

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

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We are currently addressing the prophetic symbol of 1863. We have been focusing our attention on the biblical Kadesh as the symbol on ancient Israel's rebellion against the "rest" that brought about their death over a period that culminated at Kadesh, thus illustrating the rejection of Jeremiah's "old paths" in 1863 when the "seven times" of Leviticus twenty-six was rejected.

In pursuing the light associated with Kadesh and 1863, we have been identifying the ten tests that reached to Kadesh. We have identified the first three tests as the test of the manna. Those three steps can be represented as miracles or tests, and the Sabbath rest being the first of the ten tests corresponds to the tenth test, which is identified so clearly by Paul in Hebrews as the "rest." The ten tests possess an alpha rest and an omega rest.

It does not matter how a student of prophecy wishes to define "the rest" that the Hebrews rejected at Kadesh—for prophetically every "rest," (line upon line) is referring to "the rest and the refreshing" that is the latter rain. Kadesh is a premier symbol of the rejection of the latter rain message and also the latter rain experience, for the sealing which is accomplished upon the one hundred and forty-four thousand at Kadesh is a settling into the truth both "intellectually and spiritually."

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." The Seventh-day Adventist Bible Commentary, volume 4, 1161.

To settle "into the truth" "intellectually" represents the acceptance of the methodology of line upon line as the one and only sanctified approach in the study of God's Word. This narrow approach was confirmed as the correct approach in August of 1840, when "multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement." The "wonderful impetus," represents the manifestation of the power of the Holy Spirit that sent the first angel's message around the world in 1840.

Those who participated in the work representing the "wonderful impetus" were empowered to do that very work by the power of the Holy Spirit. The Holy Spirit only manifested His power among

those who had accepted the sacred methodology. The Holy Spirit only manifested His power within those who had accepted the sacred methodology.

Settling into the truth intellectually is the acceptance of the line upon line methodology and the 'acceptance' of the line upon line methodology is represented to a Laodicean as the opening of the heart-door for the entrance of the Messenger to Laodicea in the person of the Holy Spirit. The acceptance of the sacred methodology brings the power of the Holy Spirit into the mind of those settling into the truth intellectually. The acceptance of that methodology produces a spirituality that is represented as the combination of Divinity with humanity. The application of the biblical methodology of line upon line, when mixed with faith is represented as settling into the truth intellectually, and the truth (message) which is produced by the methodology, cannot be separated from Jesus, who is the Word. To accept the message of His Word is to accept the Holy Spirit into your mind. Thus, settling into the truth intellectual produces the spiritual experience that receives God's seal of approval.

Kadesh was the final test for ancient Israel. The two classes of wine drinkers in the book of Joel are separated and distinguished from each other based upon the rejection or acceptance of the latter rain message which Joel identifies as "new wine" in contrast with the fermented wine being consumed by the other class. Joel's "new wine" is Paul's "rest," in Hebrews three and four. It is also what Isaiah's "drunkards of Ephraim" refuse to "hear"—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."

We have identified that Aaron's golden calf rebellion represents 'two' of the ten tests that conclude at Kadesh. The division of that test into two tests is in agreement with the testing period of the latter rain that is represented by the "image of the beast test," which is the test that determines the destiny of God's people. Revelation thirteen identifies 'rebellion' for the number 'thirteen' represents rebellion.

The chapter begins with the papal sea beast, premier symbol of rebellion upon earth as Daniel identifies it as the power that speaks great words against the Most High. That rebellion is followed by the rebellion of the earth beast, the United States, who then forces the entire world to follow their example of rebellion. The pattern for the third rebellion in the chapter is found in the first of the three rebellions, represented as the sea beast, the symbol of the Vatican. In verse eleven the United States speaks as a dragon and thus forms an image to the beast—image of the Vatican. Verse twelve onward the United States forces the world to do the same. Aaron's rebellion is twofold representing the rebellion of the United States and then the rebellion of the entire world when the world image of the Vatican is enforced.

Aaron's rebellion identifies both periods, represented as idolatry when Moses was not there, followed by idolatry when Moses was there. Moses had been receiving the Law, and therefore represents the Law of God as the diving point in the rebellion. The test represented by Aaron's

golden image of a calf-beast is the test of 1863.

It is the Sunday law test, representing a dividing line between life and death. It's the dividing line between the Promised Land or death in the wilderness, the dividing line between the mark of the beast or the seal of God, the dividing line between the fate of Shebna the Laodicean or Eliakim the Philadelphian. The first three tests, represented by the manna symbolize the Sabbath or Sunday controversy, as does the tenth test. The dividing line in Aaron's golden calf rebellion representing both the fifth and sixth tests—and is the Sunday law.

The fourth test is the water at Massah, meaning 'testing' and 'Meribah' meaning the "ensign of Jehovah" and is located in Exodus 17:1–7, where it is directly identified as "testing the Lord".

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Exodus 17:1–7.

The testing represented by "Massah," and the ensign represented by "Meribah" are a prophetic alpha that meets its prophetic omega when Moses strikes the same Rock a second time. This means the fourth of the ten provocations is represented at Kadesh, for the second Kadesh is where Moses strikes the Rock in rebellion. This identifies that Kadesh, as a symbol, includes the test of water which produces an ensign.

The test of water which produces the ensign is the test of the latter rain message. 1863 was where the ensign was supposed to have been lifted up, but alas; 1863 was only the first Kadesh, and the second Kadesh is at the soon coming Sunday law. Massah and Meribah represent the final test for the one hundred and forty-four thousand just before they are lifted up as an ensign at the Sunday law. It was not the authority of Rome, or the authority of the Jews that arranged the death of Christ. That authority was authorized in the counsel of Heaven ages before the cross. Moses used his rod, the rod anointed by God Himself to strike the Rock— but only one time. That Rock according to

inspiration is represented by the messages of 1840 to 1844, which are the old foundational truths that represent the path of the just. In the testing represented by Massah the water that saves, is the water which comes out of the Rock of the old paths. That water tests and produces two classes; one for the mark of the beast and the other for the seal of God, as is represented by the seal of God upon those lifted up as an ensign, as represented by Meribah.

The temple was finished before the third decree of Artaxerxes, establishing that the Millerite temple which Christ raised up in 46 years from 1798 unto 1844, was finished before the third angel, represented by the arrival of the third decree. The one hundred and forty-four thousand are sealed just before the Sunday law where they are then lifted up as an ensign offering of the first fruits of Pentecost, as in days of old. Massa and Meribah identify the water test represented by the message of the Midnight Cry in the history of the first and third angels.

The work of combining Divinity with humanity is also represented as the combining of two temples. It also represented as marriage where a man and a woman, or a female temple and a male temple are joined and become one flesh. Christ erected the Millerite temple for the purpose of leading them into His Heavenly temple where they would find “rest,” represented in the history of 1844 by the seventh-day Sabbath.

When this understanding of Massa and Meribah, as the fourth test, is applied between an opening test which also represents three tests, and which is then followed by the Sunday law of the fifth and sixth tests—you can then see, but only if you are willing to see, that the threefold manna test is the first test, followed by a test that proceeds the third twofold test of Aaron’s golden calf. Massa and Meribah are represented together, for it is only in the second angel’s message that a prophetic “doubling,” is located. The first three tests of the manna are the first angel’s message. The test of Massa and Meribah is the second angel’s message and Aaron’s rebellion is the third angel’s message.

The fifth test is the test of Aaron’s golden calf which begins with a manifestation of idolatry when the rebels thought their naked rebellion was concealed from God.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. Exodus 32:1–6.

The sixth test is the second part of the golden calf rebellion, when Moses returns from receiving the Ten Commandments. Moses asks, “Who is on the Lord’s side?” the majority remained passive or aligned with idolaters, manifesting the same rebellion openly in the mediator’s presence.

The fifth and sixth tests clearly typify and align with the Sunday law. Elijah on Mount Carmel asks a similar question as Moses did. Choose this day who you will serve, points to the test of the Sunday law. The symbolism of the image of the beast test points to the Sunday law. The division of the Levites in Aaron’s story and the division of the twelve tribes in the story of Jeroboam’s two golden calves, identify the division of the wise and foolish at the Sunday law. The Laodiceans are the foolish virgins, as testified to by Sister White, and therefore the division of the virgins at the Sunday law is the division of Laodiceans and Philadelphians. The fifth and sixth tests, which are one twofold test, align with the Sunday law, which means they align with 1863, and Kadesh.

Chapters thirty-two and thirty-three of Exodus are fulfilled on the very same day, just hours apart, and that day typifies 1863 and Kadesh. In chapter thirty-three Moses asks to see God’s glory. Therefore, we see Moses in the fifth and sixth provocations being transformed into the one hundred and forty-four thousand. That same Moses is also at Kadesh striking the Rock a second time, thus representing a class that are crushed by the Rock which they refused to fall upon. That Rock is a message, and there are therefore two symbols of Moses at Kadesh, one manifesting God’s glory and the other rejecting the Rock.

“Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.” Review and Herald, April 14, 1903.

One of the symbols of ‘Moses at Kadesh’ strikes the Rock with a rod, a symbol of authority. The first time it was God’s authority and the second time it was man’s authority. The class represented by Moses at the second Kadesh are represented as the drunkards of Ephraim, who use their theological authority (rod) to attack the message of the latter rain, which is the message of the old paths of 1840 to 1844.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and

1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

The first test of manna is three tests. The last of the ten tests is the test of the third angel. Both first and last represent “rest” as a symbol of the test. The first test is three tests, representing the first angel that is followed by the second angel, but the fourth test, where the sealing and lifting up as an ensign, is represented by Massa and Meribah. The third angel, represented by the fifth and sixth tests, is the third test, which followed the second test of Massa and Meribah, and the first test of manna.

The provocation at Taberah set forth in Numbers 11:1–3 is the seventh test. The verses that introduce the fiery trial of faith represented by “Taberah,” which means ‘a burning place’ are preceded with verses identifying the movement of God’s people through the wilderness. The impatience manifested in chapter ten is contrasted with the one hundred and forty-four thousand who follow the Lamb whithersoever He goeth. These are those who have the patience of the saints, but ancient Israel was manifesting impatience in chapter ten that leads to their fiery ordeal in chapter eleven.

And they departed from the mount of the Lord three days’ journey: and the ark of the covenant of the Lord went before them in the three days’ journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel. Numbers 10:33–36.

The next verse introduces the rebellion of Taberah.

And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them. Numbers 11:1–3.

The provocation which followed the manifestation of fire, was the longing for flesh food and is the eighth test. This is located in Numbers 11:4–34. The complaining in Taberah represents a corrupted higher nature, a lack of patience, and the rebellion of the lust for the fleshpots of Egypt represents the lower nature. The fire represents purification by fire of the Messenger of the Covenant in Malachi chapter three, for prophetically Taberah means a burning place and the burning place in God’s prophetic Word is located in Malachi three where fire produces an impatient class destined to be purged and a patient class who are purified as an offering that is lifted up.

Those represented by Moses in the twofold test of Taberah's higher and lower nature are the one hundred and forty-four thousand who have settled into the truth both intellectually and also spiritually. The intellect identifies the higher nature and spiritually represents the combination of Divinity with humanity. Divinity can only be combined with humanity when the lower nature is crucified and dead. To be settled into the truth intellectually and spiritually represents the experience of the being sealed. The fires of Taberah represent the final separation of wheat and tares in the work of Christ raising the temple of the one hundred and forty-four thousand.

The ninth test is the rebellion of Miriam and Aaron found in Numbers 12. The provocation was not unlike the provocation of Korah, Dathan and Abiram or Minneapolis, in 1888. The issue was not simply the rejection of God's message, but the rejection of God's choice of leadership.

The condemnation of leaders who reject not only the message, but also the messenger precedes the tenth test. The leadership manifest as apostates just before the Sunday law, which is the tenth test. The Sunday law aligns with the cross, and on the way to the cross, which is the Sunday law, the leadership chose Barabbas, a false Christ, for "bar" means 'son of' an "abba" means 'father.' Approaching the cross (the Sunday law) or Kadesh, the leadership manifests full blown apostasy choosing a counterfeit Christ and also expressing directly to the civil authorities that they have no king, but Caesar.

The seventh, eighth and ninth test are identifying the sealing process, but the illustration is of the foolish virgins. The tenth of those tests was the first rebellion of Kadesh, typifying 1863. From 1846 the Hebrews were brought to Sinai to receive the Law. The two tables of the Ten Commandments are the symbol of God's covenant relationship to ancient literal Israel, and the two tables of Habakkuk are the symbol of modern spiritual Israel's covenant relationship. The second table was set forth in 1850, and just as ancient Israel vowed to keep the Law, by 1856 a final test was brought, as typified by spies visiting the Promised Land. The majority opinion that was reached over the seven years from 1856 unto 1863 was that the Laodicean wilderness is where they wished to die.

The period of 1844 to 1863 is typified by the period that begins with baptism at the Red Sea which ended with another baptism at the Jordan River, in the identical location which Jesus would become the Christ, when He was later baptized by John. The baptism at the Red Sea identified a covenant relationship with ancient Israel. That relationship began with a marriage that simultaneously instigated a ten-step testing process. They were then brought to Sinai and promised to keep His law, but didn't, and then failed the tenth and final test at the first rebellion of Kadesh. After the forty years, and the second and greater rebellion at Kadesh they entered the Promised Land by being baptized into the Jordan River.

All the waymarks of baptism are tied together with the covenant. The history of the omega and second Kadesh, align with the history of the first an alpha Kadesh. Moses' omega rebellion was far greater than the rebellion of an entire nation in the alpha rebellion of Kadesh. The omega is always greater. Both rebellions together represent the rebellion of Isaiah's learned and unlearned who refuse to enter into the rest of the latter rain message.

Three baptisms (Red Sea, Jordan River and Jordan River), the first of Moses and the last of Christ, thus Moses is the alpha and Christ the omega. The letter between the first and the twenty-second letters of the Hebrew alphabet, the thirteenth letter, when attached and following the first letter that is then attached to the last and twenty-second letter creates the Hebrew word “truth.” The middle baptism was the Jordan River and Kadesh. The first baptism at the Red Sea, was followed by the baptism at the Jordan. But the first baptism at the Jordan was put off for forty years until the second visit to Kadesh and the actual baptism of the Jordan. The third baptism, representing the time of visitation for the Jews had arrived as Christ began His work of confirming the covenant for one week in fulfillment of Daniel nine and verse twenty-seven and it was the hour of judgment for ancient Israel.

The first baptism at the Red Sea is the first angel’s message, and the two visits to Kadesh represent a “doubling”, for the first visit to Kadesh and the Jordan River is where the rebellion of God’s covenant people is represented and at the second Kadesh the rebellion of the leadership is manifested. Kadesh and the two visits represent a doubling of the second angel’s message where two classes are manifested, and both classes are represented with citizens and also leadership. The baptism of Christ is the third angel’s message when the wheat and tares are separated as was ancient Israel from the Christian bride Christ married in the hour of ancient Israel’s judgment.

The period of 1844 to 1863 is the Red Sea to the first rebellion at Kadesh. 1844 is the Red Sea crossing, 1846 is the manna, symbol of the Sabbath test which the Whites passed in 1846 when they were married. In 1849 the Lord stretched forth his hand a second time to gather His people. He had gathered them during the first angel’s message when the first of Habakkuk’s tables arrived in history, and the second table was designed for the same purpose.

The omega 1850 table was to gather and test, for that is what the alpha 1843 table did. The first angel had a table, and the third angel also had a table, for the first is the alpha and the third is the omega. The “two tables” are waymarks of the first and third angel’s—not the second. The prophetic period of the “tables” begins with a table with error and ends with a table with no error. The history between the two tables is the history of the second angel, where the chart is set aside until 1850.

After the year 1843 ended on April 19, 1844, the 1843 chart was set aside for it then erroneously predicted the year 1843. From April 19, 1844 unto 1850 there is no Habakkuk’s table. In the history of the second angel, there was no chart and—Babylon fell. The alpha is a table the omega is a table and the middle is the fall of Babylon; a symbol of rebellion which is associated with the period when there was no table. The historical period of Habakkuk’s tables bears the signature of truth.

1850 was typified by Sinai and the giving of the Law. That event was commemorated with Pentecost, when two wave loaves were lifted up. The process of lifting up the wave loaves is represented by the printing and promotion of the table in May of 1842, and the history of 1849 when the second chart was prepared and 1850 when it was available. The period is represented in the line of Christ as the fifty days from His resurrection unto Pentecost, a period divided into forty

days followed by ten.

In 1849 Christ was stretching forth his hand a second time, and in 1850 Habakkuk's second table was available and the testing process leading to Kadesh moved forward. In 1856 the last of ancient Israel's ten tests arrived when new light on Miller's foundational prophetic revelation was published in the movement's periodical. For twenty-five hundred and twenty prophetic days, from 1856 unto 1863, the spies went in to search the land. In 1863 they chose a new leader to take them back to Egypt.

We will continue these truths in the next article.

“In a vision given me at Bordoville, Vermont, December 10, 1871, I was shown that the position of my husband has been a very difficult one. A pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. The constant pressure upon him has taxed him mentally and physically. I was shown that his relation to the people of God was similar, in some respects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him.” Testimonies, volume 3, 85.