

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

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The Lion of the tribe of Judah is a name for Jesus, which emphasizes Christ's work in sealing and then unsealing His prophetic Word. In chapter five of Revelation the Lion of the tribe of Judah, who is also the root of David prevailed to open the book. The "root" of David was Jesse, and the root of Jesse was Pharez, and his root was Judah, and his root was Jacob, and his root was Isaac, and his root was Abraham. The root of David or Jesse when mentioned in connection with the Lion of the tribe of Judah is emphasizing the principles of beginning and ending, which is Alpha and Omega. When the Revelation of Jesus Christ is unsealed in chapter one of Revelation the primary attribute of His character is that He is Alpha and Omega. Who He is, is also the principle that is employed to unseal the prophecies which the Lion of the tribe of Judah has sealed, when He determines that it is time.

The unsealing of God's prophetic Word is an element of God's work of redemption as He employs the power of His Word to produce revival's according to His will. Sister White says that when the books of Daniel and Revelation are better understood there will be seen among us a great revival. It is the light of God's prophetic Word that produces revival and reformation according to His will.

Sister White looking at the last days refers to a great reformation that takes place among God's people in the latter days. The revival and reformations of sacred history were all produced from God's Word, and each of those sacred periods pointed to the last great revival and reformation that begins shortly before the Sunday law. Those revivals are produced by an unsealing of God's Word. The seven thunders were sealed up, just as was the book of Daniel in chapter twelve.

When we apply the prophetic characteristics of a period of scattering that are associated with the symbol of 1260, we find that in Revelation eleven, Moses and Elijah are dead in the street for three and a half days. By verse eighteen the time of God's wrath has arrived. Moses and Elijah represent God's people just before the close of human probation. They are scattered for 1260 symbolic days in the streets of Sodom and Egypt, where Jesus was crucified.

Moses and Elijah were empowered to give their testimony from verse three on to verse seven where they are slain in the street. John finished measuring the temple in verse two, then Moses and Elijah are empowered to give their testimony, clothed in sackcloth. The message of Elijah and Moses were given to Philadelphian Millerite Adventism in 1844, and by 1863, their voices were buried under the customs and traditions that are handed down from generation to generation. They were empowered to give their testimony for three and a half years, clothed in "sackcloth," a

symbol of the escalating darkness from 1863 onward.

When we apply Sister White's definition of the seven thunders as representing the events of the first and second angels, in a line upon line fashion, we construct a history that begins with an angel descending with a message, but line upon line, the angel is both the first and second angel. One placed his foot upon the land and one foot upon the sea on August 11, 1840, and the other arrived at the disappointment of April 19, 1844.

The next waymark in each parallel history is God's hand, which is associated with Habakkuk's tables. With the first angel, the 1843 chart was produced, but there was a mistake in some of the figures. With the second angel, God's hand is a waymark of Habakkuk's tables; represented when He removed His hand from the mistake. When he removed His hand, the message progressively developed until its climax at the Exeter camp meeting, just before the disappointment of October 22, 1844.

The two lines identify a worldwide message, for the angel who arrives places one foot on the land and one foot on the sea, and inspiration informs us this represents a worldwide message. The angel also identifies the beginning of the tarrying time in the parable of the ten virgins. At this first waymark we also see God's hand producing a lie. On April 19, 1844, prophetically it appeared as if the vision had lied, but those who had patience, waited, and though the vision tarried, it did not lie. But when the line we are building begins, the lie of the first disappointment is marked as an attribute of the first waymark.

Then the waymark of God's hand and Habakkuk's tables shows God covering a mistake and then removing His hand from the mistake. In Millerite history, the mistake was allowed by God in May of 1842, when the chart was printed, and the mistake was thereafter manifested when the year 1843 ended, but it was some time after, that the Lord removed His hand from the mistake in the figures. The mistake was from May of 1842 until somewhere after the first disappointment. For the first angel, God's hand and Habakkuk's tables is marked in May of 1842, but the removal of His hand in the history of the second angel would be shortly after the first disappointment.

This identifies the waymark of the "hand" as a prophetic period. A period that begins with His hand covering a mistake, and then ending with His hand being removed from the mistake. This period of His hand covering and uncovering is an illustration of the work of the Lion of the tribe of Judah as He seals and then unseals prophetic light. He covered truth, then revealed the very same truth—in a different light that did not contradict the original light. He did it in order to produce the revival and reformation of the Millerite Midnight Cry.

The tarrying time, which began with the arrival of the angel ended when His hand was removed, thus unsealing prophetic light which began the "seventh-month movement" that led to the Midnight Cry message at the Exeter camp meeting, where the message turned into a tidal wave, until the closed door at the great disappointment. The manifestation of God's power through the unsealing of His Word produced an escalating revival and reformation.

In 1863, the Laodicean Millerite movement was forbidden to cross over the Jordan, and were assigned to the wilderness for stoning Elijah and Moses. The message of William Miller was the message of Elijah, and Miller's foundational message was Moses' "seven times." To reject the "seven times" was to slay Moses, and to reject the foundational truth set forth by Miller, was to slay Elijah. In 1863 the messenger and the message were murdered in the street, and from that point on, the only way to find them was to search for their graves in Jeremiah's old paths. They were dead in the street—that is until they are resurrected. They are resurrected when the "seven thunders' future events" that will be "disclosed in their order" are repeated—in the history of the one hundred and forty-four thousand.

When the history of the first angel is laid over the top of the history of the second angel, the prophetic structure produces a point of reference to follow Christ's hand, which is the light upon the path of the Midnight Cry. The original light of the Midnight Cry lightens the path and it is the light of His "glorious right arm" that leads the way up the path.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.

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

When Christ raises His glorious arm, He is using His "hand" as a symbol of His work of leading His people. When we bring together the arrival of the second angel with the first angel who descended on August 11, 1840, we find both angels had a message in their hands.

"I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. ...

"Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of

deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.” Early Writings, 246, 247.

Both angels are one of three angels that together are one symbol, so they align in terms of the message they represent, though they each represent their own unique message. Both angels have a “writing” in their hands, representing a test. The “first and second angels are to run parallel” to the third angel.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” The 1888 Materials, 803, 804.

Sister White identifies the third angel, as the angel of Revelation eighteen, and identifies that the first and second angels are to run parallel with the prophetic history represented by the third angel of Revelation eighteen. Thus, she is aligning the descent of the first angel on August 11, 1840, with 9/11, and identifying that the angel of Revelation eighteen is “the third angel.” The third angel is the last of the three, and is typified by the first, and for this reason Sister White informs us the mission of the first angel was identical to the mission of the angel of Revelation eighteen, for the mission of both angels was to “lighten the earth with its glory.”

The “seven thunders” represent a delineation of events within the history of the first and second angels that will be repeated in the history of the third angel. Inspiration has directed that when we align these histories “line upon line”, the first angel’s descent in 1840 aligns with His descent at 9/11. It identifies a testing message that must be eaten with two witnesses, and aligns a disappointment with the first waymark.

The “seven thunders” represent the prophetic period that begins with a disappointment and ends with a greater disappointment.

When the prophetic line of the descent of the first angel is aligned with the arrival of the second angel, it produces “a structure of truth.” Truth is defined as three steps, with the first and last being the same and the middle step representing rebellion. Aligning the first two angels with this design, produces a structure made up of the first and second angels, that illustrates the third angel of Revelation eighteen, and the third angel of Revelation eighteen is a combination of both the first and second angels.

The third angel of Revelation eighteen is made up of two voices. The first voice was fulfilled when the buildings of New York came down at 9/11 and the second voice of verse four is the Sunday law. Within the period from 9/11 unto the Sunday law the third angel of Revelation eighteen

represents a combination of the first and second angels. This being the fact, using those two angels' history "line upon line," to represent the history of the third angel of Revelation eighteen—is to align the first and second angel, with the first and second angel.

Two angels arrive at the first disappointment, and both angels are prophetically related, and both have a testing message that is in the angel's hand. The waymark next represented in the line is Habakkuk's tables, which is directly associated with the hand of God. In the line of the first angel, the 1843 chart is produced in May of 1842, and in the line of the second angel, there was no chart. The chart had ended at the arrival of the second angel. The waymark of Habakkuk's table in the line of the second angel is the removing of God's hand from a mistake in the figures of the 1843 chart.

His hand covered a mistake in the waymark of the first angel, and His hand was removed at that very same waymark, in the line of the second angel. Thus; the waymark of Habakkuk's tables in the parallel lines of the first and second angel represents two steps. In the first step His hand covers a mistake, and at the end of the period of the waymark of Habakkuk's tables, He removes His hand. The tarrying time began with the arrival of the second angel and the tarrying time ends progressively, beginning with the removal of His hand. The waymark of Habakkuk's tables represents a period of time that is marked by Christ's hand at the beginning and His hand at the ending.

Two hands are marked at the first disappointment, and both have a testing message that must be taken and eaten. Then a period of prophetic time, representing the foundational truths, begins with God's hand covering and ending with His hand uncovering. The next waymark is the Exeter camp meeting where the cry at midnight separates and purifies those who would follow Christ's hand into the Most Holy Place.

When Christ moved into the Most Holy Place, He lifted up His hand to heaven and swore that time would be no longer. He had just sealed up the "seven thunders" which represent the history of the first two angels, repeating in the history of the third. He sealed up the "seven thunders" as He had sealed up the prophecies of Daniel in chapter twelve. In chapter twelve of Daniel, at the first of three symbolic periods of time, Christ raises both hands to heaven and proclaims that when the scattering of God's people is finished, those who become "men wondered at" would be purified and lifted up as an offering. The structure of the first and second angels which we are currently considering, symbolically manifests God's hand at every step.

When He covers truth, it produces a disappointment, and when He removes His hand, light is produced, and the light is the light of the message of the Midnight Cry. The first disappointment to the great disappointment bears the signature of alpha and omega and is set forth within the structure of truth. The beginning represents the end, and the waymark between the two disappointments portray the effect of the sealing and unsealing of Habakkuk's tables, which is an unsealing of Jeremiah's old paths, and represents the foundation upon which the temple is erected in advance of the Sunday law when the finished temple is lifted up above all the mountains. The middle waymark in the word of truth, represents rebellion, and in the history represented by the

final separation of the wheat and tares manifests the rebellion of the foolish virgins.

The rebellion represented by the waymark of Habakkuk's tables is represented as progressive, for it is not a single waymark, but a period with a defined beginning and ending, as represented by God's hand. God's hand is twice at the first disappointment, for there are two angels which both have a message in their hands. The next waymark of rebellion has a beginning and ending hand, so it also has two hands within its prophetic characteristics. The third waymark of the greater disappointment identifies Christ raising His hand and swearing to heaven, in the very passage where the seven thunders are sealed up, as was Daniel chapter twelve. At the very point the angel marks the end of the prophetic structure of the first two angels we are now considering, He ends the application of prophetic time, and places Himself in a parallel passage in the book of Daniel, where He is not raising His hand, but raising both His hands.

In Daniel twelve there are three prophetic periods that are unsealed in the latter days, for this is what befalls God's people in the latter days. The first thing mentioned in Daniel's final climactic vision was that Daniel, who represents the remnant people of God, had understanding of both of the thing and of the vision. The last thing recorded by Daniel is how the increase of knowledge was employed by the Lion of the tribe of Judah to produce the final revival and reformation among God's people who are distinguished as those who understand. He accomplishes the sealing of His people by unsealing the "seven thunders" of Revelation in connection with the unsealing of the "three periods" of Daniel twelve.

When Jesus identifies that at the end of the three and a half prophetic days of scattering the power of God's people, all the "marvels" would be finished—He is identifying July 2023, when the three and a half days of death in the streets of Revelation eleven was finished. Now the marvels would be finished in advance of the Sunday law. He marked July 2023, by raising not one, but both hands. In so doing He was marking the end of the tarrying time, as when He removed His hand from the mistake in Millerite history. The first disappointment occurred on July 18, 2020, as typified by the Millerite's first disappointment, and the tarrying time began and continued until He stretched forth His hand a second time to gather His remnant people in July of 2023.

The first disappointment is represented by God's hand covering a mistake, that for the Millerites was identifying the year 1843, instead of October 22, 1844. That disappointment is represented in verse twelve of chapter twelve. The first disappointment is represented by His hand covering the mistake, and was typified by the Millerites who came to the first disappointment. The word in verse twelve is "cometh." Blessed is he who waiteth, and who "cometh" to the 1335; blessed is he who "cometh" to the disappointment of April 19, 1844. The word translated as "cometh" means "to touch." The Millerites experienced their first disappointment when the year 1843 touched the year 1844. Verse twelve of Daniel twelve identifies the first disappointment of both April 19, 1844, but more directly the first disappointment of July 18, 2020.

The first prophetic period and the last prophetic period of the three periods that are unsealed at the time of the end, when knowledge is increased and accomplishes the final separation of the wheat and tares, thus identifying the unsealing of the prophetic light that seals the one hundred and

forty-four thousand are the same prophetic period.

The first period of verse seven, is the ending of the scattering of Revelation eleven's three and a half days in July of 2023, and the period in verse twelve is the beginning of that same scattering on July 18, 2020. Alpha and Omega had marked the history of the seven thunders in Daniel twelve, as the history that begins at the disappointment of July 18, 2020 and ends three and a half symbolic days later in July of 2023. Just as important is that when Alpha and Omega marked the beginning and ending of the final tarrying time, He raised not one, but both of His hands to heaven and swore by Him that liveth forever and ever.

The Son of God who is the son of man is making an oath with the Father, right where the climax of the story of the covenant people of God began, when Christ first called Abram with a promise, and then confirmed the promise, with an oath. Take off your shoes, you are on holy ground!

The middle letter of the three prophetic periods is nothing less than the omega fulfillment of Abram and Paul's covenant time prophecy of 430 years as represented in the 1290 years of verse eleven. The verse approached with Millerite understanding identified a thirty-year period of preparation for the papacy, then 1260 years of papal persecution that follows. Abram's 430 years represents bondage and deliverance in a specific nation, in conjunction with the first thirty years representing the Lord entering into covenant with Abram. The thirty years preparation for the priests began in 1989 at the time of the end, and the thirty years end at the Sunday law, when the verse identifies the abomination of desolation would be placed, and would then persecute God's people for 1260 symbolic years aligning with John's 42 symbolic months in Revelation thirteen.

The reformatory movement of the one hundred and forty-four thousand began in 1989, as the Lord began His work of preparing a priesthood to serve during the crisis at midnight, that begins at the Sunday law. The Alpha and Omega stood upon the water of the Hiddekel and raised both His hands to heaven, swearing that when the scattering of July 18, 2020 unto July 2023 was fulfilled, the marvels associated with Christ's work of combining His Divinity with humanity would be finished.

This is the same pronouncement of chapter ten, in the line of the seven thunders, for He not only there ended the prophetic application of time, but he also identified that in the days of the sounding of the seventh trumpet the mystery of God would be finished. The parallel passage in Daniel twelve identifies that when the scattering ended in July of 2023, the finishing of the sealing of God's people would be finished, as represented by the sounding of the seventh trumpet that coincided with Christ raising His hand and swearing in both parallel passages.

The first prophetic period and the last prophetic period of the threefold message of Daniel twelve possesses an alpha and omega signature. The first period of verse seven identifies the end of the very same period, that verse twelve marks the beginning of. In the middle of verses seven and twelve, the history of the time of the end in 1989 unto the close of probation is represented. In the middle of the alpha period of verse seven and the omega history of verse twelve, the final rebellion of mankind from the Sunday law until Michael stands up is represented, and it is represented in the very chapter where Michael stands up.

The rebellion of the middle period, is primarily the external history of rebellion, but the first thirty years is the internal history of the preparation of the priests who are in direct confrontation with the external forces represented in the following 1260 period.

The middle period represents the rebellion of the thirteenth letter of the Hebrew alphabet, and it combines with the internal as it portrays the final battle of the great controversy upon planet earth, while probation lingers. Its combination of external and internal is also the message of Daniel's last vision, represented by the river Hiddekel and the three chapters which also bear the signature of Alpha and Omega, and are built upon the structure of truth. The first and last chapter address the sealing of God's people who are portrayed as the stars that shine forever. The middle chapter of rebellion identifies the same history represented in verse eleven with the 1290 years, which is the middle verse in the very same structure.

When Christ employs His hand within the prophetic structure it represents many truths, but it also represents the path He is leading His people upon. The revelation of Jesus Christ began to be unsealed in July of 2023. That unsealing includes the unsealing of the seven thunders and the message of Daniel as represented within chapter twelve. The unsealing takes place within the hidden history of verse forty, which began in 1989 and concludes at the Sunday law. In that history God's people will be sealed, and they are sealed by the outpouring of the Holy Spirit. The final outpouring of the Holy Spirit is identified in the eighth chapter of Revelation, where it is represented as the seventh, and therefore the final seal. The Lion of the tribe of Judah prevailed in chapter five to open the book sealed with seven seals.

The sixth seal raised the question at the end of chapter six, asking who would be able to stand during the period when there is no longer mediation for sin.

For the great day of his wrath is come; and who shall be able to stand? Revelation 6:17.

The next chapter, or you can say the next verse, introduces the sealing of the one-hundred and forty-four thousand and the great multitude who are gathered into God's kingdom during the Sunday law crisis. The one-hundred and forty-four thousand are the answer of the sixth seal's question. After they are represented in chapter seven, then, chapter eight identifies the seventh and final seal being removed.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. Revelation 8:1-5.

The "fire," represented in Isaiah chapter six as a "coal," which Sister White identifies as a symbol of purification, are taken from the altar and cast to the earth. The "fire" from heaven at Pentecost

was represented as tongues of “fire.” “Fire” is what the Messenger of the Covenant uses to purify the sons of Levi.

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

Fire is what came down on Elijah’s offering, as it did with Gideon’s offering to the angel. The “fire” of purification is God’s Word, for to be made holy, is to be sanctified by His Word. The “fire” that is cast down to earth when the seventh seal is removed identifies the empowerment of the prophetic message that is unsealed in the latter days, during the sounding of the seventh trumpet, during the final and perfect fulfillment of the events represented by the seven thunders and confirmed by the three prophetic periods of Daniel twelve that were sealed up until the latter days.

The Revelation of Jesus Christ that is unsealed just before the close of human probation—includes the unsealing of the seven thunders, the removal of the seventh seal, the unsealing of Daniel twelve, and the unsealing of the hidden history of verse forty of Daniel eleven, the very history where the angel asked the Man in linen what would be the end of these wonders.

The Man in linen responded and said—When you get to the conclusion of the tarrying time in July of 2023, you have reached the history of the sealing of the one hundred and forty-four thousand.

He also said—at the end of the three and a half symbolic days of Revelation eleven, a prophetic message from the book of Daniel would be unsealed, as typified by the time of the end in 1798. The truth that would then be unsealed, at the end of three and a half symbolic days, would be located in the very nine verses from the book of Daniel that identifies and defines the sealing and unsealing of the book of Daniel.

We will continue these things in the next article.

“When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for knowledge, the sure word of prophecy, and when it came, it was as a light shining in a dark place.” Spalding Magan, 58.

“The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.” Signs of the Times, May 17, 1905.