

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

Jeff Pippenger
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The book of Joel identifies that the destruction of God's vineyard occurs in the fourth generation.

The word of the Lord that came to Joel the son of Pethuel.

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

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 1:1–5.

The parable of the ten virgins is the parable of Adventism, and the awakening in the parable occurs when the wheat and tares are separated, at which point, the tares awaken to the fact that they have been “cut off” from the “new wine.” The word “cut off” represents Abram's first covenant step where a heifer, she-goat and ram were cut into two pieces in the ritual to ratify the covenant with blood. In that very same covenant passage, God identifies that He will visit His people in judgment during the fourth generation.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Genesis 15:13–16.

When the prophecy was fulfilled in the fourth generation, in the generation of Moses, the Lord set forth the Ten Commandments as a symbol of the covenant with God and His chosen people. In the second of those ten laws the light of Abram's four generations was magnified.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

Exodus 20:4–6.

The four generations of Abram's covenant was incorporated into the magnification of God's character as a jealous God. His jealousy is contrasted with graven images. With Abram's fourth generation we also find a progressive judgment. The judgment was upon the nation where God's people were in bondage, as well as upon God's people, and after that, the Amorites would be judged. Abram identifies a progressive judgment process that begins with God's house and moves through the world progressively, and the second commandment identifies that the judgment process divides mankind into a class of those who hate God, and a class of those who love God, thus typifying the Sunday law which shouts out, "If you love me, keep my commandments."

In the same period that the Law is being delivered at Sinai, Moses is shown God's character.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed,

The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Exodus 34:1–9.

The second giving of the law, aligns with the 1850 pioneer chart. The first tables were broken, and the first table had an error in the figures. Ancient Israel was then made the depositaries of the law, and modern Israel was then made the depositaries of the law of God and the laws of God's prophetic Word. When the two tables were first introduced, there was literal rebellion in the camp, and when the 1850 chart was introduced, there was spiritual rebellion brewing in the camp. Abram's prophecy of the fourth generation was fulfilled by Moses in the fourth generation, where God expanded the revelation of judgment in the fourth generation in the second commandment. Graven images became the counterfeit to the true worship of God, and the jealousy of God's character was attached to the judgment. Then Moses viewed God's glory. He saw God's jealousy as an element of God's character, as represented by His "name," and the relationship between the worshipper and the sins of their fathers is set forth.

When Christ cleansed the temple the first time, then the disciples remembered that the zeal of His house had eaten Him up. The “zeal” is the word “jealousy.” The character of God that expresses His jealousy, is the motivation that lead Christ to cleanse His temple, and the prophetic attribute of the need to confess those sins of your fathers, would later become an essential element of the call for repentance in the “seven times” judgment of Leviticus twenty-six. Abram’s “fourth generation” develops greater and greater weight as it continues through covenant history. The book of Joel represents the time of the latter rain, which occurs in the latter days. The book of Joel sets forth its message upon its introduction of the message of four generations, as the theme that was recorded in the very first step of Abram’s threefold covenant with God. That theme reaches its conclusion in the book of Joel.

Once in the Promised Land, the Ark of the covenant was located at Shiloh, where wicked and foolish Eli, the high priest and his two corrupt sons are contrasted with the calling of Samuel. Shiloh would become a step in the journey of the Ark, which was the symbol of the covenant. After the Ark was used as the symbol of bringing down the walls of Jericho, it was located in Shiloh for around four hundred years, until the death of Eli and his wicked sons. It was then captured by the Philistines, and thereafter when David moved the Ark to Jerusalem, the first illustration of the triumphal entry into Jerusalem was accomplished. The stated purpose of moving the covenant symbol to Jerusalem, was that God chose to place His name in Jerusalem, and His name is associated with His jealousy, which is associated with His jealous judgment in the fourth generation.

At the Sunday law the Lord will lift up the church triumphant above all the hills and mountains, and the Gentiles will say, “come and lets us go to the house of God.”

And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2, 3.

The word of the Lord goes forth from Jerusalem, for that is where He chose to place His “name.” With Moses, “the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed,

The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. Exodus 34:6, 7.

His “name” is His character, and God’s character is profoundly complex and profoundly simple. God is love, is His character perfectly, but simply expressed. Abram’s covenant truth of “the fourth generation of judgment” was expanded “line upon line” with the second commandment’s additional light upon the fourth generation. Then Moses’ experience expands the light of the fourth

generation's connection with God's character, by adding the light of His jealousy. Inspiration has defined character as "thoughts and feelings combined," but inspiration has also informed us our thoughts are not as God's thoughts. His character is His thoughts and feelings combined, and His character has so many facets beyond our simple human thoughts and feelings, that the difference is that his thoughts are higher than heaven in relation to the earth.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55:8, 9.

So, here is a human thought to ponder; if God's character is represented by His name, then every manifestation of God's name is a manifestation of His character. The Lion of the tribe of Judah seals and unseals His prophetic Word, Palmoni is the Wonderful Numberer of Secrets, who is also the Root out of dry ground, and also the burning bush, a pillar of fire, the archangel Michael and on, and on. The attributes of God's character as represented by His various names are endless. The 'human thought to ponder' is this. With all the various expressions of God's character that are known to exist, what is the significance—that in the very first covenant step of the threefold covenant process with Abram—the "fourth generation judgment" is the foundational statement in the covenant—that reflects His name?

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Genesis 15:13–16.

The character of God as the judge of men and nations allows men a period of probation that is represented by four generations. God is the judge, He is merciful, He is patient and He brings judgment of men and nations to a conclusion in the fourth generation. God's foundational statement in His covenant with a chosen people includes the fourth generational judgment. Just as the message of the first angel possesses all the characteristics of each of the three individual angels' messages, so too, the first step of Abram's covenant possesses the characteristics of the entire threefold covenant. God's name is that He is the merciful judge, who judges in the fourth generation. Every other step in the covenant history of a chosen people, builds upon that foundation.

When the book of Joel is placed at the Midnight Cry's awakening in verse five, and the "new wine" is "cut off" from their mouths, the introduction to that final covenant separation of a chosen covenant people is the foundational message of the covenant that lays out the rebellion of the covenant people who are then "cut off" as being accomplished in the fourth generation. They are "cut off," for not understanding the foundational message of the covenant.

That foundational message of the covenant in Genesis fifteen's four verses, is the measuring rod—the line of judgment that is used when the capstone message of the covenant is presented as

“new wine” in the latter days. The gravity which is associated with the awakening of the drunkards of Ephraim, when the “new wine” is “cut off” is only truly understood—when it is set within the context of a pronouncement of judgment against the final fourth generation of a rebellious chosen people, during the testing period of the latter rain.

In Genesis seventeen, we find the second step of the threefold covenant with Abraham:

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee;

Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Genesis 17:9–14.

The second step provides a second witness to the symbol of being “cut off.” The word translated as “cut off,” finds its root in the animals Abram cut in halves in chapter fifteen, and in the passage, anyone who is not circumcised shall be “cut off” from the covenant. Circumcision was replaced by baptism in the covenant history where Christ was confirming these very truths, and for this reason, He, as our example was resurrected on the eighth day.

That sign was to be accomplished on the eighth day, as represented by the eight souls in the ark. It is in the second step where the visual test is represented, whether it was Israel choosing between Jezebel’s prophets of Elijah in advance of the judgment carried out by Elijah, or Daniel, Shadrach, Meshach and Abednego countenance appearing fairer and fatter than those who ate the king’s diet; the second test is visual. Circumcision is a sign of life, and the eight souls upon the ark, represent those who lived in contrast with those who died.

In the history of Christ, when the sign of the covenant transitioned to baptism the apostle Paul employed the very covenant history of these verses to demonstrate the major shift in covenant history. He used the flesh that is cut off in circumcision, as a symbol of man in relation to divinity, and as a symbol of man’s lower nature in relation to man’s higher nature. Paul taught his students by employing Gods’ prophetic Word, and his purpose as “one who was selected,” (as his name Saul means) was to identify the major shift in covenant history represented by the transition from literal to spiritual Israel as God’s covenant people. In accomplishing his assigned work, he presented his prophetic message in the context of covenant history.

Genesis seventeen represents the second step of the three foundational covenant steps that find their omega fulfillment in the three angels of Revelation fourteen. Step two is represented by the sign of circumcision, typifying the seal of God upon the one hundred and forty-four thousand, who are the ensign, which represents the visual test. The three angels are the omega of Abraham’s alpha

covenant. The third step for Abraham was chapter twenty-two.

And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Genesis 22:15–18.

Verse one of the chapter states, “And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.” God tempted Abraham, thus identifying a final test, before the third covenant pronouncement. When Abraham passed the test, then the final four verses of Abraham’s threefold covenant were set forth. Because Abraham “obeyed” God’s voice, which in this passage is His “covenant voice,” Abraham would be blessed as the father of nations. The third angel is a test, which like Abraham represents a test that demonstrates character, and character is based upon whether you believe God, as did Abraham, or not. Those who pass the test, as did Abraham will be used to gather in all the nations of the world. The seventeen verses, from three chapters identify the covenant between God and a chosen people; and in so doing they represent the alpha of the covenant history of a chosen people, and in so doing, those verses also represent the omega of covenant history as represented with the raising up of the one hundred and forty-four thousand.

How many of us would by a home, or a vehicle without first reviewing the terms of the contract? How many Laodicean Seventh-day Adventists know that the very first term of their covenant contract with God consists of God identifying that He is the merciful God that passes judgment in the fourth generation? The tragedy is that they know not the foundational truths of the Millerite history, nor do they know the foundational truths of their professed covenant relationship, and because of this they, like ancient Israel, know not the time of their visitation. That conclusion of that period of visitation, that began at 9/11, is when they are awakened at midnight only to realize they are cut off.

We will continue in the next article.

“On April 18, two days after the scene of falling buildings had passed before me, I went to fill an appointment in the Carr Street Church, Los Angeles. As we neared the church we heard the newsboys crying: ‘San Francisco destroyed by an earthquake!’ With a heavy heart I read the first hastily printed news of the terrible disaster.

“Two weeks later, on our homeward journey, we passed through San Francisco and, hiring a carriage, spent an hour and a half in viewing the destruction wrought in that great city. Buildings that were thought to be proof against disaster were lying in ruins. In some instances buildings were partially sunken in the ground. The city presented a most dreadful picture of the inefficiency of human ingenuity to frame fireproof and earthquake-proof structures.

“Through His prophet Zephaniah the Lord specifies the judgments that He will bring upon evildoers: ‘I will utterly consume all things from off the land, saith the Lord. I will consume

man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord.'

“‘And it shall come to pass in the day of the Lord’s sacrifice, that I will punish the princes, and the king’s children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters’ houses with violence and deceit....

“‘And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

“‘The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.’ Zephaniah 1:2, 3, 8–18.

“God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places.

“There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. The message that means so much to the dwellers upon the earth will be heard and understood. Men will know what is truth. Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come.

“More and more, as the days go by, it is becoming apparent that God’s judgments are in the world. In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.

“The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!” Testimonies, volume 9, 94–97.