

The Hidden History of Verse Forty - Number Twenty-Four

Ezekiel Number Five

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In the passage from Testimonies, volume five, we have been considering for a few articles now we are informed of the vision of the temple given to Ezekiel, Isaiah and John:

“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.”

The Ninth of Av

Tisha B’Av, which means “the Ninth of Av” in Hebrew is the Jewish day of that commemorates the destruction of both the First Temple by the Babylonians in 586 BC and the Second Temple by Titus in the year 70. Both destructions occurred on the same calendar date—the 9th day of the Hebrew month of Av (usually falling in July or August on the Gregorian calendar). When Sister White aligns the destruction of Jerusalem to the “time that will try men’s souls” in the last days, she is identifying two destructions which both illustrate the soon-coming Sunday law.

Verse sixteen of Daniel eleven represents that Sunday law, and aligns with verse forty-one. In Ezekiel the destruction of Jerusalem is used to illustrate the separation of the wise and foolish virgins at the Sunday law. Ezekiel was a captive in Babylon when he was miraculously transported to Jerusalem to view that very separation in chapter eight through eleven.

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. Ezekiel 8:1–3.

The four chapters of eight through eleven are a description of the separation, and Sister White, when commenting on Ezekiel nine identifies not only that it was the same sealing as Revelation chapter seven, but that Jerusalem represents the Laodicean Seventh-day Adventist church in the

latter days.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

“It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.”
Testimonies, volume 5, 211, 212.

The entire book of Ezekiel is set within the context of the destruction of Jerusalem. In Ezekiel’s testimony the siege of Nebuchadnezzar that lasted a year and a half is specifically marked, but the “more direct application” of Jesus warning in Matthew twenty-four is in the latter days. In Ezekiel that line of truth is found in chapter twenty-four.

January 15, 588 BC

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. Ezekiel 24:1, 2.

On this date, which is also established on other biblical witnesses, a siege of eighteen months began. The word of the Lord that came to Ezekiel on that date consisted of the parable of the bloody city that is illustrated with a boiling pot followed by a great fire. The parable clearly is representing the judgment upon Jerusalem, and it is followed in the same chapter with Ezekiel's wife being laid to rest by a stroke as a symbol that the siege that would ultimately destroy the sanctuary had begun.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. Ezekiel 24:15–18.

Then the people around Ezekiel asked the meaning of the parable and his wife's death.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. Ezekiel 24:19–21.

Ezekiel's wife and the sanctuary are both identified as the "desire of your eyes" in the passage. Biblical historians identify the siege lasted eighteen months, whereas the sieges of Cestius and Titus lasted four years from the year 66 unto the year 70. A close count of the time from the first siege of Cestius unto the destruction is three and a half years, but when applying "inclusive reckoning," which is the most often employed application in the Bible, it is four-years. Knowing that both reckonings are valid allows us to see both three and a half years from Cestius to Titus and also four years.

We have two witnesses of the Sunday law in the two destruction's of Jerusalem, and the details of both histories are to be applied to the soon-coming Sunday law—where Laodicea is spewed out of the mouth of the Lord. The beginning of the siege of Nebuchadnezzar is marked by the death of Ezekiel's wife. At her death, Ezekiel was commanded not to openly mourn, for he was the sign of the Jews being carried away into captivity.

The beginning of the four-year period of 66 to 70 is marked by the sign of the abomination of desolation, which was the sign for the Christians in Jerusalem to flee.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains. Matthew 24:15,16.

Two sieges that clearly align with each other, and both sieges contain a “sign” at the beginning of the siege. When Ezekiel explains what was meant by the death of his wife and the lack of mourning on his part, he explained and then recorded:

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.

The sign of the death of Ezekiel’s wife was an identification of the soon-coming destruction of Jerusalem and the temple and the following captivity in Babylon. The sign of the abomination of desolation, spoken of by Daniel was a warning to escape the destruction, but both sieges have a sign at the beginning.

There will be a prophetic siege before the soon-coming Sunday law and Ezekiel’s wife’s death is the symbol that the Laodicean Seventh-day Adventist church has been fully passed by, whereas; Ezekiel as a symbol of the one hundred and forty-four thousand, and is the symbol of the ensign that is lifted up at the beginning of the siege. Ezekiel is the ensign of the one hundred and forty-four thousand at the beginning of the siege of Babylon and the sign of the abomination of desolation at the beginning is the “sign” of Rome. One sign speaks to an internal warning and the other to an external warning. There was certainly a warning to the Christians in the 66, but the sign was Rome. The sign in the destruction of Babylon was Ezekiel. Rome is the class who receive the mark of the beasts and Ezekiel the sign of those who receive the seal of God.

Two Ending Periods

The first siege lasted eighteen months and the second siege lasted four years. Both sieges find their “more direct” fulfillment in the latter days, and both sieges are directly connected with the prophecy of three hundred and ninety-one years and fifteen days located in Revelation nine verse fifteen.

The beginning of the five months of Revelation nine, verse ten included a history that marks a thirty-eight-year period that culminates in a four-year siege, that is associated with the number thirty-eight, and identified the rising up of Islam. That four-year siege finds its counterpart in the history that began when the (five months) one hundred and fifty years concluded and the three hundred and ninety-one years and fifteen days began. It began on July 27, 1449 and four years later, Islam brought a siege of fifty-five days against Constantinople that concluded on 29 May 1453.

When the time prophecy that began on July 27, 1449 concluded on August 11, 1844, the four years of the movement of the first and second angels from 1840 unto 1844 aligned with the four-year siege of 1333 unto 1337, and also the four-year period from 1449 unto 1453. Those three witness, which are all directly part of the same prophetic line, represent a symbolic four-year period when the first and second angel’s movement of 1840 unto 1844 is repeated in the history of the movement of the third angel. Those three witnesses typify a four-year siege in the history of the one hundred and forty-four thousand. That four-year period is also illustrated by the sieges of Jerusalem in 66 and 70.

The beginning of the four-year siege by Cestius in 66, and then the ending by Titus in 70 produce an alpha symbol and an omega symbol to a period of four years. That same period is also represented as three and a half years, which in turn aligns with the three and half prophetic years that papal Rome trampled down the sanctuary.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11: 2, 3.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24.

It is essential to note that I am employing both “inclusive” and “exclusive” reckoning to the period represented by the alpha symbol of Cestius unto the omega symbol of Titus. This identifies that two applications of time are represented with one history. We have already dealt with this biblical principle when we considered (many articles ago), the time between Jesus’ visit to Caesarea-Philippi (Panium) and His trip to the Mount of Transfiguration. Two biblical authors record six days and one eight days.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. Matthew 17:1.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. Mark 9:2.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. Luke 9:28.

The destruction of Jerusalem has a “more direct” application to the latter days, and that destruction is two witnesses represented by Babylon and Rome. The two witnesses align with one another but provide different and essential prophetic characteristics in order to amplify the truth. The siege by Rome (66 to 70) was four years that also represents three and a half years. The three and a half years connects with the trampling down of the sanctuary and host accomplished by both paganism and papalism. The trampling down by papalism was for three and a half symbolic years as typified by a literal three and a half years in the siege by Rome.

That four-year siege also connects with the four-year periods associated with the prophetic line that identifies the lifting up of Islam and thereafter the lifting up of the movement of both the first and second and then the third angels. Cestius to Titus intersects with the wheel of papal Rome and also the wheel of Islam. The wheel of Rome and the three and a half years of Cestius and Titus intersects with papal Rome’s three and a half symbolic years, thus identifying the two entities of pagan and papal Rome. The wheel of Islam is connected by the same history as understood as four years, but just as with the wheel of Rome in that history, Islam is associated with a second power subject to the wheel of Islam—that being Adventism. The period of three and a half years

represents Rome in both its phases, and the four-year period represents Islam and Adventism. Pagan and papal Rome cannot be separated prophetically and neither can Islam and Adventism.

This demands prophetically that when we consider the siege of Babylon that two understandings of time should be seen in the illustration of the eighteen-month siege. Two representations of time in the siege brought Rome prophetically demand two representations of time in the siege brought by Nebuchadnezzar. Nebuchadnezzar's siege of eighteen months also can be understood as a symbol of one and a half years. Eighteen months is one and a half years, and one and a half can be expressed as 1.5 years. The siege of Nebuchadnezzar was both eighteen months and one point five (1.5) years.

The eighteen months addresses the power that was to trample down Jerusalem and the 1.5 years addresses Islam. The prophetic wheel of reckoning that identifies eighteen months identifies Babylon and the other prophetic wheel of reckoning identifies Islam. We have not yet set forth an explanation of how we arrive at the application of the 1.5 years in connection with Islam, but it should be noted that the two reckonings of time in the destruction brought by Rome connected with the prophetic wheel of Rome, (both pagan and papal), and the other reckoning connected with the prophetic wheel of Islam. These characteristics are found in both the alpha and omega destruction's of Jerusalem.

The four-year siege of Jerusalem with Cestius and Titus represent the ending of a prophetic line that began with a thirty-eight-year period that concluded with a four-years siege symbolizing the lifting up of Islam, and the final four-year period in that very same line represents the lifting up of the ensign of the one hundred and forty-four thousand.

We will continue these things in the next article.