

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

Jeff Pippenger

2025-12-22

## Number Sixteen

My apologies for so many words in advance of taking up the primary topic. I wish to place certain prophetic lines in place, that are important pieces of the logic I intend to employ when we directly consider the book of Joel. I have previously mentioned that the Hebrew word that is translated as “cut off” in the book of Joel, finds its roots in the sacrificial method of ratifying a covenant in the days of Abraham.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Joel 1:5.

The Hebrew word “cut off” is H3772, and it is a primitive root meaning ‘to cut (off, down or asunder); by implication to destroy or consume; specifically to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces).’

I realize that the Strong’s definition of “cut off,” calls it a “primitive root,” in the grammatical sense. That being said, the cutting associated with the covenant and Abraham, identifies that the light of the covenant is attached to the word, and that light is set forth at its primitive historical root. “Cut” in terms of covenant history; is a prophetic symbol based upon its primitive roots, and it is also grammatically identified as a primitive root.

The pronouncement in verse five, is not only identifying that they do not have the message of the latter rain, as represented by the “new wine,” but also that they are ‘then and there’ rejected as God’s covenant people, a covenant people who trace their “primitive roots” back to Abraham.

The generation that died in the wilderness over forty years, traced their primitive roots back to Abraham, meaning the father of many nations. The generation who entered the Promised Land with Joshua, traced their primitive roots back to Abraham. The Jews who crucified Christ traced their primitive roots back to Abraham. The Protestants who came out of the Dark Ages, and who were then tested and passed by as God’s chosen covenant people in 1844, traced their primitive roots back to Abraham. The Millerite Philadelphian movement that entered into the Most Holy Place on October 22, 1844 traced their primitive roots back to Abraham. The Millerite Laodicean movement that rebuilt Jericho in 1863, traced their primitive roots back to Abraham. The Laodicean Seventh-day Adventist church that is spewed out of the mouth of the Lord at the soon-coming Sunday law traced their primitive roots back to Abraham. All of those generations have, or will fulfill the parable of the vineyard.

The drunkards in Joel awake to find they have been rejected as God's people, and that they do not have the message of the latter rain. The inverse is then true. Those who Joel identifies as wearing "crowns of glory," then enter into covenant, are sealed and lifted up as an offering. The very first ratified covenant between God and a chosen people began with the same "cutting" that is represented at the final sacrifice of God's people, which begins at the Sunday law. The cutting is the separation of wheat and tares. The tares are rejected and cast into the fire and the wheat is bundled together as the Pentecostal first fruit wheat offering, that is then lifted up, "as in former years."

There are four places that are typically pointed out to represent Abraham's covenant. In Genesis twelve Abraham is 'called' and given the promise to make him a great nation. This is not part of the covenant, but it is the calling of a promise. At that point his name is Abram, for one of the symbols of a covenant relationship is a name-change. Abram's name is changed in the third of the four steps of the covenant.

For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Hebrews 6:13–20.

The calling was God's promise to Abram, and He provided a second witness with the "oath" that followed. The "oath" that followed was threefold. After the calling of a promise, which was the first step, the second, third and fourth steps are the actual threefold covenant, by God, with a chosen people. In Genesis fifteen God formally "cuts" (establishes) the covenant through a dramatic ritual where God alone passes between divided animals, unconditionally promising land to Abraham's descendants. The Promised Land was represented as a land between two rivers; the river of Egypt and the river Euphrates. The first step of the threefold covenant includes a direct reference of the prophetic symbolism of two rivers, and all that is attached to that symbol. When inspiration points to the Ulai and Hiddekel rivers as events that are now in the process of fulfillment, those two rivers were typified in Abram's prophecy. The setting is between Abram's two rivers, which when brought together with Daniel's two rivers makes four rivers, for the voice of Christ is the voice of many waters.

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. Genesis 15:18–21.

The land promised to Abram was the entire world which is represented by ten kings in the last days, whereas in the first days of the covenant it was listed as ten tribes, not kings. The one hundred and forty-four thousand will be in conflict with the entire world. The world will then be involved with the testing process of Sunday worship enforcement by a one-world government under the direction of the scarlet-colored whore of Revelation seventeen, who reigns over the ten kings of the earth. With Abram the church and state symbol of the image of the beast is represented by the river of Egypt, a symbol of statecraft and the river of Babylon, a symbol of churchcraft.

After these things the word of the Lord came unto Abram in a vision, saying,

Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying,

This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in the Lord; and he counted it to him for righteousness. And he said unto him,

I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him,

Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram,

Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. Genesis 15:1–17.

The One who would guide Moses and the children of Israel as a pillar of fire by night and a cloud by day passed between those “cut” pieces as a smoking furnace and burning lamp.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. Exodus 13:21, 22.

The burning lamp and smoking furnace typified the pillar of cloud or fire and represents an prophetic element of the first step, of the three steps involved with God establishing the covenant with Abram. The chapter begins with the words, "Fear not," for the message of the first angel is fear God, and those who like Abram fear God, will not need to fear God. There are two types of fear, because there are two classes of people.

Further into the covenant passage Abram believes God and it was counted unto him as righteousness. The three angels parallel the work of the Holy Spirit as set forth by John who teaches the Holy Spirit convicts of three things; sin, righteousness and judgment. Those characteristics align with the three angels, so after the fear of God is set forth in the covenant passage, then the second step of righteousness is identified, only to be followed by the pronouncement of judgment, which is the third work of the Holy Spirit, and the message of the third angel. The first step of the covenant typified the first angel's message, which is always a fractal of all three messages. The three steps of the covenant process, represent the three angels of Revelation fourteen.

After Abram is counted as righteous marking the second angel, he prepares an offering, for the offering is prepared just before the third step of judgment. That offering represents the offering of the Levites of Malachi three that is lifted up as an ensign. Just as the three periods of forty years in the life of Moses represents the three angels' messages, the first forty years of Moses has all three steps of the three angels' message.

Where Moses' testimony begins is with his parents fearing God, (the first step), followed by a visual test. The second step includes a visual test, as was the case in Daniel chapter one, when Daniel first fears God and refused to eat the Babylonian diet, and then is tested based upon his physical appearance. Then for Daniel it was the third test three years later by king Nebuchadnezzar, a symbol of the king of the north and the Sunday law, which is the third angels' message.

Moses' parents fear God, put him into an ark in the water and Pharaoh's daughter was led to see the situation, and then passed judgment in favor of saving the child. The beginning of Moses life was an illustration of the covenant that God made with mankind, and then through Moses, God also made a covenant with a chosen nation selected from mankind. Noah's covenant with mankind represents the great multitude and Moses covenant with a chosen people is the one-hundred and forty-four thousand. The offering that Abram was to make to ratify the covenant bore the emblem of the covenant of Noah, just as did Moses who fulfilled Abram's prophecy centuries later.

The offering consisted of five various animals; a three-year-old heifer, a three-year-old she goat, a three-year-old ram, a turtledove and a young pigeon. The birds were left whole, and the heifer, ram and she goat were "cut" in halves. The offering typifies the lifting up of an ensign in the last days as a visual test for mankind. The visual sign for Pharaoh's daughter was the baby Moses in the ark.

The ark is symbolized by the eight souls on the ark. The number “eight” is established as one of the prophetic characteristics of the ensign of the one hundred and forty-four thousand. When you consider the five animal offerings and divide three in half, then your offering is made up of eight pieces, as typified by Noah, and then confirmed in Abram’s offering.

Those five animals, when divided as directed by God, represent the number “eight,” and in so doing, they represent those souls at the end of the world that were typified by the “eight” souls upon the ark. The sign of circumcision, which is the second step in Abram’s threefold covenant was to be carried out on the “eighth” day after birth, and the rite was replaced by baptism, which typifies the resurrection of Christ which took place on the “eighth” day. The number “eight” is an established characteristic of the covenants of both Noah and Moses, and they typify the one hundred and forty-four thousand who will be lifted up as an ensign offering, and who are the “eighth” that is of the seven.

Those five animals represent the five wise virgins, who are typified by the “eight” on the ark, will pass from an old world to a new world—without seeing death.

Abram’s offering was a pure offering, for all the animals in the offering were clean animals, and together they represent the primary animals used for whole burnt offerings. The first angel’s message includes the command to worship the Creator, and the primary sacrificial animals of the sanctuary service that was to be instituted when Abram’s prophecy was fulfilled in the time of Moses are set forth as the offerings of worship, while also typifying the first angel’s call to worship the Creator.

Verse eighteen explicitly states, “On that day the Lord made a covenant with Abram.” That marks the first of three steps that typify the three angels of Revelation fourteen. The covenant step in Genesis fifteen represents the first angel’s message of Revelation fourteen, which is followed by a second angel, who was typified by the second step of Abram’s covenant found in Genesis seventeen.

In step number two, Abram’s name is changed to Abraham. Abram means ‘the father is exalted,’ and Abraham means ‘the father of many nations.’ In the calling of Abram, the promise of becoming a great nation was given, but the promise was not ratified until Abram’s name was changed. Then he became the first father of a chosen covenant people. The next step typified the third angel’s message as Abraham is tested upon sacrificing Isaac, which typified the cross, which typified October 22, 1844, which typifies the Sunday law—which is the third angel’s message. That third covenant step was fulfilled on the twenty-second of October in 1844, and it is set forth in Genesis twenty-two.

In the second step, which is the second angel’s message, where Abram’s name is changed, the rite of circumcision is established as the “sign” of a covenant people and their relation to God. It is in the history of the second angel’s message, that God’s people are sealed. They are lifted up as an ensign at the third angel’s message represented by the Sunday law, but they are sealed in the period just before the Sunday law, which in Millerite history would be, just before the door closed on October 22, 1844.

The same is true with the three decrees to come out of Babylon that started the 2300-year prophecy, which ended at the third angel's arrival on October 22, 1844. The temple was finished during the history of the second decree, after the first, but before the third. The foundations were laid during the first decree and the temple building finished in the history of the second decree. The third decree in 457 BC started the 2300 years, while the decree itself returned national sovereignty to the Jews. At the third waymark a kingdom is set up, as represented by the restoration of national sovereignty at the third decree and the lifting up of the church triumphant as an ensign at the Sunday law.

The third decree typified the third angel's arrival to the marriage on October 22, 1844. The bride makes herself ready, before the marriage, not at the marriage. The sealing of the one hundred and forty-four thousand is accomplished just before the Sunday law in the period of time prophetically represented as the image of the beast test. We are informed that the image of the beast test is the test we must pass before probation closes.

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” Manuscript Releases, volume 15, 15.

The door closed on October 22, 1844, typifying the closed door at the Sunday law. Sister White states that the image of the beast test is the test we must pass “before” probation closes, and she also states that the test is where our eternal destiny is decided. Before the Sunday law, the bride makes herself ready, and this requires having the proper wedding garment, a garment that is to be purified by the refining fires of the Messenger of the Covenant. The seal is placed before the wedding, and then the wedding takes place at the Sunday law.

Sister White identifies that the sealing is a settling into the truth both intellectually and spiritually. She further identifies that ‘when’ God’s people are sealed, ‘then’ the shaking of God’s judgments will come. The shaking is the judgments that begin at the earthquake of Revelation eleven, which is the Sunday law in the United States.

The Millerite temple was finished at the Midnight Cry, identifying that the seal is placed before the third waymark of judgment. In Abraham’s covenant the third step of judgment was Isaac on Mount Moriah, typifying not only Christ upon the cross, but also the offering of the Levites in Malachi three.

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Malachi 3:3–5.

After the purification process, the offering will ‘then’ be as in days of old, and the offering is prepared during the final act of judgment, for it is then that the Levites who have been purified and prepared as an offering, are contrasted with the foolish virgins who Christ is to be a “swift witness against.” The “swift witness” is the “faithful witness to the Laodicean church,” who cast Shebna as a ball into a far field, and who projectile vomits the Laodiceans out of His mouth. The separation of the wheat and tares will be swift, for the final movements are rapid ones. That swift messenger is He who suddenly comes to His temple in Malachi three.

The lifting up of the offering in Malachi “as in days of old,” is the lifting up of the ensign of the one hundred and forty-four thousand; it was the lifting up of the two Pentecostal wave loaves offering; it was the lifting up of the serpent on the pole in the wilderness; it was the lifting up of Christ on the cross and it was the lifting up of Shadrach, Meshack and Abednego in the fiery furnace with Christ while all the world marveled and wondered; it was the publication of the 1843 chart, and the intended purpose for the 1850 chart.

It was in the second step of Abraham’s covenant that the rite of circumcision was enacted and enforced, thus becoming the sign of the covenant. Abraham, unlike Moses, immediately circumcised Isaac, so when he lifted him up as an offering in the third step, Isaac would represent the sign. That sign would later be replaced by baptism, which together provide two witnesses to the sign of the cross.

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord’s adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God’s commands.”

Manuscript Release, number 21, 51.

In the first step of the covenant in Genesis fifteen, a time prophecy of 400 years in bondage is identified, and Paul identifies the same period as 430 years. Paul’s calculation begins with the calling in Exodus twelve, for he includes Abram’s time of sojourning. When closely considered the four hundred years in relation to thirty years is one symbol set forth by Paul, and four hundred years set forth by Abram is another symbol. So, what does the four-hundred-year period represent, and what does the four-hundred and thirty year period represent, and what does the thirty years represent?

The scholars have aptly demonstrated that the four hundred and thirty years can be divided into two periods of two hundred and fifteen years, the first period free of bondage and slavery, the

second is slavery.

Abraham entered Canaan at the age of 75, and Isaac was born when Abraham was 100 years old (25 years later). Jacob was born when Isaac was 60 years old, and Jacob entered Egypt when he was 130 years old. This totals 215 years in Canaan and 215 years in Egypt, for a total of 430 years. For a student of prophecy this provides two testimonies, from two covenant symbols, for Paul, as with Abram had his name changed. Paul identifies 430 and Abram 400. The line upon line fulfillment of two related time prophecies is associated with the first covenant period that led to the establishment of God's chosen people.

When Christ came into history to confirm the covenant with many for one week, that week represented two interrelated time prophecies. The four-hundred and thirty year prophecy of Paul can be divided into two equal parts, as with the week of Christ. 215 years in Canaan followed by the 215 years in Egypt, typifying the testimony of Christ in person for 1260 days, followed by 1260 days of Christ's testimony in the person of His disciples. The 2520 days Christ confirmed the covenant also represents the seven times that are the "quarrel of His covenant."

From 723 BC unto 1798 is 2520 years, and those years are divided into two periods of 1260 years, representing paganism trampling down the sanctuary and host for 1260 years, followed by papalism trampling down the sanctuary and host for 1260 years. The middle of Christ's week was the cross, and the middle of the week (538) produces 1260 years of pagan testimony followed by 1260 years of pagan testimony from the papal disciple of paganism. When Christ's kingdom of grace was empowered at the cross it typified 538, when the antichrist's kingdom was empowered. At the cross, literal Israel was passed by and spiritual Israel began. In 538, literal paganism was passed by, and spiritual paganism began.

Abram's prophecy of four hundred years, is also four hundred and thirty years. It is the same prophecy, but set forth by two covenant symbols. Those two related time prophecies were identifying the bondage and deliverance of God's people that would be fulfilled at the beginning of ancient Israel's covenant history. At the end of ancient Israel's covenant history, there is one time prophecy that aligns with another, in a day for a year relationship, thus identifying two time-prophecies emphasizing deliverance and bondage.

In the middle history of the beginning and ending of ancient Israel we find Daniel in the captivity of Babylon. From that covenant history, which identifies bondage and a promise of delivery; the prophecy which ties ancient Israel covenant history together with modern Israel's covenant history is set forth. In the book of Daniel, two time-prophecies are identified. The "oath" of Moses' "seven times" of Leviticus twenty-six is identified in Daniel 9/11, as well as verse thirteen's question in Daniel eight, that leads to the answer of verse fourteen, that identifies the prophecy of 2300 years. The "oath," which if broken, is the "curse of Moses" in Daniel nine eleven, when carried out in 677 BC against the southern kingdom and it concluded on October 22, 1844, as did the 2300 years. Both 2520 scatterings are located in the question of verse thirteen, and verse fourteen's answer is the 2300.

As with Moses, the alpha of ancient Israel's covenant history, and as with Christ, the omega of ancient Israel's covenant history, the beginning alpha history of modern Israel included two interrelated time prophecies. One represented bondage and slavery and the other deliverance. The division of 430 years into two equal periods in the alpha history of ancient Israel typified, the prophetic division that was repeated in the week Christ confirmed the covenant, and the interrelated period of judgment for breaking the covenant which was divided into two equal periods, sets forth two witnesses; that the alpha history of modern Israel would have a similar prophetic anchor. The 2520 years and 2300 years ending together provide the third witness of two interrelated time-prophecies, which possess a prophecy that is divided equally in the middle.

Three witnesses would lead a soul to expect that when the Lord enters into covenant with the one hundred and forty-four thousand in the omega history of modern Israel, that there would be two related prophecies of prophetic time, and a period connected that is divided into two equal parts, but this cannot be so, for when the Lord entered into covenant with modern Israel, He raised His hand to heaven and proclaimed that time would be no longer.

The covenant of the one hundred and forty-four thousand is represented by two wave loaves of the first fruit wheat offering. The prophetic structure of three witnesses, followed by a twofold witness that lacks the distinction of prophetic time, is found in Abram's offering of a heifer (that was divided equally), a she goat (that was divided equally), and a ram (that was divided equally), followed by a turtledove and a pigeon.

The first three offerings all had three years attached to their symbolism, identifying they represent three offerings which possessed prophetic time. Not only did the three offerings all possess prophetic time, they each had prophetic time that was equally divided into two periods. The turtledove and the pigeon have no age attached, they simply needed to be young, for they represent the last generation of covenant people, who is represented by two birds, or two flocks.

The two flocks represent the great multitude and the one hundred and forty-four thousand, but the two birds hold a secondary meaning. The pigeon is one of the offerings for the sanctuary, and when you look up the identification of the pigeon as an offering, more times than not it means a type of dove; whereas the pigeon in Abram's offering is identifying a bird that is so young it has no feathers, or worse yet, a bird whose feathers have been plucked off. At this prophetic level the two birds are the wheat and tares.

In the last days the ensign will be lifted up to the heavens as a bird, and it will do so at the very time that two unclean birds are going to lift up wickedness and place her on her throne in Shinar.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base. Zechariah 5:5–11.

The papacy, represented as “wickedness,” or by Paul as “that wicked,” received its deadly wound in 1798, when a talent of lead was placed over the basket she sits in. Thereafter spiritualism and apostate Protestantism are going lift her up and build her a house in Shinar, at the same point that God has finished building the house that He is going to lift up as an ensign. In Zechariah the counterfeit ensign is the woman of wickedness and the ensign are represented as doves. The world with then be choosing between Rome, which is the cage of every unclean and hateful bird, or the dove, a symbol of God’s covenant with mankind.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Revelation 18:2.

Christ stated in connection with His death and resurrection, ‘destroy this temple, and I will raise it up in three days.’ Those three days represent a prophetic period when a temple is raised up, as was the case with Moses, with Christ and with the Millerites. The three-year-old requirement for Abram’s offering of a heifer, she goat and ram represent that within each of the three covenant histories we are now considering, a temple would be erected. The final covenant temple of the one hundred and forty-four thousand is the ensign is to be lifted up as a crown unto heaven. For this reason; the heifer, she goat and ram are earth beasts, thus making the distinction with the birds that fly in the heavens. The covenant temple that is erected in the last days is when Jerusalem is lifted up above all the hills and mountains.

Though I have not yet identified every element of Abram’s first of three covenant steps, so far, every element we have considered has a counterpart in the beginning and ending of ancient literal Israel, and in the beginning of modern Israel. We have shown the three steps of the angels of Revelation fourteen in Abram’s first covenant step. The fractal of the three angels that is in the first covenant step of Abram, will be even more clearly upheld when we consider Abram’s second and third covenant steps.

Abram’s “eight” offerings represent not only offerings that would become part of Moses’ sanctuary rituals, but they identify and confirm the role of prophetic time in the story of God’s covenant people. They confirm the beginning and endings of Israel as God’s chosen people, whether literal or spiritual.

Paul’s 430 years, is a prophetic period that cannot be logically separated from Abram’s 400 years. When laid over the top of one another they produce a thirty-year period, followed by four hundred years. This is where we will continue the next article.

“The prophecies recorded in the Old Testament are the word of the Lord for the last days, and will be fulfilled as surely as we have seen the desolation of San Francisco.” Letter 154, May

26, 1906.