

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

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Number Twenty-Five

The book of Joel confronts the leadership of the Laodicean Seventh-day Adventist church with the testimony of its escalating rebellion over four generations. Those four generations are also illustrated in Ezekiel chapter eight, where the twenty-five men of that fourth-generation bow to the sun. In 1901, 13 years after the rebellion of 1888, the Adventist church organized a committee to lead the church.

The initial General Conference's Executive Committee was established during the major reorganization at the 1901 General Conference Session, and it consisted of 25 members. This was a significant expansion from the pre-1901 committee, which had only 13 members. The members have increased through the years, but Jesus always identifies the end with the beginning. The beginning was 25 members, with one as the leader, paralleling a course in the sanctuary, which consisted of 24 priests and one high priest.

Judas and the Sanhedrin are two symbols of rebellion in the time of Christ. The Sanhedrin represents the Laodicean Seventh-day Adventist church. The Sanhedrin's participation in the crucifixion of Christ, typifies the role of Adventism in the Sunday law crisis. The Sanhedrin—the supreme Jewish council in Jerusalem, composed of chief priests, elders, and scribes, presided over by High Priest Caiaphas—played a central role in the events leading to Jesus' death.

After Jesus' arrest in Gethsemane (orchestrated with Judas' betrayal), he was brought before the Sanhedrin at night in Caiaphas' house. They sought testimony to condemn him, producing witnesses who accused him of blasphemy and insurrection.

When Caiaphas directly asked Jesus if he was the Messiah (or Son of God), Jesus' affirmative response, "You have said so" led the high priest to declare, "Blasphemy!" The council condemned Him as deserving death. Lacking authority under Roman rule to execute capital sentences, they handed Jesus over to Pontius Pilate, the Roman governor, accusing him of sedition to secure a Roman execution. The actual crucifixion was carried out by Roman soldiers under Pilate's order, but only after Pilate yielded to pressure from the chief priests and a crowd (who demanded Jesus' death and the release of Barabbas).

"When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have

great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ.

“Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints.” Review and Herald, January 30, 1900.

If the passage truly means what it says, then those who were being identified as “choosing Barabbas,” will be unable to understand what the passage teaches. Those people are the people in 2 Thessalonians who receive strong delusion, because they loved not the truth. She says of those who choose Barabbas, “Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie.” Those who are choosing Barabbas, are under the control of Satan before the waymark of the cross and Sunday law. In that condition they cannot possibly understand what the passage teaches. They will therefore suggest that, “the conditions when Sister White penned these words were for that peculiar history, not now.” Perhaps they would say, “She is speaking about Christianity in a generic way, and this does not apply directly to Seventh-day Adventists.” Popycock.

Of course, the circumstances of the history when Sister White wrote those words were actually a commentary on her personal history, but just as with John in the Revelation, when a prophet is told to write, he is told to write “the things which thou hast seen, and the things which are, and the things which shall be hereafter.” When a prophet records the things that are, he is simultaneously recording the things that will be.

The leadership of Adventism is represented by Ezekiel’s 25 men, who are also prophetically aligned with the 250 men who stood with Korah, Dathan and Abiram. Just as significantly the rebels of 1888 and the Minneapolis General Conference were identified by Sister White as repeating the rebellion of Korah, Dathan and Abiram. Sister White directly teaches that when the angel of Revelation eighteen descends and lightens the earth with his glory, the latter rain begins.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” Review and Herald, April 21,

1891.

Sister White directly teaches that the angel of Revelation eighteen descended at the 1888 General Conference with the messages of A. T. Jones and E. J. Waggoner. When she was at the Conference she was so overwhelmed with the rebellion that she decided to pack up her things and leave, but an angel told her that she must stay and record the history, for it was a repetition of the rebellion of Korah. Why did the angel want it recorded, if it wasn't for a testimony in the latter days? If it is a testimony for the latter days, what else could it mean; other than the Laodicean Seventh-day Adventist church will walk in the footsteps of the Sanhedrin during the Sunday law crisis, and particularly the history that leads up to it.

The message of Jones and Waggoner was represented as the "message of justification by faith, in verity," the "Laodicean message," the "message of Christ's righteousness" and the "third angel's message." The rebels resisted the message, and also rejected the guidance of the Spirit of Prophecy and the chosen messengers of the meeting. Sister White also teaches that when the great buildings of New York City are brought down, by a touch of God's power, then Revelation 18:1-3, will be fulfilled. Since 9/11 the leadership of the Laodicean Seventh-day Adventist church has been repeating the rebellion of Korah, the rebellion of the 25 ancient men, the rebellion of the leadership in 1888 and the rebellion of the Sanhedrin at the time leading up to the cross. Those 25 men, are a symbol representing a counterfeit Levitical priesthood.

A Levite was to 25 years old when he began to serve.

And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge. Numbers 8:23-26.

A Levite begins his service at age twenty-five and serves for twenty-five years, until he is fifty. The Messenger of the Covenant in Malachi three, is purging and also cleansing the Levites at the Sunday law, as He did on October 22, 1844.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1-4.

The number "25" as a symbol, represents not only a faithful Levite, but a counterfeit Levite. "25" as a symbol is therefore identifying the separation of two classes of worshippers, whether they be

wise and foolish virgins, sheep and goats, wheat and tares. The number twenty-five is a symbol of not only a Levite, but just as importantly it is a symbol of the separation (purging) of the Levites. That separation is at the Sunday law, and it is a primary subject of God's prophetic Word. It is fitting that Matthew chapter twenty-five, is simply a continuation of Jesus' prophecy of the end of the world in Matthew twenty-four.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Matthew 24:1, 2.

When Jesus departed the temple, He never returned again. In the final verses of chapter twenty-three, Jesus had pronounced judgment upon the Sanhedrin, and the judgment is expressed as "eight," woes, thus counterfeiting the eight souls upon the ark, the eighth day of circumcision, the eighth day of resurrection, the eight generations of Abraham 430 years and on. The counterfeit number "eight," aligns with the counterfeit Levite.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matthew 23:36-39.

Matthew chapter twenty-two concludes with an illustration of the binding of the wicked into bundles, and concludes with the final interaction between Christ and the quibbling Jews. Then in chapter 24 He leaves the temple for the last time, ceasing His labors for ancient Israel. The chapter ends where it began, with the pronouncement that their house was left unto them empty, and what He called His Father's house when He first cleansed the temple was now the empty Jewish house.

In chapter 24, Jesus is going to answer questions about the temple, and its approaching destruction. The destruction was to take place in that very generation, which was a generation of vipers. He left that temple never to return, so the predictions he sets forth are addressing spiritual not literal Israel. When Christ leaves the temple which is the Laodicean Seventh-day Adventist church as He did with ancient Israel; simultaneously, the human temple of the one hundred and forty-four thousand will be joined to the Divine temple for eternity. When Jesus left the temple of ancient Israel, He divorced His former covenant people for eternity.

Chapter eleven through to chapter twenty-two of Matthew is the omega to the line of chapter eleven to twenty-two in the book of Genesis. When the line begins in Genesis eleven, it also marks the beginning of Babel and Babel's covenant of death, which reaches its omega fulfillment in Revelation chapter seventeen, verse eleven, the verse that is the dead center of the verses that make up chapter eleven through twenty-two. The middle of chapters eleven to twenty-two in Genesis, Matthew and Revelation each emphasize the ensign or its counterfeit ensign. In Genesis it was

circumcision, in Matthew it was Peter and the Rock which Christ would build his church upon, and in Revelation it was the counterfeit beast that was and is and shall ascend, who is the eight, that is of the seven, and who is then married to the dragon.

Eleven and twenty-two are symbols that identify the combination of Divinity with humanity, which is the very issue represented by Christ writing His law upon our hearts and minds. 11 and 22 are symbols of the covenant of the one hundred and forty-four thousand. In Matthew, chapter twenty-three the false priesthood received eight woes, at the same point in time, the true priesthood is anointed. The priests were consecrated for seven days, and on the eighth day they began to serve.

It is not an accident that the seven days of consecration of the priests that led to their service beginning on the eighth day begins in Numbers chapter eight and verse one, for “81” is a symbol of the priests.

And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. ...

And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. ... And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. ... And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. Leviticus 8:1–5, 33–36; 9:1, 2, 6, 22–24.

Chapter twenty-three is identifying the counterfeit Levites who are revealed at the time the genuine Levites are sealed. Chapter twenty-two of Matthew concludes with no man ever asking Jesus any more questions, then chapter twenty-three he sets forth the eight woes, identifying the Sanhedrin's probation was closed, and that the executive judgment was then to begin. In chapter twenty-four, He identifies the temple as the Jews house. It is important to see the sequence in the chapters.

Chapters eleven to twenty-two of Matthew, is identifying the finishing of the sealing of the one hundred and forty-four thousand in the context of God's covenant with a chosen people. Palmoni's

symbolism of the alpha chapter eleven, and His symbolism of the omega chapter twenty-two, add to the story within the chapters.

Chapter twenty-three is the atonement, the combining of the Divine with the human as represented by the number twenty-three. But the chapter is telling of the executive judgment of the tares, the counterfeit priesthood, the counterfeit Levites. Every priest was a Levite, but not every Levite was a priest. Within the descendants of Levi, only the bloodline of Aaron, qualified for priesthood. The Bible identifies that the Levites would begin to serve at age twenty-five, but the sons of Kohath would serve at age 30.

And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. Numbers 4:1-3.

The number “30” represents the priests that were in the bloodline of Kohath, who was the son of Levi, and Kohath’s son was Amram, who was the father of Aaron. Levi means “attached or joined to God.” Kohath means “assembled around His presence.” Amram means “exalted people,” and Aaron means “light bearer or exalted mediator.” Together, they trace a movement from the Red Sea to Sinai, thus typifying the covenant between God and the one hundred and forty-four thousand, who are the human temple that joins with the divine temple, when Christ stretches forth His hand a second time to gather His remnant people into His sanctuary, where He then lifts them up and exalts them as they are illuminated with the Heavenly High Priest, as He illuminated Shadrach, Meshach and Abednego.

The number “30” represents a period for preparation for the priests and 25, as the age of the Levites, is to be applied to 30, line upon line, for every priest was a Levite, but not every Levite was a priest. Thirty represents the period of preparation which began in 1989, at the time of the end, and it ends at the Sunday law in the United States. The number twenty-five as a symbol of Levites, is also the symbol of separation between two classes, and in relation to the priests it identifies a separation. Twenty-five marks the separation of the Levites and counterfeit Levites at the Sunday law, and in the context of the genuine priests and the genuine Levites it also creates a distinction, howbeit, not a negative separation, as with the counterfeit Levites.

Kohath was one of the three main branches of the Levites (along with Gershon and Merari). The priestly line came specifically through Kohath’s descendant Aaron. Aaron is the fourth-generational descendant of Levi, and the priestly privilege was restricted to his male descendants within this Kohathite branch. The Kohathites as a whole (all descendants of Kohath) had the honor of carrying the most sacred items, but only Aaron’s line could actually perform the priestly functions at the altar and in the sanctuary. Aaron represents the same fourth generation as Joel’s “old men,” or the “ancient men” in Ezekiel chapter eight, who bow to the sun.

The system of 24 rotating courses (divisions) for the priests (and similarly for non-priestly Levites in supporting roles like musicians and gatekeepers) was established by King David. David organized the descendants of Aaron into 24 courses (divisions) to serve in rotation (1 Chronicles

24:1–19). David, with help from priests Zadok (from Eleazar’s line) and Ahimelech (from Ithamar’s line), divided them into 24 groups (16 from Eleazar’s larger family, 8 from Ithamar’s). Lots were cast to determine the order of service.

Each course served for one week (from Sabbath to Sabbath), twice a year, plus all courses served together during the major festivals (Passover, Pentecost, Tabernacles). David similarly organized non-priestly Levites into 24 courses for music, gatekeeping, etc. (1 Chronicles 23–26). This system was implemented under Solomon (2 Chronicles 8:14) and continued through the Second Temple period. Zechariah, father of John the Baptist, was in the course of Abijah—Luke 1:5; 1 Chronicles 24:10. The order of the 24 courses of priests was selected by lot, and Zechariah was in the course of Abijah, who out of the twenty-four courses, represented the “eighth” course. Zechariah means “God remembers,” and his father’s name Abijah means “God is my father.”

The heavenly Father remembered His promise to raise up a messenger who would prepare the way for the Messiah. But Zechariah also aligns with the Sunday law, for it is there that the Sabbath, the day men were to always remember—becomes the final test. Zechariah represents a priest, of the course of Abijah, which is the “eighth” course. Zechariah disbelieves the message of the angel and is made dumb, until the birth of his son John. When John is born Zechariah enters into the discussion about the name of John, and he then speaks. The prophetic speaking of the latter days is when the United States speaks as a dragon.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. Luke 1:59–64.

John the Baptist is of the eighth course of Abijah, as was his father. At John’s circumcision, on the eighth day his name is changed. John the Baptist represents those who are priests, of the fourth generation, who are in a covenant relation with God, who changes their name (from Laodicea unto Philadelphia), seals them with the sign of the covenant, when the United States speaks as a dragon.

We are the temple of God. The prophetic lines which address the temple are speaking to men and women as individuals, and also corporately, for God’s church is also a temple. And of course there is a heavenly temple, and it is Christ who builds the temple of the Lord. It is He who lays the foundation and places the capstone upon the temple. In terms of the number “25” being a symbol, 25 represents the Levites, who are purged (separated) from counterfeit Levites in Malachi chapter three, and who are also purified in the same passage. In Ezekiel chapter 40 to 48 a symbolic temple is described with great detail. The water of life comes out of that temple and fills the earth.

“Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people

the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family; and His Spirit, working through His servants, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. 'In that day,' says the Scriptures, 'there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' Zechariah 13:1. The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities.

"From this fountain flows the mighty river seen in Ezekiel's vision. 'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live.... And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.' Ezekiel 47:8-12." Testimonies, volume 6, 227.

Ezekiel's temple is prophetic symbolism of the highest nature, and John was commanded in Revelation chapter eleven, to measure the temple, but to leave off the courtyard. When we do that very thing to Ezekiel's temple, we find that the two most prominent numbers within the temple dimensions represent the priesthood. 50 cubits is the most prominent number, and it is repeated 11 times as the overall length of each gate complex (Ezekiel 40:15, 21, 25, 29, 33, 36, etc.). 50 is also used for certain wall and chamber lengths (42:7-8). It defines the full gate passageway from outer to inner threshold.

25 cubits is the clear second-most prominent. It is repeated 10 times as the breadth and width of the gate complexes (Ezekiel 40:13, 21, 25, 29, 30, 33, 36). Combined, 50 and 25 form the consistent 50 by 25 rectangular patterns for the six main gates. This 50 by 25 pairing dominates the architectural description of the gates leading into the inner areas. There is no other pair that repeats with such systematic frequency in the temple building itself.

Levites entered active service at 25 (Numbers 8:24: "from twenty and five years old and upward they shall go in to wait upon the service"). They served until 50 (Numbers 4:3, 39, 43; 8:25: "until fifty years old"). This gives exactly 25 years of active service ($50 - 25 = 25$).

Thus, the 25-year span of Levitical service is directly reflected in the 25 by 50-cubit measurements that dominate the temple gates and structure—the very place where the Levites served. The primary dimensions of Ezekiel's temple, that is the temple of the church triumphant and the one hundred and forty-four thousand are architecturally designed into the very temple where they were to serve; JUST as the forty-six chromosomes are built into the very temple where God's people are to serve. Palmoni has placed His signature upon the individual human temple and the corporate

body temple that is to be His bride.

We will continue these lines in the next article.

“Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. ‘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.’ Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. ‘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.’ Why?—because they did not heed the word of the Lord that came unto them.

“This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, ‘Give Me thine heart.’ It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of—?” Testimonies to Ministers, 419.