

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

Jeff Pippenger
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Number Thirty-One

The last three Messianic fulfillments located within the Book of Matthew identify three elements of the Sunday law waymark; the scattering of God's people at the Sunday law, as typified by the scattering of the little flock on October 22, 1844 and the scattering of the disciples at the cross. Both scatterings align with the Sunday law. In association with Galilee, which is a symbol of a prophetic turning point, the people who have been in darkness until the Sunday law are going to be called out of darkness. Those persons are God's other flock, the eleventh-hour workers who are awakened to the issue of the Sabbath controversy as they are called out of Babylon. Their call out of Babylon is the second phase of the judgment, which begins at God's house, and then at the Sunday law confronts those outside of Jerusalem.

The Tenth Messianic Waymark is The Sunday law Scattering

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Matthew 26:56.

Prediction

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Zechariah 13:7.

“We are going to be greatly scattered before long, and what we do must be done quickly.”
Fundamentals of Christian Education, 535.

“The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you?” Review and Herald, March 25, 1890.

The Eleventh Messianic Waymark is the Calling of the Gentiles

That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. Matthew 4:14–16.

Prediction

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isaiah 9:1, 2.

At the Sunday law the latter rain will be poured out without measure and the Gentiles will see great light. Persecution will scatter the faithful and spread the message.

“They will deliver you up to councils, ... yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles.’ Matthew 10:17, 18, R. V. Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ’s disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God’s grace will be dispensed to His servants to meet the emergency. ‘It shall be given you,’ says Jesus, ‘in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.’ As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. Those who reject the truth will stand to accuse and oppress the disciples. But under loss and suffering, even unto death, the Lord’s children are to reveal the meekness of their divine Example. Thus will be seen the contrast between Satan’s agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people.

“The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed. Then the Saviour’s promise was fulfilled. When Peter and John testified before the Sanhedrin council, men ‘marveled; and they took knowledge of them, that they had been with Jesus.’ Acts 4:13. Of Stephen it is written that ‘all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.’ Men ‘were not able to resist the wisdom and the spirit by which he spake.’ Acts 6:15, 10. And Paul, writing of his own trial at the court of the Caesars, says, ‘At my first defense no one took my part, but all forsook me.... But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.’ 2 Timothy 4:16, 17, R. V.

“The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God’s word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.” The Desire of Ages, 354, 355.

Judgment begins with the house of God at 9/11 and ends at the Sunday law, when judgment then moves to God’s other flock outside of the house of God.

The Twelfth Messianic Waymark is Judgment to the Gentiles

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall bring judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. Matthew 12:17–21.

Prediction

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Isaiah 42:1–4.

The close of judgment for the house of God began in July of 2023, when a voice was heard in the streets where Moses and Elijah laid dead in a valley of dead dry bones. When the voice was heard, judgment began to close for the house of God, and proceeded towards the judgment of the Gentiles. There are twelve Messianic fulfillments in the book of Matthew which identify the major waymarks in the reform movement of the one hundred and forty-four thousand. Those twelve waymarks are typified by the Messiah. 1989; 1996; 9/11, 2001; July 18, 2020; July 2023; 2024; the Midnight Cry, the separation of the priests and the Sunday law are all identified, with 9/11 having an internal and external witness and the Sunday law having an internal witness of a scattering, and then two witnesses of the judgment period of the eleventh-hour workers. Nine waymarks of the reform movement of the one hundred and forty-four thousand directly identified in the book of Matthew.

Matthew is the alpha of the New Testament and Revelation is the omega. Matthew is a prophetic masterpiece whose significance was sealed up until the latter days. It contains the omega twelve chapters, that correspond to the alpha of Genesis chapter eleven to twenty-two. As the alpha to Revelation, it parallels the inspired relationship of Daniel and Revelation. What is revealed of the books of Daniel and Revelation concerning their prophetic relationship, would hold true with the relationship of Matthew and Revelation. What we have been informed along those lines would equate to:

In the book of Matthew, the same line of prophecy is taken up as in the book of Revelation.

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” Manuscript Releases, volume 9, 8.

The book of Matthew takes up the “same line of prophecy” as Revelation and Daniel, and it is brought to perfection in the book of Revelation, for the word “complement” means perfection.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” Acts of the Apostles, 585.

Matthew, Daniel and Revelation are the same book.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

It seemed important to take time to place the book of Matthew in context which could emphasize the prophetic significance of Peter being in Caesarea Philippi before I turned the study back to the book of Joel. I will try to summarize my observations of the book of Matthew in an attempt to illustrate the tremendous prophetic significance of Peter at Caesarea Philippi, which is Panium of Daniel eleven verses thirteen to fifteen.

The book of Matthew is structured upon three distinct prophetic lines. The first line is the first ten chapters; the second line is the next twelve chapters that are followed by the third line made up of six chapters. The first ten chapters represent the first angel of Revelation fourteen, the next twelve chapters represent the second angel of Revelation fourteen and the last six chapters represent the third angel of Revelation fourteen. I have not yet clearly proven this observation, but it can easily be accomplished. Before we do that, I wish to continue drawing some of the broader strokes upon the canvas that is the book of Matthew.

The second line of chapters eleven through twenty-two are represented by the second angel, and the second angel always identifies a doubling, for Babylon is fallen, is fallen. Chapters eleven through twenty-two of Genesis set forth the promise and then the three-step covenant of God with a chosen people through the patriarch Abram. The very center verse of those twelve chapters identifies “circumcision” as the sign of the covenant, and it was established in the second of three steps. The very center verse of Matthew’s parallel covenant line is when Simon Barjona’s name is changed to Peter.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18.

Peter’s name represents the one hundred and forty-four thousand, and he is representing the class who base their faith upon hearing the message of Christ. Not simply the message about Jesus, but the message which Jesus identified as having been given to Peter by the Lord Himself.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him,

Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matthew 16:15–17.

Peter's faith is based upon Jesus becoming the Christ—the Messiah. Peter's name is changed, as was Abram's to mark a covenant relationship, and his name equates to 144,000, and in that very verse, the great controversy is identified as a Rock who is the foundation of a church, that would prevail against the churches of hell. The one hundred and forty-four thousand are the final manifestation of a chosen covenant people, and Peter represents that group.

Peter also simultaneously represents the first Christian church, the church of the disciples, for that is the history where Christ placed the foundation of His church. Christ is the foundation and He is also the capstone, and Peter is a symbol of the first Christian bride and the last Christian bride. Therefore, Peter is both an alpha and an omega symbol in one verse.

That one verse is the center verse of twelve chapters that represent the second angel's message, and Peter "doubles" as the first bride and the last bride. The last bride will be in a war with the synagogue of Satan, and the last bride will be made up of two groups. One group, the one hundred and forty-four thousand, the other group are the great multitude. The great multitude are represented by Smyrna and the one hundred and forty-four thousand by Philadelphia.

The one hundred and forty-four thousand are Philadelphians and Peter's name change in verse eighteen represents the sealing of the one hundred and forty-four thousand. He is the symbol of those who are sealed, and in the verse, the very center verse of the twelve covenant chapters, he aligns with the very center verse in the twelve chapters of Genesis, where circumcision is identified as the sign. Revelation chapters eleven through twenty-two provide the third line to the twelve chapters of covenant testimony, and the center verse of those twelve chapters identifies the marriage of the whore of Revelation seventeen with the kings of the earth.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:11.

This verse is involved with identifying the final fall of Babylon the great, and the first fall of Babel was in the first chapter of Genesis' twelve-chapter covenant line. Peter is representing the one hundred and forty-four thousand in the center verse, that aligns with the center verse of Genesis. In the center verse of Revelation, the fall of Babylon the great, brings to the conclusion the story of Nimrod the great hunter of Babel.

The center verses of each of these three prophetic lines identify either the seal of God or the mark of the beast. The beginning Babylonian covenant of death in Genesis reaches its end in Revelation. In doing so it places a beginning and an ending upon all three lines, when they are brought together, line upon line. Where Peter is employed as a symbol of the great controversy between the Rock and the gates of Hell is the second angel's message, for the second angel's message is Babylon is fallen (Nimrod) is fallen (the whore of Rome). The second line in Matthew's three lines

is the second angel's message for it identifies two falls of Babylon. It presents a counterfeit marriage right where the true marriage is consummated, at the Sunday law. It represents the number "8" as counterfeit of God's people who are the true eight. The papacy is also portrayed as counterfeiting God, for it was, and yet is, and shall ascend. It ascends, right where the ensign ascends—the Sunday law.

In Matthew there are twelve Messianic fulfillments, and there is between three hundred to five hundred prophecies of the Messiah in the Old Testament. Matthew contains twelve directly identified fulfillments, far and above any of the other three gospels. Those twelve fulfillments align with nine distinct waymarks in the reformatory movement of the one hundred and forty-four thousand. Nine symbolizes completeness, for there is no number beyond "nine," for every other amount following "nine," employs only the nine digits of one through nine, and the zero. Nine is fullness. Of those nine waymarks, two have more than one of Matthew's fulfillments. 9/11 has two, and the Sunday law has three.

The time of the end in 1989, the formalization of the message in 1996, followed by 9/11, followed by the disappointment of July 18, 2020, followed by the voice in the wilderness in July of 2023, which led to the resurrection of 2024, which leads to the Midnight Cry, followed by the separation of the priests, that culminates at the Sunday law. Nine waymarks, one which has two witnesses and one that has three witnesses; 9/11 has two and the Sunday law three. This means that in the reform line of the one hundred and forty-four thousand, 9/11's two witnesses unto the Sunday law's three witnesses—marks the sealing time of the one hundred and forty-four thousand. The twelve waymarks align with every reformatory movement, and in doing so, they emphasize and identify the sealing time of the one hundred and forty-four thousand from 9/11 unto the Sunday law.

In doing so, it identifies two witnesses at 9/11, and three witnesses at the Sunday law. The two witnesses at 9/11 are the second angel's message and the three witnesses at the Sunday law are the third angel's message. Therefore, the line produced with Matthew's fulfillments of Messianic prophecies isolates and magnifies the sealing time, while identifying the second angel as the alpha to the history of the sealing time, and the third angel as the omega. That means the sealing time is bookended between a number two and a number three, thus placing twenty-three, a symbol of the atonement—over the entire history of the sealing.

In the book of Matthew there are three prophetic lines, that represent the first, second and third angels respectively, and that the twelve chapters in the second line of Matthew represents the covenant with the one hundred and forty-four thousand, for it is the omega to Genesis' alpha covenant with Abram. This also means that as the second angel, when Peter represents both the first and last Christian bride, Peter's doubling establishes the prophetic requirement of a doubling in the second angel. Upon three witnesses the number twelve is the rope that binds the three lines of twelve chapters together, so when we find another representation of the number twelve in the book of Matthew, it must be aligned with the other twelve in the book of Matthew.

The twelve chapters of Matthew, that begin with the symbolic number eleven and end with its symbolic counterpart, number twenty-two, align with the reform line of the one hundred and

forty-four thousand represented by the twelve Messianic fulfillments, thus manifesting a second “doubling” in the line of the second angel. The twelve Messianic fulfillments, together with the twelve chapters are the “doubling” of the second angel, but when multiplied they represent 144,000. Peter is doubled, and the number twelve is also doubled. Those doublings fulfill the doubling of Babylon falling twice.

Chapters eleven through twenty-two represent the second angel of Revelation fourteen. Ten is symbolic of a test, and the first of three tests, is the first ten chapters of Matthew. “Ten” symbolizes a test. Because Matthew is the alpha to Revelations omega, chapter one of either book begins with a revelation of Jesus Christ. In chapter one Joseph is tested over believing the angel or not. His counterpart was John the Baptist’s father Zechariah, who disbelieved and failed the same test. One accepted a providential birth, the other doubted.

In chapter two Herod feared the birth of a new king, and Joseph and Mary fled into Egypt. John the Baptist brought the first test in chapter three, a first test which Sister White identifies as a life or death test, for she wrote that “those who rejected the message of John could not be benefitted by Jesus.” The first angel is a testing message that calls on men, as did John to fear God, for the hour of God’s judgment is coming. This is represented by John when he asked “who hath warned you to flee from the wrath to come?”

Then in chapter four, Jesus is fasting for forty days that culminate with three distinct tests, for the three tests are always represented in the first angel’s message. Then Jesus began to build the foundations by selecting His disciples, for with Ezra and Nehemiah the foundations of the temple were laid in the history of the first decree, and with the Millerite’s, the foundations were laid in the history of the first angel. The foundations are the beatitudes, followed by His miracles that led to His sending out the twelve disciples to end chapter ten. The twelve disciples were then in place, and inspiration identifies the disciples were the foundation of the Christian church. By chapter eleven the foundations were finished.

In chapter eleven the disciples are ministering on their own, Jesus is alone identifying a distinct break between chapter ten and eleven. Chapters one through ten are the first angel’s message, that ended at the arrival of the second. The second angel produces a division, a separation as with the Millerites and the Protestants. Chapter ten ends with Jesus separating from the disciples, and in chapter eleven He is alone.

Chapter eleven through twenty-two represents the second angel, leading to chapter twenty-three through to twenty-eight, as the third line of the third angel. Of course the third angel arrives at the Sunday law, which is what the Passover of chapters twenty-six through twenty-eight represents. “23” is the symbol of the atonement, and the first of those six chapters represent the first angel’s message and the last three chapters represent the third angel’s message. The two chapters in the middle (24 & 25) represent the second angel. The last three chapters contain “23” specific waymarks aligning chapter “23,” as the first angel or the beginning and chapters twenty-six through twenty-eight as the third, with “23” waymarks. Chapter 23 is the first angel, and the next two chapters are the second angel and the last three chapters are the third angel.

The third line in Matthew represents the third angel, and it is divided into three steps. Chapter 23 is the first step, and the first angel. Chapters 24 and 25 are the second step, and the second angel. Chapters 26, 27, and 28 are the third step and the third angel. One chapter for the first angel, two chapters for the second angel and three chapters for the third. The third, which is Passover, which represents the cross, which in turn aligns with the Sunday law, is also represented by Pentecost.

Pentecost is the number 50, and 50 is the symbol of the Jubilee. The Jubilee contains a forty-ninth year, the end of the seventh cycle of seven years. The number 49 precedes the number 50, but is directly connected to it. The third line in Matthew begins with chapter 23, it is then followed by two chapters (24, 25) that add up to 49, just before the third angel that represents the number 50.

The beginning of the line of six chapters is “23” and the end is “23” waymarks and the amount that is derived from adding chapter 26, with 27 and 28 equals “81,” which is a symbol of the priests embedded in the very verses that identify the shedding of the blood that the Heavenly High Priest would use in His high priestly ministry. For this reason, the title of chapter “81” in *The Desire of Ages* is based upon Matthew 28.

“Chapter 81— ‘The Lord Is Risen’

“This chapter is based on Matthew 28:2–4, 11–15.” *The Desire of Ages*, 780.

The number “81” represents the priesthood and in Leviticus 8 the seven days of consecration of the priests is set forth. In Numbers chapter 8, the purification of the Levites is set forth. In 2 Chronicles, “81” priests oppose king Uzziah, and the passage directly contributes to establishing the sealing message of the one hundred and forty-four thousand.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king’s house, judging the people of the land. 2 Chronicles 26:16–21.

Eighty-one as a symbol is associated with the priests who opposed Uzziah’s efforts to offer sacrifices in the sanctuary. The prophetic structure of the passage of Uzziah aligns with the prophetic structure of Daniel eleven verses eleven and twelve. Both passages identify a southern

king, whose heart is lifted up from military victories, and especially the recent victory over a king of the north. When verse eleven of Daniel eleven was fulfilled by Ptolemy at the battle of Raphia, he, as did Uzziah, sought to offer a sacrifice in the sanctuary at Jerusalem, but was resisted by the priests. Line upon line the two witnesses identify the Ukrainian war that is almost ended.

Chapter eighty-one of The Desire of Ages, is based upon Matthew 28, and identifies Christ ascending to begin His work as the Heavenly High Priest.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Hebrews 8:1.

The number “81” is a symbol of the priests, and chapters 26, 27, 28; the third step of the third line in Matthew adds up to 81. The second step adds up to 49 and the first step is 23. Eighty-one represents 80 priests and a high priest in the testimony of Uzziah. At this level the 80 priests are human, and the high priest is Divine. 81 represents the combination of Divinity with humanity. The number one in the number eighty-one represents Divinity.

The number one in eleven represents humanity and also Divinity. The number one in the number twenty-one represents Divinity, and twenty humanity. The two and one combination can be seen in the disciples on the road to Emmaus.

The three and one combination is humanity and Divinity as represented by the fiery furnace of Shadrach, Meshach and Abednego.

The four and one combination identifies that the combination of Divinity with humanity is accomplished in the fourth generation.

The five and one combination identifies the five virgins waiting for the bridegroom.

The six and one combination represents man’s relation to the seventh-day Sabbath, of which Divinity is the Lord of. The number “six” is a symbol of man, and the one is Christ.

The seven and one combination represents the transition of the seventh church of Laodicea into the Philadelphian experience.

81 is a symbol of the priests and their relation to the high priest.

The nine and one combination identifies completion. Pregnancy is nine months. There were 9 generations leading to Noah, and nine generations after which led to the covenant. Jesus gave up the ghost at the ninth hour. The nine and one combination is identifying the finishing of the work of sealing His people.

In this context, one is the combination of humanity and Divinity, number two is the Divine teacher, teaching humanity. Number three is the three angel’s message, which is the message they are taught in number two. Number four identifies the fourth generation, thus identifying the prophetic history when the five wise virgins are manifested, and recreated as represented by the sixth creation day. Then the seventh step identifies the transition to Philadelphia and the enigma of the eight being of the seven. At which point the covenant is accomplished and the priesthood of “81” is

lifted up to finish the work represented by the number nine. At each step number one is the Lion of the tribe of Judah, who is also Palmoni, the Wonderful Numberer. 81 is a symbol of the priests. Palmoni created all the numbers.

The number eleven represents half of twenty-two, and they both represent the combination of Divinity with humanity. In a recent article I included two statements that address the beginning and ending.

The first statement identified that when Ellen White had her initial visions of the sanctuary, she was shown that the Sabbath commandment shown brighter than the other commandments. She was also shown that in the latter days the “doctrine of the incarnation” was invested with a soft radiance. The Sabbath was a light at the beginning that typified the doctrine of the incarnation at the end. The combination of Divinity with humanity is the doctrine of the incarnation, for it is the doctrine of Christ taking upon Himself human flesh, and thus setting the example that Divinity combined with humanity does not sin.

Eleven plus eleven equals twenty-two, and the number eleven begins each of the twelve-chapter covenant lines, and each end with twenty-two. The chapters elevens and verse elevens within the Scriptures represent waymarks of the one hundred and forty-four thousand.

2014

The Ukrainian war began in 2014, and is the external line of the sealing time of the one hundred and forty-four thousand.

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. Daniel 11:11.

July 18, 2020

The first disappointment was Jesus’ tarrying to go to raise Lazarus, the crowning miracle and the seal of God. Jesus waited four days before resurrecting Lazarus. The verse in John is identifying the last of seven miracles that are directly identified in the gospel of John. The first was changing water to wine. There is much light in considering the seven miracles that culminate with John 11:11, and all the theologians agree that there are only seven miracles in John, based upon those miracles being directly identified. For this reason, they do not include Christ’s resurrection as the eighth sign, but it was a miracle, and His resurrection is the sign of the covenant, so the resurrection in the book of John is the eighth miracle, that is of the seven, for each of the previous seven miracles was accomplished through the power of His resurrection.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John 11:11.

July, 2023

In July 2023, the voice in the wilderness began to cry out a message that possesses the Spirit of life.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:11.

John is born eight days before the Sunday law, for it is at the Sunday law that his father Zechariah speaks. John's name is changed from Zechariah unto John at the Sunday law, when his name change identifies a covenant relationship. The birth typifies the resurrection of those slain in the streets on July 18, 2020.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. Matthew 11:11.

2024

Isaiah identifies the second gathering that was fulfilled in 1849. The second gathering began in July of 2023, and ends when God's people are sealed.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11:11.

Just Before the Sunday law

Jesus just finished the triumphal entry, thus identifying the transition from the Midnight Cry to the Sunday law, He has the twelve disciples with Him, for they are already chosen before the Sunday law.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. Mark 11:11.

When the sealing is accomplished upon the one hundred and forty-four thousand, just before the Sunday law, the joining together of the husband of Divinity with the wife of humanity is finished, and the two are eternally one, for the atonement is finished.

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 1 Corinthians 11:11.

The miracle birth of Sarah, a birth long overdue since the rebellion of 1863, is accomplished when the woman of Revelation twelve gives birth to twins. The first child arrives at the Midnight Cry and the second child at the Sunday law. The child who came out second, had the scarlet thread that represents the sign of Rahab at Jericho.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Hebrews 11:11.

The Sunday law for Laodicea

Jeremiah identifies the judgment of the Laodicean Seventh-day Adventist church.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jeremiah 11:11.

Ezekiel agrees with Jeremiah's judgment upon Adventism.

This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel. Ezekiel 11:11.

The passing by of ancient Israel as God's covenant people includes God provoking the former covenant people to jealousy over what they threw away. This is repeated upon Adventism at the Sunday law.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Romans 11:11.

Adventism, based upon the work of William Miller, which they reject, is still the movement that built the temple; but as with Solomon, who also built the temple, they broke the covenant and their kingdom will be taken from them, and given to a people who will manage God's vineyard as He directs.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 1 Kings 11:11.

The Sunday law for Philadelphia

At the Sunday law the church triumphant is placed into its own land, according to the prophets, and that land is a land that is abundant with the message of the latter rain. Jericho was rebuilt in 1863, and at the Sunday law Jericho comes down.

But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. Deuteronomy 11:11.

A city is a kingdom, and the church triumphant represents Christ's kingdom of glory. That kingdom of the church triumphant, begins at the Sunday law, when His church is lifted up and exalted above all the mountains and hills.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. Proverbs 11:11.

It was at the ninth hour that the angel came to Cornelious instructing him to send for Peter, thus identifying when the gospel goes to the Gentiles at the Sunday law. When Peter was instructed by

God to go, it was in the context of a vision of eating unclean animals. This is fulfilled at the Sunday law. The ninth hour aligns with the ninth hour, when Christ died. The ninth hour represents the end of a period that begins at the third hour, when Jesus was crucified, dying six hours later. It is the same period of Peter who is in the upper room at the third hour, then in the temple at the ninth hour. One ninth hour ends at the death of Christ, the next ninth hour Peter is in the temple proclaiming the message of Joel. Christ death ended the covenant relation with Israel, and opened the door for the Gentiles, represented by Cornelious.

And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. Acts 11:11.

They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Leviticus 11:11.

We will continue this study in the next article.

“I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. ...

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.” Early Writings, 81–83.

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power.” Spalding and Magan, 5.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Daniel 1:18–20.