool. In chapter twenty-eight Isaiah defines the latter rain message as "line upon line" and in verse three the upper pool represents several lines of prophecy.

Isaiah, representing a soul at 9/11 would only be standing where the golden oil comes down from the upper pool if that soul had asked for the good way which leads to Jeremiah's old path, which is Isaiah's "highway (path) by the fuller's field" where Jeremiah's "rest" is found. Isaiah's latter rain message is based not only upon the line of the ten virgins, Zechariah's line of two golden pipes, Jeremiah's line of the old path, and Isaiah is also standing at "the fuller's field" where the Messenger of the Covenant is purifying and purging the sons of Levi as silver and gold.

It is a very easy prophetic task to bring other lines into verse three of chapter seven. The oil of Zechariah and the ten virgins connects to Jacob's ladder and the first two verses of Revelation for they are all addressing the communication process between God and man. Jeremiah's old path includes the "watchman" that sound the trumpet which the wicked and foolish king Ahaz refuses to hear. That trumpet pulls all the trumpets of prophecy, as well as the prophetic watchmen into Isaiah's "highway" where Isaiah and his son stand to convey a message to the leader of Laodicea.

Isaiah and his son Shearjashub, which means "a remnant shall return" are standing together and they are illustrating the proclamation of the latter rain message that arrived at 9/11. They go to meet wicked king Ahaz and as father and son they represent a symbol of alpha and omega the primary rule of "line upon line" methodology. "Line upon line" is the rule that was typified by the Millerite "day/year" principle.

On August 11, 1840 a prophecy of Islam of the second woe of Revelation nine was fulfilled and the Millerite "day/year" principle was confirmed, thus empowering Miller's prediction about 1843 that was based upon the day/year principle. On September 11, 2001 a prophecy of Islam of the third woe of Revelation nine, ten and eleven was fulfilled and the principle of alpha (8-11-1840) and omega (9/11) was confirmed as the mighty angel of Revelation eighteen descended when the great buildings of New York came down—just as the mighty angel of Revelation ten had come down on August 11, 1840 when the alpha that typified the omega was fulfilled.

Not only do Isaiah and his son represent the primary principle of “line upon line,” but they represent the Elijah message which represents a message that is portrayed with the relationship of a father and his children. The Elijah message which is proclaimed just before the great and terrible day of the Lord, identifies a message that arrives just before God’s executive judgment begins. God’s executive judgments represent a period that is “the great and terrible day of the Lord.” That period begins at the Sunday law and continues on to the seven last plagues. The period begins with the Sunday law and ends with the seven last plagues. The Elijah message is therefore premised upon the principle of alpha and omega, coupled with the warning of approach of the close of probation. With the message of Elijah is also the various prophetic lines that are based upon Elijah, for Elijah, according to Jesus represented John the Baptist and both Elijah and John, according to Sister White represented William Miller, and together Elijah and John the Baptist represent both the one hundred and forty-four thousand (Elijah), and the great multitude in Revelation seven (John).

Isaiah and his son are standing at the old paths, which are the foundations and they are receiving the golden oil, for they are wise virgins who are going through the purification process of the fuller that was fulfilled on October 22, 1844, typifying the Sunday law. Isaiah and the remnant who return, (for that is what his son’s Shearjashub’s name means), represent the remnant that “return” to the old paths at 9/11. The father remnant relationship, which is also the alpha and omega relationship, which is also the Elijah “hearts of the fathers and children” relationship identifies that Father Miller and his relationship to a remnant movement of the first angel was the alpha movement of Philadelphia. In the alpha movement Father Miller was identified as Elijah and John the Baptist who Jesus identified as the messenger who prepared the way for the Messenger of the Covenant. All of those prophetic fulfillments in the alpha history of the first and second angels is repeated in the history of the omega of the third angel.

There are more important facts about Isaiah’s illustration in the vision, but here we are simply identifying that Isaiah is specifically identifying the various truths that make up the heart of the latter rain message of 9/11. All of these lines we have just discussed, and of course many more are located in verse three of chapter seven.

In verse eight prophetic truth intensifies as it identifies the key that unlocks the “hidden history of verse forty” and amazingly that key is identified within the very same verse that the beginning of both 2520-year time prophecies are marked.

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. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son.

If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

Isaiah’s illustration of the latter rain message includes Moses’ “seven times,” for the sixty-five-year prophecy of verse eight identifies the starting point for both the northern and southern kingdoms of Israel’s scattering of 2520 years. In the very same verse, the key that turns the three prophetic lines of Daniel eleven verse forty’s collapse of the Soviet Union in 1989,

together with verse ten of Daniel eleven, along with verse eight of Isaiah eight. With these three lines (Isaiah 8:8, Daniel 11:10, 40). The key is the “heads” of verses eight and nine. When the key of the “heads” is applied to those three parallel verses the door to the history of the Ukrainian War and soon coming World War III is unlocked. When that prophetic door is unlocked, verse eleven through sixteen of Daniel eleven are then seen to be parallel history to verse forty of Daniel eleven post 1989’s collapse of the Soviet Union. The unlocking of the “hidden history of verse forty” is a truth that is one of a select few that are identified as being unsealed in connection with the unsealing of the Revelation of Jesus Christ just before probation closes.

Verse one of chapter eight of Isaiah begins with the word, “Moreover,” identifying that chapter eight is to go over the top of chapter seven. Beyond the first word being “moreover,” chapter eight verse three is tied together with verse three of chapter seven as a second witness that the two chapters are to be applied line upon line. Both verse ‘threes’ identify one of Isaiah’s sons, whose names both speak to the prophetic message within the story. Shearjashub means ‘a remnant shall return’ and Mahershalalhashbaz means ‘quick to the spoil.’ Shearjashub is first mentioned, then Mahershalalhashbaz (which is the longest name in the Bible). The alpha represented by “1” is smaller, and in this case even identified as a “remnant,” and the omega represented by “22” is larger, and is represented by the largest name in the Bible while symbolizing the Sunday law’s rapid movements.

The alpha remnant, represented by Shearjashub is with his father Isaiah in verse three. Together they are an alpha and an omega, and they are standing in a place which is made up of three distinct references to the latter rain.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field. Isaiah 7:3.

Isaiah is a symbol of the one hundred and forty-four thousand and in representing the call of 9/11, Isaiah is also representing the call of July 2023. At 9/11 Isaiah is a Laodicean represented by Jacob the supplanter, who was going to take Esau’s birthright as Adventism is spewed out of the mouth of the Lord, and in 2023 Isaiah represents Israel the overcomer. Isaiah represents one who was presenting God’s message who is awakened to the fact that he is a Laodicean and then has a coal purify him into a Philadelphian.

“Isaiah had a wonderful view of God’s glory. He saw the manifestation of God’s power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ This is the work that as individuals we need to have done for us. We want the living coal from off

the altar placed upon our lips. We want to hear the word spoken, “Thine iniquity is taken away, and thy sin purged”” Review and Herald, June 4, 1889.

How long in Isaiah chapter six is a symbol of 9/11 unto the Sunday law, and chapter six is a representation of 9/11. Chapters seven through nine present the message which Isaiah gave to the apostate leadership of Judah, and the illustration that takes place during the sealing time of the one hundred and forty-four thousand when the drunkards of Ephraim stumble. In the same vision Isaiah records:

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:18.

Isaiah and his children are signs within the enigmas found in chapters seven through nine. Chapters seven through nine are the point of reference of the entire vision, in terms of any reference to “that day” or “that time.” Verse eighteen identifies that Isaiah and his sons are signs, and the verses that surround verse eighteen identify the period of time that the signs are to be recognized.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:15–18.

Those who “wait upon the Lord” are represented by Isaiah and his two sons. They are those upon whom the Lord had hid “his face,” which is an attribute that those who awaken to the demands of the Leviticus twenty-six prayer, post-July 2023. They awaken to the fact that their confession must include that the Lord had walked contrary to them, which is to say that he hid his face from them.

To “bind up the testimony, seal the law” is the sealing of the one hundred and forty-four thousand who are contrasted with “many.” “Many” are called, but few are chosen. Many are contrasted with Isaiah and his two sons, represented as the few. The “many” are the five foolish virgins and for this reason five things happen to them, they “stumble, and fall, and be broken, and be snared, and be taken.” They stumble because they have rejected the latter rain message.

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:11–13.

In the sealing time of chapter eight Isaiah describes the fall of the wicked, typified by Ahaz, and he identifies the same group in verse thirteen of chapter twenty-eight. The reason they “fall” is they reject the latter rain message which was to them “line upon line” and presented by those represented as having stammering lips. The quibbling Jews at Pentecost charged the disciples with drunkenness for they could not understand the message. In their minds it was being presented by stammering lips.

In verse three of chapter seven, Isaiah the prophetic alpha to his son Shearjashub, who in turn is the omega in relation to his father, but also the alpha in the relation to his brother. As representatives of Alpha and Omega they stand where the two golden pipes from the heavenly sanctuary are creating a pool, right at the highway of Jeremiah's old path in the field where linen gets changed from stains to pure white as the Messenger of the Covenant purifies the sons of Levi, as well as Isaiah and Shearjashub. Once there he presents wicked and foolish king Ahaz with Moses' old path message of Leviticus twenty-six's "seven times," which establishes in the same verse that a "head" is a king, or the kingdom of the king, or the capital city of a kingdom.

That key opens the light of God's Word so that the Ukrainian War that began in 2014 could be seen as a subject of Bible prophecy that is represented as taking place during the sealing time of the one hundred and forty-four thousand and the history of the last three presidents of the United States. The latter rain message is represented by Isaiah in chapters ten and eleven, and it describes the internal and external history of the last six verses of Daniel eleven. The first verse, verse forty, is illustrated by Isaiah in chapters six through nine, and then in chapters ten and eleven the message that was unsealed in 1989's internal and external histories are set forth. Every major element of the latter rain message is represented in the vision.

The last verses of chapter ten identify the same prophetic history that the last verses of chapter eleven represent. Chapter ten is the external and eleven is the internal. In the book of Revelation, the seven churches are the internal and the seals are the external. In chapter ten's final verses, the papal power is shaking its hand against Jerusalem in a parallel passage to the papal power coming to its end with none to help in verse forty-five of Daniel eleven.

As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. Isaiah 10:32-34.

The end of chapter ten is the close of human probation, and that is where the end of Daniel eleven also closes.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:45, 12:1.

Chapter ten begins in verse one with the "unrighteous decree" which Sister White identifies as the Sunday law.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. Isaiah 10:1.

Chapter ten begins at the Sunday law, which aligns with verse forty-one of Daniel chapter eleven, and it ends with a parallel to Michael standing up in the history of verse forty-five of Daniel eleven.

“An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, quoted.]” Manuscript Releases, volume 14, 91.

In Revelation eleven’s “great earthquake,” representing the Sunday law in verse thirteen, there are three symbols of Islam connected with the “earthquake” that shakes the earth beast of Revelation thirteen, when it speaks as a dragon. In Isaiah chapter ten, the Sunday law is represented as an “unrighteous decree” that has a “woe” pronounced upon it. In Revelation eleven’s “great earthquake” from verse thirteen through to verse eighteen Islam of the third woe is identified with four symbols of Islam and the strike it makes against the United States at the Sunday law; “And the same hour was there a great earthquake,” and “the second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded” “and the nations were angry.”

Chapter ten is portraying the papal power from verse forty-one in Daniel eleven unto verse forty-five when the papacy comes to its end. Verse forty is not part of the narrative in chapter ten, for Isaiah is illustrating verse forty’s ‘hidden history’ when the latter rain message is presented to an apostate church represented by Ahaz. Chapter eleven’s conclusion is showing the deliverance from the papal power in the same history.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah 11:15, 16.

Isaiah chapter ten is the external and chapter eleven is the internal of the same history. The external and internal parallels abound in God’s Word, and these two parallel chapters represent the warning of the third angel as represented by Isaiah. The warning of the third angel has been summarized in many ways through inspiration, but a very helpful breakdown of the warning of the third angel is that it represents the events connected with the close of probation and it also emphasizes the need of personal preparation. Isaiah ten are the events, and chapter eleven in the preparation.

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594, 595.

We will continue this study in the next article.