

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

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## Number Twenty-Six

The four generations of Joel represent a progressive destruction of God's vineyard from 1863 unto the Sunday law. The number four also symbolizes four attributes of Christ's character. The cherubim in the sanctuary have four facial manifestations, and those manifestations align with the fourfold division of ancient Israel as they encamped around the sanctuary. They also represent the four gospels.

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Ezekiel 1:10.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. Revelation 4:7.

The Bible (Numbers 2) describes the 12 tribes (excluding Levi, who camped immediately around the tabernacle) organized into four camps of three tribes each, positioned on the four cardinal directions around the sanctuary, each under a standard, meaning, banner or ensign. The arrangement created a symbolic parallel, where the earthly camp mirrors the heavenly throne guarded by the cherubim.

Judah faced east, toward the rising sun at the entrance of the sanctuary. Judah's standard was a lion, for it represents the Lion of the tribe of Judah. The two tribes with Judah were Issachar and Zebulun. In the vision of John, the first beast was as a lion, just as Ezekiel's cherubim had a face of a lion. Reuben, the symbol of man was on the south with Simeon and Gad. On the west was Ephraim, with Benjamin and Manasseh represented by the ox. On the north was Dan, with Asher and Naphtali, represented by the eagle. The tribe's association with the four faces of the heavenly sanctuary are represented in the four gospels.

Matthew is the Lion of the tribe of Judah, Mark is the sacrificial ox, Luke the man and John the high-flying eagle. Christ as the Lion of the tribe of Judah defines Himself as the one who seals and unseals His prophetic Word. The book of Matthew has more direct references to fulfillments of Messianic prophecies (12) as the other three gospels combined. It is not even close.

The book of Matthew represents God's prophetic Word. Luke, who was a doctor presents his gospel from the perspective of Christ as the Son of Man, for Luke is the face of the man. Mark presents his gospel of Christ from the perspective of the sacrificial offering which Christ represented, for Mark is the ox. John is the high-flying eagle, who presented the deep things of

God in his presentation of the gospel of Christ.

It is important to understand the book of Matthew as it is represented within the prophetic Word. The book of Matthew is the Lion of the tribe of Judah, the master of His prophetic Word, the Wonderful Numberer of secrets, the Wonderful Linguist, the one who seals and unseals His Word. Jesus is the Alpha and Omega, and He is the Word. The first book of the New Testament and the last book of the New Testament are prophetic books. Most know this fact about the book of Revelation, but they might not have recognized that Matthew is the alpha of the New Testament, so it must align with the omega of the New Testament. It must represent the end, which is the book of Revelation.

Therefore, when we find in Matthew the parallel line of Genesis' line of covenant history set forth in chapters eleven through twenty-two, it is nothing less than a truth which the Lion of the tribe of Matthew is unsealing. The twelve chapters of covenant history that are represented in Genesis, Matthew and Revelation are now being unsealed and what we are identifying is that chapter twenty-three of Matthew represents the separation of the wise and foolish in the parable of the vineyard. Eight woes upon the former covenant people, that find their prophetic counterpart in the eight souls representing the one hundred and forty-four thousand who get on the ark of safety. 23 is a representation of the work that began in the Heavenly sanctuary when the 2300 days reached its conclusion on October 22, 1844, and will do so again at the soon-coming Sunday law. Chapter 23 is marking this truth.

Chapter twenty-four takes place as Christ has just ended His dialogue with apostate Israel and left the Jew's temple for the final time. The number 24 is a symbol of the transition of ancient to modern Israel, the very point in prophetic history where Christ stood, when He presented His message in Matthew twenty-four. The prophetic message of Matthew 24 is a Divine illustration of line upon line methodology, that specifically addresses the history of the Millerites, and therefore the history of the one hundred and forty-four thousand. 24 is represented by the church of Revelation twelve, which stands upon the moon that reflects the light of the sun of righteousness. On her head are twelve stars that represent 24, for she represents the history leading up to the birth of Christ when ancient Israel's 12 tribes would become modern Israel's twelve disciples. In chapter twenty-four the Millerite history from 1798 unto the great disappointment are represented. Then comes Matthew 25.

The number 25 is a symbol of the Levites, whether good or bad, but just as significantly it represents the separation of the wise and wicked Levites. Matthew 25 identifies upon three witnesses, or three parables, the separation process that is represented by the number twenty-five. Of course, the parable of the ten virgins represents the history of the Millerites, and also the history of the one hundred and forty-four thousand. That history is the history of the first angel, the parable of the talents is the second angel and the parable of sheep and goats is the judgment of the third angel.

Chapters twenty-six through twenty-eight identify the history of Passover to the post crucifixion gospel commission.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Matthew 26:1, 2.

A summary of the various waymarks in chapter 26 is the plot to kill Jesus in verses three through five. Then Jesus is anointed at Bethany in verses six through thirteen. In verses fourteen through sixteen Judas betrays Christ for thirty pieces of silver. Then came Passover with His disciples, in verses seventeen through twenty-five. Verses twenty-six through twenty-nine, Jesus institutes the Lord's supper, and in verse thirty, Jesus foretells Peter's denial. In verses thirty-six through forty-six Jesus is in Gethsemane. Verse forty-seven through fifty-six Jesus is arrested, then in verses fifty-seven through sixty-eight, Jesus is before Caiaphas and the Sanhedrin. From verse sixty-nine onward Peter's denial of Christ is set forth. The chapter contains ten specific waymarks that are to be repeated during the latter days.

Chapter twenty-seven has ten distinct waymarks as well. Jesus is delivered to Pilate, then Judas hangs himself, then Jesus is taken before Pilate, then Barabbas is chosen, Pilate delivers Jesus to be crucified, then Jesus is mocked, then the crucifixion, then the death of Jesus, then Jesus is buried and then the guard at the tomb testifies.

Chapter twenty-eight has but three waymarks, the first being the resurrection, followed by the lie of the Sanhedrin and then the great commission. Three chapters with twenty-three distinct waymarks of the cross that will be repeated in the history of the one hundred and forty-four thousand.

## **Matthew 26 – Ten Waymarks**

1. 1. Plot by chief priests and elders to kill Jesus (vv. 3–5)
2. 2. Anointing at Bethany by the woman with alabaster box (vv. 6–13)
3. 3. Judas agrees to betray Jesus for 30 pieces of silver (vv. 14–16)
4. 4. Preparation and eating of the Passover with the disciples (vv. 17–25)
5. 5. Institution of the Lord's Supper (vv. 26–29)
6. 6. Prediction of Peter's denial (vv. 30–35)
7. 7. Agony in Gethsemane (vv. 36–46)
8. 8. Betrayal and arrest of Jesus (vv. 47–56)
9. 9. Jesus tried before Caiaphas and the Sanhedrin (vv. 57–68)
10. 10. Peter's threefold denial (vv. 69–75)

## **Matthew 27 – Ten Waymarks**

1. 1. Jesus delivered to Pilate (vv. 1–2)
2. 2. Judas's remorse and suicide (vv. 3–10)
3. 3. Jesus before Pilate – the formal Roman trial (vv. 11–14)

4. 4. Choice of Barabbas over Jesus (vv. 15–26)
5. 5. Pilate delivers Jesus to be crucified (included in the release of Barabbas)
6. 6. Mocking and scourging by the soldiers (vv. 27–31)
7. 7. The crucifixion (vv. 32–44)
8. 8. The death of Jesus (vv. 45–50)
9. 9. Supernatural signs and burial by Joseph of Arimathea (vv. 51–61)
10. 10. Posting of the guard at the tomb (vv. 62–66)

## **Matthew 28 – Three Waymarks**

1. 1. The resurrection and empty tomb (vv. 1–10)
2. 2. The lie of the chief priests and elders to the soldiers (vv. 11–15)
3. 3. The Great Commission (vv. 16–20)

Just as Christ’s experience from the anointing at Bethany to the Great Commission marked the close of His earthly ministry and the beginning of the gospel to all nations, so these same waymarks are repeated in the experience of God’s remnant as they approach the close of probation and their final triumph.

Chapters twenty-six through twenty-eight represent the Passover history structured upon 23 distinct waymarks that are repeated during the history leading to and following after the Sunday law.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 427.

The end of the 2300 days on October 22, 1844 is repeated at the Sunday law. The 23 waymarks located in the last three chapters of Matthew identify the precious blood that is employed to combine Divinity with humanity.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.” *The Great Controversy*, 489.

Chapter 23 of Matthew emphasizes the condemnation upon the counterfeit priesthood. Chapters twenty-six through twenty-eight are the omega to chapter twenty-three. The counterfeit Levites, the old men's escalating rebellion over four generations produced the waymarks in the last three chapters.

Chapter twenty-four identifies the line upon line methodology as the methodology of Christ, as He employs the destruction of Jerusalem to describe the things that are, the things that have been and the things that will be.

The fall of Jerusalem in 70 AD, took place on the same day of the year that Jerusalem was first destroyed by Nebuchadnezzar. The destruction of Jerusalem by Nebuchadnezzar was past history, and Christ's history, when Titus took Jerusalem, typified the end of the world. Matthew 24 is lifting up the line upon line methodology, thus identifying "methodology" as an element of the prophetic testimony.

It is in chapter 24 that Christ identifies the necessity of understanding the "abomination of desolation" spoken of by Daniel the prophet, the very foundational understanding of William Miller, and the symbol that establishes the vision in Daniel. It also represents the rebellion of Adventism, as they rejected the Millerite understanding of "the daily" in the book of Daniel, and thus partook of the strong delusion of 2 Thessalonians chapter two. The chapter directly connects with Luke 21, thus identifying August 11, 1840 through October 22, 1844, which typifies 9/11 unto the Sunday law. It also connects with the "times of the Gentiles" in Luke 21:24, which is a primary key in unlocking the "seven times" of Moses, while also aligning with the measuring of the temple in Revelation eleven.

Beginning with chapter twenty-three, followed by 24 and 25, and then concluding with chapters 26 through 27, three chapters which possess twenty-three waymarks that are the omega to the alpha of chapter twenty-three. Chapter twenty-six added to twenty-seven and twenty-eight equals "81," which is a symbol of the priesthood. Upon three witnesses (Genesis, Matthew and Revelation) chapters 11 through 22 are one line. Chapters 23 through 28 are a line of truth which begins with 23 and ends with 23.

Chapters one through ten are the first of three prophetic lines in the book of Matthew. Ten chapters, followed by twelve chapters, followed by six chapters. Inspiration informs us that all the books of the Bible meet and end in the Revelation, and therefore all the books of the Bible meet and end in Matthew. Matthew, as the face of the lion of the tribe of Judah identifies twelve distinct Messianic prophecies, and those twelve passages produce the waymarks of the history of the Millerites and the one hundred and forty-four thousand. As the book of Revelation begins with the revelation of Jesus Christ, Matthew chapter one presents a revelation of Jesus Christ which connects with the life and testimony of Moses, with the history of Antichrist while identifying the three elements of the church triumphant as represented by the prophet, the priest and the king.

Matthew begins with the revelation of Jesus Christ in the context of God's covenant with a chosen people. From Abraham to David was 14 generations, from David to captivity in Babylon was fourteen generations, and from Babylon to Christ is another fourteen generations. The genealogy of

Christ in Matthew aligns with Moses, for Moses is the alpha of Christ the omega. Moses life of one hundred and twenty years, aligns with the one hundred and twenty years of probationary time in the history of Noah. Noah's covenant is therefore connected with the covenant of a chosen people. The one hundred and twenty years of Moses represents three periods of forty years that concluded with Moses slaying the Egyptian at the end of forty years, and the first born, Pharaoh and his army being slain at the end of the second forty-year period. The second forty-year period ended at a rebellion at Kadesh and the third forty-year period ended at the second rebellion of Kadesh. All of the three prophetic lines of the alpha end at Kadesh and the three prophetic lines of Matthew's genealogy end at David, captivity in Babylon and the Messenger of the covenant.

When the alpha of Moses is aligned with the omega of Christ there are six witnesses of Kadesh, which is 1863 and the Sunday law. Matthew's genealogy places king David at Kadesh, which is where apostate Adventism is taken to Babylon, as Christ confirms the covenant with the one hundred and forty-four thousand. By placing David at the Sunday law a second witness of David is established with David being one of three human representatives that began to serve when they were thirty years old. Christ, David, Joseph and Ezekiel all began their work at thirty years of age. Together the four thirty-year-olds that began to serve represent the combination of Divinity with humanity, when the church militant is transformed into the church triumphant. That church is made up of a prophet, a priest and a king. The transformation is marked at the Sunday law, which is also Kadesh, so David in the genealogy of Matthew aligns with the thirty year old David.

The thirty years of preparation aligns with the four hundred and thirty years of Abraham's covenant, and also the age of a priest and the 1290 years of Daniel 12:11. In the next article we will consider each of those twelve Messianic prophecies within the book of Matthew. We are first identifying three prophetic lines within Matthew; chapters one through ten, followed by chapters eleven through twenty-two, and then twenty-three through twenty-eight.

“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

“I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was a shut door in Noah's day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave the shut-door message to Noah: ‘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).

“There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was a shut door in Christ's day. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days, the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—those who declared the light which they had followed a delusion, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” Selected Messages, book 1, 62, 63.

“It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.

“Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of

God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: 'Your house is left unto you desolate.' Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who 'received not the love of the truth, that they might be saved': 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10–12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love." The Great Controversy, 430, 431.