

The Hidden History of Verse Forty - Number Twenty

The Second Woe - Part Seven - Ezekiel

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It is an acceptable biblical understanding to identify the prophet Ezekiel as thirty years old in his opening verses.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. Ezekiel 1:1-3.

Some believe "the thirtieth year" is based upon a specific jubilee cycle, which began with king Josiah and ended with verse one of chapter forty.

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. Ezekiel 40:1.

Biblical chronologists date verse one of chapter forty as either April 28 or October 22, 573 BC. All the prophets identify the latter days, so the fall date of October 22, 573 BC is the omega date of a line that began fifty years prior in what is called "Josiah's Great Passover" on May 5, 622 BC.

The number thirty is a symbol of the priests who were to be thirty years old when they began to serve. Whether verse one through three of Ezekiel one, is identifying Ezekiel's age as thirty, or simply as a symbol of a priest he would also be represented as thirty years old. If the thirty years of verse one is as others believe; representing the thirtieth year since Josiah's Great Passover in 622 BC, the prophetic implications are still the same.

Josiah means "foundation," and his Great Passover began a jubilee period that ended on October 22 on the Day of Atonement 573 BC. The "jubilee line" from Josiah to October 22 aligns with the history of 1840 to 1844. The foundations of 1840 were represented by king Josiah and also by Josiah Litch. October 22 was represented by the horn of the jubilee trumpet being sounded along with the horn of the Day of Atonement.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. Leviticus 25:8, 9.

Ezekiel is set within the Jubilee line from king Josiah to October 22, a line that represents Revelation ten's first and second angels from 1840 unto 1844. Ezekiel represents the Millerites of the first and second angels and the one hundred and forty-four thousand of the third angel. Ezekiel represents the priesthood of the one hundred and forty-four thousand, but his primary prophetic attribute is that he is a prophet.

Prophet, Priest and King

There are three biblical characters that began to serve when thirty years of age. Along with Ezekiel were David and Joseph. Because they all began to serve at the age of thirty, they are all priests. David is a symbol of the king, Joseph is the priest and Ezekiel is the prophet in the threefold kingdom of glory that consists of a prophet, a priest and a king.

However we might apply the prophet Ezekiel as a symbol, he is a priest, and when applied in the line of the jubilee from Josiah to October 22, Ezekiel is a priest who would represent a priest in the sealing time of the one hundred and forty-four thousand as typified by the history of 1840 to 1844 and king Josiah to October 22, 573 BC.

Twenty-two

The Bible is clear that Ezekiel ministered for twenty-two years. "Twenty-two" is a symbol of the one hundred and forty-four thousand who are the ensign of Divinity combined with humanity. In the history represented by Josiah's Passover unto chapter forty's October 22's Jubilee celebration, Josiah's Passover typified the work of Josiah Litch in 1838 and 1840. That work was setting forth the time prophecies of the first and second woes. It can now be seen that the prophecy of the first and second woes is much larger than the pioneers recognized.

Ezekiel as a biblical prophet identifies more specific dates in his writings than any other biblical author.

Ezekiel is the omega of the day equaling a year in Bible prophecy. In the book of Numbers, the alpha mention of the day year principle is represented at the first rebellion at Kadesh that brought about forty years of wandering in the wilderness. The last, or omega rebellion is being represented by Ezekiel in chapter four as Jerusalem is destroyed.

Alpha

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. Numbers 14:34, 35.

Omega

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid

upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. Ezekiel 4:4–7.

Kadesh and Jerusalem's destruction represent the alpha and omega rebellion representing the day for a year principle. The "day for a year principle" was the primary rule of the Millerite's and in the history of 1840 to 1844, as typified in the Jubilee line of king Josiah unto October 22. Ezekiel sets forth more dates than any other prophet. Within the dating of Ezekiel, the line of the Jubilee is identified, tying Ezekiel's witness directly into the history of the first and second angels, and thereafter the history of the third angel.

Along with the "Jubilee line" Ezekiel lies on his side for three hundred and ninety days, then on his other side for forty days. "Four hundred and thirty" is a symbol of the old and new covenants, for Abram's covenant promise of four hundred years of captivity in Egypt found the second witness of thirty years with the apostle Paul. Together Abram, (later Abraham) of 'the old' and Saul, (later Paul) of 'the new' combined their witnesses to establish four hundred and thirty years as a symbol of the everlasting covenant. "Three hundred and ninety days" "shalt thou bear the iniquity of the house of Israel." "And" "thou shalt bear the iniquity of the house of Judah forty days." Together the right side and the left side equal Abram and Paul.

The covenant was always based upon obedience or disobedience—life or death. The year day principle in Millerite history was a life or death issue, and the history was announced by the first angel as the everlasting gospel. The "gospel" is a life or death issue, and the life or death testing issue of Millerite history was set within the context of the principle of a day equating to a year. The prediction that empowered the message of the first angel was the three hundred ninety-one years and fifteen days prophecy of the second woe. Within the three hundred and ninety days that Ezekiel laid upon his left side is an illustration of the three hundred and ninety-one years and fifteen days time prophecy of the second woe. It requires prophetic discernment to rightly divide the prophecy, but it is nothing less than the continuing work of the Lion of the tribe of Judah unsealing the message of the midnight cry.

I contend that Ezekiel must be treated as a symbol of the one hundred and forty-four thousand, but primarily as a symbol of the gift of the Spirit of Prophecy, whether represented as a manifestation of a latter-day prophet, or as a manifestation of the covenant people who understand the principle of line upon line methodology.

I contend that Ezekiel's light upon the three hundred and ninety-one years and fifteen days prophecy aligns with the dirt brush man casting the jewels into the larger casket.

I contend that the light from Ezekiel is an essential element of the capstone message, when the temple is finished.

Ezekiel is at October 22 in verse one of chapter forty, and it is there that the vision of the future temple is given to Ezekiel. That temple is the temple of the one hundred and forty-four thousand, of which Ezekiel is a symbol of that number. That group will have passed two tests before they reach the third and litmus test. Ezekiel is portrayed as receiving his light in the temple, and therefore the light he produces as a symbol represents the light that comes when God's people enter the Most Holy Place in alignment with Daniel chapter ten.

The light of the Revelation of Jesus Christ that is unsealed, is unsealed just before probation closes.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

The "time is at hand" just before probation closes in verse eleven, and the Revelation of Jesus Christ is therefore unsealed at that time, for "the time is at hand."

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1-3.

Probation closes for Laodicean Seventh-day Adventism at the Sunday law and Adventism is represented as Jerusalem in chapter nine of Ezekiel. There those who sigh and cry for the abominations done in the land and in the church receive the seal. The sealing takes place when the east winds of Islam are angering the nations, just before probation closes. In Ezekiel chapter eight the four generations of Adventism conclude with the fourth generation being symbolized by the twenty-five leaders bowing to the sun.

That vision was given symbolically one day before the Sunday law, or just before the close of probation as represented by six, six, six.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Ezekiel 8:1-4.

The vision of the sixth year, sixth month and fifth day came just before '666,' a symbol of the Sunday law, when probation closes for Laodicean Adventism. That vision was "according to the vision" Ezekiel "saw in the plain." The vision he saw in the plain is found earlier, in chapter three.

Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Ezekiel 3:23.

The vision of the “plain”, which was the vision of the sixth year, sixth month and fifth day was the vision Ezekiel had seen earlier at the river of Chebar.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

The “visions of God” which Ezekiel “saw,” by the river of Chebar, was the vision of the plain, which was also the vision of Ezekiel chapter eight through eleven. Those visions were presented in the context of Ezekiel looking into the sanctuary, which is where the "marah" looking glass vision of chapter ten is accomplished. Ezekiel represents those who partake of the prophetic light radiating from the Most Holy Place as the Revelation of Jesus Christ is brought forth just before the close of probation.

When we identify king Josiah’s Jubilee line that begins with Passover and ends on October 22, we are identifying the symbol of the Spring feasts and the Fall feasts as set forth in Leviticus twenty-three. There the spring and fall feasts are set forth with twenty-two verses each, just as Ezekiel’s ministry was for twenty-two years. Aligning Ezekiel in the thirtieth year of the Jubilee line allows Ezekiel’s birth to align with Josiah’s revival. If he was thirty years old in the thirtieth year of the Jubilee cycle, then Ezekiel would be born at Josiah’s reformation.

Ezekiel is a symbol of those who by faith enter into the Most Holy Place. Once there they see the wheels within the wheels representing the complex play of human interactions. As with John in Revelation chapter ten, Ezekiel represents the Millerites, but more directly the one hundred and forty-four thousand. His parallel three-hundred-ninety-one-years and fifteen-days time prophecy illustrates the final judgment of Laodicean Adventism with the destruction of Jerusalem, and it includes the enigma of thirty-eight and forty.

It includes the symbolism of four hundred and thirty years.

It includes the four-year period represented by 1333 to 1337, 1449 to 1453 and 1840 to 1844.

We will begin our considerations of this most important subject in the next article.

“In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him.” Testimonies, volume 5, 753.

“Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah.

“It was this glory that was revealed to Isaiah, when he says, ‘In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple’ [Isaiah 6:1–8 quoted].” The Seventh-day Adventist Bible Commentary, volume 4, 1139.

“The vision given to Isaiah represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

“The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.” Review and Herald, December 22, 1896.

“Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, ‘a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.’ A number of wheels, intersecting one another, were moved by four living beings. High above all these ‘was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.’ ‘And there appeared in the cherubims the form of a man’s hand under their wings.’ Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

“As the wheel like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

“The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who

makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

“The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.” Education, 178.