

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

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In 1844, the doctrine of the seventh-day Sabbath was unsealed and then emphasized to Sister White when she looked into the ark of the covenant. She also recorded that in the last days the doctrine of the incarnation possessed the same heavenly emphasis. The seventh-day Sabbath, represents the special light from the ark when the antitypical Day of Atonement began, and the seventh-year Sabbath represents the special light from the ark when the antitypical Day of Atonement reaches its conclusion.

The doctrine of the incarnation is typified in the last holy convocation of Leviticus twenty-three; it is the omega to the seventh-day Sabbath, which is the first holy convocation at the beginning of Leviticus twenty-three. That first Sabbath represents God's creative power and the last Sabbath represents His recreative power. That first Sabbath is represented by the number "23" and the last by the number "252."

Those two symbols are the bookends of Leviticus twenty-three and they are also the bookends for the Millerite history. 1798 was the fulfillment of the 2,520 years against the northern kingdom of Israel and the 2,300 years was fulfilled October 22, 1844. When Sister White was led into the sanctuary and gazed upon the Ten Commandments, she was typifying God's latter-day people who follow Christ into the Most Holy Place when He is finishing His work of at-one-ment. The temple test is the test of following the Lamb whithersoever He goeth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. Revelation 14:4.

Sister White, as a prophet was illustrating the faithful at the beginning who entered the Most Holy Place by faith, and in so doing she was providing an example of the faithful at the end who enter by faith into the Most Holy Place and then gaze into the ark. What they see illuminated there is the doctrine of the incarnation, the finishing of the at-one-ment. They see the two covering cherubs representing the two Sabbaths of creation and re-creation. They see the 252 on one side of the ark and the 23 on the other and recognize that in agreement with creation and re-creation; 23 represents the marriage of Divinity with humanity, and they see 252 as the symbol of a human's transformation into a human that is combined with Divinity.

The mercy seat was not to be removed, so for Sister White to look inside was a special revelation, and prophetically the illustration is more for the latter days, than the days in which she lived. By

beholding we are changed. The temple test is Christ leading His virgin people into His temple, step by step. Prophetic truths represent the steps along the path that is lightened by the message of the Midnight Cry.

The Millerite temple of forty-six years is a step.

The human temple of “23,” (male and female, He created them) is a step.

Christ raising His temple in three days is a step.

The storehouse is the temple of Malachi.

Nehemiah cleansed the storehouse from the profanation of Tobiah.

That temple was where the high priest Hilkiah discovered the writings of Moses during the revival of king Josiah.

The temple Nehemiah cleansed from profanation is the same temple Christ twice cleansed from its “sacrilegious profanation” as Sister White states.

The casket of Miller’s dream was a step.

Once Christ has led His faithful in the Most Holy Place, He leads them, as represented by Sister White to the ark, raises the mercy seat and allows them to look inside. When they look inside they see both the doctrine of the incarnation and the seventh-day Sabbath is invested with a soft halo. Line upon line those who recognize the doctrines that are “invested with a soft radiance” align with Sister White entering the Most Holy Place by faith and looking into the ark.

The ancient prophets spoke more specifically for the latter days than the days in which they lived. When those ancient prophets themselves become part of the testimony, they represent God’s people in the latter days, and God’s people in the latter days are the one hundred and forty-four thousand. Sister White is perhaps the most important ancient prophet, for all her illustrations represent the alpha history of the omega history of the one hundred and forty-four thousand. All the prophets illustrate the remnant, but Sister White also represents a beginning history that is fulfilled in the ending history—to the very letter.

In the alpha foundational history, Sister White in vision, is taken into the Most Holy Place of the heavenly sanctuary. Once there, the mercy seat upon the ark of the covenant, a seat that was not to be removed, was raised so that Sister White could gaze inside where she saw the Ten Commandments.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of

stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws." Early Writings, 32.

The doctrine of the seventh-day Sabbath was the alpha doctrine of the foundational history of the Millerite movement that began as the Philadelphia Millerite movement, then transformed into the Laodicean Millerite movement in 1856, and then into the Laodicean Seventh-day Adventist Church in 1863. Sister White also identifies the omega doctrine in the history of the latter days, when the Laodicean movement of the one hundred and forty-four thousand transforms into the Philadelphia movement of the one hundred and forty-four thousand. The alpha and omega lights are represented by the doctrine of the seventh-day Sabbath and the doctrine of the incarnation.

"Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light." The Southern Watchman, April 4, 1905.

The "doctrine of the incarnation" is also called the "mystery of godliness."

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16.

The "mystery" is hidden until the final generation, when the faithful see that the doctrine of the incarnation is the omega of the seventh-day Sabbath.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Colossians 1:26, 27.

It is fitting that it is Colossians 1:26 that speaks of a "mystery" that "hath been hid," but that mystery is "made manifest" in the latter days. Prophetic light is made manifest when prophecy is unsealed, as represented in Daniel twelve where at the end of 1,260 days, at the time of the end a

prophecy is unsealed. The prophecy that has been hid for generations is unsealed, and the prophecy is the truth which when unsealed is the “glory” that is made known unto the Gentiles at the Sunday law. That mystery is Christ in you the hope of glory, which is accomplished in the days of the sounding of the seventh trumpet.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

It is only fitting that the voice of the seventh angel began to sound on the tenth day of the seventh month as represented in Revelation 10:7. The seventh angel is also represented as the third woe, and the first two woes were Islam, thus providing two witnesses that the third woe is Islam. The mystery of God is finished when the trumpet of Islam is blowing.

In the history of the seventh trumpet the doctrine of the incarnation, which is the mystery of Christ in you, or the combination of Divinity with humanity, as represented by Christ when He took upon Himself human flesh; the candidates to be among the one hundred and forty-four thousand will be tested as to whether they have the necessary oil and faith to enter into the Most Holy Place. If they hesitate darkness falls upon them, if they follow the Lamb whithersoever He goeth, they will be led to look into the ark. In the ark they will find the doctrines of the seventh-day Sabbath and the doctrine of the incarnation.

As significant as these two doctrines are, what I am focusing on is not the alpha and omega lights, but that the prophetess illustrated God’s people entering into the heavenly sanctuary and looking into the ark of the covenant. There must be a point in the history of the one hundred and forty-four thousand, during the latter days, where the one hundred and forty-four thousand are taken into the Most Holy Place to gaze upon the opened ark.

If you possess the faith to believe the prophets illustrate God’s people in the latter days, along with the faith that Sister White was as much inspired, in every way, as every other prophet in the Bible—then the application I just set forth must be accepted as true. The one hundred and forty-four thousand must follow Christ, by faith into the Most Holy Place, as Sister White says the faithful did on October 22, 1844. There were then two classes manifested, those who refused to enter in by faith, and those who entered in.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own

blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

Sister White identifies the progressive testing process of John the Baptist and Christ’s history that ended with the Jews being in total darkness in order to illustrate the same history in the time of the Millerites, which is the alpha history of Sister White; the ancient prophetess of the latter days. The life-or-death test in the beginning was over entering into the Most Holy Place or refusing to do so. To refuse to do so produced the same darkness upon the rebels of Millerite history that had come upon the rebellious Jews in the history of Christ.

Jesus always illustrates the end of a thing, with the beginning of a thing; so, when Sister White was taken into the Most Holy Place and gazed upon the open ark, in connection with the test of October 22, 1844, it identifies that the one hundred and forty-four thousand will be tested upon following the Lamb into the Most Holy Place or going into perfect eternal darkness. This fact is premised upon a faith that understands the ancient prophets are illustrating God’s latter-day people when they themselves become part of the recorded testimony. Sister White illustrates both classes.

“While in this state of despondency I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a

cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

“Fearing to be ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

“Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

“Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night. I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return.

“Soon after this I had another dream. I seemed to be sitting in abject despair with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I would love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said: ‘Do you wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you possess and follow me.’

“I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing the steep ascent fell before gaining the top.

“Finally we reached the last step, and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. That expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

“I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: ‘Fear not.’ The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love.

“My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take it from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and telling all whom I met where they could find Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul.” Testimonies, volume 1, 27–29.

From the end of the Exeter camp meeting on August 17 unto October 22 in 1844 was sixty-six days. Those sixty-six days represent the period of the proclamation of the Midnight Cry, and in the context of the parable of the ten virgins those that then proclaimed the message represent those who had oil, and those who did not then proclaim the message had no oil.

In the parable, the marriage took place at the beginning of the tarrying time. The legal marriage took place and then everyone went home and waited until the groom’s father decided if it was acceptable to consummate the marriage. Infidelity between the first marriage and the second ceremony at midnight was considered adultery. The tarrying time was based upon the father of the groom waiting to see what happened to the bride over a period of time. Was she pregnant?

When the father decided all was well, the midnight procession began, and it began at night to avoid the oppressive heat in the daytime of Palestine. For this reason, the bride’s attendants, the virgins of the parable, were required to have their own lantern and supply of oil waiting for the midnight cry announcing that the procession to the marriage was under way, for it was to take place at night. At Exeter the midnight cry arrived and you either had enough oil ready for the procession or you didn’t.

When they left Exeter with the message they were illustrating a people who were sealed. Some had enough oil to make into the marriage on October 22, 1844, and some didn’t. Those sixty-six-days represent a period of time when God’s people are sealed unto the closed door of the Sunday law. If they had the proper amount of oil they entered by faith into the Most Holy Place. Sister White illustrated God’s people entering into the Most Holy Place in the latter days, and in her alpha history it was a life-or-death test that was involved with entering into the Most Holy Place by faith. In the latter days the one hundred and forty-four thousand will be tested as to whether they will enter into the Most Holy Place by faith. It is once again a life-or-death test.

We will continue these things in the next article.

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“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.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.