

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

Jeff Pippenger

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Number Eleven

The latter rain message is a warning of the approaching close of probation in conjunction with a call for personal preparation. Those two concepts are represented in chapters ten and eleven of Isaiah's vision, and they are done so in the context of the message of Daniel eleven which was unsealed in 1989, and whose hidden history is unsealed during the sealing time of the one hundred and forty-four thousand, who are represented in the vision by Isaiah and his sons. The two lines together represent a warning for Ahaz, representing Laodiceans who have no "understanding" of these two internal and external lines that pervade biblical prophecy.

Daniel 11:11 and Revelation 11:11 present the same internal and external representation with Daniel representing the external and Revelation the internal. These two internal and external "chapter and verses" directly connect with the external and internal messages of chapters ten and eleven, and they do so in Isaiah 11:11.

Isaiah six is 9/11 and identifies the purification and anointing of Isaiah as a messenger at 9/11. Chapter seven onward is an outline of the message which arrived at 9/11. Chapter ten is identifying the role of the last six verses of Daniel eleven, for it was the message unsealed at the time of the end in 1989.

Chapter eleven of Isaiah represents 9/11 and the anointing of Isaiah and his message. Verse one is tied together with verse ten by "Jesse" and verse ten says, "And in that day" and verse eleven continues by saying, "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people."

That day was 1850.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the

cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

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

11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah 11:1–16.

Verse one states, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him.” The powerful description of Christ continues on, BUT the description applies more to the last days, than the days of Isaiah or even the days when Christ walked among men.

A careful reading identifies that verses one through nine are all identifying characteristics of Christ and in verse ten it states, “And there shall come forth a rod.” There is no break in the flow of thought from verse one on through verse ten. Verse ten says, “and in that day” which must happen in the same day as verse one. Both verse ten and one identify the “root,” and in so doing tie the two verses together line upon line.

Together verse one and ten state, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

A “rod” is a symbol of authority.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Revelation 12:5.

A “rod” is a symbol of selection, division and separation.

And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he. Numbers 17:7–11.

Aaron's rod that budded identifies a "rod" in the latter rain time period, for Aaron's was the only "rod" that budded out of the thirteen "rods." The budding out is a symbol of the latter rain time period when God will manifest a distinction between the twelve rebellious "rods" that claim to have the message of the latter rain, and as also illustrated with Elijah's demonstration by fire marking the distinction between the true and the false. A "rod" is also a symbol of measurement and judgment.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. Revelation 11:1.

The "rod" comes forth out of the stem of Jessie and "Jessie" means 'to stand out' as waymarks do in Bible prophecy. Pharez was the actual "root" of Jessie, and Pharez means "a breach, to break out or scatter." Pharez is the root or beginning of Jessie's blood line. The "root of Jessie" is therefore a symbol of the alpha Pharez and the omega is Jessie, the beginning and the ending. The root of Jessie begins with a scattering (Pharez) and ends at a waymark of a man standing. Men standing up prophetically marks a kingdom. In the Bible Pharez begins a blood line, with no linkage before his introduction and his name means a break, so the record of his genealogy and his name are identifying Pharez as the beginning, making Jessie the end. Melchizedek is also a biblical figure that is identified as having no prior lineage, as is the case with Pharez. The root of Pharez contains the truth that he represents a priesthood of Melchizedek, of whom Abraham paid tithes.

The order of Melchizedek is the priestly order of Christ.

Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Hebrews 6:20.

The root of Jessie was the priesthood of Melchizedek and the beginning must reflect the end. Jessie represents the last group of the priesthood of Melchizedek to stand up, who according to Isaiah are an ensign to the nations.

The "stem" means 'to cut down (trees); the trunk or stump of a tree (as felled or as planted),' and the "stem" grows out of a kingdom that has been passed by as was Nebuchadnezzar in Daniel chapter four. A tree is a kingdom prophetically, and when a kingdom ends that tree has been cut down.

The "stem" in the passage comes out of a stump—not an upper branch. Out of a former kingdom represented by the stump, a "rod" a symbol of authority comes forth, and that authority is based

upon whether the “rod” bears the “buds and blossoms” of the latter rain message. That authority is derived from a previous kingdom, that has been cut down.

The “root” is the “root of Jessie” and the “stem” that comes from “the stump” is coming from the “stump” whose roots are the root of Jessie. The stem that produces the authority comes from the stump, but the Branch comes from the root—and the root is the ensign. The root is the beginning and the ending is the branch.

The word “branch” means watchman or waymark. Isaiah informs us the Branch comes at the Sunday law.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Isaiah 4:1–4.

The “one man” that the seven women take hold of is the pope, who becomes the eighth that is of the seven at the Sunday law, counterfeiting the 8 souls upon the ark. At the Sunday law, “in that day” “the branch of the Lord be beautiful and glorious” “when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” The purging with the spirit of judgment and burning is accomplished by the Messenger of the Covenant in Malachi three at the Sunday law. The “beautiful branch” is the one hundred and forty-four thousand who come not from the stump, but from the root of Jessie, which is the ensign.

Their authority is represented by the rod that came from a branch of a fallen kingdom. The kingdom of Philadelphia fell from 1856 unto 1863, and the authority established in that fallen kingdom is re-established at the Sunday law. When the branch that is the ensign is lifted up, the Laodicean movement of the one hundred and forty-four thousand transitions unto the Philadelphian movement of the one hundred and forty-four thousand. It is then that the authority or rod that came from the Millerite or Philadelphian kingdom is represented by a key that is placed upon Eliakim in Isaiah 22:22.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. Isaiah 22:22.

The verse marks October 22, 1844 and is identifying Eliakim as receiving a “key.” In the previous two verses the authority of Laodicea is taken from Shebna and given to Eliakim. At the Sunday law the authority once given to the chosen covenant people is taken from the kingdom of Laodicean Seventh-day Adventism and given to the kingdom of the Philadelphian movement of the one hundred and forty-four thousand—which is the kingdom of glory.

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. Matthew 16:16–19.

The rod of authority, represented as a key given to Peter, is placed upon Eliakim's shoulder in Isaiah 22:22. Peter represents the branch of the one hundred and forty-four thousand who enter into covenant with Christ just before the Sunday law. In the passage Peter is in Caesarea Philippi, which is Panium of verses thirteen to fifteen of Daniel eleven. His name is changed, representing a covenant relationship, and the name Peter when approached with multiplying the numbered positions of each letter, equates to 144,000. The authority, or rod, or key that is placed upon Eliakim when Shebna is cast into a field like a ball, and is the "rod" which comes from the stump of Philadelphian Millerite Adventism that was cut down from 1856 unto 1863.

Peter is receiving the authority of God's covenant people at the separation of the wheat and tares, for the wheat is to be lifted up as the wave loaf offering of Pentecost. The tares first are separated, as represented by the leaven in the Pentecostal wave loaves being removed through the baking process. The authority of the rod or key comes from the stump of a fallen kingdom and the branch that is the ensign comes from the root of Jessie and is the root of Jessie, for Jesus illustrates the end of a thing with the beginning of a thing. The root is the beginning and the branch the end. This prophetic application cannot be understood by the quibbling Jews of Christ time or today, for it is the primary principle of the methodology of the latter rain, and it is also represented as the key of the house of David. The key opens the door to the house of David which has been shut. The key opens the door unto the heavenly sanctuary, the house of David. The alpha of October 22, 1844 repeats in the omega of the Sunday law.

David, the son of Jessie records an enigma that marked the end of any further discussion with the quibbling Jews in the days of Christ, thus marking the end of His testimony to the Jews.

A Psalm of David. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. Psalms 110:1–4.

Palmoni determined to place this passage in Psalm 110, which is of course another number in the world of mathematics that is recognized as a special number. Half of "220" and ten times "11" would lead a soul to expect the number "110" holds some significance, and it does—as does the passage itself. It is a song of David, and David is a symbol of the one hundred and forty-four thousand, so it is a verse from the song of the vineyard, which is the song of Moses and the Lamb. It identifies when the former husbandmen of the vineyard are passed by and the vineyard is given to the one hundred and forty-four thousand. When that happens, it is the "day of thy power"

aligning with the power of Pentecost at the climax of the Pentecostal season.

God's people will be "willing" in the day they come from "the womb of the morning," with the "dew of thy youth." New birth is an illustration of conversion and life. The one hundred and forty-four thousand were taken from the womb in July of 2023, and they were born with the dew of their youth, for they were born into the message of the Midnight Cry, which also occurred with the Millerites in the beginning, or their "youth." It is the same dew, for it is a repetition of the alpha history within the history of the omega. In the "day of their" 'empowerment,' when Shebna is driven "from" his "station, and from" his "state" and pulled "down" Eliakim, the one hundred and forty-four thousand are made omega priests, for they are made after the order of Melchizedek, for the one hundred and forty-four thousand shall not taste death, or as with Melchizedek they are priests forever.

In the "day of his power" the Lord will send the "rod of His strength out of Zion." The authority of His kingdoms both grace (justification) and glory (sanctification) has been placed upon those who wear His crown of glory, for they represent His kingdom. They are sent out of Zion, for Zion's meaning represents the ensign of the one hundred and forty-four thousand.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. Matthew 24:41-46.

David's prophetic relationship to Christ in terms of alpha and omega—the beginning and ending, is the primary rule of the "line upon line" methodology, and that rule could not be fathomed by the quibbling Jews anymore than a Laodicean Seventh-day Adventist can understand that the history of the Millerites during the message of the Midnight Cry was where the dew of heaven was poured out during the youth of Adventism. The "dew" of thy youth is upon the one hundred and forty-four thousand, and it began to sprinkle at 9/11, and the Sunday law is the "day of power," when the remnant is anointed as priests after the order of Melchizedek.

Out of the stump of Laodicean Seventh-day Adventism (the church militant) comes the branch (the church triumphant), while out of the root of Jesse, the one hundred and forty-four thousand—are the branch of glorious fruit lifted up as a wave offering in the day of his power.

We will continue these thoughts in the next article.

"Proverbs One

"April 1, 1850 To the 'Little Flock.'

“Dear Brethren.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that the ‘man’ with the ‘dirt-brush’ had entered, and that some were in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16–22.] they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

“I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, ‘What for?’ O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God’s messengers were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God’s own money, that he had lent them to be stewards over.

“Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world’s goods, and considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.’

“I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way to search out the scattered flock. An angel said, ‘Are all messengers? No, no, God’s messengers have a message.’

“I saw that the cause of God had been hindered, and dishonored by some travelling who had no message from God. Such will have to give an account to God for every dollar they have used in

travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means.

“The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, ‘Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.’—I cried to God to spare his people, some of whom were fainting and dying.

“I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

“Then I saw that the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would an angel's message awake them.’” Review and Herald, April 1, 1850.