

The Hidden History of Verse Forty - Number Twenty-Three

Ezekiel Number Four

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Ezekiel is identified as the “mourning prophet” for he is a symbol of the one hundred and forty-four thousand, who in chapter nine of his book are mourning (sighing and crying) for the abominations done in the land and in the church. In the passage from Testimonies we cited in the last article Sister White penned, “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.”

The one hundred and forty-four thousand are the “outcasts of Israel,” who were scattered, as represented by Ezekiel being taken into captivity. The sealing process represented in Ezekiel nine is the same as Revelation seven, and both those chapters are represented as taking place in the latter days.

“This sealing of the servants of God is the same that was shown to Ezekiel in vision.”
Testimonies to Ministers, 445.

From the throne, God directs the cherubim who in turn manage the wheels. Ezekiel was to understand from the vision that God was in control, even in the period when everything appeared to be in confusion. Sister White says “in like manner” after setting forth the structure of God on the throne, directing the cherubim who managed the affairs of earth, as she describes John in the sanctuary where Christ walked among the seven churches. Ezekiel and John are symbols of those who live in the sealing time of the one hundred and forty-four thousand who, as inspiration records, “The scenes to be enacted in our world are not yet even dreamed of.”

Certainly when Sister White penned those words, those words were true, but in the sealing time they find their perfect fulfillment. Twenty years ago or so, would you have thought that what is now transpiring in the world in conjunction with the swarming of the locusts of Islam? Locusts as a symbol of Islam in chapter nine of Revelation includes the migration in nature of the Locusts of northern Africa. Those locusts of Africa swarming of migration path aligns with the geography that was taken over by Islam. Islam is descendant of Ishmael, and Ishmael’s mother was “Hagar.” Hagar means “flight” or “to flee.” In Arabic the name is usually rendered Hajar (هجر), and it is connected to the same root that gives us Hijra (the migration/flight of Muhammad). The roots of Islam are associated with not only the swarming of locusts, but the roots include the meaning of migration. Did anyone ever dream that illegal immigration was a manifestation of the locust of Islam?

Did anyone dream that the global communists would form an alliance with the Islamic hordes? Both Islam and the globalists dragon power ascend from the bottomless pit in Revelation 9/11 respectively, and the bottomless pit represents a manifestation of satanic power. Both of the current allies are instruments of Satan according to the Scriptures of truth.

“‘When they shall have finished [are finishing] their testimony.’ The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as ‘the beast that ascendeth out of the bottomless pit.’ In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power.” The Great Controversy, 268.

Sister White here identifies the arrival of socialism in the French Revolution period, while also noting that Satan also controls the papal power. The papal power also comes out of the bottomless pit in Revelation seventeen and in chapter nine of Revelation Islam is the smoke which came from the bottomless pit. The point still remains; did inspiration truly mean, “The scenes to be enacted in our world are not yet even dreamed of?” Who dreamed that Islam would now be spread across Europe and now descending upon the Americas? Did you dream the locusts would be spread across the globe by the globalists of the United Nations, the European Union and the democratic party of the United States?

Who dreamed that the educational institutions would be overcome by the communist and Islamic alliance that is now being paid for by tax dollars of citizens that never intended their tax dollars would be employed to destroy the nation supplying the tax dollars”

Who dreamed Great Britain would promote an uphold white girls being gang raped, kidnapped and imprisoned and murder by Islam? Many point out that fact the every communist system ever located in human history has been a complete failure, but the fruit of the socialism of Britain is as much a condemnation of socialism, as the failure of the system’s economic and political philosophies.

Who would have dreamed that the merchants of the earth would be allowed to introduce poisons to accomplish mass murder of over seventeen million people?

Who dreamed men such as George Soros, Bill Gates and Antony Fauci would be allowed to accomplish their demonic deeds of evil with absolutely no consequences?

When Sister White stated the scenes enacted would not be dreamed about, she did so in the context of the sealing time of the one hundred and forty-four thousand. She was following her comments on Christ warning in Matthew twenty-four where she recorded, “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.”

The lessons she had just referred to were the illustrations of both Ezekiel and John in the sanctuary learning to understand that God is in control of all things. In the confusion and rebellion that is now under way, a confusion and rebellion that will only escalate as history moves forward, those who are God's messengers, as represented by not only Ezekiel and John in the temple, but also Isaiah will only navigate the history in a fashion that glorifies the Lord if they understand that even the things we never dreamed of are still under the control of God.

Those wheels intersecting the other wheels include the events that were never dreamed of, and they are the events that transpired in the sealing time that began on 9/11. The lessons that are to be learned are only learned by those who by faith enter into the Most Holy Place and see the Christ and His light shining from the Ark. When that glory is viewed as represented by Daniel in chapter ten, the class that is benefitted from the light is separated from those who fled from the vision.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Daniel 10:7.

There is much more to be derived from the passage in the previous article, but we will address a wheel as we close this article. We have noted in the last article the symbolism of the number twenty-five and before that we spent time on the number thirty. The light from the book of Ezekiel is not simply symbolic numbers, but it is worthwhile to first familiarize ourselves with some of those numerical symbols before begin to bring some clarity out of the confusion.

Seventeen

The three two-hundred and fifty-year prophecies identify a seventeen-year period that begins at the end of the history of the church of Smyrna. From 313 to 330, seventeen years typify the setting up of the image of the beast.

The two hundred and fifty years that began in 457 BC ended in 207 BC, seven years after the battle of Raphia and ten years before the battle of Panium. From Raphia to Panium was seventeen years, and it represents the hidden history of verse forty as set forth in verses eleven through fifteen of Daniel eleven.

Ptolemy IV Philopator (also known as Ptolemy IV) was the ruler who won the Battle of Raphia in 217 BC. He reigned as king (and pharaoh) of Ptolemaic Egypt from 221 BC to 204 BC, thus he reigned for seventeen years. He began his reign before the battle of Raphia, but died before the battle of Panium.

The battle of Raphia representing the Ukrainian War began in 2014 when the United States brought about a color revolution in the Ukraine. Ptolemy IV, the king of the south typifies Vladimir Putin, who began his reign in 2000, the year before the sealing of the one hundred and forty-four thousand in 2001 began. As with Ptolemy, Putin began to reign before the Ukrainian war, typified by the battle of Raphia began in 2014. Before Panium Putin, as typified by Ptolemy is removed. Putin began to reign in 2000, thus aligning with the beginning of the sealing time that began the next year in 2001. Seventeen symbolic years as represented by Ptolemy identifies the period Putin reigns, and he does so during the sealing time.

Trump represented by the conclusion of the two hundred and fifty years that began in 457 BC is located in the same hidden history as Putin, a history that is seventeen years long beginning at the battle of Raphia. The dragon (Putin) and false prophet (Trump) are located within the hidden history. In that history the beast, represented as “the robbers of thy people” symbolizing the papal power is located at the end of the seventeen years from Raphia to Panium.

The year 321 represents the Sunday law in the United States, and 321 is located within a seventeen-year period from the Edict of Milan in 313 unto the division of the empire in 330.

The history represented from Josiah’s Great Passover as it is called, begins the seventeenth Jubilee cycle of the Jews. From Josiah’s Passover, which is the greatest revival in the Old Testament unto October 22, represents the Millerite history from August 11, 1840 unto October 22, 1844, but more importantly it represents the history of 9/11 unto the Sunday law. The sealing time of the one hundred and forty-four thousand is represented by the seventeenth Jubilee cycle from Josiah unto October 22. Seventeen is a symbol associated with the major events of the sealing time, and the number seventeen is a point where Ezekiel’s wheels intersect.

In the hidden history of verse forty of Daniel, as represented in verses ten through fifteen of the same chapter the dragon is associated with the number “17” by Ptolemy’s reign. The history of verses eleven’s battle of Raphia unto verse fifteen’s battle of Raphia is “17” years. That history places Donald Trump in the middle of the seventeen years represented by those two battles. The image of the beast that is formed and set up by Trump in the United States is represented “17” years from 313 to 330. In verse one of chapter one Ezekiel is in the thirtieth year of the “17th” Jubilee cycle. Did you ever dream that the number seventeen represented one the wheels Ezekiel saw in the Most Holy Place?

Ezekiel is a symbol of those during the sealing time who have by faith entered into the Most Holy Place. They are Peter’s priests.

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 2:5.

They have been commissioned to present a message to God’s former covenant people who are then being passed by, though they are forewarned God’s former covenant people will not see or hear.

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. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Ezekiel 3:3–9.

Ezekiel is directed to proclaim a message to the former covenant people as represented by the Protestants of Millerite history and the Laodicean Seventh-day Adventist church in the latter days. If he refuses to proclaim the message the blood of those left unwarned will be upon him.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. Ezekiel 3:17–21.

In the first ‘eleven’ chapters of Ezekiel, he is shown the destruction of Jerusalem, illustrated by the visions by the river Chebar, the plain and Jerusalem. He is commissioned to proclaim a warning of the impending judgment upon Jerusalem. The warning message of the impending judgment upon Jerusalem is the warning given first to the Laodicean Seventh-day Adventist church. The warning identifies the judgment and rejection of God’s people in Jerusalem who do not possess the seal of God. The warning typified by Ezekiel is the warning of the soon-coming Sunday law.

In those first eleven chapters where these truths are set forth, Ezekiel is made dumb, and only speaks thereafter when God specifically opens his mouth, and this continues until the destruction of Jerusalem, when he again can speak.

Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house. Ezekiel 3:24–27.

When Jerusalem fell, Ezekiel could once again speak.

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. Ezekiel 33:21, 22.

The fall of Jerusalem represents the fall of the Laodicean Seventh-day Adventist church in the latter days. That fall occurs while those who were sealed in Jerusalem in chapter nine are then

lifted up as the church triumphant. The Laodicean's within Jerusalem are taken out, and the one hundred and forty-four thousand are lifted up as the kingdom of glory is established. That kingdom of glory was typified by the establishment of the kingdom of grace at the cross. The kingdom of grace at the cross aligns with the kingdom of glory at the Sunday law, and those two kingdoms are placed into the sequence of prophetic history located in the book of Ezekiel. The first eleven chapters, when Ezekiel is placed within the context of the sanctuary is about the purification of God's church as His people change from the church militant, that is defined as being made up of wheat and tares, into the church triumphant, that is made up of the wheat offering of Pentecost.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. Ezekiel 21:25-27.

Zedekiah was the final king of Judah, and he is the "wicked prince of Israel, whose day is come" in the verses. Nebuchadnezzar was about to take Jerusalem and Zedekiah's crown was to be removed by Babylon who would be overturned by the Medes and Persians, who would in turn be overturned by the Greeks, who would be overturned by Rome. The third overturning arrives at Rome, which is the history when the King "whose right it is" will receive the crown of the kingdom of grace at the setting up of that kingdom at the cross.

"To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. 'I will overturn, overturn, overturn, it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him.' Ezekiel 21:25-27." Prophets and Kings, 451.

In the time of the latter rain, which began when the judgment of the living began on 9/11 Christ sets up his kingdom of glory.

"When the four angels let go, Christ will set up His kingdom." Spalding and Magan, 3.

A period of preparation begins at 9/11 and at the Sunday law the glorious holy mountain is lifted up above all the hills and mountains.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:1-3.

On 9/11 the winds were released and then restrained, thus marking the beginning of the setting up of the kingdom of Daniel two that is represented as a rock cut out of the mountain that fills the whole earth.

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” Early Writings, 85.

Christ sets up His everlasting kingdom during the time of the latter rain, and His kingdom includes the kingdom of grace that was established at the cross and also His kingdom of glory at the Sunday law. Zedekiah to Babylon (1st kingdom), to Medo-Persia (2nd kingdom), to Greece (3rd kingdom) and on to pagan Rome (4th kingdom) identifies the history leading to the kingdom of grace. That history identifies a parallel historical sequence from Papal Rome (spiritual Babylon 5th kingdom), unto the United States (spiritual Medo-Persia 6th kingdom), unto the United Nations (spiritual Greece 7th kingdom) and on unto the threefold union of the dragon, the beast and false prophet, that together make up modern Rome (spiritual Rome 8th kingdom that is of the seven).

The triumph of that kingdom in Daniel two is represented by a rock, and God’s faithful are stones in the temple.

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 2:5.

That everlasting triumphs over the kingdoms of the world and fills the entire world. In Ezekiel chapter forty to the end of his book that same kingdom is represented as a temple which fills the world with the water life.

We will continue these things in the next article.