

The Hidden History of Verse Forty - Number Twenty-Two

Ezekiel Number Three

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Ezekiel is a priest during the period of the sealing of the one hundred and forty-four thousand. In chapter one Ezekiel is taken into the sanctuary.

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.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads 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 I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake. Ezekiel 1:1–28.

“Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed 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 of strange appearance, intersecting one another, were moved by four living creatures. 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.’ ‘As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.’ ‘And there appeared in the cherubims the form of a man’s hand under their wings.’

“There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel.” Testimonies, 751.

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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean

lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isaiah 6:1–8.

“This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon the God of mercy and truth was enthroned.

“The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.

“In like manner, when God was about to open to the beloved John the history of the church for future ages, He gave him an assurance of the Saviour’s interest and care for His people by revealing to him ‘One like unto the Son of man,’ walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the ‘Father’s name written in their foreheads.’ And again he saw ‘them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God’ and singing the song of Moses and the Lamb.

“These lessons are for our benefit. We need to stay our faith upon God, for there is just before us a time that will try men’s souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: ‘Ye shall hear of wars and rumors of wars.’ ‘Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.’ While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.

“We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all

living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. Those who are making an effort to change the Constitution and secure a law enforcing Sunday observance little realize what will be the result. A crisis is just upon us.

“But God’s servants are not to trust to themselves in this great emergency. 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. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge.

“We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord’s work. Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in their ministry in connection with the beings of earth, show us how God’s hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old: ‘I girded thee, though thou hast not known Me.’

“In Ezekiel’s vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life.

“The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord’s hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people.

“Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph’s new tomb, closed with a great stone and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God’s wrath shall strike through the hearts of His enemies, His people will be safe in His hands.”
Testimonies, volume 5, 752–754.

Ezekiel represents the candidates to be among the one hundred and forty-four thousand, and line upon line his experience in the sanctuary aligns with Isaiah’s and John’s experience within the sanctuary. We are now in the temple test, the second of the three tests that seals the one hundred and forty-four thousand. That period is the purification accomplished by the Messenger of the Covenant in fulfillment of Malachi three. The purification process of three tests, is Malachi’s fiery “furnace” “that must test every soul.” When the third angel arrived on October 22, 1844 the

Messenger of the Covenant suddenly came to His temple and led the wise virgins of that history into the Most Holy Place, in order to seal His faithful, but the virgins of that history rebelled, and by 1856 the Philadelphian Millerite movement had changed unto the Laodicean Millerite movement and in 1863 became the Laodicean Seventh-day Adventist church.

The third angel who arrived suddenly on October 22, 1844 withdrew his presence in 1863, and then returned on September 11, 2001. Twenty-five years later the temple test that was typified by October 22, 1844 is now being repeated. Twenty-five is symbolically a prophetic tithe of two hundred and fifty, and two hundred and fifty is a symbol of the history represented in verses eleven to fifteen of Daniel eleven. Two hundred and fifty, and twenty-five is a wheel within the sanctuary vision of Ezekiel. Twenty-five is a symbol of the separation of the wise and the wicked in fulfillment of the three-step testing process that is represented in the work of purification that is accomplished by the Messenger of the Covenant.

Matthew twenty-five contains three parables, and each parable identifies the separation of the wise and wicked in the sealing time of the one hundred and forty-four thousand. The hope of God's people represented in the chapter is that they might be a wise virgin in possession of the oil of the message of the midnight cry. Their hope is that they are judged a faithful servant in their stewardship of employing the special talents that were given them to manage in their personal probationary period. Their hope is that they are judged as a sheep of God's pasture, seated upon His right side, and not a goat on his left. Twenty-five is a symbol of the separation of the wise and wicked in the sealing time of the one hundred and forty-four thousand. Twenty-five is one of Ezekiel's wheels.

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.

The twenty-fifth year of captivity is represented by October 22, which is represented by the closing of a dispensational door. On October 22, 1844 a door was opened and a door was closed as two classes were separated.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:7, 8.

Christ tells the angel of Philadelphia that He knows their work, that He has set before the church of Philadelphia, an open door. That door is opened by "the key of David," the key that is placed upon Eliakim.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall

open, and none shall shut; and he shall shut, and none shall open. Isaiah 22:20–22.

The day that Eliakim is called, he is separated from wicked Shebna.

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. Isaiah 22:15–18.

The separation of the wise and foolish virgins that fulfilled the illustration of Shebna and Eliakim was fulfilled on October 22, 1844, and also in the twenty-fifth year of captivity of Jehoiachin which was October 22, 573 BC. In Ezekiel chapter eight the wicked within Adventism, represented by Jerusalem, are represented by twenty-five men bowing to the sun. The destruction of Jerusalem represents the Sunday law, which is also the waymark which ends the sealing time of the one hundred and forty-four thousand. That sealing time began on September 11, 2001, and Jesus is both the Alpha and Omega, so September 11, 2001 as the beginning of the sealing illustrates the end, at the Sunday law.

September 11, 2001 was typified by the Minneapolis meetings of 1888, for Sister White identifies that when the great buildings of New York came down at 9/11, Revelation 18:1–3 was fulfilled. At that time, as in 1888 she identified the angel of Revelation eighteen descended to lighten the earth with His glory. The rebellion of 1888 she aligned with the rebellion of Korah, Dathan and Abiram, who also had two hundred and fifty men of renown join in their apostasy. Two hundred and fifty rebels in the rebellion of Korah and his cohorts in the beginning history of ancient Israel typified the twenty-five men who were bowing to the sun at the ending of ancient Israel.

Twenty-five leaders of Laodicean Adventism bowing at the Sunday law and two hundred and fifty at 9/11 sets forth the sealing time with the symbolism of twenty-five, (the symbol of the separation of the wise and wicked) to mark the beginning and ending of the sealing time. Whether it's the two hundred and fifty rebels in the time of Moses, or the twenty-five men in Ezekiel chapter eight, or of Matthew chapter twenty-five's three witnesses of the separation, or the twenty-fifth year of the captivity in Ezekiel forty; all the manifestations of the symbol of twenty-five, align with the three two hundred- and fifty-year periods that reached their conclusion in 207 BC, 313 and 2026 respectively.

Twenty-five is an axle, so to speak, of twenty-five that brings all the lines of twenty-five into perfection. It becomes one of the prophetic keys of the kingdom given to Peter to bring clarity into the hidden history of verse forty. It has been repeatedly established on more than three witnesses that verses ten to fifteen of Daniel eleven represent a line that covers the history from 1989 unto the Sunday law, which is the hidden history of verse forty. The lion of the tribe of Judah is now unsealing the wheels of Ezekiel as He opens the hidden history that will finalize the message of the Midnight Cry of the latter days.

In the following articles we will continue to identify Ezekiel's wheels that represent the complex interplay of men in the latter days. Ezekiel chapter one at the beginning of this article and the accompanying passage from Testimonies volume five set forth will be our continued point of reference as we proceed in the articles. When the wheels are set forth in their proper place, and with their proper intersections with the other wheels of prophetic history we will demonstrate that the three hundred and ninety-one years and fifteen days that empowered the first angel on August 11, 1840 is also represented by Ezekiel as three hundred and ninety years, connected with the one and a half years of the siege of Jerusalem; and that the arrival of this prophetic light identifies the lifting up of the ensign of the one hundred and forty-four thousand.

July 27, 1299 unto 1337 represents thirty-eight years at the beginning of the one hundred and fifty years (five months) of Revelation nine, verse ten. That one hundred and fifty years connects with the three hundred and ninety-one years and fifteen days of verse fifteen. Thus, the beginning of the two periods, make up one line of prophecy which concluded in the fulfillment of the 1838 and 1840 prediction of Josiah Litch and marked the rising up and empowerment of the Millerite movement. That history at the beginning of Adventism, marks the rising up of the one hundred and forty-four thousand as an ensign in advance of the Sunday law. Thus, Ezekiel's three hundred and ninety years, and one point five years (1.5) of Jerusalem's siege marks the end of the line of prophecy that began in 1299.

It would be worthwhile to consider the passage from Testimonies, volume five in advance of the next article.