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The Prophetic Tapestry: Unveiling the Four Abominations of Ezekiel Chapter Eight and Their Significance in the Modern Era

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The four abominations of Ezekiel chapter eight, represent the four generations of modern Israel, and the beginning of modern Israel was typified by the beginning of ancient Israel. Both of those beginning histories testify to the ending of modern Israel at the soon coming Sunday law. The two beginnings of Israel, both ancient literal, and modern spiritual, are witnessed to by the beginning history of the northern kingdom of Israel as it separated from Judah.

When ancient Israel erected the golden calf, they had just come out of Egypt in fulfillment of a prophecy identifying that God would make them a kingdom. The story of Jeroboam, the first king of the northern kingdom of Israel, includes those very characteristics. Jeroboam had fled to Egypt from the wrath of Solomon. He had been given a prophetic promise that he would be made king over ten of the twelve tribes, by the prophet Ahijah. Before the prophecy was fulfilled, Jeroboam would flee into Egypt to put distance between himself and Solomon, until Solomon died.

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.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. And the rest of the

acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. 1 Kings 11:28–43.

At the death of king Solomon, the kingdom was to be divided and Jeroboam was to be king over the ten northern tribes, and Solomon's son, Rehoboam was to be king at Jerusalem. Before the division of the tribes occurred, Jeroboam needed to come out of Egypt.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed. 1 Kings 12:1–5.

The story of how foolish Rehoboam acted during the three days, lays the blame upon his foolish rejection of the old men's counsel, but the separation of the tribes had been prophesied, so it would have happened one way or another. It is worth noting here for a future article that the separation process was specifically identified as three days. The two kingdoms become one kingdom again during the history of the Millerites, and when the northern and southern tribes become one kingdom during the Millerite history, which is the period of time of the arrival of the three angels of Revelation chapter fourteen. Those three angels in the Millerite history were typified by the three days of Rehoboam's decision. Those forty-six years when the three angels arrived from 1798 unto 1844, were also the three symbolic days, that Christ had stated in John chapter two, would be required for Him to raise a destroyed temple, but that portion of the study is for a future article.

When Rehoboam gave his foolish pronouncement at the end of three days the kingdoms were divided.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. 1 Kings 12:16–20.

The prophecy that Jeroboam would be given a kingdom had been fulfilled, and it was fulfilled at the time he had come out of Egypt. Jealous that God's sanctuary was in the city of Jerusalem, the city which God had chosen to place his name, Jeroboam set about to counterfeit the sanctuary, the

priesthood and worship service that was ordained to only be accomplished in Jerusalem. The work of Jeroboam in setting up a counterfeit system of worship in the northern ten tribes, is a direct parallel to the rebellion of Aaron and the golden calf, and thus provides another witness, not only to the soon-coming Sunday law, but also to the rebellion of 1863.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. 1 Kings 12:26–33.

Jeroboam's rebellion provides another line of truth to lay over the rebellion of Aaron, the rebellion of the Protestant horn in 1863, and the rebellion of the Republican horn at the soon-coming Sunday law, and in so doing it broadens the prophetic testimony. In the rebellion of Aaron's golden calf, the Lord changed the ordained method of selecting the priesthood.

Prior to the rebellion the firstborn of any tribe was to become part of the priesthood. But in Aaron's golden calf rebellion, it was only the tribe of Levi that stood with Moses. For this reason God changed the ordained method of supplying men for the priesthood, and from that point on it was only the family of Levi that would make up the priesthood.

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. Exodus 32:25–28.

Jeroboam counterfeited the work God had accomplished in the rebellion of Aaron when God had raised up a new priesthood from the tribe of Levi, for Jeroboam "made priests of the lowest of the people, which were not of the sons of Levi." The rebellion at the beginning of the kingdom of the northern ten tribes, parallels the rebellion of Aaron and the dancing fools. The rebellion took place after coming out of Egypt, in fulfillment of a prophecy that promised a kingdom would be

established. In both cases a new priesthood was established, that was a change from the former order of selecting priests.

Aaron's golden calf rebellion was repeated, but it was doubled by Jeroboam, for he made two golden calves and placed them in two cities. The city of Dan, represents statecraft, for Dan means "to judge", and the city of Bethel represents churchcraft, for Bethel means "the house of God". The golden calves possessed the same symbolism as Aaron's calf, but with the added witness of the union of Church and State as represented by the two cities. A calf was the highest form of pagan offering, and therefore represents a counterfeit offering of Christ. Gold is a symbol of Babylon, and the calf was an image of a beast. Just as Aaron ordained a false day of worship, Jeroboam also ordained a feast, and made sure the date for the feast did not agree with the time of the true worship in Jerusalem.

All the elements of the soon-coming Sunday law are represented in Jeroboam's testimony of rebellion; the false sacrifice (calf), the false Christ (the altar), the image of the beast (combination of Church and State), false day of worship (Sunday) and a counterfeit priesthood.

The beginning of ancient Israel, the beginning of the ten northern tribes as a kingdom, and the beginning of Adventism all possess the same prophetic elements, and together they identify the prophetic elements of the soon-coming Sunday law. Ancient Israel had come out of the bondage of Egypt, Jeroboam came out of Egypt where he had fled to escape the persecution of Solomon, and Millerite Adventism had just come out of the bondage of the papacy.

The priesthood of Levi was established at Aaron's rebellion, the counterfeit priesthood of the lowest of men was set up in Jeroboam's testimony, and when the Lord entered into covenant with Millerite Adventism, according to Peter, the Millerites were "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The light the Millerites had been called unto was the light of Miller's jewels represented upon Habakkuk's two tables that had been typified in the history of Aaron's rebellion by the two tables of the Ten Commandments. The darkness they were called out of was the Dark Ages of papal rule, that had been typified by the darkness of Egyptian bondage.

When Christ raised up the temple that had been trodden down by both paganism and papalism, He did so in forty-six years from 1798 to 1844. When he had erected the temple, then as the Messenger of the Covenant, He suddenly came to His temple on October 22, 1844, for He had erected the temple that had been trodden down and destroyed, and He also purified a priesthood that was represented by the tribe of Levi.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 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 3:2-4.

On October 22, 1844 Christ suddenly came to His temple and entered into covenant with a people who were represented by the Levitical priesthood, yet by 1863, they had repeated the rebellion of Aaron, and the Millerite priesthood transitioned to the Laodicean priesthood, as represented by Jeroboam's priesthood of the lowest of men, and Aaron's dancing fools. Yet the testimony of Jeroboam's rebellion has a larger testimony of the rebellion of 1863. When Jeroboam inaugurated his false system of worship a prophet from Jerusalem was sent to rebuke Jeroboam's rebellion, as typified by Millerite Adventism being led to accept the Sabbath of the Ten Commandments as the day of rest.

When Adventism accepted the light of the third angel and the sanctuary they represented a rebuke to those Protestants that had rejected the increasing light of the unsealing that began at the time of the end in 1798. Just as ancient Israel had forgotten the Sabbath while in their Egyptian bondage, the church in the wilderness had forgotten the Sabbath by the time 1798 arrived. The increasing light of the judgment-hour message brought by the Millerites ultimately led to the sanctuary and the law of God.

That light arrived on October 22, 1844, and represented a rebuke of false worship to those who had been called to come all the way out of the false doctrines of Catholicism. The worship of the sun is the mark of Catholicism's authority over the churches who returned to her fold. That rebuke is represented at Jeroboam's inauguration of his false system of worship.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him.

And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread

nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel. 1 Kings 12:32–13:10.

Along with the rebellion of the golden calves in the testimony of Aaron and Jeroboam, the actual inauguration of the false system of worship that Jeroboam ordained is included in his testimony. That inauguration represents the distinction between the worship that was to be carried out in Jerusalem, and Jeroboam's counterfeit system. From 1798 through to 1844, the Lord brought his people out of the darkness of papal rule into the marvelous prophetic light represented by the three angels of Revelation fourteen. The Protestant churches rejected that light and in so doing became the daughters of Catholicism in 1844.

Jeroboam's worship typified the Catholic system of worship, and in his story the northern kingdom of Israel represents the false system of Catholicism that the Protestants of Millerite history chose to remain in. The symbol of that system is the worship of the sun.

The faithful and wise virgins that entered into the Most Holy Place on October 22, 1844, represented a rebuke to the Protestants who had just returned to the influence of Catholicism, and became the daughters of Rome. In the inauguration of Jeroboam's counterfeit system of worship a prophet came from Judah and rebuked Jeroboam, thus typifying the faithful virgins who entered into the Most Holy Place and were led to recognize the law of God. The story of that prophet and his rebuke to Jeroboam is highly informative when considering the rebellion of 1863, yet the story needs to wait until an ending is placed along with a beginning.

The beginnings of ancient Israel, Jeroboam's kingdom, and modern Israel all align and together they provide three witnesses of the end of the earth beast of Revelation thirteen, at the soon-coming Sunday law. The faithful of Millerite Adventism on October 22, 1844, became the true Protestant horn of the earth beast, and they did so in the history which began at the time of the end in 1798. 1798 was the beginning of the sixth kingdom of Bible prophecy, the United States, and the establishment of the true Protestant horn of Adventism in the United States. In that beginning history represents the ending history of the United States, for Jesus always illustrates the end of a thing with the beginning of a thing.

The three beginning witnesses of ancient, modern and Jeroboam's Israel illustrate the end of the earth beast, but there is also another ending that needs to be put in place in advance of laying out the testimony of the prophet that came from Judah and rebuked Jeroboam. The ending history that needs to be included is the ending of the northern and southern kingdoms of Israel as represented by the prophet Ezekiel.

It should not be forgotten that what we are now illustrating is that the rebellion of 1863 is marked by the first abomination of Ezekiel chapter eight, which was the image of jealousy. Once we address the ending of the northern and southern kingdoms as represented by Ezekiel we will have more than enough evidence to uphold that the rebellion of 1863 was illustrated by Aaron and Jeroboam's rebellion, and that it identifies the beginning of the first of four generations of Laodicean Adventism.

We will continue this study in the next article.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 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 37:15–28.