

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

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## Number Eight

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:9–18.

The scornful men that rule Jerusalem are the leaders of the Laodicean Seventh-day Adventist church, who a few verses before, Isaiah identified as the “drunkards of Ephraim” and “the crown of pride.” At Pentecost Peter responded to those who were claiming the message was being proclaimed by drunken men. The time period of the latter rain is about a true and false latter rain message. A message from the Lord always produces two classes of worshippers, and the two classes both drink wine. The sanctified message, or sanctified wine is what is cut off from the mouth of the unfaithful in Joel.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Joel 1:5.

In Joel chapter one the wicked husbandmen of the vineyard, representing the Laodicean Seventh-day Adventist church are condemned and judged in connection with the “new wine” being “cut off” from their mouths. God has cut off or withheld the outpouring of God’s Spirit in the latter rain as represented by the “meat and drink offerings” from the wicked drunken husbandmen.

The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? Joel 1:9–16.

When Isaiah's "drunkards of Ephraim" "awake" in Joel, the circumstances they awaken to is the latter rain message—represented as "new wine." It has been withheld from God's chosen covenant people. "Corn" in the passage is a general word for grain, and the Word of God is the Bread of Heaven and in the passage, it has been "wasted."

The "new wine" is the present truth message that arrived at 9/11. The "new wine is dried up" and "cut off" for the "new wine" is only recognized by those returning to Jeremiah's "old" paths, for a "new" message is always in agreement with the "old" message. The word translated as "dried up" means "to be ashamed" in the Hebrew.

Those who are "ashamed" are a primary subject of Joel and the prophets. The drunkards of Ephraim are ashamed of their counterfeit latter rain message, which is often called a 'peace and safety' message. The three symbols of corn, new wine and oil represent the message of the latter rain. The latter rain is also represented as the outpouring of the Holy Spirit.

The work of the Holy Spirit is to convict of sin, righteousness and judgment, and in that very order. The Word of God convicts of sin, and is represented by "corn." Possessing the "new wine" identifies those who are in possession of the Holy Spirit, who is represented by "rain" and also by "wine," for both "rain" and "wine" are easily demonstrated as a message or doctrine.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. John 16:7–13.

Joel's "corn" is the Word of God, which convicts of "sin." "Righteousness" is manifested by those who have connected their humanity with divinity through the present truth message represented as "new" (present-truth) "wine" (message). The "oil" is the symbol of "judgment," for "judgment" is

based upon whether those being judged have “oil.” Joel’s corn, new wine and oil is the conviction of sin, righteousness and judgment. All the elements of the work of the Holy Spirit in connection with the outpouring of the latter rain make up the truths that are to test Laodicean Adventism beginning at 9/11 when Joel commands them to “Awake!”

The three symbols of the latter rain message parallel the three angels’ messages of Revelation fourteen, and the “husbandmen” are to be “ashamed” and the “vinedressers” are to “howl.” In Joel God’s people are never to be ashamed.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. Joel 2:27.

The husbandmen and vinedressers are ashamed and howl because the counterfeit latter rain message they present is powerless to produce life in the vineyard they were given to tend. Adventism knows from their propheticess that they were called to fulfill the latter rain experience, but the fruit of the fields are withered. They are ashamed and weep especially “for the wheat and for the barley.” The “barley” first fruit offering on the day of Christ’s resurrection began the Pentecostal season that ended at Pentecost with the “wheat” first fruit offering of Pentecost. The drunkards of Ephraim are ashamed because they are on the wrong side of the Pentecostal season, which is repeated from 9/11 unto the Sunday law, when the latter rain is falling.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” Testimonies to Ministers, 506, 507.

In the context of the line which Sister White calls the “Pentecostal season,” the “former rain” was Christ breathing on the disciples after He descended from His heavenly meeting after He was resurrected. The “latter rain” in this context was Pentecost. At the alpha of the Pentecostal season a few drops were breathed upon the disciples and at the omega the disciples who had been breathed upon were speaking with tongues of fire to the entire world. A manifestation of the Holy Spirit at the beginning and the ending. Divinity conveying the Holy Spirit to humanity through a message at

the beginning and divinity and humanity combined as represented by tongues (humanity) and fire (Divinity) and conveying the Holy Spirit to humanity through a message at the ending. The barley first fruit offering at the beginning aligns with Christ's resurrection and the two loaves of wheat at the Pentecostal first fruit offering aligns with Pentecost.

Those two loaves are the only offering which included leaven, a symbol of sin. The loaves were baked, thus representing the removal of sin, but upholding the truth that the two wave loaves representing the one hundred and forty-four thousand were men and woman who were sinners that had been purged from those sins by the Messenger of the Covenant in Malachi chapter three. Thus, the alpha of the Pentecostal season represented the Bread of Heaven teaching His disciples and the omega of that season had those same disciples symbolized as two loaves of bread that were lifted up to heaven. Thus, the symbol of divinity and humanity of the tongues of fire and the lifting up of the wave offering which typified the disciples taking the message to the world combine to identify that the one hundred and forty-four thousand are to be lifted up as an offering which perfectly represents Jesus Christ, and Jesus Christ represents that Divinity combined with humanity does not sin.

Failing to "receive the former rain" while expecting "that the lack" of "all the benefits that God" "provided" with the "former rain" "will be supplied by the latter rain" is "a terrible mistake." The former rain is Jeremiah's "old paths," that were identified as the path to walk in at 9/11. It is a "terrible mistake" and also a strong delusion that leads people to think they have a latter rain message that is built upon a rock, only to find that their message was built upon sand.

Peter was not ashamed to directly explain who was and was not drunk in his representation of the one hundred and forty-four thousand during the latter rain time period. All the prophets speak of the last days and Joel is identifying the "drunkards of Ephraim" awakening and being confronted with clear evidence that the privilege of being the people who would proclaim the loud cry of the third angel under latter rain power has been forever removed. The one hundred and forty-four thousand are developed and sealed during the latter rain time period from 9/11 unto the Sunday law. They are those who follow the Lamb whithersoever He goeth.

Peter at Pentecost represents those people proclaiming the latter rain message, which he bases upon the book of Joel. The Jews, who had been given the responsibility to observe Pentecost throughout their entire history were being informed by Peter that the Pentecost that all the prior Pentecost's pointed forward to was now being fulfilled. The Jews, as the drunkards of Ephraim were so drunk on the wine of Babylon that they accused Peter and the eleven of being drunk as they presented the latter rain message in the context of the book of Joel. When the drunkards of Ephraim "awake" in verse five of Joel's first chapter, they are confronted with the testing process of the latter rain where two classes are developed. In the testing process one class recognizes the latter rain message and the other class does not.

"We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every

promise will be fulfilled. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.' Isaiah 61:11. The whole earth is to be filled with the glory of God." The Seventh-day Adventist Bible Commentary, volume 7, 984.

To "recognize" means "to recollect or recover knowledge" for the message of the latter rain is recognized by past sacred histories which illustrate the latter rain history. The history of Peter at Pentecost was set within the historical structure set forth by Joel. Joel's setting with Peter's fulfillment provides two witnesses to the history of the Midnight Cry of 1844. Those three witnesses (and others) are to be "recognized" as illustrations of the history, setting and message of the latter rain.

When Christ breathed upon the disciples after He ascended and then returned, it was as "a few drops" before the great outpouring at Pentecost. At the beginning and ending there was a manifestation of the Holy Spirit being poured out. The few drops from Christ to His disciples are the alpha of the Pentecostal season that ends with the omega and the pouring out of the message from the disciples to the world. The alpha is marked by the first fruit offering of barley and ends with the first fruit offering of wheat. The beginning of the latter rain was marked by the bringing down of the great buildings of New York City on 9/11. It marks the beginning of the history that leads to the Sunday law. 9/11 is represented by the barley first fruit offering and the Sunday law is the wheat first fruit offering.

The drunkards of Ephraim are awakened to the reality that their kingdom would be taken from them and given to a people who would bear the appropriate fruits. Joel sets forth the disobedience of the drunkards by identifying that the "meat" and "drink" offerings have been cut off from the house of the Lord and that the "new wine" has been cut off from their mouths. The "new wine" is freshly squeezed juice in the Hebrew, but the "wine" which the drunkards drink in verse five is fermented juice. Two types of wine, which represents doctrine and in the context of Joel the doctrine is the latter rain message. The drunkards of Ephraim have been drinking fermented juice, and they are "cut off" from the "new" freshly squeezed juice. Two types of wine represent two latter rain messages, and the drunkards are "cut" off from the pure message. The Hebrew word translated as "cut off" is based upon the ancient covenant practice of cutting animals and walking in between the parts. To be "cut off" is to be rejected as God's covenant people.

The book of Joel is identifying God's people in the last days beginning with the Millerites who were brought about in consequence to the unsealing of the book of Daniel in 1798, and ending with the one hundred and forty-four thousand who are brought about in consequence to the unsealing of the book of Daniel in 1989. In the beginning the outpouring of the Holy Spirit was represented by the period of time from the Exeter camp meeting to the disappointment of October 22, 1844. That history fulfilled the parable of the ten virgins of Matthew twenty-five which is repeated to the very letter in the history of the one hundred and forty-four thousand.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." The Great Controversy, 393.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” Review and Herald, August 19, 1890.

“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, ‘Behold the Bridegroom cometh; go ye out to meet Him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.” Bible Echo, May 4, 1896.

Who “are feeling travail of soul to awaken” “a world lying in wickedness?” Joel answers the question:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2:32.

We will continue these things in the following article.

“Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. These disciples had had no prominent place in Christ’s work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ’s body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Never before had they been so utterly disheartened. Hopeless and faithless, they were walking in the shadow of the cross.

“They had not advanced far on their journey when they were joined by a stranger, but they were so absorbed in their gloom and disappointment that they did not observe him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this Man, who suffered Himself to be so humiliated, be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to wipe away their tears, and fill them with joy and gladness. But He must first give them lessons they would never forget.

“‘He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to

pass there in these days?’ They told Him of their disappointment in regard to their Master, ‘which was a prophet mighty in deed and word before God and all the people;’ but ‘the chief priests and our rulers,’ they said, ‘delivered Him to be condemned to death, and have crucified Him.’ With hearts sore with disappointment, and with quivering lips, they added, ‘We trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done.’

“Strange that the disciples did not remember Christ’s words, and realize that He had foretold the events which had come to pass! They did not realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again. This was the part they should have remembered. The priests and rulers did not forget this. On the day ‘that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.’ Matthew 27:62, 63. But the disciples did not remember these words.

“‘Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?’ The disciples wondered who this stranger could be, that He should penetrate to their very souls, and speak with such earnestness, tenderness, and sympathy, and with such hopefulness. For the first time since Christ’s betrayal, they began to feel hopeful. Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with joyful expectation.

“Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith.

“In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ’s teaching. So highly did He value it that at one time He said, ‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’ Luke 16:31.

“It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world’s Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.

“Reasoning from prophecy, Christ gave His disciples a correct idea of what He was to be in humanity. Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men had been misleading. It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ desired that the ideas of His disciples might be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to Him. He showed them that the awful conflict which they could not yet comprehend was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die, as every transgressor of the law must die if he continues in sin. All this was to be, but it was not to end in defeat, but in glorious, eternal victory. Jesus told them that every effort must be made to save the world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort.

“Thus Christ discoursed to His disciples, opening their minds that they might understand the Scriptures. The disciples were weary, but the conversation did not flag. Words of life and assurance fell from the Savior’s lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they yet suspect who their traveling companion was. They did not think that the subject of their conversation was walking by their side; for Christ referred to Himself as though He were another person. They thought that He was one of those who had been in attendance at the great feast, and who was now returning to his home. He walked as carefully as they over the rough stones, now and then halting with them for a little rest. Thus they proceeded along the mountainous road, while the One who was soon to take His position at God’s right hand, and who could say, ‘All power is given unto Me in heaven and in earth,’ walked beside them. Matthew 28:18.

“During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. ‘Abide with us,’ they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, ‘It is toward evening, and the day is far spent.’ Christ yielded to this entreaty and ‘went in to tarry with them.’

“Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way.

“The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead!

“They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, ‘Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?’

“But with this great news to communicate they cannot sit and talk. Their weariness and hunger are gone. They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know, that they have the protection of Him who has traveled the road with them. With their pilgrim staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way.

“The night is dark, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Savior. They no longer mourn over Him as dead. Christ is risen—over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell who joined them by the way. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.” *The Desire of Ages*, 795–801.