

The Hidden History of Verse Forty - Number Twenty-Six

Ezekiel Number Seven

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The prophetic line which I am identifying as 'the wheel of Josiah' begins with the rebellion of ancient Israel as they rejected God as their king in 1097 BC. The first three kings (Saul, David and Solomon) are identified as reigning for forty years, from 1097 BC through to 977 BC. At Solomon's death the rebellion of Jeroboam and the ten northern tribes finish the line of the first three kings, and begins a line of kings in both the northern and southern kingdoms.

The first three kings are a symbol of many truths, but one of the wheels of truth which they are connected to is the last three kings of Judah—Jehoiakim, Jehoiachin and Zedekiah, who in turn represent Cyrus, Darius and Artaxerxes. Cyrus, Darius and Artaxerxes in turn represent their three decrees reaching from 516 BC to 457 BC; who in turn represent the three angels of Revelation fourteen that arrive in 1798, April 19, 1844 and October 22, 1844, respectively. The history of the arrival of the three angels of Revelation fourteen is repeated to the very letter in the sealing time of the one hundred and forty-four thousand, thus identifying that the prophetic line that begins with the anointing of Saul as king reaches its conclusion when the church triumphant is anointed at the soon-coming Sunday law. The line includes the wheel of king Josiah, that reaches back to Jeroboam's rebellion of Bethel and Dan in 977 BC.

Twenty-two

Jeroboam possesses the symbolism of twenty-two, for he reigned for twenty-two years, thus tying his witness into the history represented by twenty-two, which is a symbol of the combination of Divinity with humanity as illustrated by Daniel's marah vision in the twenty-second day, and the number two hundred and twenty, of which, the number twenty-two is a tithe.

And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead. 1 Kings 14:20.

The 'at-One-Ment,' representing the combination of Divinity and humanity is the work of Christ that began on October 22, or the tenth month (Gregorian); ten time twenty-two equals two hundred and twenty. Jeroboam set up counterfeit altars at both Bethel and Dan, and is therefore a symbol of the counterfeit worship of Sunday in connection with the combination of church (Bethel: meaning church) and state (Dan: meaning judgment).

Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they

shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. 1 Kings 12:25–33.

In the foundational history of the ten northern tribes, there was a rebellion that had been typified by Israel's rejection of God as king, and also by the rebellion of Aaron and the golden calf. Aaron's rebellion was at the foundational history of ancient Israel and Jeroboam's was at the foundational history of the ten northern tribes. "Line upon line" Aaron, as a high priest represents the church and Jeroboam as king, represents the state. Those two foundational rebellions are a line that includes the foundational rebellion of the people of Israel in desiring a human king.

490

There are three periods of four hundred and ninety years in the sacred history that is represented in the book of Ezekiel, and one was associated with the kings, the other with the sanctuary and the other with the host. Those three periods align with the rebellion of Aaron, (the sanctuary), Saul (the host) and Jeroboam (the king). Of the three symbols of prophet, priest and king, it is king Saul who is identified as prophesying, and Aaron was the priest, and Jeroboam was the king.

And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? 1 Samuel 10:11, 12.

The church triumphant consists of a thirty-year old prophet, a thirty-year old priest and a thirty-year old king, represented by Ezekiel who began in the thirtieth year, Joseph who began his service in the thirtieth year and king David who began to reign in his thirtieth year. The church triumphant is represented in the last eight chapters of the book of Ezekiel as the temple that fills the earth, and the church triumphant is Philadelphia, which is the eighth church that is of the seven.

The prophetic line of Josiah that began in 977 BC ends at the soon-coming Sunday law. The purification and sealing of the one hundred and forty-four thousand that began on December 31, 2023, began when Michael descended to resurrect the two witnesses of Revelation eleven. 2023 arrived twenty-two years after September 11, 2001, just as the Alien and Sedition Acts of 1798 arrive twenty-two years after the Declaration of Independence in 1776. Jeroboam's

twenty-two-year reign began in 977 BC when the prophecy of Josiah was set forth. At that time the disobedient prophet of 1 Kings chapter thirteen, confronted Jeroboam's apostasy just as Moses confronted Aaron's apostasy, and Samuel confronted the host who desired a king. Those confrontations against foundational apostasies represented by the message of the disobedient prophet, Moses and Samuel represent the loud cry of the third angel at the Sunday law. It is the warning message proclaimed by the ensign, which is represented in the history of Jeroboam as the prediction of Josiah accompanied with a "sign."

And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel. 1 Kings 13:1–10.

The prophet's refusal to eat with Jeroboam in spite of the offer of "half thine house" aligns with Herod's promise to Salome of half of his kingdom.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. Mark 6:21–24.

Herod's pledge of half his kingdom took place at his birthday. Herod is a symbol of Rome, and the ten kings of Revelation seventeen are typified by the tenfold division of Rome in Daniel chapter seven, and the ten toes of chapter two. His birthday is marked when the sixth kingdom is replaced by the seventh kingdom at the Sunday law, and in this sense, it is the birthday of the United

Nations as the seventh kingdom of Bible prophecy. At the soon-coming Sunday law, the ten kings, represented by Jeroboam's ten northern tribes, agree to give their kingdom to the beast for one hour in Revelation 'seventeen'.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Revelation 17:17.

Before we take up Ezekiel's prophecy of chapter four, we will identify the 'thirteen' times Ezekiel directly identifies a date. Those thirteen waymarks break down generally between the world and God's people. The world represented by Egypt is placed into a direct date six times, and Tyre is addressed once, and the other six times Jerusalem is the subject. The book begins in 592 BC which is the thirtieth year of the seventeenth Jubilee cycle and verse one of chapter forty of Ezekiel identifies October 22, 573 BC as the end of the cycle. The Jubilee cycle represents the sealing time of the one hundred and forty-four thousand from 9/11 unto the soon-coming Sunday law, which in turn is represented in a fractal of that very history from December 31, 2023 unto the soon-coming Sunday law. Both periods were typified by August 11, 1840 unto October 22, 1844.

On August 11, 1840 no less a personage than Jesus Christ descended as the mighty angel of Revelation ten who brought a little book that God's people were to take and eat. The same angel again descended at 9/11 to mark the beginning of the sealing time. The same angel descended on December 31, 2023 to resurrect the two witnesses who had been slain in the street of that great city of Sodom and Egypt, where also the Lord was crucified. That descent marked the closing period of the sealing time. Within the fractal period of December 31, 2023 unto the Sunday law, Ezekiel the priest is given a vision of the temple in heaven. At that time, he is made dumb and only speaks when God commands him to do so. His condition lasts until the soon-coming Sunday law, represented by the destruction of Jerusalem.

As with John, Ezekiel is commanded to take the book that was in the descending angel's hand in Revelation ten, and also told to eat the book of lamentation, mourning and woe.

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. Ezekiel 2:8-10.

The message is represented as a threefold message, thus typifying the message of the three angels of Revelation fourteen. It is therefore the sealing message of the third angel that seals those within Jerusalem who are lamenting and mourning the sin of the church and the land as represented in chapter nine of Ezekiel and chapter seven of Revelation.

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Ezekiel 9:3, 4.

Those who receive the seal are mourning for the sins of the church and the sins of the land, and Ezekiel's testimony is woven upon the history of Jerusalem and Egypt, symbols of the church and the world.

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. ...

"The command is: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking."

Testimonies, volume 5, 209, 210.

In the context of the book of lamentations, mourning and woe typifying the three angels of Revelation fourteen, the lamentations and mourning are the first and second angels, and the third is the message of woe, a symbol of the east wind that is held in check by the four restraining angels of Revelation seven.

Egypt

In the book of Ezekiel, there are thirteen dates referenced. The first of the Egypt set of dates is Ezekiel 29:1, and it represented 587 BC.

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. Ezekiel 29:1–3.

587 BC is the year of the siege, which began one and a half years before the destruction of Jerusalem. At that time Ezekiel proclaims that God would overthrow Egypt, and that the overthrow would demonstrate to God's people their foolishness for trusting in the dragon of Egypt. By the end of the chapter a pronouncement is made that Egypt would be given to Babylon, thus identifying when the ten kings give their seventh kingdom of Bible prophecy to modern Babylon—the eighth kingdom that is of the seven. That prophecy was fulfilled 'seventeen' years later in 571 BC as set forth at the end of the chapter. Chapter 29 therefore contains the first and the last reference of dating associated with Egypt.

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and

every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord. Ezekiel 29:17–21.

The twentieth year in the first month in the first day of verse seventeen represents the last date of the thirteen dates in Ezekiel, and it is the only date that falls after October 22, 573 BC. It represents when the king of the north in Daniel eleven verses forty-two and forty-three is given Egypt, as well as the point when the ten kings give their seventh kingdom to the eighth kingdom that is of the seven. It is fulfilled when the “horn of the house of Israel” buds forth. In Isaiah Israel buds in the day of the east wind.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah 27:8.

When Ezekiel 29:17 is fulfilled, and the dragon of Egypt is given to the papal beast at the soon-coming Sunday law the latter rain will be poured out without measure upon Israel. That rain began on 9/11 as a sprinkling as typified by Christ breathing upon His disciples after He descended to earth after He had ascended to His Father following His resurrection.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.”
Spirit of Prophecy, volume 3, 243.

Ezekiel’s prediction of the fall of Egypt was proclaimed in 587 BC, the year of the siege, and ‘seventeen’ years later the prediction was fulfilled. It is fulfilled in the period represented by the number ‘seventeen,’ thus representing the hidden history of verse forty of Daniel eleven. It is to be fulfilled during the sealing time of the one hundred and forty-four thousand which is portrayed in chapter nine of Ezekiel. In the sealing time the latter rain is poured out, first as a sprinkling at 9/11 and then a full outpouring at the Sunday law. It is fulfilled according to Isaiah in the “day of the east wind,” and Islam is the east wind, and Islam is the third “woe.” The message Ezekiel was to eat was a threefold message, of which the third part was the message of woe.

Ezekiel’s thirteen dated messages were set forth in connection with Jerusalem, Egypt and Tyre. They were all addressing rebellion as represented by the number “thirteen.”

We will continue to consider the dating of Ezekiel in the next article.