

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

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It has been a slow-moving journey to get to the book of Joel, with Peter as our witness. Peter is one of the most amazing symbols within God’s prophetic Word, but aren’t they all? Peter is at Caesarea Philippi, and he is also at Pentecost in the upper room at the third hour, and then in the temple at the ninth hour of the same day. Jesus was crucified at the third hour and died at the ninth hour. Peter is called to Caesarea at the ninth hour, but the Caesarea that he is called to in the story of Cornelius, is not Caesarea Philippi at the base of Mount Hermon, it was Caesarea by the sea, called Caesarea Maritima.

Caesarea Maritima is the coastal city on the Mediterranean Sea, about 30–35 miles north of modern Tel Aviv (built by Herod the Great as a grand Roman port city). It appears frequently in the book of Acts (mentioned 15 times), and is the one most people refer to simply as “Caesarea” in the New Testament. Philip the Evangelist lived there with his four prophesying daughters (Acts 8:40; 21:8). Paul was imprisoned there for two years, appeared before governors Felix and Festus, and King Agrippa (Acts 23–26). More significantly, perhaps, Peter preached to the Roman centurion Cornelius here—the first major Gentile conversion to Christianity (Acts 10) in 34 AD, when the week that Christ confirmed the covenant with many, ended.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:27.

Caesarea Maritima served as the Roman administrative capital of Judea and a major Gentile hub. Caesarea Philippi is a different city, located in the far north near the base of Mount Hermon (about 25–30 miles north of the Sea of Galilee), in what is now the Golan Heights area (modern Banias). It is mentioned only in the Gospels (Matthew 16:13 and Mark 8:27), when Jesus took His disciples to Caesarea Philippi. This is the famous location where Peter confessed that Jesus is “the Messiah, the Son of the living God,” and where Jesus declared, “On this rock I will build my church, and the gates of Hades will not overcome it” (Matthew 16:13–20). It was a pagan area with temples to Greek gods, especially the goat-god Pan, whose grotto of Pan was called the “gates of hell,” making Jesus’ declaration there particularly striking.

The two cities are completely separate geographically and historically—one a bustling Roman seaport in the south-west, the other a northern Hellenistic/pagan site near the headwaters of the Jordan River. The coastal one dominates the Book of Acts, while the northern one is central to a

pivotal moment in the Gospels. Caesarea of the sea is a symbol of Rome—the beast, and Caesarea of the earth is a symbol of the dragon. Sister White identifies the period from the cross to Pentecost, the “Pentecostal season,” which began at the cross and ended at Pentecost.

“It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.” Review and Herald, July 20, 1886.

Technically the Pentecostal season would start at the feast of first fruits, which aligns with Christ’s resurrection; but without the death of the cross there would be no blood for the risen savior to take with Him when He arose. Without His death, He, as the Bread of life would not have rested on the day of the feast of unleavened bread, and the Bread of life needed to rest in advance of it’s rising on the feast of first fruits, thus beginning the fifty-day period that led to the day and feast of Pentecost.

When Christ came to confirm the covenant for one week; the week began at His baptism and then “in the midst of the week,” three and a half years later, He was crucified, rested in the tomb on the day of unleavened Bread, rose as the feast of the first fruits of the barley harvest on Sunday, thus starting the fifty-day Pentecostal season that reached to the first fruits feast of the wheat. From the cross to the end of the week, three and a half years later, the seven-year-period came to its conclusion with Cornelius of Caesarea Maritima, who became the very first Gentile convert—to the Christian church at the end of the week in 34 AD.

The week Christ came to confirm the covenant is prophetically 2,520 days, and the cross is “in the midst of the week,” so it was 1,260 days after the baptism and 1,260 days before Cornelius was converted. At the cross Christ was crucified at the third hour, and He died at the ninth hour. That was the beginning of the Pentecostal season and at the end, (for Jesus always illustrates the end with the beginning) on the day of Pentecost, Peter gives his first sermon of the book of Joel at the third hour in the upper room, where Christ met the disciples on the day of His resurrection. Peter then gives his second sermon on Joel in the temple at the ninth hour. Clearly the third and ninth hour are an alpha and omega symbol of the beginning and ending of the Pentecostal season.

Line upon line, when we align the third and ninth hour of these two events, we find the six hours as a prophetic period that both provide a witness of a division. Christ goes from life to death to life. He goes from earth to heaven and back to earth. Peter is outside and then inside the temple. There

are of course other parallel alignments of the third to ninth hour, but we first need to consider Peter, Cornelius and Caesarea by the sea.

As with the prophetic divisions that are represented in the six hours, when the angel was sent to Cornelius to direct him to send for Peter it was the ninth hour.

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. Acts 10:1–5.

The arrival of an angel is a symbol of a message, and of a waymark, and the angel confirms that it is a waymark when he says, “Thy prayers and thine alms are come up for a memorial before God.” The waymark of the conclusion of the week is Cornelius sending for Peter at the ninth hour after fasting for four days, and it is called a “memorial,” which is a waymark. As a “centurion,” Cornelius was a captain over one hundred men.

When Peter is at Caesarea Philippi in Matthew sixteen there is no reference to any hour. Caesarea Philippi is the name of the city at the time when Jesus took the disciples there. In the history of Daniel eleven, verses thirteen to fifteen, verses that were fulfilled at the battle of Panium, and that typify the war that leads to the Sunday law in the United States, Caesarea Philippi was named Panium. Peter is in verses thirteen through fifteen when he is at Caesarea Philippi, which is Panium.

Identifying that the Battle of Panium was a fulfillment of verses thirteen to fifteen of Daniel eleven, and that the verses and the history of the Battle of Panium identifies a war that leads to the Sunday law in the United States is exactly how the methodology of line upon line is designed to work. Employing that methodology demands that Caesarea Philippi and Panium must be aligned, for the primary rule of prophecy that addresses this truth is that “each of the ancient prophets spoke more for our day than the days in which they lived.” Paul adds that the spirits of the prophets are subject to the prophets, so not only do they all identify the latter days, but they all agree.

For this reason if and when Panium is identified in God’s prophetic Word as Panium and thereafter as Caesarea Philippi, they must both be applied in the latter days, and they must align together, for they are the same city.

In conjunction with this logic, though slightly different, is Caesarea Philippi and Caesarea Maritima. Peter went to Caesarea Philippi with Christ, but he was sent to Caesarea Maritima by the Holy Spirit. Yet at both Caesarea’s it is Peter who is the main covenant character. What is wonderful about this line is that it was at the ninth hour that Cornelius was visited by the angel and instructed to send for Peter. Peter at Caesarea is a prophetic symbol, but the two Caesarea’s are distinctly different. One is Caesarea by the sea, and the other Caesarea on the earth. Caesarea by

the sea is associated with the Gentiles, and Cornelius was the first Gentile convert exactly at the end of the covenant week in 34 AD. Caesarea by the sea is the ninth hour and aligns with Peter in the temple at Pentecost, and the death of Christ at the ninth hour.

Caesarea by the earth, that is Caesarea Philippi is the third hour. There is no other options to choose. Caesarea Philippi at the beginning, the third hour and Caesarea Maritima at the end, the ninth hour. Philippi is the alpha of the period of six hours and Maritima is the omega. The omega at the ninth hour was the death of Christ in the midst of the covenant week, and Peter in the temple at Pentecost was also the ninth hour. Cornelius calling for Peter aligns with the death of Christ, which typifies the Sunday law, and also Peter in the temple at Pentecost, which once again typifies the Sunday law. Cornelius, as the first Gentile convert represents the first eleventh-hour worker at the Sunday law.

The third hour when Christ was crucified, and the third hour when Peter was in the upper room must, and can only represent Caesarea Philippi. The upper room that Peter was in on the day of Pentecost, was the very same upper room that Christ appeared after His resurrection, ascension and descent. Christ came to the upper room and then fifty days later, on the day of Pentecost, Peter presented the message of the book of Joel in the same upper room.

Caesarea Philippi is the third hour that aligns with the crucifixion and the upper room at Pentecost. The crucifixion is a symbol of scattering and the upper room a symbol of unity. This identifies Caesarea Philippi as the point just before the Sunday law where one class is scattered, and the other is gathered. When the history of the Battle of Panium begins to be repeated, the foolish and wise virgins will be forever separated, and they will be separated over the cross, which represents the approach of the Sunday law. It was at Caesarea Philippi that Christ began to teach about the approaching Sunday law. When He did so, Peter opposed the message, thus in nine verses, Peter represents those who are sealed and those who are scattered by the message of the cross, which is the Sunday law.

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. 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. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Matthew 16:15–23.

The third hour crucifixion and Peter's upper room message aligns the prophetic transition of the church militant, defined as the church with both wheat and tares, unto the church triumphant. The church triumphant is the first fruit wheat offering of Pentecost, which is the Sunday law. When the tares and the wheat reach maturity, the angels separate the two classes. It is the rain that began to sprinkle at 9/11 that causes the wheat and tares to come to fruition.

A period of six hours represents the history of the Exeter camp meeting unto October 22, 1844, the triumphal entry of Christ into Jerusalem and the entry of king David into Jerusalem with the ark. The ninth hour is also the time of the evening sacrifice, around 3 PM.

Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. Exodus 29:38, 39.

The word translated as “even,” is sometimes represented as “between the evenings.” Between the evenings speaks to the six-hour period between the third and ninth hours. Christ's covenant week represents the six-hour period at the cross, which becomes the alpha of the six-hour period on Pentecost. Two witnesses in the covenant week that identify a period of six-hours that are directly connected with not only the prophecy of the sacred week, but also with the symbols of the Pentecostal season. Then at the conclusion of that very same prophetic week, Peter is called to Caesarea at the ninth hour. The fact that three ninth hours within the same prophetic structure of the sacred week; two of which are omega endings of a six-hour period, that was also the period between the morning and evening offerings, demand of prophetic necessity that a third hour exist as the alpha of a period that ended at Cornelius' ninth hour.

Two Caesarea's, both with Peter as a central figure identify Caesarea Philippi as the third hour. That six-hour period begins and ends with Caesarea, because the end is illustrated by the beginning.

The Passover lamb was to be killed in the evening, which is the ninth hour—when Christ died.

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. Exodus 12:6.

The hour of prayer is also the ninth hour, for it was at the evening sacrifice.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Psalms 141:2.

In agreement with the evening sacrifice being the hour of prayer, Ezra is praying at the evening sacrifice, so he is praying at the ninth hour, when Peter is in the temple, when Christ died and when

Cornelius was told to send for Peter.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God. Ezra 9:5.

In his prayer, Ezra is repenting after understanding that those who came out of Babylon to rebuild the temple and Jerusalem were joined to heathen wives.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away. Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. Ezra 10:1–9.

The covenant of the one hundred and forty-four thousand is represented as a separation from those who had taken strange wives. This is the separation of the wise and foolish virgins, and it occurs at the ninth hour, which is the death of Christ, Peter in the temple on Pentecost, and Peter being called to Caesarea by the sea. Ezra's separation is also the purging of the Levites by the Messenger of the Covenant in Malachi chapter three. The purging in Malachi illustrates the two temple cleansings of Christ.

“In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. Malachi 3:1–3 quoted.” *The Desire of Ages*, 161.

Ezra and those who enter into the covenant are told to “arise” and Joshua was told to rise up after all the rebels died over a period of thirty-eight years. It took two years for ancient Israel to fail the tenfold testing process, and thirty-eight years later the rebels were all dead and God tells them to arise.

Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. Deuteronomy 2:13, 14.

In John five, Jesus healed the impotent man that had been that way for thirty-eight years, and when He healed him, He told the man to “arise.”

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. John 5:4–9.

At Ezra’s illustration of the covenant of the one hundred and forty-four thousand, the people were to “arise.” In 1838 Josiah Litch, a prominent Millerite preacher predicted the end of the Ottoman supremacy around 1840, and the Millerite message arose, only to be empowered with the exact fulfillment on August 11, 1840. The lifting up of the church triumphant includes a prediction that causes God’s people to arise when the covenant is established. In Ezra’s separation from strange wives we find Malachi’s purging of the Levites, and also the two temple cleansings of Christ, and each line identifies a separation of wheat and tares, that is accomplished when Christ forever removes sin from the hearts of the one hundred and forty-four thousand. Christ’s ninth hour, and Peter’s two ninth hours along with Ezra’s prayer for purification align with the Sunday law, when the latter rain will be poured out without measure. In Daniel chapter nine, Daniel receives and answer to his petitions at the time of the evening oblation, which is the ninth hour.

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. Daniel 9:21.

We are informed that the visions given to Daniel by the great rivers of Shinar are now in the process of fulfillment, and that we are to consider the circumstances when the prophecies were given.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.

“Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.” Testimonies to Ministers, 113.

The light of the visions associated with the Hiddekel and Ulai rivers represents the last six chapters of Daniel chapter eleven. In chapter nine, represented by the Ulai river, Daniel is given light upon chapters seven, eight and nine. In chapter ten, represented by the Hiddekel river, Daniel is given the light of chapters ten, eleven and twelve. The prophetic information is represented by both the prophetic events represented within the chapters, but also by Daniel, for we are to consider the circumstances of the Jewish nation when the prophecies were given.

We are to bring those considerations to the latter days and align them with the other prophet's testimonies. This means that just as Peter is at Caesarea Philippi and also Caesarea Maritima, Daniel is visited by Gabriel at the ninth hour in chapter nine, and he is visited on the twenty-second day in chapter ten. The light of the Ulai and the Hiddekel for the last days is unsealed to Daniel at the ninth hour of the twenty-second day. That light represents the outpouring of the latter rain without measure at the Sunday law.

Daniel's testimony is fully opened at the ninth hour, for it identifies both the external and internal history of what "befalls" God's people in the latter days. When that light is proclaimed the Gentiles, represented by Cornelius, will send for the one hundred and forty-four thousand, the law of God will be murdered by Sunday enforcement, and Peter will deliver a message to the temple that Christ had departed from and identified as the Jew's empty house. Peter addresses the Gentiles, and also the Sanhedrin, while Ezra pleads for the separation and Daniel fasts and prays for light. The ninth hour at Pentecost, at Christ's death, at Cornelius's call of Peter, the evening sacrifice all align with Elijah on Mount Carmel.

It is evident that the six-hour period represents a period that ends at the Sunday law, but that it begins with an event that is directly connected to the end, such was the morning and evening offerings. In terms of Peter, the six-hour period is Caesarea Philippi to Caesarea by the sea. At Pentecost it was the upper room to the temple. The period that is the bright light that is set up at the beginning of the path is the Midnight Cry, and that period reaches to the Sunday law. The six hours, between the evenings represent the triumphal entry of Christ into Jerusalem, which in turn represented the period from the Exeter camp meeting from August 12 to 17, 1844, that initiated the proclamation of the message that reached its conclusion on October 22, 1844. Exeter is Caesarea Philippi and Caesarea by the sea is October 22, 1844. The beginning is marked by Caesarea as is the ending.

The triumphal entry is marked by a controversy at the beginning and a controversy at the end. The controversy at Exeter was represented by the false worship that was taking place on the grounds in the Watertown tent. Two messages were represented by those two tents, and when Christ entered Jerusalem the quibbling Jews complained about the message being proclaimed as He came down from the Mount of Olives, riding into Jerusalem on the recently loosed ass. The first and the last controversy identify an alpha and omega to the period. At Exeter the Watertown class represent a class of virgins that had no oil, and for them the door of salvation was closed. At the end of that period the door into the holy place was closed, thus providing an alpha and omega to the period. That alpha and omega aligns with the two controversies of the triumphal entry, and Caesarea to Caesarea with Peter.

In Caesarea Philippi, Simon Barjona's name is changed to Peter, in a passage where he is praised as a mouthpiece of inspiration, then condemned as Satan, for opposing the message of the cross. Peter is a symbol of the two classes that are separated by the message of the baptism and cross, which is the message of 9/11 and the Sunday law.

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” Christ’s Object Lessons, 152.

At the ninth hour, which is the time of the evening offering in answer to the prayer of Elijah, fire came down and consumed the offering for the purpose of making God’s people know that the Lord is God. There are two classes symbolized at Mount Carmel, one class that then knows that the Lord He is God, and the other represented by the prophets of Baal who are thereafter slain.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 1 Kings 18:36–40.

The evening sacrifice, the death of Christ, Peter healing the lame man, Peter taking the message to the Gentiles, Daniel receiving prophetic light, Elijah’s prayer being answered with fire, while Ezra is in sackcloth and ashes praying for the transition of Laodicea to Philadelphia, for the transition the church militant unto the church triumphant. The ninth hour is the hour of sacrifice, the hour of answered prayer, the hour heaven touches earth, the bridge between judgment and mercy and that is why Christ dies at the ninth hour, for the ninth hour of sacrifice opened the gospel to the Gentiles, who were those that sat in darkness, but would see great light when the book of Daniel is opened fully at the Sunday law.

At Gideon’s offering in Judges 6:21, the Angel of the Lord touches Gideon’s meat and unleavened bread offering with his staff, and fire springs up from the rock to consume it entirely. The fire confirmed God’s call to Gideon and his acceptance of the sign.

And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. Judges 6:17–22.

The angel appeared to Gideon in the first verse of the chapter and called Gideon, “a mighty man of valor” and Gideon asked for a sign to prove that claim. Then Gideon asks the angel to tarry, and the angel that tarrying in prophecy is the second angel. After the tarrying time had ended, Gideon sets forth an offering and fire consumes the offering. Gideon is at the ninth hour for Elijah was the evening offering, and the ninth hour is the Sunday law when the Pentecostal tongues of fire align. Gideon represents a class that sees the Lord face to face, which is what happened to Daniel in chapter ten. When Gideon saw the fire consume the offering, he then realized that he had been interacting with the Lord, who he had seen face to face.

Gideon awakens to this reality when the miracle of fire confirms the sign, and the sign was Gideon, the mighty man of God and the army of 300 priests, who all had Habakkuk’s 300 tables in their hands. The sign, or ensign is Gideon himself, and the army of three hundred, that is also Ezekiel’s mighty army—that stands up in chapter thirty-seven.

When the tabernacle was dedicated in Leviticus 9:23, 24, after Aaron’s first offerings as high priest, fire comes out from before the Lord and consumes the burnt offering and fat on the altar. The people shout and fall on their faces in awe. This must, line upon line, align with Elijah’s fire.

Ezra’s ninth hour prayer for the separation of wheat and tares, which occurs at the Sunday law, is fulfilled then when the church militant transforms into the church triumphant. It must align with Gideon’s fire as well. The consuming fire upon Aaron’s first offering, that was made after seven days of consecration on the eighth day, returned on the same day, and destroyed Aaron’s two wicked sons. When the Holy Spirit is poured out without measure at the ninth hour, at the Sunday law, there will be a separation of two classes of priests, and the church triumphant will begin the work represented by the white horse of Ephesus, that goes forth conquering and to conquer. The anointing of the church triumphant finds a second witness in Solomon’s temple.

Solomon’s temple dedication in 2 Chronicles 7:1–3, after Solomon’s prayer, fire came down from heaven and consumed the burnt offerings and sacrifices. The glory of the Lord filled the temple, leading the people to worship and declare God’s goodness and enduring mercy. At the Sunday law the church triumphant is lifted up above all the mountains as a crown and an ensign according to Zechariah and Isaiah. When the fire descended at Solomon’s dedication of the temple, the temple

was filled with the glory of the Lord, symbolizing that the sounding of the seventh trumpet has finished its work upon God's people and is about to finish that very work upon the eleventh-hour workers. The seventh trumpet represents the atonement, the combination of Divinity and humanity that occurs as Jesus lifts up His kingdom of glory. That fire which came down at Moses tabernacle and Solomon's temple was also a fire of judgment for Aaron's son, as it was for David.

David's offering on the threshing floor of Araunah/Ornan in 1 Chronicles 21:26, during the plague brought about by David's census, was answered with fire from heaven on the altar, signaling acceptance and halting the plague. The plague of Laodicea is ended when the fire descends upon David's offering to stay the plague of His dependence upon human strength and wisdom. The transition from human to Divine human is marked when the atonement is accomplished, and the church is lifted up as an ensign. At that point, in agreement with Solomon's temple, the glory of the Lord filled the temple as Divinity is combined with humanity.

We will continue our consideration of the period of the Midnight Cry as represented by the third and ninth hours in the next article.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. Matthew 17:1-9.