

The Book of Daniel - Number One-Hundred and Fifty-Two

The Symbolism of Ezekiel's Two Sticks: A Journey through Prophecy and Redemption

Jeff Pippenger

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We are considering the line of Ezekiel chapter thirty-seven, which first identifies the sounding of the seventh trumpet and the message to Laodicea, that brings about the army of the one hundred and forty-four thousand. Then Ezekiel repeats and enlarges upon that line by introducing the joining of the two sticks of the northern and southern kingdoms of Israel, as an illustration of the process by which Divinity and humanity are joined during the time of the sounding of the Seventh Trumpet. Once the two nations are joined together as one nation, Ezekiel identifies that they have a king over them, and then he addresses the everlasting covenant that is the covenant accomplished with the one hundred and forty-four thousand, while emphasizing those last day covenant people would have God's sanctuary in their midst for eternity.

We have added to that line, the work of John measuring the temple in 1844, thus typifying the final measuring that began on September 11, 2001. That measuring is also addressed by Zechariah, who includes that the measuring takes place when God once again chooses Jerusalem as the city to place His name. We are drawing a simile between the components that make up the temple, and the two sticks of the northern and southern kingdoms of Israel. The work of Christ in bringing together His Divinity with the humanity of the one hundred and forty-four thousand is represented in the two prophecies of the twenty-five hundred and twenty years of scattering brought upon the northern and southern kingdoms, in conjunction with the prophecy of twenty-three hundred years.

To identify what the sticks of Ezekiel represent in the work of the gospel requires a basic understanding of the gospel. Christ accepted our fallen flesh after four thousand years of inherited weakness, which were passed unto Him through Mary. As our Example, He demonstrated that by the exercising of His will, to be surrendered unto His Father's will, we can overcome as He overcame, by exercising our will in subjection to His will. Our will is employed, either for good or evil in our brain, which is the citadel of the soul.

“The student who desires to put the work of two terms into one, should not be permitted to have his own way in this matter. To undertake to do double work means with many, overtaxation of the mind, and a neglect of proper physical exercise. It is not reasonable to suppose that the mind can grasp and digest an oversupply of mental food, and it is as great a sin to overfeed the mind as it is to load the digestive organs, giving the stomach no periods of rest. The brain is the citadel of the whole man, and wrong habits of eating, dressing, or sleeping, affect the brain, and prevent the attaining of that which the student desires,—a good mental discipline. Any part of the body that is not treated with consideration will telegraph its injury to the brain. There should be exercised much patience and perseverance in instructing

the youth how to preserve their health. They should become well informed on this matter, that every muscle and organ may be so strengthened and disciplined that in voluntary or involuntary action, the best of health may result, and the brain be invigorated to sustain the taxation of study.” Christian Education, 124.

The work of the everlasting covenant is to write God’s law upon our hearts and our minds, and both our heart and our mind is located in the “citadel of our souls,” which is our brain.

“The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.” Adventist Home, 330.

The “mind,” the “heart,” the “brain” is the “citadel of the soul.” A citadel is a fortress that is to be guarded from the entrance of sin.

“In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. ‘This is life eternal,’ He said, ‘that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.’ John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.” Christ’s Object Lessons, 114.

The “higher powers” are to be employed to control and bring into subjection the “impulses and passions of the lower nature.” The higher powers are located in the mind, and it is “communion with the mind of the Infinite,” that “transforms man into the image of God.” In the sealing time of the one hundred and forty-four thousand the image of the beast is formed in one class and the image of Christ in the other class. What accomplishes the transformation is the connection of minds. Those who have a carnal or fleshly mind as Paul identifies it, form the image of the flesh—the beast. Those who have attained the mind of Christ, form the image of Christ. The promise of the covenant is that we can attain to the mind of Christ at conversion, though we were all born with a carnal mind.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Philippians 2:5–8.

We are to have the mind of Christ in us, as it was also in Christ, for we were created in His image. But we do not have that mind, we have a carnal mind, sold under sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. Romans 8:1–10.

To be of the Spirit is life, and to be of the flesh is death. The flesh is the lower nature, it is the source of our feelings. The fleshly lower nature is to be governed by the higher nature, which is accomplished by the exercise of our wills in subjection to the Holy Spirit. Our higher carnal minds can be transformed here and now, but our lower nature must wait for the Second Coming to be changed.

Ezekiel's two sticks identify a stick that is represented as the courtyard, and that stick reached its conclusion in 1798. It had been perfectly divided by twelve hundred and sixty years of paganism trampling down the host, and twelve hundred and sixty years of papalism trampling down the host. That stick did not represent the trampling down of God's sanctuary, for God's sanctuary was located in the southern kingdom. The host that was trampled down by paganism and papalism, was a human temple, but in relation to the southern kingdom it was the body, and the southern kingdom was where God chose to place the head. The northern kingdom was the body, the southern kingdom was the head.

The northern kingdom's two divisions of twelve hundred and sixty years, represented the two various tendencies to sin in the body temple, as represented by inherited and cultivated tendencies. Paganism was a symbol of the inherited tendencies of sin in the body temple, and papalism's adoption of the religion of paganism, represents the cultivated tendencies to sin. In either case, the body temple could not be transformed until the Second Coming, so the stick of the northern kingdom extended only to 1798, and when John was told to measure the temple, that stick was to be left off.

The word "conversion," means a transformation or change from one state or condition to another. When Adam and Eve sinned, they were "converted" from their original state, for they had been created perfect, in the image of God, with the higher powers controlling the lower powers. When they sinned, they were "converted" into a being where the lower powers took ascendancy over the

higher powers. They transmitted that condition to all their descendants.

In the prophetic relation of Ezekiel's two sticks, the Lord chose Jerusalem to be the head, the capital where the king resided. It was to be the higher power. In the simile of the two sticks the southern kingdom was the lower power in relation to the higher kingdom in the north. The conversion that is represented when the two sticks were to be joined, required that the southern kingdom was returned to its position as the head. It was to be converted unto the northern kingdom, for it was then joined with the true king of the north, and connected with the throne room of the true northern kingdom.

For this reason, the northern kingdom only reached to 1798, and John was told to leave off the courtyard, which only reached to 1798. The southern kingdom would be joined to the stick of the twenty-three hundred years with the arrival of the third angel, but the northern kingdom would end as the combination of divinity and humanity was accomplished within the two apartments of the temple which John then measured. The northern kingdom was connected by the link of forty-six with the southern kingdom, at the arrival of the third angel, but it did not directly connect with 1844, as did the southern kingdom.

The southern kingdom was linked with both the temple of forty-six years, and the combination of divinity with humanity represented by the two hundred and twenty years. The northern kingdom in 1798, marked the foundation of the temple of forty-six years, but it there ended, for as the foundation, it represented the flesh which Christ had taken upon Himself, and His flesh was slain from the foundation of the world. All the temples are interchangeable symbols, and the foundation of the forty-six years in 1798, identifies His human flesh, and the conclusion of those forty-six years in 1844, identifies His Divinity.

The host that was trampled down until 1798 was not God's sanctuary, though God's sanctuary was represented as being trampled down in that period of time, but that trampling down was being carried out in the southern kingdom, where God had chosen Jerusalem, to place His sanctuary and name. The host that had been trampled down, represented the Gentiles, it represented the body.

When Adam and Eve sinned, the "seven times" of seven thousand years of humanity being trampled down by sin began. At that point, the Lamb who was slain from the foundation of the world provided skins of lamb to cover the sinful nakedness of humanity. When the trampling down of humanity concluded in 1798, the Lamb, who is the foundation and builder of every sanctified representation of a temple, was again slain. There the northern kingdom, and the human temple represented therein, ended.

1798 was when the counterfeit antichrist was slain after he had given his satanic witness of three and a half prophetic years, which began with his empowerment in the year 538, which was preceded by thirty years of preparation beginning in the year 508. That was a satanic counterfeit of Christ's thirty years of preparation that began at His birth, which ended at His empowerment, when He was baptized, and thereafter He gave His testimony for three and a half literal years until He reached the point where the Lamb slain from the foundation of the world was crucified. Then was fulfilled His promise that once the temple was destroyed, He would raise it up in three days.

He would be the one that raised up His body temple, for it was the power of His divinity that accomplished the resurrection, for His divinity did not die at the crucifixion, it was His humanity that died on the cross, for it is impossible for God to die.

“‘I am the resurrection, and the life’ (John 11:25). He who had said, ‘I lay down my life, that I might take it again’ (John 10:17), came forth from the grave to life that was in Himself. Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.” Selected Messages, book 1, 301.

In 1798, the human temple, the host of the “northern kingdom”, came to a conclusion, for as the symbol of the lower nature, it could not be changed until the resurrection at the Second Coming. It did however identify the foundation of the forty-six years when Christ raised up the temple which could be transformed, represented by the southern kingdom, which was a symbol of the higher powers of the mind, which is transformed the moment a sinner is justified.

“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, 596.

We will continue this study in the next article.

"The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—'the counsel of peace' (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world' (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

"God was to be manifest in Christ, 'reconciling the world unto Himself.' 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become 'sons of God.' 1 John 3:2." Patriarchs and Prophets, 63, 64.