

The Hidden History of Verse Forty - Number Twenty-Five

Ezekiel Number Six

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I have been drawing from a passage in Testimonies that provides various lines of truth in connection with the experience of Ezekiel, Isaiah and John within the sanctuary. John turned to see a voice behind him in Revelation chapter one.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. Revelation 1:10-12.

From the isle of Patmos and then into the heavenly sanctuary, where John sees the vision of Christ that Sister White informs us of, is the same vision that Daniel saw in chapter ten of his book.

“In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all.... Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude’ (Daniel 10:2-6).

“This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days.” Sanctified Life, 49.

The first nine verses identify how the Revelation of Jesus Christ is unsealed just before the close of human probation. The revelation was given by God to Jesus, who gave it to Gabriel, who gave it to John with a commission for John to send the message to the seven churches. Isaiah received his commission to do the same in chapter six, and Ezekiel received the same mandate in chapters two and three. John is a prisoner when he receives his commission, Ezekiel and Daniel are captives in Babylon and Isaiah is living in the history of the wicked king Ahaz of Judah.

“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.

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 6:8.

“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...

“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. ...

“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. ...

“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. ...

“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. ...

“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.

Four biblical witnesses attest to the fact that the message of the Revelation of Jesus Christ is given to those persons who are typified by these prophet's experiences in the sanctuary. It is when we enter into the heavenly sanctuary that we are given the message which we have been ordained to proclaim. The "furnace fire" which tests "every soul" is the furnace of Malachi three.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:2-4.

The refiner knows that the silver has been in the furnace for the correct amount of time when the silver is so pure that it reflects the refiner's face. This fact about how silver was anciently refined, aligns with the causative verb "marah" that Daniel saw in chapter ten. In these final days the Lord is leading His people into the sanctuary to test, purify and purge the candidates to be a part of the ensign of the one hundred and forty-four thousand. In this period of time, "He will work with" us, "if" we "will put away iniquity and become pure in heart and life." Some as in Daniel ten flee from that experience, but those, symbolized by Daniel do see the great looking glass vision of the revelation of Jesus Christ will, as Isaiah illustrates have their lips touched with a coal from the altar and will be purified and prepared to give a message to both an apostate church, and then the world.

The message is presented to those faithful souls in the sanctuary. Leviticus twenty-three when aligned with the Pentecostal season is designed to reflect the Ark of the covenant in the Most Holy Place. By faith the structure of the chapter's messages identifies three waymarks within the sacred history that the furnace test is accomplished. Divinely profound—the prophetic structure of chapter twenty-three allows the student of prophecy to locate Ezekiel 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. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity. Ezekiel 1:1, 2.

As a priest during the sealing time of the one hundred and forty-four thousand, Ezekiel is in the thirtieth year of the seventeenth Jubilee cycle, five years before the third of three sieges of Jerusalem by Nebuchadnezzar in 587 BC. The thirtieth year in the verse is thirty years after the greatest revival of Old Testament history, and it is in the fifth day of the fifth year, thus placing the number five upon Ezekiel's testimony. In the two opening verses we find thirty identified once and the number five mentioned three times. In the structure of Leviticus twenty-three aligned with the Pentecostal season the second test represented by thirty reaches to the feast of trumpets, the five days to the ascension of Christ, then five days to the day of atonement, then five days to the waymark representing both the former (Pentecost) and latter (Tabernacles) rain. The structure presents thirty, followed by three steps of five. Ezekiel is in the temple and the structure of Leviticus twenty-three is the Ark.

The history attests to the fact that Ezekiel at the point is five years before a symbolic siege that concludes typifying the soon-coming Sunday law as represented by the destruction of Jerusalem. The number 'five' is a primary element of the design of Leviticus twenty-three, as is the number thirty.

It has been shown in these articles that when the first twenty-two verses of the chapter are aligned with the final twenty-two verses, and then together those two lines of twenty-two verses are aligned with the Pentecostal season that the three-step testing process, which is the furnace fire of Malachi are clearly illustrated. The three steps possess an alpha and omega in the first and third steps that consists of a series of four waymarks that represent one step.

Passover, followed by the feast of unleavened bread, followed by the first fruit offering of barley, then 'five' days to the end of the feast of unleavened bread. Those four waymarks make up the first test, and Jesus always illustrates the end by the beginning, and the third test is also made up of four waymarks. The feast of trumpets, then the ascension of Christ followed by the day of atonement, and then five days later the arrival of both Pentecost and Tabernacles. Pentecost is the symbol of the former rain and Tabernacles is a symbol of the latter rain. In the Leviticus twenty-three model both Pentecost and Tabernacles align.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. Joel 2:23.

The final testing and purification process began on December 31, 2023. The first test was the foundational test symbolized by the controversy of the "robbers of thy people" that divided the group who had been previously tried by the disappointment of July 18, 2020.

"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end." Manuscript Releases, volume 1, 47.

In Leviticus twenty-three the first test is represented by a prophetic combination of three followed five days later by the end of unleavened bread. Passover was day one, the feast of unleavened bread was the second day and the first fruits offering was the third day. Five days later the feast of unleavened bread ended. The prophetic structure of the first of three tests is also represented in the third and final test. In that third waymark, made up of three waymarks followed by one, the feast of trumpets is day one, and Christ's ascension is five days later, then the day of atonement follows five days later, then five days later both Pentecost and the feast of Tabernacles mark the soon-coming Sunday law, which is represented in the book of Ezekiel as the destruction of Jerusalem.

Between the end of the feast of unleavened bread and the feast of trumpets there are thirty days, that not only represent a symbol of a priest, but also the second test of the three tests represented within the Divine illustration.

The baptism of Christ illustrates the three waymarks of Passover, unleavened bread and first fruits, for those three waymarks represent Christ's death, burial and resurrection. Those three steps which are followed by five days to the fourth step, represented by the end of the feast of unleavened bread. The baptism presents the three steps in one brief moment when John baptized his Messiah. The spring feasts separates those three steps by one day each, and the fall feasts separates those three steps by five days.

When we apply the first test of the spring feasts as a combination of three waymarks that are followed by one waymark five days later; and then apply the fall feasts as three waymarks that are followed five days later by one waymark, there is a prophetic structure established which consists of an alpha waymark of three followed by five days, which is then followed by thirty days, and the third test of the fall feasts as a waymark of three followed by five days—the structure illustrates the first test as covering a total of five days, followed by a second test of thirty days that reach to the third waymark of five days. Five plus thirty, plus five is forty ($5 + 30 + 5 = 40$).

Christ's baptism was immediately followed by forty days, that concluded with three tests. Much more can be recognized in the structure of Leviticus twenty-three in combination with the Pentecostal season, but at another level the chapter represents the Ark in the Most Holy Place.

The spring and fall feasts in Leviticus twenty-three are placed in the middle of two Sabbaths. Those two Sabbaths represent the two covering cherubs and the waymarks of the Pentecostal season aligned with Leviticus twenty-three represent the Ark and the two covering cherubs. Ezekiel is taken into the sanctuary in chapter one, and when he is taken there, he is located five days before the siege which leads to the destruction of Jerusalem typifying the soon-coming Sunday law. The Sunday law is represented by Pentecost and Tabernacles in Leviticus twenty-three. Ezekiel is in the thirtieth year, and thirty is the period of the second of the three tests that make up the furnace fire of Malachi three. The second test is represented by thirty days, just as Ezekiel is in the thirtieth year of the seventeenth Jubilee cycle that began at Josiah's Great Passover, as the historians refer to it. Ezekiel is five years before the siege that lasted eighteen months, and he is in the temple, which is the middle of the three final tests that purify and purge the remnant. Peter was at Caesarea-Philippi (Panium), also in the middle of three tests, as represented by Panium (Caesarea-Philippi), the mount of Transfiguration and the cross.

In 592 BC Ezekiel is supernaturally made "dumb" and only speaks when God opens his mouth. That condition continues until the fall of Jerusalem in 585/6 BC. God had caused him to speak when the siege began, the day "the desire of" his "eyes" died, but he was not allowed to speak freely until Jerusalem "the desire of" Israel's "eyes" had fallen. Jerusalem's fall represents the soon-coming Sunday law, and it is there that John the Baptist's father, a priest of the eighth course, who was made dumb while serving in the temple, which is where Ezekiel was (in vision) was also made dumb for about nine months. It was on the eighth day after John's birth, when John was

being circumcised that he was allowed to speak. Two prophets made dumb while in the sanctuary. The third prophet to be made dumb while viewing Christ in the sanctuary was Daniel. In chapter ten, Daniel is in the sanctuary, and just as he is being touched a second of three times he is made dumb. At the middle point Daniel is made dumb.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. Daniel 10:15, 16.

Speaking

The symbolism of “speaking” is marked at the soon-coming Sunday law when the United States speaks as a dragon, Balaam’s ass speaks, Habakkuk’s vision speaks and does not lie. The three dumb prophets who are made dumb while in the sanctuary, speak at the destruction of Jerusalem. With Zachariah, he speaks to identify that his son’s new name is correct, thus typifying the Philadelphian's who are given a new name.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Revelation 3:12.

Zachariah was given a tablet to write the new family name of John.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. Luke 1:59–64.

John’s new name aligns with the church of Philadelphia, and the name Zachariah aligns with Laodicea as represented by Zachariah’s unbelief in the message of the third angel. All the prophets address the latter days, and latter days are the history of the third angel. So the angel that brought the message must be the third angel. Zachariah refused to understand that the Lord would pass by the Laodicean Seventh-day Adventist church. There is more to say about the restoration of the voice in these prophets, but we will continue to move towards and understanding of Josiah’s prophetic line.

Josiah’s Wheel

We have addressed the seventeenth Jubilee cycle that began at Josiah’s Passover in 622 BC, but the line of Josiah begins well before 622 BC. The rebellion of Israel that brought Saul to the throne as Israel’s first king marked forty years that king Saul would rule, followed by forty years that king David would rule, followed by forty years that Solomon would rule. The rejection of God that so

offended the prophet Samuel occurred in 1097 BC, and begins a prophetic line of rebellion that ended at the cross when the Jews pronounced, they had no king, but Caesar.

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. John 19:15.

In 1097, three kings would reign for forty years each until the death of Solomon in 977 BC, when the kingdom then divided into north and south.

And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. Acts 13:21.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. 2 Samuel 2:4, 5.

Solomon's reign began in 971 BC; the foundation of the Temple was laid in Solomon's fourth year (967 BC). Construction lasted seven years (1 Kings 6:37–38), and the Temple was completed in the eighth month of Solomon's eleventh year. The formal dedication took place in the seventh month (the month of Ethanim), during the Feast of Tabernacles (1 Kings 8; 2 Chronicles 5–7). The kings, the Temple and the nation each are represented in the history with a four-hundred-and-ninety-year period that distinctly marks a prophetic period in relation to either the kings, the Temple or the nation.

Daniel was taken captive in 607 BC, though the majority of biblical chronologists identify 605 BC. The historical record must align with the prophetic testimony, and the symbolism of the events that are historically marked on the line of history that begins with the desire for a king in 1097 BC demands upon several prophetic witnesses that 607 BC is the accurate application, and not 605 BC. 607 BC marks the end of four-hundred and ninety years in the line of kings, but it also begins one of the three primary representations of seventy years that occur in the line. 607 BC marks the end of seventy years that began with the captivity of Manasseh in 677 BC. The first representation of the symbol of four hundred and ninety years (that possesses three witnesses in the line), concludes where one of the three witnesses of seventy years ends and another witness of seventy years begins the mathematical structure testifies to 607 BC, in spite of the idea that Daniel was taken captive in 605 BC.

Within the line that contains a period of 490 years associated with the kings from 1097 BC unto 607 BC, there is also 490 years from the dedication of Solomon's Temple unto the dedication of the post-exile Temple by Zerubbabel in 516 BC. That 490 years consists of 420 years from Solomon's dedication in his eleventh year, added to the 70 years the Temple was desolate during the captivity equaling 490 years. The third decree of Artaxerxes came 59 years later in 457 BC, and marks the beginning of 490 years that were "determined" (cut off, Daniel 9:24) for God's people which concluded in the year 34 at the stoning of Stephen. There is of course, many other profound chronological witnesses in the prophetic line that begins with the foundational apostasy of rejecting God and the Spirit of Prophecy in 1097 BC and ends when Stephen saw Christ standing at the right

hand of God. Within this testimony we find the prophetic wheel of Josiah.

I say “foundational apostasy,” for the beginning of the line identifies when Israel rejected God as King, in their desire to have a worldly king thus marking the foundation of Israel’s human monarchy. I also write this for the wheel of Josiah, which means “foundation of God,” is a symbol of both the foundation and the foundational apostasy of God’s people.

When Solomon died and the twelve tribes divided into north and south Jeroboam’s dedication of the counterfeit system of worship was rebuked by the disobedient prophet, and his rebuke contained the prophecy of a coming king named Josiah. At the foundational apostasy of Jeroboam and the ten northern tribes the prophecy of Josiah and his revival that is marked by the Great Passover of 622 BC was predicted. That revival was brought about by the discovery of the writings of Moses’ and the pronouncement of judgment upon God’s people for their continual apostasy. When the words from the writings of Moses were read to king Josiah, it produced the greatest revival of Old Testament history. The prophecy of a future child being born named Josiah also contained of the prophetic condemnation of the foundational apostasy levelled against king Jeroboam by the disobedient prophet.

The curse of Moses as Daniel calls it, is the “seven times” of Leviticus twenty-six, and it became the foundational discovery of William Miller who is the symbol of the foundational truths of Adventism. The empowerment of Miller’s message on August 11, 1840 was brought about through the work of “Josiah” Litch in 1838 and 1840. In 1863 those foundations were set aside and the “seven times” became a symbol of not only the foundational truths of the Philadelphian Millerites, but also the symbol of the rebellion of Laodicean Millerism against the foundations. The history of the Millerites of the first and second angels possesses the symbolism of “Josiah,” that will be repeated to the very letter in the history of the one hundred and forty-four thousand. The wheel of Josiah reaches back to the witchcraft of king Saul and then all the way to the spewing out of the Laodicean Seventh-day Adventist church at the Sunday law. Josiah’s wheel in Ezekiel is now in the process of being unsealed as the climax of the sealing of the one hundred and forty-four thousand.

We will continue these things in the next article.