

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

Jeff Pippenger
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Leviticus twenty-three presents the spring and the fall feasts, and the representation of the feasts is divinely profound in the structure, and in the perfect alignment of the beginning and ending structures, within the overall structure. The spring feasts and fall feasts align with one another. The chapter bears witness of Palmoni, the wonderful numberer over and over again. The chapter soundly and marvelously connects with the latter-day message of the one hundred and forty-four thousand.

The number “23” represents the atonement, which is the combination of Divinity and humanity. The name Leviticus represents the priesthood of the one hundred and forty-four thousand, for all the prophets speak of the latter days, and the priests of the latter days are those who Peter identifies as a holy priesthood. Peter’s holy priesthood is the wise who understand the increase of knowledge that produces the message of the Midnight Cry. The foolish, or wicked as Daniel identifies them, reject the increase of knowledge, and Hosea informs us that for this reason they are rejected as priests.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. Hosea 4:6, 7.

The drunkards of Ephraim, who Isaiah also calls the “crown of glory” have their glory turned into “shame.” Hosea specifically identifies that those who reject the increase of knowledge of the latter days are the Laodicean Seventh-day Adventist church, for he recorded, “My people.” His people will be rejected as priests, and it happens in the final and fourth generation, for He is to forget their children, and children represent the last generation.

At—one—ment

The title of “Leviticus 23,” means “the atonement of the priesthood of the one hundred and forty-four thousand.” This truth can be deduced with simply the name of the book in connection with the chapter number. The atonement, which Leviticus twenty-three addresses means “at-one-ment,” and is identifying the combination of Divinity and humanity. That combination is represented with a multitude of symbols in God’s Word, one of which is that the human temple is to be combined with the Divine temple.

The human temple has a framework of “23” male and “23” female chromosomes. Peter identifies that the priesthood of the one hundred and forty-four thousand are a “spiritual house.” Those chromosomes join together as does a man and woman, and what God has joined together, let no man put asunder. The marriage is another symbol of the at-one-ment. Leviticus “23” means the combination of the temple of the Heavenly High Priest, with the temple of the priests who are the one hundred and forty-four thousand.

Twenty-two Verses

The spring feasts in Leviticus twenty-three are represented in the first twenty-two verses of the chapter, and the fall feasts are represented in the last twenty-two verses of the chapter. The last verse is verse forty-four, a symbol of 1844, when the antitypical Day of Atonement began on the tenth day of the seventh month, in fulfillment of Leviticus twenty-three. Chapter twenty-three is divided into two periods of twenty-two verses, both twenty-two verse periods are logically connected by being feasts, but also logically separated by Christ’s courtyard and holy place ministry, represented by the springtime and His Most Holy Place ministry represented by the fall.

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Both the spring and fall feasts are represented by twenty-two verses, and the verses align with the witness of the Hebrew alphabet, which consists of “22” letters. “22” is a tithe of “220,” which is a symbol of the combination of Divinity and humanity. “220” represents the starting of both the 2,520 years of the scattering of Judah, and the 2,300 years until the Day of Atonement. The starting point of the 2,520 was 677 BC and the starting point for the 2,300 was 457 BC, thus identifying two hundred and twenty years as the link between the prophecy of the trampling down of God’s host and the prophecy of the trampling down of God’s sanctuary. Both those prophecies ended at the antitypical Day of Atonements’ arrival on October 22, 1844.

On that date, the work of Christ in combining the human temple with the Divine temple began, and at that time, both Habakkuk 2:20 and John 2:20 were fulfilled. Habakkuk identified the Divine was then in the Most Holy Place, and John recorded that the Millerite temple that was to enter by faith into that Most Holy Place had completed the forty-six-year period, that marked the erection of the Millerite human temple from 1798 unto 1844. The history of “46” years, consisting of “23” and “23” is represented by the work of William Miller who first began to present the message of that history in 1831, “220” years after the publication of the King James Bible. The Divine Word published in 1611, was combined with a human messenger “220” years later in 1831. Both the spring and fall feasts are represented by “22” verses.

Twenty-two verses of two lines of the same subject demands that prophetically the first twenty-two verses are to be laid over the top of the next twenty-two verses. In aligning the two lines in this fashion you are joining the work of the courtyard and holy place, represented in the spring feasts with the work of Christ in the Most Holy Place. At this prophetic level it represents the joining of two temples, which illustrates Christ’s work of at-one-ment.

When verses one through twenty-two are aligned with verse twenty-three through forty-four, a prophetic line is established that is witnessed to by the twenty-two letters of the Hebrew alphabet, and by the symbolism represented by the number “22” and also by the symbolism represented by the feasts in accompaniment with those feasts fulfillment in sacred history.

The beginning of the spring feasts first identifies the seventh-day Sabbath and the ending of the fall feasts identifies the seventh-year Sabbath. Christ, as Alpha and Omega placed the Sabbath at the beginning and ending of the two witnesses of “22” in the line of the priesthood of the one hundred and forty-four thousand.

The seventh-day Sabbath was the special light at the beginning of the antitypical Day of Atonement in 1844, and the light of the seventh-year Sabbath is the light at the end. The seventh-day Sabbath was also the first holy convocation of Leviticus “23,” as is the seventh-year Sabbath the last holy convocation in the chapter. Sabbath is the alpha and omega of the priest’s line in chapter “23.” The first, and seventh-day Sabbath is the alpha of the priesthood of the one hundred and forty-four thousand, and the last, and seventh-year Sabbath is the omega of the priesthood of the one hundred and forty-four thousand.

“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.

Here, “near the close of this earth’s history,” at the end of the antitypical Day of Atonement, the “doctrine of the incarnation” is invested with a “soft” radiance as was the doctrine of the seventh-day Sabbath at the beginning of the antitypical Day of Atonement.

“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.

The seventh-day Sabbath, which is a “foundation,” begins Leviticus “23” and the seventh-year Sabbath ends the testimony of the priests as represented by the spring and fall feasts. The seventh-year Sabbath represents the temple that is built upon the foundation. The seventh-year Sabbath at the end is represented by the 2,520, just as the seventh-day Sabbath is represented by the 2,300. The seventh-year Sabbath represents the “doctrine of the incarnation.” The seventh-day

Sabbath is the sign of the Creator and the seventh-year Sabbath is the sign of Divinity combined with humanity.

Aligning the Lines

When we align the spring feasts with the fall feasts in Leviticus twenty-three, the feast of Passover, is followed the next day by the seven-day feast of unleavened bread, and the feast of first fruits follows the day after the seven-day feast of unleavened bread begins. Three waymarks in three days.

The period of seven days that makes up the feast of unleavened bread begins with a holy convocation and ends with the same. The day after the feast of unleavened bread begins, the feast of first fruits arrives, and it includes the spring barley first fruit offering. Pentecost, also called the feast of weeks occurs fifty days after the feast of first fruits, which marks the beginning of a seven-week period that ends on the forty-ninth day, which is followed by Pentecost, meaning fifty.

Passover begins at even on the fourteenth. Passover is not a holy convocation.

Then on the fifteenth day, the seven-day feast of unleavened bread arrives. The first day and the last day of the seven-day feast is holy convocations.

The next day, the sixteenth day, the day of first fruits arrives. Then the seven weeks that are marked by the feast of Pentecost begins, and Pentecost is one of the seven holy convocations represented in the spring and fall feasts. First fruits is not a holy convocation.

Then on the first day of the seventh month the feast of trumpets, is a holy convocation.

The Day of Atonement on the tenth day of the seventh month is a holy convocation, but not a feast.

The first day of the feast of Tabernacles is a holy convocation. After the seven-day feast there is the eighth day of tabernacles, though the eighth day is considered outside the periods represented by the feasts. That eighth day is a holy convocation.

This equates to seven holy convocations when you include the seventh-day Sabbath that introduces the feasts. Seven holy convocations and seven feasts, though they align differently than the holy convocations. The first and last waymarks are Sabbaths, first for day, then for the year. Within the feasts that are identified between the alpha and omega Sabbaths there are seven feasts and five holy convocations. If you include the alpha seventh-day Sabbath and the omega seventh-year Sabbath you have seven holy convocations and seven feasts. It is understood that the eighth day of Tabernacles is not part of the feasts, and creates the enigma of the eighth being of the seven. The point I am identifying here is that Jesus, as Palmoni organized the variations of numbers within chapter “23” in an absolutely astonishing fashion.

Spring

The spring feasts contain a seven-day feast period of unleavened bread, containing an alpha holy convocation at the beginning and an omega holy convocation at the end. Pentecost is the third holy

convocation in the spring feasts. Pentecost arrives after a seven-week period, that ends with a feast on the fiftieth day. The spring feasts are marked by four feast days and three periods. Passover, unleavened bread, first fruits and Pentecost are the four feast days, and the three periods are the seven days of unleavened bread, the forty-nine days that precede and include the fiftieth day of Pentecost and the first three days which are a period consisting of three steps.

The first fruit offering of the Passover period aligns with the first fruit offering on the day of Pentecost; the first fruit offerings of barley in Passover's three-day period, and the first fruit offering of wheat on Pentecost at the conclusion of the Pentecostal season of forty-nine, slash—fifty days.

Fall

The fall feasts begin with a specific feast day that initiates a ten-day period which leads to judgment. Five days after judgment a feast of seven days, of which the first and last day of the seven days are identified as holy convocations. From the fifteenth unto the twenty-second day the feast of Tabernacles is celebrated and then on the twenty-third day the Sabbath of the land is marked.

When we take the fall feasts and place them over the top of the spring feasts, we have two lines that are both represented by twenty-two verses, thus they are represented by the twenty-two letters of the Hebrew alphabet. When this is done, the first waymark is the holy convocation of the seventh-day Sabbath, and the last waymark is the holy convocation of the seventh-year Sabbath.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. Leviticus 23:39.

Pentecost was the early rain and Tabernacles is the latter rain. The outpouring of the Holy Spirit at Pentecost was represented by a day, and the outpouring represented by Tabernacles is a period that concludes, and then is followed by a Sabbath, that is the eighth day, of seven days. The Sabbath which follows the final manifestation of the outpouring of the Holy Spirit represents the Sabbath of the earth resting for one thousand years.

“In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the

earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, 'Glory! Alleluia!' Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

"Then commenced the jubilee, when the land should rest." Early Writings, 34.

The jubilee is the fiftieth year, after seven cycles of seven years, which is the 49 days that lead to the fiftieth day of Pentecost. When the line of the fall feasts is brought together with the spring feasts there are 49 days that lead to Pentecost, which marks the beginning of the seven-day period of Tabernacles. Pentecost and Tabernacles align, and together they identify the period of the latter rain that begins at the soon-coming Sunday law and continues until probation closes, the Lord returns and then the earth rests, as represented by the seventh-year Sabbath, that is the eighth of the seven in the feast of Tabernacles.

When we bring both lines of twenty-two verses together, we do so for several reasons. Both lines are twenty-two verses, twenty-two being a tithe of 220, a symbol of the combination of Divinity and humanity.

Both lines represent the Hebrew alphabet of twenty-two letters.

Both lines represent the feasts.

Both lines represent the two harvest seasons of the year.

Both lines represent Christ work in the courtyard, holy place and Most Holy Place. Leviticus means the priests, and Jesus is the Heavenly High Priest. For these reasons, we are justified in applying the line upon line methodology to the forty-four verses of Leviticus twenty-three.

Pentecost was the early rain for Christianity and Tabernacles is the latter rain for Christianity. We therefore align the spring "day of Pentecost" with the fall seven days of Tabernacles. When Sister White stated, "In the time of trouble we all fled from the cities and villages" she is identifying the time when God's people are living in the wilderness due to persecution. Living in booths during the Tabernacle season typifies the history that leads directly to the Sabbath jubilee rest for the earth.

The Day of Pentecost marks the beginning of seven days of Tabernacles. Then the jubilee is represented by the eighth day, that is of the seven days of Tabernacles. Five days before the feast of Tabernacles was the Day of Atonement. Thus, five days before Pentecost that marks the beginning of Tabernacles—judgment is marked. Ten days before the judgment of the Day of Atonement is the feast of Trumpets. When the lines are combined five days before the Sunday law, represented by Pentecost, judgment is marked. Ten days before that, the feast of Trumpets is marked.

The baptism of Christ represented His death, burial and resurrection. Those three steps are represented by His death at Passover, His burial and rest upon the Sabbath, and His resurrection on Sunday. The three days of His death, burial and resurrection are one waymark that consists of three steps. We therefore start the combination of the two lines of spring and fall feasts at the resurrection. The resurrection of the third day begins a forty-nine-day period that leads to Pentecost, which is the Sunday law. That forty-nine-day period is preceded by the feast of unleavened bread, that begins one day before and extends five days beyond the day of first fruits.

From the resurrection of the first fruits unto the Sunday law is forty-nine days, the Sunday law being the fiftieth day. Five days before the Sunday law judgment is represented, and ten days before that judgment the warning of the trumpets is marked. Resurrection is the first waymark, then five days later the period of unleavened bread concludes. Thirty days after unleavened bread ends, the warning of the trumpets occurs. Ten days later the judgment of the Day of Atonement is marked and five days later the Sunday law of Pentecost arrives.

This identifies seven waymarks in the line upon line application of the spring and fall feasts; the beginning of unleavened bread, the resurrection, the end of unleavened bread, the warning of trumpets, judgment, Pentecost and the latter rain. Those seven waymarks are set within an alpha seventh-day Sabbath and an omega seventh-year Sabbath. The seven waymarks couched between the two Sabbaths isolate and identify a five-day period, followed by a thirty-day period, a ten-day period, a five-day period and a seven-day period.

When we then align Christ's resurrection, we find a forty-day period where He instructed the disciples "face to face" and thereafter ascended. Then for ten days the disciples were in the upper room. Those ten days concluded at the Day of Pentecost, which is the Sunday law. This adds a forty-day period and ten-day period to the line of priests represented by Leviticus "23."

From the resurrection there is five days to the end of unleavened bread, then thirty days to the trumpet warning, then five days to Christ's ascension, then five days to judgment, then five days to Pentecost's seven days of the latter rain.

The beginning of the seven days of unleavened bread is followed the next day by the resurrection of first fruits. The resurrection occurs within the seven days of unleavened bread, and five days after the resurrection the period of unleavened bread ends.

Thirty days after the end of unleavened bread the trumpets mark a warning.

Five days after the warning of the trumpets Christ ascended after teaching for forty days. His ascension marked the beginning of ten days in the upper room.

Then five days after His ascension judgment is marked.

Five days later the Sunday law of Pentecost opens the seven-day period of the latter rain.

The one hundred and forty-four thousand are those who follow the Lamb whithersoever He goeth. Elijah and Moses were slain on July 18, 2020. They were slain where also our Lord was crucified. Christ's resurrection typified the resurrection of December 31, 2023. Before that date, in July of

2023, a voice in the wilderness began to sound a message represented as unleavened bread. Leaven represents error, hypocrisy and sin, and the message from the wilderness was unleavened. From December 31, 2023 through to the Sunday law, Leviticus “23” has designed a framework of the atonement of the one hundred and forty-four thousand. That framework aligns with Miller’s dream, Malachi three and Revelation nineteens’ windows of heaven. It aligns with the third and ninth hour in the sacred week from 27 to 34 AD.

We will continue these things in the next article.

“By knowledge shall the chambers be filled with all precious and pleasant riches.’

“For the mind and the soul, as well as for the body, it is God’s law that strength is acquired by effort. It is exercise that develops. In harmony with this law, God has provided in His word the means for mental and spiritual development.

“The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.

“In searching out the various parts and studying their relationship, the highest faculties of the human mind are called into intense activity. No one can engage in such study without developing mental power.

“And not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy, and a stimulus to development, nothing else can equal the study of God’s word. As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but

expand and strengthen.

“And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God’s word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development.

“In its wide range of style and subjects the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household—principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought. Viewed in the light of this thought, every topic has a new significance. In the most simply stated truths are involved principles that are as high as heaven and that compass eternity.

“The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, ‘They shall see His face; and His name shall be in their foreheads’ (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, ‘which giveth us the victory through our Lord Jesus Christ.’ 1 Corinthians 15:57.

“He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God’s word.

“The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite—‘kept in silence through times eternal’ (Romans 16:25, R.V.); the science that will be the study of God’s redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul.

“‘The excellency of knowledge is, that wisdom giveth life to them that have it.’ ‘The words that I speak unto you,’ said Jesus, ‘they are spirit, and they are life.’ ‘This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send.’ Ecclesiastes 7:12; John 6:63; 17:3, R.V.

“The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the

soul in the image of God.

“The life thus imparted is in like manner sustained. ‘By every word that proceedeth out of the mouth of God’ (Matthew 4:4) shall man live.

“The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, ‘I have written to him the great things of My law.’ ‘Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.’ Hosea 8:12; Jeremiah 33:3.

“With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which ‘the angels desire to look’ (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth’s sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven’s companionship.” Education, 123–127.