

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

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Number Seventeen

We ended the last article with an unfinished consideration of the prophecies of Abram and Paul, that line upon line produce a 430-year period, made up of 30 years followed by 400 years. I suppose there are some out there in theology-land who may see the 30 years as a period that follows 400 years, but when generally addressed the thirty years are assigned to the beginning of the period. Is it 400 followed by 30, or 30 followed by 400? It is thirty followed by four hundred, for there are many witnesses, to establish a thirty-year period, connected to and followed by a second prophetic period.

Joseph was thirty years old when he began service for Pharaoh in Genesis 41:46. Then began seven years of plenty, that was followed by seven years of famine. Joseph, as a type Christ at thirty years old was followed by two periods of 2520 days. When Christ was thirty, there followed two periods of 1260, which together make up 2520; which in turn connects with seven times upon two kingdoms.

David was thirty years old when he became king, and he reign for forty years as noted in 2 Samuel 5:4. David typifies Christ, and when Christ was thirty years old, He was baptized and then driven into the wilderness for forty days, and then after His resurrection which was typified by His baptism, He stayed and taught the disciples in person for forty days. At the cross, the destruction of Jerusalem was put off in mercy for forty years paralleling the forty years of dying in the wilderness at the beginning of their covenant history.

Ezekiel was thirty years old when he was called to be a prophet in Ezekiel 1:1. I will not take time now to address the period that followed Ezekiel's thirtieth year, but I will insert a brief AI-summary of established facts of how long his ministry was. "Ezekiel's prophecies are among the most precisely dated in the Old Testament, with 13 specific dates provided throughout the book. These are all reckoned from the year of Jehoiachin's exile (597 BCE as year 1), providing a clear chronological framework spanning about 22 years."

Jesus was thirty years old when He was baptized and He then confirmed the covenant with many, for one week.

Antichrist is governed by the pattern of Christ prophetically, and just as Christ was thirty years in preparation to take up his work as Heavenly High Priest, the prophetic period of thirty years of preparation, identified for the antichrist was from the removal of the "daily" in 508, through to 538. When the papacy was empowered as a counterfeit high priest, just as Christ was anointed with

power at His baptism, for the 1260 years of the papal darkness would parallel Christ's 1260 days of pure light from His baptism unto the cross, which aligns with the papacy's deadly wound in 1798.

None of these previous twofold periods that begin with a thirty-year period, predate Abram's first step in his three-step covenant process. Therefore, Abram's is the first mentioned, though it could only be that way, after it was confirmed by Paul's second testimony. When Paul wrote his words the 400-year prophecy became a 430-year prophecy, that has the first 30 years set apart from the last period of time.

I contend based upon Christ's character, as represented as Alpha and Omega, that in the covenant process of the one hundred and forty-four thousand, who are the omega to Abram and Pauls' twofold prophecy of thirty years—followed by four hundred years must have its counterpart in the omega of the covenant history, which is the history of the sealing of the one hundred and forty-four thousand. A period of thirty years, followed by another distinct period must be fulfilled in a fashion which does not apply time, but fulfills Abram's foundational 430 year prophecy. It would be nice if you read that previous statement again, and then return to this point and continue on.

Jesus, Joseph, David and Ezekiel were all thirty years in preparation for a work that would typify God's people in the last days. Ezekiel the prophet, Joseph typifying Christ the priest and David the king. Four symbols, but one of the symbols representing the Heavenly High Priest has a human and Divine representative. Those four witnesses all agree with Abram's 30 years followed by a prophetic period.

Antichrist was thirty years in preparation, then empowered for 1260 years until she received her first death in 1798. She is the symbol of the second death, for she dies again when probation closes. The second death is eternal death. We serve a risen Savior, for Christ did not die for eternity, He did not die the second death. When the papacies' deadly wound is healed, Revelation thirteen identifies that she will reign again for 42 months, which represents a prophetic period, without an element of time.

When she is resurrected at the Sunday law, the army which opposes her work are those who were resurrected at the end of the three and a half days of Revelation eleven. Two resurrected powers, both of which are ensigns, one of the seventh-day Sabbath and one of the sun—become the point of reference for the entire world, as mankind makes its final choice for life or death.

At the Sunday law, the antichrist, who is also the beast, will represent the threefold union of the dragon, herself (the beast), and the false prophet. Those three powers will unite against God's church, that is to be lifted up above all the mountains. God's church triumphant is thirty years in preparation, not thirty literal years, but an established prophetic period which has thirty attached to it, and is still in force as a prophecy after the command in 1844, identifying that the application of prophetic time was no longer valid. It is simple to see that the thirty years represents a period of preparation for prophet, priest and king who as the church triumphant will represent the kingdom of glory. The four witnesses of Ezekiel, Christ, Joseph, and David represent the authority of God's kingdom in the same period of time the papacy and the threefold union are leading the world to Armageddon.

The church triumphant is lifted up at the Sunday law in the United States and according to the testimony of the Old and New Testaments the covenant people who are the one hundred and forty-four thousand are to become a kingdom of priests.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5.

The priests were to be thirty years old when they began to serve in the temple, so there is a period of time before the Sunday law where a priesthood is prepared to serve as the first fruit wave offering. The priests, who are the one hundred and forty-four thousand, are represented as Levites in the purification process accomplished by the Messenger of the Covenant. There is a prophetic period that leads to the Sunday law, in which a purification process prepares a sanctified ministry for the latter rain time period. The preparation ends at the Sunday law, so the period of thirty represents the preparation of the priests, thus corresponding to the required age for a priest. Christ as High Priest began His ministry at 30, and because Joseph typifies Christ, he also began his service at thirty. The counterfeit Christ was 30 years in preparation, so we have three witnesses that a 30-year period represents the preparation of a priesthood.

“The great issue near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” Selected Messages, book 3, 385.

Sister White teaches directly that whenever the church is pure, the Spirit of Prophecy is active. When the great issue weeds out the tares, you will have a sanctified ministry made up of Jesus and Joseph the priest who is both Divine and human, Jesus and Ezekiel the prophet, Jesus and David the king. Those who are prepared over a period symbolized by thirty years, are to be among the one-hundred and forty-four thousand and are represented as prophets, priests and kings. All three humans are biblical symbols of Christ’s work as prophet, priest and king, so the number thirty allows us to deduce that in each of these three categories that are produced by biblical symbols who were prepared for thirty years when brought together with Christ represent the combination of Divinity with humanity. Thus, those priests who are prepared over the symbolic thirty-year period are represented as the ensign of Divinity combined with humanity.

The 42 months of the final papal blood bath takes place while Christ walks among men for 42 months in the person of His disciples. 42 months of bondage and oppression ending with deliverance, as represented by the 430 years of Abram’s twofold prophecy. Abram’s four hundred years ends at the Red Sea deliverance which is a classic biblical illustration of the close of probation, at the end of the pope’s symbolic 42 months.

The forty-two months represent the testing time from the Sunday law in the United States until human probation closes. Yet in those 42 months, following a thirty-year period of preparation, Christ is confirming the covenant in the person of the remnant. The antichrist counterfeit priest comes to his final end, right where Christ died in his line, which is right where Pharaoh, king of Egypt, died in his line. At Mount Carmel the prophets of Baal were slain, thus identifying the death of the false prophet at the Sunday law. At the Sunday law, you have a false prophet who is then

slain, the dragon represented by Pharaoh, and the beast represented by the papacy. These are all represented at the Sunday law in conflict with God's priests, kings and prophets. The church is purified just before the Sunday law and the gift of prophecy is restored—right where the false prophet dies. From then on, the battle is over the true or false prophetic message.

The symbolic 30-year period represents a period which precedes the Sunday law. The period is a preparation period for the priests, for Christ is their example in all things, for these are they who follow the Lamb. Within the first 30 years of Abram's prophecy, the covenant was put in place, thus identifying that whatever the period of preparation for the priests represents it is the period where the Lord renews His covenant with the one hundred and forty-four thousand as typified by the alpha history of Abram. That period is a time of preparation for the priests who begin to serve at the Sunday law, at age thirty, when they are anointed with the Holy Spirit as was Christ at His baptism. One other truth that can be deduced from the alpha history of Abram, is that whatever the period represents that leads to the Sunday law, it has to be momentous, for the omega is always more powerful than the alpha. The Sunday law is the omega represented by October 22, 1844, the cross, Passover in Egypt and on and on.

The Sunday law represents the end of the period represented by the thirty-year period. It has been prefigured by virtually every major salvational story, and it is also the end of the covenant history of a chosen people that began with Abram. With that type of prophetic weight of evidence concerning the end of the period, and the serious purpose of the period itself, what would be the starting point?

There is a prophetic period represented by thirty years that upon a multitude of witnesses ends at the Sunday law. At that point there is a period that follows that is represented in various numerical values, and each of those periods set forth a testimony of a line of prophetic history that follows the Sunday law. Some of those periods are representing the internal line of church history, and some the external line of the world marching to Armageddon.

It is probably good at this juncture to remind ourselves that we reject the application of any time prophecies in the last days in terms of representing any identifiable dates, until the day and hour is announced at the end of the plagues. I will use Daniel chapter twelve to illustrate my point of no longer applying prophetic time. In chapter twelve there are three verses that identify prophetic time.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:7.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Daniel 12:11.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:12.

The Millerites had the correct understanding of each of these three verses. These three prophecies are part of the truths that represent the foundations. Yet the Millerite understanding of these verses was based upon applying the day for a year principle. Since “time is no longer,” these verses must possess another application, for all of the prophecies are speaking of the time period of the latter rain. These verses must have a latter rain understanding that does not employ time to create a message, and does not disagree with Millerite understanding of the verses. The correct Millerite view of the center verse of the three verses, (verse eleven), is that it represents a twofold period, which begins with a thirty-year period, followed by 1260 years. Verse eleven is identifying the thirty-year-period that precedes the Sunday law, as represented by the setting up of the abomination of desolation.

Daniel twelve is the chapter in God’s Word that sets forth the purification process of God’s people which occurs in the last days at the time of the end when a prophecy from the book of Daniel is unsealed. In verse eleven we find a prophecy that the pioneers correctly understood as a thirty-year period that leads into a 1260-year period. In chapter twelve, the three prophecies of verses seven, eleven and twelve are all sealed up until the time of the end. At the time of the end those three prophecies must be unsealed, for God’s Word never fails. In that very chapter, the clearest representation of the close of human probation in the Bible is set forth, so chapter twelve, is most certainly and more specifically identifying the end of Adventism, than the beginning of Adventism.

Three prophecies in Daniel twelve were sealed up in the very passage of Scripture where sealing and unsealing finds its primary prophetic definition. Those three prophecies get unsealed in the history of the one hundred and forty-four thousand, for Alpha and Omega always illustrates the end of a thing, with the beginning of a thing. What is unsealed in chapter twelve’s three prophetic periods represents the final unsealing of God’s prophetic Word. That unsealing is set forth in Revelation chapter one when the Revelation of Jesus Christ is unsealed, just before the close of probation. Verse eleven of Daniel twelve is the counterpart to Abram and Paul’s first representation of a twofold prophecy that began with a thirty-year period.

The three prophecies in Daniel twelve are symbolic periods that are unsealed at the final time of the end, and the unsealing leads to the final purification of God’s people. The first of those three prophecies is given by Christ Himself, and when He sets forth the prophecy He is standing on the water dressed in linen, identifying the end of a prophetic period represented as 1260 years, and defining the end of that period as the end of the scattering of the power of God’s people. God’s people in the latter days are the one hundred and forty-four thousand, and they have been scattered.

Not only is Christ standing on the water answering a question, the question begins with the words “How long?”. “How long?” is a prophetic symbol that is also asked of Jesus when in verse thirteen, of Daniel eight, the question is asked, “How long?”

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall

be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:6, 7.

The question presented to Jesus, represented as the man in linen, in the vision of the Hiddekel river is, “How long shall it be to the end of these wonders?,” and in the vision of the Ulai river Jesus, represented as Palmoni (that certain saint) is asked, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Sister White states that the visions given to Daniel by the banks of the great rivers of Shinar are now in the process of fulfillment, and in connection with both river visions, Jesus is asked the prophetic ‘question,’ which always produces the Sunday law as the ‘answer.’ Yet both answers are presented within the context of prophetic time, which ended in 1844. The pioneers correctly identified the answer to the question of chapter eight and the Ulai river vision, and they understood 1798 was when the scattering of the power of God’s people ended. But after 1844, when ‘time application’ of God’s prophetic Word ended, the prophetic question of “How long?” restates the pioneer understanding as ‘unto 2300 days then shall the sanctuary be cleansed at the soon-coming Sunday law’ and “all” the “marvels” in Daniel’s final vision will be accomplished, when the scattering of the holy people for three and a half symbolic days, ends.

The Hiddekel river vision of the last three chapters of Daniel and the Ulai river vision of chapters seven through nine are identified by Sister White as the “great rivers of Shinar.” All historical and biblical scholars identify that there are only two rivers, and they are both great rivers, that are associated with Shinar. Those two rivers are the Tigris (Hiddekel) and the Euphrates. The Ulai river is not the Euphrates of Shinar, it is a small man-made channel river in Persia, not Shinar. The Ulai river in the vision that contains the foundation and central pillar of Adventism is not located in Shinar, yet the prophetess identifies the Ulai as the Euphrates, one of the great rivers of Shinar.

The Hiddekel vision presents the external history of the dragon, the beast and the false prophet leading the world to Armageddon, and the Ulai vision represents the work of Christ in combining His Divinity with man’s humanity. Prophetically inspiration uses the Ulai river as a second witness with the Euphrates River to identify the work that is accomplished by Christ in joining His Divinity with humanity.

The Euphrates and Tigris both began in Eden and run through the length of covenant history. When they flow into the central pillar of Adventism on October 22, 1844, the Euphrates is combined with the man-made Ulai canal to represent the combination of Divinity with humanity, that is accomplished by the exercise of faith in those represented as the one hundred and forty-four thousand. The Ulai represents a test upon the authority of God’s prophetic Word, for it places the authority of Ellen White identifying the Persian Ulai river as one of the great rivers of Shinar in contradiction with the world’s experts.

The symbol of the Ulai river represents a test over man’s word or God’s Word. Are men correct, or are the words set forth by Sister White, correct? Does the Ulai river represent a single river in Persia, or does it represent a prophetic river which consists of waters from Eden mingled with

waters from men?

There may be many options to this dilemma I have raised, but I will lay out some thoughts so you see my point. Are the worldly historians and theologians correct and Sister White is wrong? No one disputes that the “great rivers of Shinar” are the Tigris and Euphrates. So, when Sister White identifies the river Ulai in Persia as a great river of Shinar is she a false prophet? Or, is she a true prophet, who made a mistake? How many mistakes can a true prophet make before they cross the line and become a false prophet? Or, are the historians wrong? Or, is she actually correct? Or are the historians and Sister White both correct? I raised this dilemma for the purpose of using the explanation of the dilemma as an added point to the man who is in linen, standing upon the river, who is asked, “How long?” in both the vision of the Hiddekel and Ulai rivers.

In Daniel chapter eight, Daniel is at Susa, in Persia, and Susa is on the river Ulai that due to the agriculture industry includes the natural river and also a series of man-made aqueducts. As the Ulai flows down another one hundred and fifty miles or so, it connects with the confluence of the Tigris and Euphrates rivers. The Tigris and Euphrates that began in Eden eventually join, and when they do merge, the Ulai River from Persia connects at the same point. When the Ulai River meets the marsh system of the Tigris at the confluence of the Tigris and Euphrates, the Ulai becomes part of the water that makes up the great rivers of Shinar. The historians are correct, and so too, is Sister White.

When Sister White identifies the vision of the Ulai in chapter eight, she is identifying a river that is known for its man-made aqueduct system that joins the Tigris and Euphrates rivers, which represent two periods’ of 2520 years, that concluded in 1798 and 1844.

An ancient name for the Tigris is the Hiddekel, and in relation to the Euphrates both rivers have been specifically located prophetically as being associated with Assyria and Babylon, who are also identified as two lions that were to chastise God’s sheep. Those two desolating powers prefigured the two desolating powers of pagan Rome and papal Rome, which are symbols of a man and a woman, or a church and a state. Pagan Rome was the man representing statecraft, and papal Rome is the impure woman of churchcraft. Assyria was the man and Babylon the woman in their prophetic relationship, thus identifying the Tigris as the man and the Euphrates as the woman.

The Tigris River is the river of statecraft that reached to 1798, and the Euphrates of churchcraft reached to 1844. The Euphrates had to reach to 1844, for the message of 1844 was about Babylon, (the Euphrates) which fell again in 1844. As the Euphrates produced a waterfall in 1844, the Ulai river, which had also joined the confluence as a symbol of human works, combined with the other river’s water. The river of statecraft was damned up in 1798, when the civil authority was removed from the papal power. In that same year the United States begins to reign as the earth beast and sixth kingdom of Bible prophecy. The Tigris River is damned up in 1798, exactly where the state will eventually force the entire world to break down the dam, which now holds back the floods of papal persecution about to sweep over the world as an overwhelming flood. That wall, or dam is the wall of separation of church and state.

In 1844, both the Euphrates and Ulai identify the message of 1844 as the fall of Babylon, and also as the very work which Christ began in 1844, when, as the Messenger of the Covenant He purged the waters of Babylon and human works out of a people who were to enter into His sanctuary—a people who needed to be cleansed before they entered into the Most Holy Place. The final cleansing of those people was accomplished with the rain which poured out under the message of the Midnight Cry, and those rain drops of the Midnight Cry message were distilled from the waters of the Tigris, as the Millerites identified papal Rome and 1798, and as they identified the fall of Babylon and were cleansed in advance of the closed door by the message, or you might say—cleansed by the rain that came from the distilled waters of the Ulai, the Tigris and the Euphrates rivers, as they presented the message of Daniel 8:14, and fulfilled the message of the Midnight Cry in advance of the opening of the antitypical Day of Atonement.

When Christ is standing upon the waters of the Hiddekel in verse seven of chapter twelve of Daniel, He is standing on the waters of the Tigris, the waters of statecraft in the vision that outlines the final movements of human statecraft leading to the close of probation. He is standing there answering the question of the previous verse, just as in the vision of the Ulai River, the man in linen, who there is Palmoni, the Wonderful Numberer, provides an answer, to a question of the previous verse. In both instances the dialogue is heavenly dialogue between angels and Christ, and in both instances the question is, “How long?”

The answer is unto 2300 days, in chapter eight and chapter twelve it is “a time, times, and an half.” The answer is understood as 2300 years and 1260 years, but in 1844 God placed a prohibition on the application of time within the prophetic message, for time is no longer. What is Palmoni the man clothed in linen’s answer for His final generation? The question of “How long?” has been shown upon many witnesses to identify the Sunday law as the answer to the question, so is the sanctuary cleansed at the Sunday law, and are “all these wonders” finished at the Sunday law? What are the “wonders” that are finished at the Sunday law, and when did those “wonders” start?

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:5–7.

The symbolic question of “How long?” marks the Sunday law, and the angel asked not when was the Sunday law, but when was the end of the wonders. The “wonders” end at the Sunday law, so what are the wonders that lead to the Sunday law? Or to be more specific what are the “wonders” represented in the vision given by the Hiddekel, represented in chapters ten through twelve? If we can determine what the “wonders” are, we may find when the “wonders” start. In Daniel ten Gabriel specifically identifies what his purpose was in his interaction with Daniel during the vision.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:14.

Gabriel came to make God's people understand what shall befall them in the latter days. To assume that the prophecies in Daniel twelve which were correctly understood by the Millerites, but to use that acknowledgement to deny the application of the chapter to the last days—is to defeat Gabriel's stated purpose. Once Gabriel begins the prophetic narrative in verse one of chapter eleven on through to the third verse of chapter twelve, the history represented is the external prophetic details of how the dragon, the beast and the false prophet lead the world to Armageddon. There are passages within the chapter that describe God's people being persecuted, but the history of chapter eleven is primarily an external revelation. This means that chapter ten and chapter twelve represent an alpha and an omega within Daniel's final vision, for unlike chapter eleven they both describe an internal message identifying the sealing of the one-hundred and forty-four thousand. The middle chapter is the rebellion of mankind as represented by the king of the north, the pope of Rome, and the alpha chapter ten, along with the omega chapter twelve identify the internal experience of the one hundred and forty-four thousand in the latter days. All three chapters lead to the close of probation, the alpha chapter begins with the fear of God that separates two classes of worshippers, and by the end of the chapter Daniel is given a doubling of power, thus identifying the first and second angels' messages. Chapter twelve is the omega chapter and it identifies the judgment message of the third angel.

Chapter eleven details mankind's rebellion from the destruction of Jerusalem unto the close of probation, which according to Sister White is an illustration of the close of probation at the end of the world. Daniel eleven starts at the destruction of Jerusalem, for Daniel is one of those who were taken to Babylon in the threefold destruction of Jerusalem that typified the destruction of the same city in 70 AD, and then again in the latter days as represented by the world.

Two literal destructions of Jerusalem that took place on the same day of the year six hundred and sixty-five years apart. Those two destructions were of the city where the Ark was supposed to be located. Shilo possessed the same prophetic characteristics and represents the first destruction of a city where God's presence was located, or was supposed to be located. When Sister White employs the destruction of Jerusalem as a symbol of the destruction of the latter days, she is commenting on Christ's sermon on the destruction of Jerusalem.

Shilo, the destruction of Jerusalem under Nebuchadnezzar and Titus are three witnesses of the latter days as represented by the destruction of God's city. Shilo is the first angel's message which teaches to fear God, something Eli did not do, and give Him glory, something Eli did not do, for the hour of His judgment is come. The second angel's message is where we find a doubling as represented by Nebuchadnezzar and Titus. The third destruction of Jerusalem, in the latter days is at the close of probation, which is the close of judgment.

Chapter eleven is the external history of the three angel's messages. It is sandwiched between chapter ten's vision of separation and three empowering touches that takes place on the twenty-second day of Daniel's vision. This means that chapter twelve will also be about the

internal story of what befalls God's people in the latter days. It also means that the light within chapter twelve is twenty-two times more brilliant than the light in chapter ten.

In the vision of the Ulai, Christ was also asked "How long?" The previous twelve verses leading to the question in verse thirteen, were identifying external prophetic history representing important details about the powers of Bible prophecy. Those twelve verses were simply repeating and enlarging upon the history represented in chapter seven. The prophetic history set forth in those verses is repeated and enlarged upon in chapter eleven beginning in the time of the Medes and Persians. The last half of chapter eight and all of chapter nine is the representation of God's last day people by the prophet Daniel. The vision of prophetic history found in the vision of the Ulai rivers three chapters, along with the representation of God's people in the chapters by Daniel's interaction with Gabriel, is the alpha to the omega of chapters ten through twelve.

Because the Hiddekel is the omega and the Ulai the alpha, the power represented by the light that is unsealed in chapter twelve, when the time of the end is reached, is twenty-two times brighter than the vision which is the central pillar and foundation of Adventism. This being the case; the light of Daniel's last vision is directly identified as light associated with God's people in the latter days. When the angel asks the man clothed in linen, "How long?" to the end of these wonders, the wonders are those who shine as the stars forever and ever as Abram's covenant history echoes of a command for Abram to look to the stars. The wonders in Daniel twelve is the transformation of human beings into the ensign of the one hundred and forty-four thousand.

In an earlier point we identified that verse eleven of Daniel twelve identifies a prophetic period that consist of two periods, the first of which is thirty years. In order to place the proper emphasis on verse eleven, I went to verse seven; to show Christ's direct involvement with the wonders He accomplishes among His people in the latter days.

In returning to verse eleven I wish to remind you that chapter twelve is directly called the "latter days" by Gabriel. In the days of the one hundred and forty-four thousand, the days in which they are sealed and enter into covenant with God; according to the book of Daniel, there will be a message unsealed that will swell into a loud cry. That message is represented in chapter twelve by three distinct prophetic periods, that have already been defined by the Millerites, and thereafter endorsed by the Spirit of Prophecy. Those three periods do not represent time, for the very same angel who holds up both hands to heaven in chapter twelve, held up one hand to heaven in Revelation ten, and swore there would be time no longer. That pronouncement in 1844 means that the three prophetic periods in Daniel twelve are symbolic periods that are not meant to represent time.

Therefore, when the middle symbolic prophetic period in Daniel twelve is a twofold period that begins with thirty years in the very chapter that Michael stands up, then you know that the twofold period beginning with thirty years is the perfect fulfillment of Abram's alpha prophecy. The omega of the time prophecy which begins covenant history in terms of a chosen people, reaches its perfect fulfillment in the same chapter which is the climax of Daniel's testimony of what will befall God's people in the last days.

At the time of the end, the book of Daniel is unsealed and the light produced seals God's people. At the time of the end, the book of Daniel is unsealed and the light produced is represented by three prophetic periods within Daniel's last chapter. That chapter is the omega of the three chapters that make up the Hiddekel vision, and the Hiddekel vision is the omega to the three chapters that represent the alpha of the river visions of Daniel. The rivers that began in Eden finally ended up with Daniel, and then God's prophetic Word brought them to the Millerite movement of the first and second angel, the alpha movement of the three angels' two movements. The 1290 years of verse eleven are the omega to Abram and Pauls' 430-year prophecy.

Before we continue on in Daniel twelve and its connection to Abram's prophecy it is good to remember who Paul was. Paul was not only the apostle to the Gentiles, but just as importantly he presented his message through God's prophetic Word. More importantly than that, is that Paul was a dispensational prophet. A dispensational prophet is a prophet raised up to guide God's people from one dispensation to another like unto Moses, from altar worship to sanctuary worship; John the Baptist; from the earthly sanctuary to the Heavenly Sanctuary. Paul recorded more information and rules of the application of the literal to the spiritual than all the other Bible authors combined, by far! He was raised up to explain the transition of literal to spiritual in the context of God's covenant people.

Paul is the connecting link between the covenant promises of Abraham's chosen people, when that chosen people transitioned from literal to spiritual. If you are not settled into the role of who Paul was in covenant history, then you might not see how divinely fitting it is, that the first-time prophecy of God's covenant people is a twofold time prophecy that begins with a 30-year period. One prophecy put in place by the father of the chosen people, and when they transition to a spiritual chosen people, a dispensational prophet was raised up to identify and explain that transition, and also to ratify Abram's time-prophecy with a second witness from the New Testament aligned with the first witness from the Old Testament. Abram at the start, then Paul at the end typify the significance of the 1290 of the latter days.

We will continue in the next article.

“Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.

“Those who are true to God will be menaced, denounced, proscribed. They will be ‘betrayed both by parents, and brethren, and kinsfolks, and friends,’ even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for

pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair.

“The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright them with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God.

“Satan has an accurate knowledge of the sins that he has tempted God’s people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. ‘Are these,’ he says, ‘the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them.’

“But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: ‘The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.’

“The assaults of Satan are strong, his delusions are subtle; but the Lord’s eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed.

“At times the Lord may seem to have forgotten the perils of His church and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan’s temptations. He will punish those who misrepresent Him, but He will be gracious to all who sincerely repent. To those who call upon Him for strength for the development of Christian character, He will give all needed help.

“In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The

wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross.

“God's faithful, praying ones are, as it were, shut in with Him. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could the eyes of God's children be opened as were the eyes of Elisha's servant at Dothan, they would see angels of God encamped about them, holding in check the hosts of darkness.

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments,’ and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A ‘fair miter’ is set upon their heads.

“While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. ‘These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.’ Revelation 14:4, 5.

“Now is reached the complete fulfillment of the words of the Angel: ‘Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.’ Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant ‘men wondered at,’ as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.’ Isaiah 4:2, 3.” Prophets and Kings 587–592.