

The Hidden History of Verse Forty - Number Twenty-One

The Second Woe - Part Eight - Ezekiel Number Two

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2026-08-05

Ezekiel represents those who have had a work of instruction accomplished for them by the Lion of the tribe of Judah, and His basic instruction is “line upon line.”

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:12, 13.

Currently the Lion of the tribe of Judah is opening up the book of Ezekiel. We are informed that Ezekiel is a priest in the thirtieth year, whether “thirty” represents his symbolic age as a priest, or the thirtieth year in the prophetic line that began at Josiah’s Great Jubilee. The final priesthood of the latter days is the one hundred and forty-four thousand, and the ancient literal histories typify a symbolic history in the latter days.

But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Isaiah 61:6.

Ezekiel is a symbol of God’s people in the latter days—the sacred history which every prophetic testimony identifies. That sacred history is the movement of the third angel, which was especially typified by the movement of the first angel in 1840. The movement of the first angel was the alpha angel of the three angels and the third is the omega angel. Ezekiel is therefore aligned with Peter in the sealing time of the one hundred and forty-four thousand. The symbolic history both Peter and Ezekiel are located at, is represented as the history Panium.

The Little Book

Ezekiel takes the little book, as did John in Revelation ten.

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. Ezekiel 2:8–10, 3:1–3.

In Revelation ten, John eats the little book, and the entire chapter represents the manifestation of the power of God from August 11, 1840 until October 22, 1844.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.” The Great Controversy, 611.

Ezekiel is aligned with John in Chapter ten of Revelation, so Peter, John and Ezekiel stand together in their allotted place during the sealing time of the one hundred and forty-four thousand.

1840 to 1844 represents a four-year-period that began when the time prophecy that began with a one-hundred-and-fifty-year period on July 27, 1299. Those “five months” ended and joined with the time prophecy of three hundred ninety-one years and fifteen days that concluded on August 11, 1840, when the glorious manifestation of the power of God was manifested until October 22, 1844. Then the application of prophetic time ceased.

And sware 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. Revelation 10:6.

Prophetic time ended as a valid application of prophecy on October 22, 1844. Ezekiel, Peter and John each represent God’s wise virgins of the movement of the first and second angels and also the movement of the third angel.

Visions

The first ‘eleven’ chapters of Ezekiel present a series of “visions” as set forth in verse one of chapter one.

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 the first eleven chapters was first given in chapter one by the river of Chebar, then it was enlarged upon in chapter three’s vision on the “plain” and then again in chapter eight’s vision at Jerusalem. The three locations of the river of Chebar, the plain and Jerusalem represent three visions that together make up one vision, which is the “visions” of verse one and of the first ‘eleven’ chapters.

Jubilee

Considering the thirtieth year as the thirtieth year of the Jubilee cycle that began at Josiah’s famous Passover, and then ended on October 22, is easily supportable, for that particular line of sacred

history is portrayed distinctly, line upon line with more than one witness. As an example; Passover represents the Spring feasts and the day of atonement represents the Fall feasts. Leviticus twenty-three is therefore aligned with the Jubilee cycle that began with Josiah. There are other lines that align with the history represented by king Josiah unto October 22, 573 BC. The historical fulfillment on October 22, 573 BC of a Jubilee year is supported by the historians.

The chronologists are generally comfortable with placing the day of atonement as October 22, 573 BC, and Josiah's Great Passover in 622 BC, is also an accepted date by those biblical chronologists. The Passover, a symbol of the spring feasts, began a forty-nine-year Jubilee cycle, that ended at the symbol of the fall feasts on the day of atonement. The seven weeks of years that made up forty-nine years were the symbols of the Sabbath of the land.

"In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt." The Desire of Ages, 211.

Seventeen

Zedekiah had been taken to Babylon when Jerusalem fell fourteen years before 573 BC. The Jewish historians identify the Jubilee cycle from Josiah in 622 to October 22, 573 as the 17th Jubilee cycle. The period from the battle of Raphia to the battle of Panium was seventeen years. Ptolemy, was the victor at the battle of Raphia, and he reigned as the king of the south for seventeen years. From the Edict of Milan until Constantine divided his empire in 330, was seventeen years. In the seventeenth Jubilee cycle Jerusalem was destroyed by Nebuchadnezzar.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. Hosea 3:4, 5.

Hosea is addressing a subject that has direct bearing on the captivity of Zedekiah, though it also represents the beginning of captivity for the northern kingdom in 723 BC. The reason Hosea's passage connects with Ezekiel's testimony has to do with the rejection of God when Israel insisted on a human king. Israel's desire to be ruled by a human king, rather than a Divine king is represented as "the pride of your power" in the judgment of "seven times" in Leviticus 26.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. Leviticus 26:18, 19.

The “pride of your power” represents Israel's desire to be like the world and have their own king. The removal of the king from the northern kingdom in 723 BC and then king Zedekiah's of the southern kingdom's captivity in 586 BC represents the breaking of the “pride” of ancient Israel, and pride precedes a fall. In Bible prophecy a “power” is a king or kingdom, and the pride of Israel in securing a human king marks the rejection of the theocracy and the Divine king.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. 1 Samuel 8:1–9.

It is to be noted that at that point Israel rejected not only God as their king, but also the Spirit of Prophecy, as represented by Samuel, for it states, “they have forsaken me, and served other gods, so do they also unto thee.”

“Satan is... constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

“There will be a hatred kindled against the Testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.” Selected Messages, book 1, 48.

The last deception for the theocracy of ancient Israel was a rejection of not only God, but also the Spirit of Prophecy. That rejection in 1097 BC typifies the last deception of Laodicean Seventh-day Adventism in 1863. The “seven times” of Leviticus twenty-six is the Word of God, and the Spirit of Prophecy states of the “seven times” that it “should not be altered.”

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” Early Writings, 74.

The Spirit of Prophecy obviously endorsed the “seven times” and her endorsement was a warning not to change the figures on the chart, of which the “seven times” is the center column and the

upper right-hand corner. With Uriah Smith's counterfeit chart in 1863, the progressive rejection of the foundational truths, typified by ancient Israel in their rejection of God and the Spirit of Prophecy identified the rebellion of 1863. The date of the 1863 rebellion aligns with the prophetic line set forth in the book of Ezekiel. In that line of history, the conclusion was the destruction of Jerusalem, which typified the Sunday law. 1863 to the soon-coming Sunday law was typified by the history of king Saul in 1097 BC to Zedekiah in 586 BC.

Zedekiah was taken captive to Babylon fourteen years before the Jubilee of 573 BC. The seventeenth Jubilee cycle began in 622 BC, and in the thirtieth year Ezekiel is set forth as a priest in 591 BC, then five years later Jerusalem was destroyed in 586 BC. It was destroyed on the same day of the year as it was destroyed the second time in AD 70 by Titus. Verse one of Ezekiel one is five years before Jerusalem's destruction and nineteen years before the temple vision 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.

For disobedience unto the covenant of the Sabbath of the land, God identified that "seven times" would be the curse for disobedience to the seventh-year, which is the Sabbath of the land. "Time" is a year, and a "year" is three hundred and sixty days, and seven times three hundred and sixty is twenty-five hundred and twenty years. The Millerites may not have employed the expression of "the twenty-five twenty," but both their sacred charts identified numerically the twenty-five hundred and twenty years.

The pronouncement of the curse of seven times upon both the northern kingdom of Israel and the southern kingdom of Judah was the first, or you can say the 'foundational,' or you might even say the "alpha" understanding of William Miller. In 1863 the Laodicean Seventh-day Adventist church rejected the foundational understanding of Miller's discoveries; "discoveries" that represented the entire foundation of the Millerite movement. Inspiration warned directly that this might happen, and it has, and it happened a long time ago.

The foundation to the temple that was rebuilt after the captivity in Babylon was finished during the history of the first decree, and before the second decree. The temple was fully built in the history of the second decree. In the third decree national sovereignty was restored to literal ancient Israel. William Miller represented the first angel that arrived in 1798 and was empowered on August 11, 1840. The second angel arrived after the foundations were laid, as represented by the 1843 chart, which was published in May of 1842. At the first disappointment of 1844, the alpha disappointment of 1844, the second angel and also the tarrying time in the parable of the virgins arrived, and when the second angel's message was empowered at the Exeter camp meeting the temple was finished. Then at the great, or omega disappointment of 1844, the Messenger of the Covenant suddenly came to His temple, in fulfillment of the twenty-three hundred years that began at the third decree and ended at the arrival of the third angel.

Josiah, means ‘the foundation of God.’ Whether its king Josiah or Josiah Litch; both are symbols of the foundations, as represented in the history of the first decree and as represented by the spring feasts set forth in the first twenty-two verses of Leviticus twenty-three. The foundations, the spring feasts and the first decree are all symbols of 1840 and the empowerment of the first angel. October 22, 573 BC as set forth in Ezekiel chapter forty and verse one is a symbol of October 22, 1844 and the opening of the judgment of the dead, and also a symbol of September 11, 2001 at the opening of the judgment of the living. Any who have been following these articles should know the applications I am employing.

Ezekiel is a symbol within the prophetic history represented in His writings. Ezekiel is there when the twenty-five men bow to the sun at the end of chapter eight. He was also there in the next chapters as ‘the sealing that is followed by the slaughtering’ is brought upon Jerusalem, which Ellen White identifies as the Seventh-day Adventist church. In the first eleven chapters, Ezekiel is brought into the heavenly sanctuary to receive his instructions, as were the Millerites called to do in 1844, and as this movement is now being called to do.

Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God. Ezekiel 24:24.

When This Cometh

When we reach the point in the latter days that the things Ezekiel illustrated are repeating in God’s people, then we have reached the sign of Ezekiel. When you know that Ezekiel represents the one hundred and forty-four thousand, and you know it to a level of faith and understanding that possesses the sanctified expectation that everything illustrated by Ezekiel in his writings typifies a sacred sequence of events in the latter days involving the one hundred and forty-four thousand—when you know that, then “ye shall know” “the Lord” is “God.”

We will continue these thoughts in the next article.