

The Book of Daniel - Number One-Hundred and Fifty

Interpretation of Ezekiel 37 and Its Relevance to the Last Days

Jeff Pippenger

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After Ezekiel describes the process of the two nations becoming one, he then identifies that the nation would be ruled by King David, and that he will enter into covenant with them and that His tabernacle will be with them.

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ezekiel 37:23–28.

Ezekiel chapter thirty-seven is providing a very detailed presentation of the sealing of the one hundred and forty-four thousand. The two sticks that are to become one nation when divinity is combined with humanity, and they will have a king over them. The one nation is God's church of the last days, who are the one hundred and forty-four thousand. The two sticks are the two periods of scattering for the northern and southern kingdoms of Israel. Those two sticks are those who Paul identifies as the "body," when he also identifies Christ as the "head" of that body. Ezekiel identifies Paul's "head," as "king David," and the "body," as "one nation."

In the message which was provided to Adventism in 1856, as represented by the unfinished series on the "seven times" by Hiram Edson in 1856, Edson refers to Isaiah, chapter seven's prophecy of sixty-five years as the biblical point of reference for the starting points of both periods of seven times. The sixty-five year time prophecy is placed in an enigmatic context, similar to the passages in the book of Revelation that state, "he who hath ears, let him hear." If you have eyes that can perceive, and ears that can understand, there is something very wonderful in that passage.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not

be established. Isaiah 7:8, 9.

The sixty-five year prophecy began in 742 BC, and within those sixty-five years, nineteen years later in 723 BC, the northern kingdom of Israel was taken into slavery by Assyria, and when those years ended in 677 BC, Manasseh was taken captive by Babylon. Those sixty five years were also represented in the fulfillments of the end of the scatterings of the two nations, that were to become one stick in Ezekiel's narrative. They marked 1798, 1844 and 1863, respectively. In the verses which identify the message that was rejected in 1863 there is a special prophetic revelation in which the prophecy is couched.

It is the revelation that the "head" of a nation is its capital city, and that the "head" of the capital city is the king. It provides two witnesses to this revelation, and then brings the entire prophecy and revelation to a conclusion with the enigma that, "If ye will not believe, surely ye shall not be established." If you do not believe that the king is the head, and that the head is the capital city, then you will not be established.

Ezekiel's nation that is produced by joining the two sticks of the northern and southern kingdoms, was to have a king, which is a head, which is the capital city of the nation. The entire passage of Ezekiel is speaking to the prophetic characteristics of the sealing of the one hundred and forty-four thousand, which represents the joining together of Divinity with humanity during the period of the sounding of the seventh trumpet of Islam of the third woe.

The days of the sounding of the Seventh Trumpet, in Revelation chapter ten, began when there was to be "time no longer," which was October 22, 1844, when the third angel arrived. At that point John experienced the bitterness of that date, and he was there and then told to measure the temple, but leave off the history of the twelve hundred and sixty years of the trampling down of the sanctuary and host, for that period was given to the Gentiles.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread

under foot forty and two months. Revelation 10:5–11:2.

The temple which John was to measure on October 22, 1844, was the temple which had worshippers “therein.” The courtyard was to be left off. The temple which has an altar, that also has worshippers therein is the holy place of the heavenly sanctuary. There was an altar in the courtyard, but that was to be left off, so the only other altar in God’s sanctuary is the altar of incense that is located in the Holy Place. At the arrival of the third angel in 1844, which typified the third angel’s arrival at the beginning of the sealing time on September 11, 2001, the temple consisted of only two apartments.

The Holy Place was a symbol of the Church, which Paul identifies as the body, and the Most Holy Place was a symbol of the head of the body. The holy place is a symbol of humanity, and the Most Holy Place is the symbol of divinity. The altar, and the smoke that ascended from the altar, which rose up and entered into the Most Holy Place, represents the point where humanity connected with divinity. Mankind can only enter the Most Holy Place by faith, but the experience of faithful people is located in the Holy Place.

There they are to eat the Word of God, as represented by the loaves upon the table of showbread. There they are to let their light shine before men, and glorify their heavenly father, as represented by the seven-branched candlestick, which we are informed represents the Church. There they are to connect with divinity as their prayers ascend with the merits of Christ into the very presence of the Divine.

From 1798 to 1844, the Architect of the Temple raised up a temple of humanity which He intended to combine with His temple of divinity, but humanity rebelled. As of 2001, He once again is raising up the temple of humanity, represented as the one hundred and forty-four thousand. According to Ezekiel, “king David” is to reign over the nation, which is transformed from a valley of dead dry Laodicean bones, into the mighty army which is lifted up as an ensign at the soon-coming Sunday law.

The southern kingdom of Judah, is where the capital city of Jerusalem was located, and the nation, king and capital represent the “head.” Surely if you believe, you shall be established. In the relationship of the northern and southern kingdoms, Judah was the “head,” it was where the capitol was, and it is the city which the Lord chose to place His name. The northern kingdom was the “body”. Because of Solomon’s apostasy the Lord raised up adversaries against Solomon. One of those adversaries was Jeroboam, who became the first king of the divided northern kingdom of Israel.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon’s servant, whose mother’s name was Zeruiah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself

with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. 1 Kings 11:26–36.

The nation that was created when Ezekiel joined the two sticks was to have “David” as king, and David ruled from Jerusalem, which is the capital city where God chose to place His name. The ten northern tribes were a symbol of the body, and Jerusalem was the symbol of the head. Because of the sins of Manasseh, Judah was carried to Babylon in captivity in 677 BC, thus beginning the scattering of the “seven times” against the southern kingdom. At that time the Lord rejected Jerusalem.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. 2 Kings 23:26, 27.

It was in the “house” in Jerusalem where He chose to place His name, and the city and the house were cast off, but a promise was made by Zechariah that the Lord would once again choose Jerusalem.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me,

What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 1:12–2:13.

The promises of the Lord once again choosing Jerusalem were fulfilled when ancient Israel rebuilt Jerusalem after their captivity in Babylon, but the prophets speak more about the last days than the days in which they lived. The Lord was “raised up out of his holy temple,” on October 22, 1844, when He arose and moved from the Holy Place to the Most Holy Place, at which time “all flesh” was to “be silent” before the Lord,” for the antitypical Day of Atonement had arrived, in agreement with Habakkuk TWO-TWENTY.

But the Lord is in his holy temple: let all the earth keep silence before him. Habakkuk 2:20.

At that time, John in chapter eleven of Revelation was told to measure the temple, which Zechariah witnessed when he “lifted up” his “eyes again, and looked, and behold a man with a measuring line in his hand”. Then Zechariah said, “Whither goest thou?” And John said unto Zechariah, “To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.” The history of the rebuilding of Jerusalem after the seventy year captivity, and the history that began in 1798 but ended in rebellion when the third angel arrived in 1844, both identify the work that began on September 11, 2001.

The southern kingdom, the city of Jerusalem, and king David are all the “head” where the character of God is to be manifested. The northern kingdom represents the “body”, and when the Lord determined to once again “have mercy on Jerusalem” and to “comfort her” and to once again

“choose her”, He is identifying the sealing of the one hundred and forty-four thousand, which includes the joining together of the dead dry bones of Laodicea, and thereafter the revival of those bones into a mighty army.

That work is represented in Ezekiel chapter thirty-seven, and it is represented by the northern and southern kingdoms, which provide a simile of the work of fulfilling the covenant promise to write His law upon the hearts and minds of the one hundred and forty-four thousand. Of the two sticks, one and one only is identified as the head, and if you believe, if your eyes can perceive and your ears can understand, this identifies the other stick as the body.

We will continue this study in the next article.

“Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He speaks of the Gentiles as helping in the work: ‘They that are far off shall come and build in the temple of the Lord;’ and Isaiah declares, ‘The sons of strangers shall build up thy walls.’ Zechariah 6:12, 15; Isaiah 60:10.

“Writing of the building of this temple, Peter says, ‘To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’ 1 Peter 2:4, 5.

“In the quarry of the Jewish and the Gentile world the apostles labored, bringing out stones to lay upon the foundation. In his letter to the believers at Ephesus, Paul said, ‘Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.’ Ephesians 2:19–22.

“And to the Corinthians he wrote: ‘According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.’ 1 Corinthians 3:10–13.

“The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah’s day, of whom it is written: ‘They which builded on the

wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon.' Nehemiah 4:17." Acts of the Apostles, 595–597.