

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

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2026-01-27

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In the “bustle,” which James White identifies as the scattering of the Millerites following October 22, 1844, William Miller experienced a dream in 1847, and two years later he was laid to rest.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.

“A Firm Platform

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the

platform, and they with humble look again stepped upon it.” Early Writings, 258.

Miller’s Wonderful Works

The “wonderful work” of William Miller led to “the firm foundation” that was the “solid, immovable platform.” The “foundation” of the “immovable platform,” and the subsequent attack upon both the “platform” and the “foundation” that were introduced after Miller’s death in 1849 is identified in his dream.

William Miller is the symbol of the foundations of Adventism.

He is also the symbol of Millerite history from 1798 unto 1863.

He is also the symbol of Millerite history from 1798 unto 1844.

He is also the symbol of the history of the three angels from 1798 unto the Sunday law.

He is represented by the forty-six years from 1798 unto 1844.

He is represented by the number “220,” in relation to the 2,520 and the 2,300.

He is represented by the “seven times”—the 2,520.

He is represented by the 2,300.

Miller’s two dreams were typified by Nebuchadnezzar’s two dreams in chapter two and chapter four of Daniel.

The period of 1798 begins with Nebuchadnezzar and ends in 1863 with Belshazzar.

The period of 1798 to the Sunday law begins with Nebuchadnezzar and ends with Belshazzar.

As the symbol of the history of the Millerites, he is the symbol of the foundations, which represent the truths that were discovered between the alpha discovery of the 2,520 and the omega discovery of 2,300. Commenting on William Miller’s dream, James White identified that the “key” was Miller’s method of studying the Bible. The methodology is the key of David that was laid upon Miller’s shoulder, for he presented the prophecy of 2300 years that ended when Isaiah 22:22 was fulfilled on October 22, 1844.

The truths that began to be unsealed from 2023 onward, are the truths that were already identified in Habakkuk’s Tables 95 presentations, and those truths are now being set within a new framework of “Truth.”

The call of the voice in the wilderness in July 2023 identified that weeping and mourning were necessary for those who were to repent for the proclamation of July 18, 2020. Those who would be among the wise virgins were to repent in agreement with the prayer of Daniel nine, which is the prayer of those in Leviticus 26 that recognize they have been scattered.

When Miller states, “While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door

opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.”

The door that opened was Miller’s heart when he “prayed earnestly” for “help.” Jesus as the True Witness to Laodicea is knocking on hearts seeking entrance. When the door opened a separation process began. When the door opened, the “windows” also opened, and the “windows” are the windows of heaven.

John saw the windows in heaven opened in chapter nineteen of Revelation as the Lord raised up His army of white horses, immediately after the bride had made herself ready. That army, is Ezekiel’s army that stand up in response to the message of the rough east wind. That army is the church triumphant that changes from the church militant unto the church triumphant when the separation of the wheat and tares is accomplished. That separation is also represented as changing from the Laodicean experience unto the Philadelphian experience. Miller opened his heart and let the True witness enter in, as He separated the wheat and tares, thus raising His white horse army to life.

On December 31, 2023 the Dirt Brush man entered into the room after the people left, and began the work of removing the rubbish of error, while placing the old truths of Habakkuk’s Tables in a new framework of truth.

“The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God’s word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity.”
The Desire of Ages, 287.

One of the first truths taught in 2024 was the explanation of the disappointment of July 18, 2020. Line upon line it was recognized that the first disappointments of every reform line identified July 18, 2020 as a primary waymark in the parable of the ten virgins. The subject of the disappointment became the “key” to unlock the truth of the sanctuary; whereas in the great disappointment of 1844, the sanctuary was the “key” that unlocked the disappointment.

The dirt brush man, who is also the Lion of the tribe of Judah began unsealing the message of the Midnight Cry in 2023. We have now reached the place in Miller’s dream that He is placing the larger casket upon the table and casting in the truths that are to shine ten times brighter than the sun. One of those jewels is the revelation of who He is in the prophetic narrative.

When the prophecy is unsealed, He is the Lion of the tribe of Judah, who takes old truths and places them into a new framework of the three steps of “truth.” That framework is held together by Christ as the Alpha and Omega, the first and last. As the Word of God, He orchestrated every element of His Word. As Palmoni He designed every aspect a mathematics.

When Peter is at Caesarea Philippi, in the third hour, He introduces Himself as Palmoni, with an emphasis upon “prophetic fractals.” One of the final revelations of Christ as the Lord of prophecy, is the emphasis upon prophetic fractals as represented by Peter in Matthew 16:18, which is the symbol of 1.618, called the golden ratio in the natural world, but “prophetic fractals” by Palmoni.

We have only begun to identify the prophetic fractals that are located within the sacred week of 27 to 34. Before we return there on our way to the book of Joel the emphasis of prophetic fractals needed to be added into our consideration of Miller’s dream.

The period from Miller calling people to “come and see,” and Christ, as the dirt brush man calling Miller to “come and see” is 1798 unto the Sunday law, but it contains a fractal within that overall history with the period of 1798 unto 1863. It contains another fractal from 9/11 unto the Sunday law, and another from 2023 unto the Sunday law.

When Miller closed his eyes in the bustle, he represented the history of 1849, when the Lord was attempting to finish the work, but to no avail. He is resurrected in 2023, for he is Elijah that was slain in the street with Moses. He died in 1849, and then he died again on July 18, 2020.

His dream was given in 1847, then the Lord stretched forth His hand a second time and published the 1850 chart. When the Lord stretches forth His hand a second time in the history of the one hundred and forty-four thousand, Miller is resurrected.

The starting point for the scattering of both Israel and Judah is set forth in Isaiah.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

The prophecy was given in 742 BC, and nineteen years later, in 723 BC Israel was scattered by the Assyrians, and then forty-six years later Judah was scattered by Babylon. The three dates represent a period of nineteen years, followed by forty-six years. When those two prophecies ended in 1798 and 1844 respectively, the nineteen-year period at the beginning from 742 BC unto 723 BC was the alpha nineteen years, that represented the omega nineteen years from 1844 unto 1863.

Miller died five years into the omega nineteen years and seven years later Hiram Edson’s articles on the “seven times,” was published. Seven years later the “seven times” was rejected. 1856 was to be the sealing that preceded the Sunday law of 1863, but it was not to be.

The third angel arrived in 1844, 1888 and at 9/11. Sister White identified that when the great buildings of New York City came down, the first three verses of Revelation eighteen would be fulfilled.

Revelation 18

Verse ONE—And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Verse TWO—And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Verse THREE—For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

The mighty first angel came down with a message in his hand and John was commanded to go and take the little book and eat it. That first angel performs the same work as the angel of Revelation eighteen who lightens the earth with its glory. This is because the first angel is the alpha and the third angel is the omega, and the beginning always illustrates the end.

“Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God.” Early Writings, 245.

The first angel is verse one of Revelation eighteen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

The second angel is verse two of Revelation eighteen.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

The third angel is verse three of Revelation eighteen.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

All the kings commit fornication with the whore at the Sunday law, as typified in verse three. The second angel's message is that Babylon is fallen, and that is verse two. The first angel's mission was to lighten the earth with his glory and that is verse one. Verse one is 9/11. Verse two is the separation process that has been going on throughout mankind since 9/11, and verse three is the Sunday law. For this reason, 9/11 is the third angel's message, and so is the Sunday law. 9/11 is the warning of the approaching Sunday law as represented in the first three verses, and the other voice of verse four is the Sunday law. The first voice of Revelation eighteen is the warning of the approaching Sunday law, and that warning changes to a living reality at the Sunday law.

9/11 unto the Sunday law is typified by the period of the alpha “come and see” of Miller's dream unto the omega “come and see.” Between 9/11 and the Sunday law the jewels get placed upon

Miller's table in the center of the room, scattered and buried, and then restored by the dirt brush man. The angel that descended in 1840 with the little book was the first and alpha angel that represented the angel that descended at 9/11. That angel is identified in chapter ten, when John is told that the book would be sweet, but turn bitter.

John was representing the movement of the first angel, represented by the Millerites, and he was also illustrating the movement of the one hundred and forty-four thousand. First and foremost, he represented the latter days, as prophets always do. For this reason, he was told in advance that the book was going to be sweet and then bitter. The Millerites did not know this in advance, but the one hundred and forty-four thousand are required to know this.

Miller, as the messenger of the first angel is the premier symbol of one who ate the little book. As a miller he was to separate the wheat from the chaff, then process the grain into flour, and make the bread that was to be eaten. He shared the bread by placing it in the center of his room and calling all who would to "come and see." But as a symbol of the one who took the book out of the angel's hand, Miller like unto John, is addressing the latter days of the third angel, more than the early days of the first angel. In his dream he begins by informing us that he received his message by an unseen hand. The first angel in Revelation ten has a little book in his hand, but the angel of Revelation eighteen, which is the omega to the alpha of 1840, has no book represented in his hand, and that is the book that Miller received—the book from an unseen hand. Miller's "come and see" is 9/11, and the dirt brush man's "come and see" is the Sunday law.

Between the alpha and omega "come and see" you have the second angel's message, for the alpha is 9/11, which is verse one of chapter eighteen, and verse two is the second angel that concludes at verse three, which is the Sunday law and the omega "come and see." In Miller's dream the second angel, and the fall of Babylon is represented by the seven times the word scatter is employed, while the overall narrative identifies truth being overcome with error.

The first and third angels descended with the message that must be taken and eaten on August 11, 1840 and 9/11 respectively. The two dates correspond to verse one of Revelation eighteen.

The foundational truths were published in May of 1842, with the 1843 pioneer chart as the alpha of Habakkuk's two tables. In 2012 Habakkuk's Tables were published, aligning with May of 1842.

The Millerite's experienced their first disappointment on April 19, 1844, typifying July 18, 2020. At that point the second angel arrived, and his arrival aligned with verse two of Revelation eighteen. That disappointment marked the end of the first angel. There the second angel arrived, the tarrying time in the virgin's parable began. The history of the first angel is to run parallel with the history of the second, and when applied in this fashion, the arrival of the second angel is aligned with the arrival of the first angel in 1840 and 9/11.

A tarrying time arrived at 9/11, which was typified by April 19, 1844. At 9/11 the four winds of Islam were released, and then held in check. Those four winds of John are the rough winds of Isaiah, and the east wind of prophecy, and the sealing angel ascends from the east. When He ascends, He cries out "hold, hold, hold, hold" four times according to Sister White. The tarrying

time that begins with the arrival of the second angel is represented as the four winds being held in check until the one hundred and forty-four thousand are sealed.

After the first disappointment, Samuel Snow was led to put together the message of the Midnight Cry, thus typifying the voice in the wilderness in July of 2023.

At the Exeter camp meeting, the separation of the virgins based upon the testing oil, purged and also purified the Millerites in agreement with the work of the Messenger of the Covenant. The Exeter camp meeting represented the sealing, for the work then went forward like a tidal wave, or a mighty army, until the third angel arrived on October 22, 1844. The key of the history is the separation.

The second angel does a work of separating when it arrives, as it did at the first disappointment, and it ended with the separation of October 22. In the middle of the two separations the second angel's message was proclaimed. The second angel is a progressive separation until the final test of the oil. The final test of oil leads to the litmus test of the third angel. That litmus test was the cross for Jesus, and the Garden of Gethsemane, meaning the "garden of the oil press" preceded the litmus test of the cross, and the test of the virgin's oil preceded the close door of 1844.

The final test, followed by judgment was the tenth test for ancient Israel. They were then assigned to die in the wilderness. Whether Kadesh, Gethsemane or Exeter; the final test before judgment, where the two classes are separated, identifies a final test post 2023, that precedes the closed-door judgment of the Sunday law. That final test is the sealing. A final or last test infers a first test.

In 2023, the tarrying time ended as the Lion of the tribe of Judah unsealed the vision that was to tarry, by removing His hand. Then began the work of Samuel Snow.

If we align the period of the first and second angels in parallel to one another they identify the descent of an angel with a message that tests God's people by their response to the command to take and eat the message. The foundational message is then placed into the public, until the foundational message fails. Then the third angel arrives. The period of the third angel is the nineteen years that were the omega nineteen years of 742 BC unto 723 BC.

The period of 1844 unto 1863, and the period of 742 BC to 723 BC run parallel to one another, and also parallel to the periods of the first and second angels. Those four lines of prophetic history align with 9/11 unto the Sunday law. Those five lines are the history of Miller's alpha "come and see" and Christ's omega "come and see."

Four times Seven

Rightly understood Leviticus twenty-six identifies the "seven times," four times, and the "seven times" is a symbol of Miller and his message. In 1842, Miller's understanding of the "seven times" was enshrined upon the 1843 chart that Sister White states, "was directed by the hand of the Lord," and "should not be altered." Seven years later Miller died in 1849, and seven years later the message of the "seven times" is put into the record by Hiram Edson, and seven years later it is rejected.

In 1842 the first table of Habakkuk was published.

In 1849 the alpha messenger of the “seven times” upon the 1843 chart dies.

In 1856 the omega messenger of the “seven times” upon the 1850 chart is ignored.

In 1863 Habakkuk’s two tables are rejected and the 1863 chart was published.

A Divine chart published at the beginning and a human chart published at the end. In the middle, two messengers are identified, for the second message always has a doubling.

First angel

In 1842 the first table of Habakkuk was published.

Second angel

In 1849 the old messenger of the 1843 chart dies.

In 1856 the new messenger of the 1850 chart is ignored.

Third angel

In 1863 the message is rejected and the 1863 chart was published.

A twenty-one-year period that represents four symbols of the “seven times,” equally spaced seven years apart. The alpha message is published (1842), the alpha messenger dies (1849), the omega messenger is ignored (1856) and the omega message is rejected (1863), typifying 2012; July 18, 2020; 2023; and the soon-coming Sunday law. Miller’s death in 1849 aligns with July 18, 2020. The messenger, and the message was resurrected in 2023. The omega message is now being unsealed, and it is followed by the Sunday law of 1863.

In the Millerite movement, the message was established and then the messenger died. In the parallel movement the message was established and then the message died. The message was resurrected in 1856 and 2023. Apostasy is the label of 1863, and victory is the label of its counterpart at the Sunday law. Before the apostasy and victory of the Sunday law and 1863, the unsealing of the capstone omega light of the “seven times” of 1856 is set forth, as it has been since 2023.

We will continue in the next article.

William Miller: 1782–1849

William: “will” and “helmet”— “resolute protector”, “determined guardian”, or “strong-willed warrior.”

Miller: a person who operates a mill, especially. a mill that grinds grain into flour.

Strong-willed warrior

“An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ’s second coming. Like many other reformers, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism—traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller’s early life.

“He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked. His mind was active and well developed, and he had a keen thirst for knowledge. Though he did not enjoy the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views. He possessed an irreproachable moral character and an enviable reputation, being generally esteemed for integrity, thrift, and benevolence. By dint of energy and application he early acquired a competence, though his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him.”
The Great Controversy, 317.

“The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do his will, he shall know of the teaching.’ John 7:17, Revised Version.

“The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your

own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.” Review and Herald, September 11, 1894.

“William Miller was born at Pittsfield, Massachusetts. His formal schooling consisted of only 18 months, but he became self-taught through his strong habit of reading. He also early began to write, composing poetry and keeping a diary. His reading exposed him to infidel authors who influenced him in the direction of deism. He became a justice of the peace in his late twenties, and fought in the War of 1812. Several experiences during this conflict turned his mind toward a personal God. By 1816 he was converted, and began Bible study in earnest. He wrote, ‘The Scriptures... became my delight, and in Jesus I found a friend.’

“By 1818 in his study of the prophecies he concluded that Jesus would return ‘about 1843.’ In 1831 he began to share his studies in public in small settings, after strong conviction and providential guidance to do so. After meeting J. V. Himes, a prominent editor, in 1839, the way was opened to preach to large groups in major cities. While opposed by many, his preaching, and that of others who caught the Advent message, made a significant impact, with up to 100,000 accepting belief in the soon coming of Christ. Ellen Harmon heard him in Portland, Maine, in March of 1840 when she was 12 years old. She recounted, “Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound.” Life Sketches, 20.