

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

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2026-01-14

Number Twenty-Nine

The fifth Messianic prophecy in the book of Matthew is the waymark of disappointment and death. On July 18, 2020, the false prediction of the destruction of Nashville, slew Elijah and Moses.

The Fifth Messianic Waymark is the Disappointment of July 18, 2020

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. Matthew 2:17, 18.

Prediction

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Jeremiah 31:15.

Moses and Elijah are slain in the streets of Sodom and Egypt. The last statement of the Old Testament identifies that Elijah would come before the great and dreadful day of the Lord. That dreadful day begins when Michael stands up in Daniel twelve, and announces in Revelation twenty-two that, “he that is just and he who is unjust” will remain in that condition for eternity.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:11.

Elijah must appear before probation closes, and he gets slain and resurrected in Revelation eleven, just before probation closes. He is resurrected and presents his message until probation closes, where there is then another resurrection, of righteous and wicked.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Daniel 12:2.

That special resurrection is followed by the Second Coming of Christ, where the righteous dead are resurrected and then a thousand years where the saints judge the lost. At the end of the thousand years there is another resurrection and the third coming of Christ. The line of prophetic resurrections includes the resurrection of the papal beast, but each of the resurrections are a specific subject of God's prophetic Word. On July 18, 2020, the Laodicean movement of the one hundred and forty-four thousand committed suicide by rebelling against Christ's command forbidding time applications beyond 1844.

A voice was then heard in Rama, meaning pride and self-exaltation. Rachel meaning a good traveler is in mourning because Moses and Elijah are not, and more importantly, they cannot be comforted. They have no comfort, and the Holy Spirit is the Comforter, that would be sent when the voice in the wilderness began in July of 2023.

These things happen just before probation closes, and according to Revelation, just before probation closes the Revelation of Jesus Christ is unsealed. That unsealing is what resurrects Moses and Elijah, who are also Rachel, the good traveler, who had been weeping and mourning for her children, could not be comforted. Her mourning turns to joy when those children are resurrected.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
Revelation 22:10.

Moses and Elijah were dead in the streets of Sodom and Egypt, and just as with Christ, the one hundred and forty-four thousand would be called out of Egypt, when the gathering began in July of 2023.

The Sixth Messianic Waymark is the calling out of Egypt in July of 2023

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Matthew 2:15.

Prediction

When Israel was a child, then I loved him, and called my son out of Egypt. Hosea 11:1.

Dead in the Egyptian street, a heavenly voice from the wilderness calls Ezekiel's valley of dead bones to life. That voice began to sound in July of 2023.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Revelation 11:11, 12.

God calls His Son out of Egypt and He also called Moses out of Egypt, for Moses as the alpha and Jesus as the omega represent the experience of the one-hundred and forty-four thousand, who sing the song of Moses and the Lamb. That song includes the call out of Egypt. In Ezekiel there is represented two steps, that were prefigured by the two steps in the creation of Adam. First the body

is formed, and then the breath of life is breathed into the body and it then lives. In Revelation eleven the first step is the entrance of the Spirit of God into the slain, and they then stood upon their feet. When they stand, they are God's army. What conveys the Spirit in chapter eleven is represented by Ezekiel's first prophecy. The voice in the wilderness is the prophetic message accompanied by the Holy Spirit.

The book of Matthew contains the twelve chapters that are the omega to the twelve chapters in Genesis that provide two witnesses which represent the covenant with the one hundred and forty-four thousand. Those men and women are sealed for eternity in a relationship of Divinity combined with their humanity. They become the sign for the eleventh-hour workers.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” Bible Training School, December 1, 1903.

The ensign of the one hundred and forty-four thousand when they are called up to heaven in chapter eleven of Revelation, they are first called out of Egypt, which is where they were slain. A voice from the wilderness calls them out of Egypt, that they would be the sign for the eleventh-hour workers. Their resurrection in 2024 is also represented as a birth, and an awakening depending on which illustration is being identified. In terms of a birth, they are those who fulfill the parable of the ten virgins, and in this sense, their birth is a virgin birth, and they are the sign.

The Seventh Messianic Waymark is 2024

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:22, 23.

Prediction

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14.

There were signs in the history of Moses and Christ, as there were in Millerite history. In the last days, Laodicean Adventism will be seeking after a sign, and their only sign, is the sign of Jonah. There is also a sign for those who are resurrected in 2024. Their sign is the “seven times” of Leviticus twenty-six.

And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and

plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. 2 Kings 19:29–31.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. Leviticus 25:20–22.

Those who escape, are also represented as the outcasts of Israel, and they were cast out by their brethren which hated them. Their brethren cast them out, for they hated them because they could not refute the sabbath truth represented by Moses' "seven times."

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. Psalms 147:2.

The Lord began gathering the remnant in July 2023, and the remnant are the "outcasts" of Israel. In July 2023, He set His hand a second time to gather His outcasts. He set His hand in 1849 a second time, in advance of the omega light of Moses seven times in 1856. The alpha light was represented by Miller's first prophetic discovery—Moses' seven times.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

When the outcasts are lifted up as the sign, they will then gather the eleventh-hour workers, who can "only be warned by seeing" "the difference between those who have the seal of God, and those who keep a spurious rest-day." The sign for the eleventh-hour workers is the outcasts, and the sign OF the outcasts, is the enigma of, eating "this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof."

The enigma of the passage is that it represents the "seven times" of Leviticus twenty-five and twenty-six. The Sabbath of the land resting is a component of the covenant that identifies both the blessing or the curse, of either observing or rejecting the seventh-year rest for the promised land. The sign of the one hundred and forty-four thousand is the component of the threefold promise of the covenant that is represented by the seventh-year Sabbath of the land. The foundational truth of the "seven times," identifies one of three elements of the covenant that promises a new heart and mind, and a new body and also a land to live in.

The seventh-day Sabbath is the sign between God and His people, but that seventh-day Sabbath also represents the covenant responsibility given to ancient Israel. They were to be the protectors,

the depositaries of the Ten Commandments. Sister White is clear that modern Israel in 1844 in alignment with ancient Israel was made the depositaries of not only the Ten Commandments, but also of God's prophetic Word.

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” Testimonies, volume 5, 455.

The Ten Commandments are represented by the sign of the seventh-day Sabbath, and the laws of prophecy are represented by the seventh-year Sabbath. Laodicean Seventh-day Adventism will be greatly embarrassed when they jump ship and begin worshipping the sun, but the Sabbath commandment they first rejected is Moses' “seven times.”

To win the promised land God's people must understand and uphold not only the seventh-day Sabbath, but also the seven-year Sabbath. Laodicean Adventism cannot refute this biblical truth, though they cover it with lies. This is the root of their hatred that leads them to cast out those who will be the ensign.

“Most of my father's family were full believers in the advent, and for bearing testimony to this glorious doctrine seven of us were at one time cast out of the Methodist Church. At this time the words of the prophet were exceedingly precious to us: ‘Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.’ Isaiah 66:5.

“From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.” Early Writings, 13.

Ellen White's first vision, was given when five women, (representing five wise virgins) were gathered together after being cast out by their brethren that hated them. They hated them for the doctrine of the Second Coming, thus typifying the outcasts of the latter days.

“I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the

people; that is, that they keep the Sabbath and disregard Sunday.

“Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God.” Spalding and Magan, 1, 2.

The “nominal” (meaning in name only), “Adventists, like Judas, would betray us to the Catholics.” They did so because “they hated” the outcasts “on account of the Sabbath.” Nominal Adventists profess to observe the seventh-day Sabbath, so this cannot be the Sabbath that is referenced. They hate the outcasts, for they know that they cannot refute the foundational truth of Moses’ seven times, that was the alpha understanding of Elijah in the person of William Miller.

“God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.” Review and Herald, January 19, 1905.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.” Manuscript Releases, volume 21, 437.

“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.” Manuscript Releases, volume 15, 371.

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.” Review and Herald, April 14, 1903.

Judas is not a symbol of the Sanhedrin made up of Sadducees and Pharisees, Judas was one of the twelve disciples. He was one of the covenant bride, which Christ was about to marry at Pentecost. The betrayal against the outcasts comes from Judas, the Laodicean Seventh-day Adventist church. They are represented with many symbols, such as the Levites who are rejected by the Messenger of the Covenant in Malachi three. The Levites are separated at that purging, and their number is 25, whether faithful or unfaithful. The Levites are purged in advance of being lifted up as an offering, as in former years.

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 3:3, 4.

The Levites are the offering, for they perfectly reflect the character of Christ, who is the great offering. When those twenty-five Levites are lifted up as an offering, the twenty-five counterfeit Levites are bowing to the sun in Ezekiel 8.

Judas does not only represent a wicked Levite, but he is also a wicked priest that has been prepared for thirty years, as represented by Judas' thirty pieces of silver.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. Matthew 27:3–5.

The thirty pieces of silver that Judas cast out, represents the Messenger of the Covenant casting out (purging) the dross (counterfeit silver) in Malachi three. That wicked priesthood was represented by the rebellion of Korah, Dathan and Abiram and the rebels of 1888. The wicked priesthood is swallowed up when the United States, the earth-beast opens up its mouth. Then fire destroys their followers, during the full outpouring of the latter rain, that begins at the Sunday law.

The virgin birth as a sign in Christ's day, represents the sign of the wise virgins in the latter days. In that period the Sanhedrin, the Laodicean Seventh-day Adventist church will seek for a sign, but will be unable to see the only sign given to Laodicea. The sign for the great multitude, the eleventh-hour workers is seeing men and women keeping the seventh-day Sabbath during the Sunday law testing period. The sign of the remnant in their controversy with the former covenant people is the seventh-year Sabbath, representing the foundations of Adventism as identified as the central pillar of both of Habakkuk's sacred tables. The sign given to Laodicean Adventism is the sign of Jonah, which is addressed in the dialogue between Christ and Peter.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ. Matthew 16:13–20.

The sign for the Sanhedrin, and therefore Adventism is the sign of Jonah. Simon Barjona is introduced into the passage as a symbol of a covenant man, for his name is about to be changed.

Abram's name was changed at the covenant. Saul's name was changed to Paul. Jacob's name was changed to Israel. Those three witnesses establish that when a biblical character's name is changed, they represent a covenant man, and therefore typify the last covenant people, who are the one hundred and forty-four thousand. Those three witnesses also establish that a covenant man's name represents the prophetic symbolism associated with the person whose name is changed. Saul means "selected," for he was selected to carry the gospel to the Gentiles. His name was changed to Paul, meaning small, for he in his own eyes was the smallest of the apostles, for he had persecuted God's church. Jacob the supplanter, was changed in both name and experience to an overcomer, as Israel means. Peter's name was Simon, meaning one who hears; and Barjona, meaning the son of Jonah.

Peter is representing the last generation of Jonah, for he was Jonah's son. Jonah means "dove," and Simon is he who heard the message of the dove, and Simon Barjona had heard the message of the anointing of Jesus, when He was baptized and became Jesus Christ, and the Holy Spirit descended in the form of a dove. The message of Jonah was the message of the dove which represented the anointing of Jesus with power at His baptism. The message of Jonah was represented as Jonah being three days in the belly of a whale. Those three days are the three days of Passover to the feast of first fruits, which are typified by Christ's baptism and by Jonah's time in the belly of the whale.

The sign of Jonah is the sign of the anointing of Christ at His baptism, which typifies the descent of the angel of Revelation eighteen on 9/11. 9/11 began a three-step testing process as represented by Jonah's three days. Those three steps are also illustrated in Millerite history. August 11, 1840 marked the test of the first angel, April 19, 1844 the test of the second angel and October 22, 1844 the third test. Those three steps represent 9/11, July 18, 2020 and the Sunday law.

At the Sunday law, Jonah is spat out of the mouth of a fish, right where Christ is spitting Laodicea out of His mouth, which is right where Balaam's ass opens his mouth and speaks, which is right where John the Baptist's father Zechariah speaks, which is also where the United States speaks as a dragon. Jonah then gives the final warning to the world as the symbol of those who were resurrected with Moses and Elijah in 2024. Those souls died in the streets of Sodom and Egypt, and are thereafter resurrected as Ezekiel's mighty army. At their resurrection they become the sign of Jonah, for he represents those who have died and are resurrected to give the final message to Nineveh. Jonah in the belly of the whale, Daniel in the lion's den, John in the pot of boiling oil represent the one hundred and forty-four thousand who have experienced a symbolic death and resurrection. The anointing at 9/11 unto the resurrection of Ezekiel's mighty army represents the baptism of Christ unto His resurrection.

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. Matthew 16:1-4.

The crowning miracle was the resurrection of Lazarus.

“In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed ‘the resurrection, and the life.’ He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.” *The Desire of Ages*, 528, 529.

Christ tarried before He resurrected Lazarus, and Lazarus was not only the “crowning miracle,” he was also the “seal” upon God’s work. In the passage the sign of Jonah is the only sign for the adulterous and wicked generation. It is important to see that the timing of the sealing process is very specific. In the passage we are addressing where Peter’s name is changed, it informs us that from that point onward Jesus began to reveal that He was to be put to death, yet in the last verse Matthew records, “Then charged he his disciples that they should tell no man that he was Jesus the Christ.” Then in the very next verse he records, “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

The passage begins with Jesus asking who men think He is, and then a follow-up question where He asked the disciples who they thought He was.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? *Matthew 16:13–15*.

When Peter answers he identifies that Jesus was the Christ and the son of the living God. The word Christ is the Greek word for the Hebrew word Messiah. Jesus raises the question about who He is, and leads the disciples to the fact that He is the Messiah, but immediately informs them that they should tell no man. From that time, He began to teach that He would fulfill the twenty-three waymarks in the last three chapters of Matthew, but it was of necessity the truths associated with the Christ should be opened up in a step-by-step fashion.

We will continue these Messianic waymarks in the next article.

Alpha light of the third angel

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave

me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.'" Testimonies, volume 1, 75.

Omega light of the third angel

"Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light." The Southern Watchman, April 4, 1905.