

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

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Number Twenty-Two

We were half way through the four references of ancient Israel, as the generation of “vipers” in the previous article. In Matthew, both John and Jesus label the Pharisees and Sadducees as the generation of vipers. John represents the beginning of a testing process that is identified when he taught that Jesus, who would follow him—would thoroughly purge His floor. Jesus added to the testing process of John, by including the judgment process, as He referenced the queen of Sheba and Nineveh. Judgment takes place in the fourth generation, and one class in the judgment manifests as serpents, for their father is the devil. Jesus added the issue of the fourth generation seeking a sign, when the sign was in plain sight.

In Matthew twenty-three the “woes” upon the Pharisees and Sadducees are set forth, and the process of testing and judgment is again associated with the final generation. Chapter twenty-two prepares the setting of the woes of chapter twenty-three.

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 22:41–46.

When the door closed to any further interaction, Jesus then sets forth eight woes in the following chapter. In verse thirteen the woe is for shutting the doors to the kingdom of heaven. It is from Heaven’s doors that the latter rain is poured out. The eight woes are about those who profess to open the door which no man can open and close the door which no man can close. In vision, Sister White was shown those who did not follow Christ into the Most Holy Place sending their prayers to the empty holy place where Satan, pretending to be Christ, led them to believe everything was OK. They had re-opened the holy place, and closed the Most 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, 258–261.

Verse fourteen is a woe for devouring widows houses and long prayers. Verse fifteen's woe is for making their converts twice as much the children of hell as they were. Verses sixteen through twenty-two the wicked are swearing by the temple.

"These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, 'I will overturn, overturn, overturn.' Men say in Battle Creek, 'The temple of the Lord, the temple of the Lord are we' but they are using common fire. Their hearts are not softened and subdued by the grace of God." Manuscript Releases, volume 13, 222.

In verse twenty-three and twenty-four the woe is for neglecting justice, mercy and faithfulness. Verses twenty-five and twenty-six is about the pretention of cleaning the outside of the cup, but not the inside.

"'We have this treasure,' the apostle continued, 'in earthen vessels, that the excellency of the power may be of God, and not of us.' God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin." Acts of the Apostles, 330.

Then verses twenty-seven and twenty-eight identifies the wicked as whitewashed tombs, connecting with Shebna of Isaiah chapter twenty-two where Shebna was exalting in the wonderful tomb he was making, but would never be in, for God was to cast him out of His mouth into a far

field. The far field is represented by the tomb of the lying prophet of Bethel that led the disobedient prophet to be buried in the same tomb. Then the eighth woe says:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation. Matthew 23:29–36.

The serpents, who are the generation of vipers, are being judged in the passage. In the passage the judgment is not based upon the witnesses of the queen of Sheba and Ninevah, but by the blood of Abel to Zacharias. The fourth generation, who are vipers are judged by two witnesses from the external history of ancient Israel and two witnesses from the internal history of ancient Israel. Luke chapter three is the final of the four references to the vipers of the fourth and final generation and it is simply a parallel to Matthew chapter three. Four references that identify that during the final judgment of the house of God, during the fourth generation, one class will manifest their characters, as a sons and daughters of Satan, and the other class, as the sons and daughters of God. The testing process that begins the separation begins when the messenger who prepares the way for the Messenger of the Covenant lifts up his voice in the wilderness.

In the sacred weave of Scripture, names are not mere labels but whispered prophecies—second songs sung beneath history’s surface, revealing the heart of redemption. When the meanings of the descendants from Adam to Noah are organized into a statement, it produces a message that corresponds to the history represented by the genealogy. Adam means “man,” and Seth means “appointed.” Enosh means “mortal” (subject to death), and Kenan means “sorrow.” Through “the praise/blessing of God” (Mahalalel), Heaven would “come down” (Jared). Heaven came down as the “dedicated or anointed one” (Enoch), who proclaimed the judgment message through his son Methuselah (“when he dies, it shall be sent”). His death would be the climax of a “powerful” outpouring of the Holy Spirit, represented by Lamech (breath) joining Methuselah as the Midnight Cry joined the second angel. Methuselah was the second angel and Lamech the Midnight Cry that climaxed at the flood of Noah.

Distilled further, the names declare: “Man was appointed mortal, subject to sorrow and death, in consequence of the first Adam; but through the blessing of God, Christ dedicated Himself to come down, proclaiming judgment through His death on the cross, which followed by the powerful outpouring of the Holy Spirit.”

These ten names encapsulate the gospel message while tracing earth's history from creation to the latter rain, culminating in the Second Coming. This symbolism, hidden in the names finds its counterpart in Revelation. Genesis presents the alpha genealogy, and Revelation 7's 144,000 presents the omega fulfillment in the sealed remnant.

Judah means "praise," Reuben means "behold, a son," Gad means "good fortune/troop," Asher means "happy/blessed," and Naphtali means "wrestling." Manasseh means "causing to forget," Simeon means "hearing," Levi means "joined/attached," Issachar means "reward," Zebulun means "honor/dwelling," Joseph means "increase," and Benjamin means "son of the right hand."

Those who follow the Lion of the tribe of Judah are the sons of God, blessed with good fortune as they pass through a testing process of wrestling with God as Jacob did. Through this struggle, their sins are forgotten in the sanctification process produced by hearing God's Word, which in turns attaches them to Christ in a covenant relationship. Their reward is to dwell honorably with Christ on His throne, seated in heavenly places as God uses them to increase His kingdom—calling the great multitude out of Babylon as sons of His right hand.

The six sons of Leah were Rueben, Judah, Simeon, Levi, Issachar and Zebulun. Her maid Zilpah, whose names means "a fragrant dropping," had two sons—Gad and Asher. The two sons of Rachel were Joseph and Benjamin. Rachel's maid Bilhah means "shy or timid" and her sons were Dan and Naphtali. Prophetically the genealogy here provides several lines to consider. Unlike the alpha and ten generations in Genesis chapter five, the omega has twelve descendants, with its own specific prophetic variables. In the one hundred and forty-four thousand, Dan is not mentioned and Manasseh replaced his brother Ephraim.

Genesis' alpha genealogy aligns with Revelation's omega genealogy, for Genesis identifies Christ's divine work in salvation, and Revelation identifies those who in the omega fulfillment of that alpha prophecy, perfectly fulfill the very promise and prophecy set forth in the alpha prophecy.

The application of these two lines is often done by the theologians, but never with the perspective of line upon line methodology. The two genealogies in Genesis and Revelation provide two witnesses that God speaks at a secondary level. One language is the written testimony as it is recorded, and a secondary line within that testimony is set forth at a symbolic level. The theologians typically go no further than the surface observations about the message conveyed through the meanings of names in Genesis and Revelation. They treat what they see as a novelty that speaks more about their own human wisdom, as evidenced to by their sanctimonious ability to see the metaphor within the meanings of the names. They never see the message set forth in the twelve sons of Ishmael. They don't see correctly the genealogies of Jesus in Matthew and Luke. They don't see the genealogies of the last seven kings of Judah, and the last seven kings of Israel, the first seven kings of Judah or the first seven kings of Israel.

When I am saying they don't see, I mean if you ask Google if there are teachings about these genealogies, the answer is "yes," to Genesis's Adam to Noah, and "yes" to the one hundred and forty-four thousand. But do they apply the ten descendants of Abram in Genesis eleven in this fashion? No. Do they apply the genealogy of Cain and the genealogy of Seth? Yes, but so far from

the actual meaning, that it is as if they are on another subject. They no doubt address the genealogies of Christ in Matthew and Luke, but once again, they miss the mark by a mile. Why does that matter, you ask? Because I intend to give an overview of these prophetic lines of genealogies, and I want to be clear from the outset that I am trying to identify the significance of the fourth generation as a symbol of biblical prophecy. The overview of these genealogies will help in that regard, but it would be negligence on anyone's part, if they thought the simple summary of these things which shall follow, is all there is to understand about these lines of genealogies.

After the genealogy of Adam to Noah, we find two lines of genealogies in chapters four and five of Genesis. Those two lines are represented by the descendants of Cain and the descendants of Seth. Unlike the genealogy of Adam to Noah which represented ten descendants, the line of Seth and Cain both identify eight descendants. For this reason, they are to be treated as two periods of four. Seth and Cain are covenant symbols, and Cain represents those who in Isaiah twenty-eight and twenty-nine, make a covenant of death, that is to be disannulled at the overflowing scourge. They are those who build their houses upon sand. Those who build upon the Rock, make a covenant of life as represented in first Peter, chapter two as those who have tasted that the Lord is good, and are the "chosen generation." The "many" build upon the sand, but "few" are chosen.

Cain's genealogy is a rebellious chord in the symphony of names, for the names represent human glory that is vain, leading to aimless wandering, after being smitten by heaven. Disregarding the warning Cain's line professes a false divinity, cloaked in vengeful human power, represented by the arts of humanity, that forges an iron culture; beautiful, but violent, and barren of hope. That last statement is an overview of the message in the eight generations of Cain that is derived from the names.

Seth's line answers Cain's line with grace. In the human frailty that has been appointed to mankind, those who call on God will have their sorrow turned to praise as heaven descends. Faithfully walking the path that rises to glory, during a probationary period, until the cry of "hope," brings rest, through waters of deliverance. That last statement is an overview of the message in the eight generations of Seth that is derived from the names.

The reason for dividing the eight generations into two sets of four generations is established in the first step of the covenant, when the prophecy of bondage in Egypt is identified as 400 years and also that the 400 years, would end in the fourth generation. When Paul's testimony is incorporated into the alpha covenant prophecy, it produces two periods of 215 years that were made up of four generations in each period. The eight generations, in the 430 years represents two periods of 215 years. The first period is represented by the good Pharaoh who knew Joseph. 215 years later, there was a new Pharaoh, that knew not Joseph. Then the next set of four generations began.

Eight generations divided equally into two periods, distinctly marked as its own period of four generations, upholds applying the eight generations of Cain and of Seth in the same fashion. When that application is made, you have Seth's eight generations aligned with Cain's eight generations. Cain represents the many who receive the mark of the beast, and Seth represents the few who receive the seal of God. Cain is the sign of humanity, and Seth is the sign of humanity combined

with Divinity in the context of the covenant of Noah, whereas; the line of Joseph and Moses is in the context of the covenant of Abram.

Then in chapter eleven, the genealogy of the chosen people is represented by ten names from Shem to Abram. Chapter eleven is the story of the tower of Babel, but also the genealogy of the chosen people, as represented by Abraham. Chapter eleven introduces a chosen people who were to enter into a threefold covenant with God. The third and final step was the sacrifice of Isaac in chapter twenty-two. Chapter “eleven” is the alpha beginning and chapter “twenty-two” is the omega ending. The faith required to hear God’s voice in the meaning of names, is no different than the faith required to hear His voice in the numbering of His Word. An application of a genealogy that is not taken up by the theologians, is the genealogy of Ishmael, the symbol of Islam.

And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. Genesis 25:13–16.

When the definitions of these twelve names are set forth into a statement, it reads as, “Prophetically the descendants of Ishmael are a fruitful dark-skinned people that are renowned as warriors, but are grieved historically and prophetically on August 11, 1840 and thereafter on September 11, 2001. They are called the children of the east in biblical history. They originated from Arabia where the fragrant spices employed in the Hebrew sanctuary services are grown. The word “assassins” is derived from Islamic history and represents death that is brought about in silence. In the time of the Crusades Islam enclosed, encircled and besieged Catholic Europe, but their subsequent restraint marked the arrival of the refreshing of 1840 through 1844, and also from 9/11 through to the Sunday law crisis. The definitions of the twelve names of Ishmael’s sons are all represented in the previous statement by the bold-faced type.

The twelve names of the line of Ishmael represent thirteen, if you include Ishmael on the list. Thirteen is the symbolic number of “rebellion,” which is what Hagar did, that brought about Abraham allowing Hagar and Ishmael to be cast out. Paul uses that incident to describe the casting out of ancient Israel as God’s covenant people, at the same time that He was establishing a covenant with His Christian bride.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and

her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Galatians 4:22–31.

Ishmael is a symbol of Islam, and Hagar, Ishmael's mother is the symbol of the church of the covenant of death. Isaac is a symbol of Christianity, and Sarah is the symbol of the church of the covenant of life. For this reason, Ishmael had twelve sons, for twelve is a symbol of God's covenant people, and Islam is a counterfeit of God's covenant people.

There are two genealogies for Christ in the gospels. One in Matthew and another in Luke.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Matthew 1:16–18.

Matthew's genealogy identifies three equal periods of fourteen which make up one period of forty-two. Christ is the omega of covenant history in relation to Moses as the alpha of covenant history. Moses prophesies that Christ would be "like unto himself." Moses had three periods of forty years in his one-hundred-and-twenty-year life. Each forty-year period of Moses' life, when placed line upon line, concludes at Kadesh, a symbol of 1863 and the Sunday law. Christ's three periods end at David, the captivity in Babylon and Christ confirming the covenant with His blood at the cross. David represents the lifting up of the church triumphant at the Sunday law, and the second line identifies the foolish virgins being carried to Babylon, at the Sunday law. The third period ends at the cross, which once again, typifies the Sunday law where Christ confirms Abraham's covenant with the one hundred and forty-four thousand and Noah's covenant with the great multitude.

What can be understood when these two lines are laid over the top of one another is amazing. Moses' one hundred and twenty years connects with Noah's 120 years, and Christ's forty-two generations connects with the antichrist reigning for forty-two symbolic months at the Sunday law.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Genesis 6:3.

Along with the genealogy of Matthew, which emphasizes the covenant of Abraham, the genealogy of Christ, as set forth by Luke goes all the way to creation, thus emphasizing the covenant of life that Adam broke in Eden. Luke's genealogy begins with Jesus, and goes backward through His genealogy all the way to Adam, who is identified as the son of God. The line ends with the perfect second Adam, and it begins with the perfect first Adam. From the first Adam unto the second Adam is set forth as 77 generations.

The genealogies of Scripture represent lines of truth. We have just identified several that far exceed the necessary witnesses needed to establish a truth. The genealogical lines contain the voice of historical fulfillments and future predictions, and they contain the voice of Palmoni, the Wonderful

Numberer of secrets, as the numerical enigmas which were placed within the lines provide a second voice. Those two voices are heard with another third voice, the voice of the Wonderful Linguist, who created and controls all things, including the names of people, places and things.

When John turned to see the voice behind him, it was as the voice of many waters, and when Daniel had the same vision, His voice was the voice of a multitude. The surface message of the Scriptures, as well as the names found with the message, and also the numbering within the message are three voices in one passage. When you take a line with the three voices and lay it over the top of a parallel line, three voices become many voices.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Revelation 19:5, 6.

Some of the most significant genealogies are found in the kings of Israel. The first seven kings of Israel, the northern kingdom, end with Ahab, Jezebel and Elijah, thus representing the Sunday law. The line of the last seven kings of the northern tribes, begins at the Sunday law and ends at the close of human probation, when Michael stands up in Daniel 12. The first seven kings of Judah illustrate the history from the Sunday law until Michael stands up, and the last seven kings identify the history that leads to the Sunday law. Two genealogical lines, both possessing an alpha history and an omega history. The alpha history is the period of 9/11 unto the Sunday law, and the omega period is the Sunday law until the close of probation. The first seven kings of Israel, align with the last seven kings of Judah; and the last seven kings of Israel, align with the first seven kings of Judah.

We will continue in the next article.

“Be Steadfast Unto the End

“[Revelation 1:1, 2, quoted.] The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through him that we have a knowledge of what we are to look for in the closing scenes of this earth’s history. God gave this revelation to Christ, and Christ communicated the same to John.

“John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation.

“The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing

in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history.

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angel's messages. They were given to the workers who had had a part in the cause from the beginning.

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.

“The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.

“From time to time we read the death notices of the great men of the world. Their time came suddenly, as in a moment. Many, supposed to be in good health, die after a feast, or after laying selfish plans for their own exaltation. The word goes forth, ‘He is joined to his idols; let him alone.’ This means that the Lord no longer guards him from harm. Sudden death comes, and what is his lifework worth? His life has been a failure. The tree falls because the power that has sustained it leaves it to its idolatrous sacrifice.

“Men and women are absorbed in searching for something to enjoy. They sell their souls for naught, and God withdraws His longsuffering forbearance. They are left to their choice.

“There are those who, while professing to believe present truth have degraded their faith and refused to walk in the light. Who will now lay aside their selfish, worldly principles? Who will now strive to realize the worth of the soul? What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Are you hungering and thirsting for the bread of life and the water of salvation? Do you realize the value of the souls for whom Christ died? Are those who are supposed to be Christians living up

to their profession of faith? Are they conscious of the worth of the soul? Are they striving to purify their souls through obedience to the truth?" Manuscript Releases, volume 20, 150, 151.