

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

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We are identifying the twelve Messianic fulfillments in the book of Matthew, and aligning them with the waymarks of the one hundred and forty-four thousand. We have identified the birth of Christ, as the waymark of the time of the end, which begins every reformatory movement. The birth of Christ aligns with 1989, the time of the end for the one hundred and forty-four thousand. That waymark is always followed by a waymark where the message is put into the public arena, so the public can thereafter be held accountable.

The second Messianic fulfillment was Christ's parable teaching, which defines the methodology that is used to present the message that is formalized after the time of the end, when an increase of knowledge leads to a message for that peculiar generation. It was 1831 for the Millerites and 1996 for the movement of the one hundred and forty-four thousand. After the message is placed into the public domain, it is then empowered by a fulfillment of prophecy that marks the beginning of the testing process. That empowerment was August 11, 1840 for the Millerites and 9/11 for the one hundred and forty-four thousand.

The Third Messianic Waymark is the Messengers of 9/11

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Matthew 2:23.

Prediction

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isaiah 11:1, Judges 13.

The root of the Hebrew word translated as "Branch," is Netzer, which is also the root of Nazareth. The Branch comes from the slums of Nazareth.

"The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But they will become precious jewels, to shine brightly for the Lord. 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.'" Review and Herald, May 5, 1903.

The authority of the Holy Spirit, the authority of Sister White and the inspired endorsement of Jones and Waggoner were rejected in 1888, as Korah had done with the authority of Moses.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.” *The Great Controversy*, 606.

The stammering lips from the slums of Nazareth arrived at the “debate” of Isaiah twenty-seven.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. *Isaiah 27:8*.

The “east wind” of Islam, represented as “the third woe,” and also “the angering of the nations” was released and immediately restrained on 9/11.

“At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

Moses, Ellen White, A. T. Jones and E. J. Waggoner then took their position at 9/11 as the watchmen of Habakkuk chapter two, who asked what they will say during Isaiah’s “debate,” that begins when the east wind arrives. Isaiah says the “debate” is what purges the sins from God’s people.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. *Isaiah 27:8, 9*.

The “debate” over the latter rain being measured at 9/11, when Islam was released and then restrained, is how Jacob’s iniquities are removed, thus turning Jacob into Israel. The biblical

transition of Jacob, a covenant representative man, unto Israel is identifying 1856, when the Philadelphian Millerite movement, became the Laodicean Millerite movement, that seven years later would become the Laodicean Seventh-day Adventist church. That transition in Millerite history identifies a waymark in the history of the one hundred and forty-four thousand when the Laodicean movement of the one hundred and forty-four thousand changes unto the Philadelphian movement of the one hundred and forty-four thousand. That transition point is when Jacob, meaning the supplanter, changes unto Israel, meaning the overcomer.

The “debate” purges Jacob’s iniquities and he becomes Israel the overcomer. Those represented as Israel overcome by the blood of the Word and the word of their testimony.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Revelation 12:11.

The “word of their testimony” is the message that Habakkuk’s watchman asked to understand. It represents their sanctification and the blood of the Lamb, their justification.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. Habakkuk 2:1.

The word “reproved” means “argued with,” and represents Isaiah’s “debate” that removes Jacob’s sins. The watchman in Habakkuk wants to know what his testimony is to be, and he is informed that Habakkuk’s tables are the message that would allow those who wished to read to run through the Scriptures and find the message of justification by faith. Habakkuk two clearly identifies the watchman at the end of the first four verses, as being in the class who are justified by faith.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:4.

The message upon those two tables are the old paths of Jeremiah. But when Jeremiah’s watchman sounded the trumpet, the class of rebels, whose souls are lifted up, refused to hear. They were the same class in the previous verse, who refused to walk in the old paths in order to find the rest and refreshing.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

The watchmen that are set over God’s people at 9/11 were Moses, Ellen White, Jones and Waggoner, represented by Moses’ stammering lips, which was represented by his fear of speaking in the Egyptian language, a language that he had not used for forty years. In relation to all the Hebrews and the mixed multitude that came through the Red Sea with Moses, Moses was the guy with the foreign accent. His accent was the Nazarene accent. Peter also had his accent marked out.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Matthew 26:73.

In the debate of Peter's history, he lied three times, and was distinguished in the debate by his accent, or his stammering tongue. One class in the debate asked God, "what am I to say in the debate." They "see" the old paths and they "listen" to the sound of the trumpet. They see and hear, and when they finally "debate," they overcome. The message to overcome in the latter days is represented as the Laodicean message. Unlike the Laodicean church, the Philadelphian church has no condemnation.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.
Revelation 3:12, 13.

In spite of having no condemnation, the promise to Philadelphia is only for those "that overcome." The Philadelphian church is contrasted with the Laodicean church, and it is distinguished by a class that needs to overcome, and a class that has overcome. The Philadelphian church is contrasted with the Laodicean church and the Laodicean church are the foolish virgins of Matthew 25.

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." Review and Herald, August 19, 1890.

At 9/11, when the angel descended at the collapse of the Twin Towers, Jones and Waggoner began the presentation of the Laodicean message, and the debate of the latter rain began. Jeremiah's trumpet message is the seventh trumpet, which is the third woe, which is Islam as identified in the old paths represented by the truths, ALL of the truths, represented upon Habakkuk's 1843 and 1850 tables. The Laodicean message is the only hope of salvation, and the word salvation means healing. Whether Christ portrays Himself as knocking on the door of a Laodiceans' heart, or promising the Laodicean that if they will make peace with Him, He will make peace with them, it is only the message of healing that is offered to a Laodicean Seventh-day Adventist.

The Fourth Messianic Waymark is the Laodicean message of 9/11

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Matthew 8:17.

Prediction

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isaiah 53:4.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:14–22.

The counsel to buy gold and white raiment and to anoint the eyes is the stated remedy for a condition that ends in eternal death, not just death. Whatever problems that the gold, raiment and anointing might remedy, those problems easily align with Christ taking our infirmities. John was incarcerated in Patmos for the Word of God and the testimony of Jesus, which is the Spirit of Prophecy. The Spirit of Prophecy is the remedy for Laodicea, and the healing properties of the Spirit of Prophecy were typified by Christ taking our infirmities and bearing our griefs.

The only way for Christ to take are infirmities is if we open our heart door and allow the combination of His Divinity with our humanity. He takes our infirmities when He enters into our lives through the presence of the Holy Spirit. We open the door by accomplishing the remedy. The remedy that opens the heart is gold, white raiment and eye salve. The eye salve is the enlightenment of God's Word that is only accomplished by the Holy Spirit. The Bible is a lamp unto our feet, and the light that lightens the pathway is the light of the Midnight Cry.

Thy word is a lamp unto my feet, and a light unto my path. Psalms 119:105.

When a Laodicean is counselled to anoint his eyes, he is to do so with the Word of God, which is a lamp, but as represented in the parable of the ten virgins, a lamp is useless without oil. The Laodicean's have their Bibles, though generally not the King James Version, but they have not the oil of the Holy Spirit. The anointing of the Laodicean eyes is accomplished by a message that contains the presence of the Holy Spirit.

The gold that a Laodicean is counselled to buy is not simply faith, but faith that works by love and purifies the soul. As with the eye salve, the gold has a counterfeit Laodicean profession. A Laodicean professes, as does all of Christendom, that they have "faith." That type of faith is simply human belief, and a counterfeit of the faith represented as gold, for that faith purifies the soul. It is a faith that sanctifies, and those who possess a genuine sanctified faith are holy, for sanctified means to be made holy. Laodiceans have not that faith, for if they did, Christ would not be on the outside, seeking entrance.

"There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies.

“Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. ‘The devils also believe, and tremble.’ The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.

“The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven’s light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in deception till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world.”
Manuscript Releases, volume 18, 30–36.

The “white raiment” is the righteousness of Christ.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Revelation 19:7–9.

The wife made herself ready by applying the threefold remedy offered to Laodicea, and in so doing, transformed herself into a Philadelphian bride. The verses are directly speaking to Adventism, which is represented in the parable of the ten virgins. The virgins are those waiting to go to the wedding they have been called to. The bride made herself ready, for it was granted in Zechariah chapter three, with Joshua and the angel. There her filthy Laodicean garment was removed and replaced with the white linen marriage garment. The remedy bears a second witness within the name of Ellen Gould White. Ellen means a bright and shining light, and represents the eye salve. Gould is the old English word for gold, and means gold. White represents righteousness, and the name was not given to her until 1846, when she married James. Her name then changed to White. The name change and marriage are both symbols of a covenant relationship. Before the marriage her name was Harmon, which means a soldier of peace, as she then was. Ellen White is the Laodicean message, and to reject her is to reject salvation!

We will continue to review the twelve Messianic prophecies in the book of Matthew in the next article.

“Revelation 3:14–18 quoted.

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition

of things existing in the last days. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.

“If ever a people were represented by the Laodicean message, it is the people who have had great light, the revelation of the Scriptures, that Seventh-day Adventists have received.” Manuscript Releases, volume 18, 193.

“The true commandment-keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness, is showing that the truth of heavenly origin has not worked a reformation in his character.

“Please read carefully Revelation 3:15–18. The voice of Jesus Christ is heard. ‘As many as I love, I rebuke and chasten: be zealous therefore [not half-hearted], and repent. Behold, I [your Saviour] stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne’ [Revelation 3:19–21].

“Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth—the third angel’s message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.

“‘He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him’ [1 John 2:4]. This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. ‘Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him’ [1 John 3:6]. This is addressed to all church members, including the members of the Seventh-day Adventist churches. ‘Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not

righteousness is not of God, neither he that loveth not his brother' [1 John 3:7–10].

“All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God’s sight. Their sinful course is counterworking the work of God. They are leading others into sin. The word comes from God to every member of our churches, ‘And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears’ [Hebrews 12:13–17].

“This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan’s deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys to lure souls to unclean practices which defile the whole being. ‘He that despised Moses’ law [which was the law of God] died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God’ [Hebrews 10:28–31].” Manuscript Releases, volume 19, 175–177.