

The Hidden History of Verse Forty - Number Twenty-Nine

Ezekiel Number Ten

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There are many amazing and important prophetic lines and truths in the book of Ezekiel. Of the biblical illustrations of prophets within the temple, Ezekiel is the one above all others that identifies the wheels within the wheels. Those wheels, according to Sister White represent the complex interplay of human activity illustrating the sequence of events in the time of the latter rain. Those events are represented by the prophet when he became part of the prophecy in an acted-out parable, such as when Ezekiel lies on his left and then right side in chapter four's illustration of the siege of Jerusalem. There are also thirteen specific dates that outline Ezekiel's history, and in so doing provide the waymarks of the latter rain period, when the one hundred and forty-four thousand are sealed. There are truths conveyed not only through dates, but also by numbers such as seventeen, nineteen, twenty-five, seventy, forty, three hundred and ninety and of course, thirty. Another number that is perhaps the most important number in the book of Ezekiel is the number one hundred and fifty. Yet the number one hundred and fifty is not found in the book of Ezekiel. Still, line upon line—it is there.

The number one hundred and fifty is prophetically embedded within the line of the siege, and the siege is a distinct prophetic line; or if you will, the siege is a wheel. A prophetic line of history will always possess an alpha and omega, and in so doing the characteristics of alpha and omega must be represented at the beginning and end of the line, or it isn't a line. The alpha event of the siege was the death of Ezekiel's wife and the end of the siege was the death of the bride of Christ, as represented by the destruction of Jerusalem.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show

thee the bride, the Lamb's wife. Revelation 21:2–9.

Ezekiel's wife dies at the outset of the siege, and she is there identified as the "desire of" Ezekiel's "eyes," and in the destruction of Jerusalem set forth in the same chapter, Jerusalem is identified as "the desire" of Israel's "eyes."

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, ... 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. 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. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

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. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord. Ezekiel 24:1, 15–27.

The siege's alpha is the death of Ezekiel's desire, and the omega is the death of Israel's desire.

Hearing, but Not Hearing

There are five times the elders or the people are portrayed in some fashion as listening to Ezekiel. In Ezekiel 8:1, the elders of Judah sit before him. In Ezekiel 14:1 the elders come and sit before him. In Ezekiel 20:1 the elders of Israel come to inquire of the Lord. In Ezekiel 37:18, God tells Ezekiel: "When the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?" In chapter twenty-four the people directly ask: "Wilt thou not tell us what these things are to us, that thou doest so?" In each of the five instances the elders or people are in a Laodicean condition.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:9, 10.

The five representations of the people hearing but not hearing, and the five representations of the people seeing, but not seeing align with the five steps of those who refuse to see and hear in Isaiah's testimony.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:13.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Isaiah 8:15.

Signs

In chapter twenty-four of Ezekiel, the period beginning at the siege and the death of Ezekiel's wife—the desire of his eyes ends at the death of Jerusalem—the desire of Israel's eyes. The one-and-a-half-year siege contains the signature of Alpha and Omega, and the period begins and ends with a sign. As in Ezekiel twenty-four, Jesus identifies the sign of the siege in Matthew twenty-four.

“Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. ‘Tell us,’ they said, ‘when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?’ Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.

“Turning to the disciples, Christ said, ‘Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many.’ Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again.

“‘And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.’ Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. ‘All these things must come to pass,’ said Christ, ‘but the end [of the Jewish nation as a nation] is not yet. For 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.’ Christ said, As the rabbis see these signs, they will declare them to be God’s judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they represent as tokens of their release from bondage are signs of their destruction.” The Desire of Ages, 628.

The siege of Jerusalem in the year 66, contained the sign of Rome placing its standards in the precinct of the sanctuary. Jesus’ commentary of the events of the period of 66 to 70, aligned the destruction of the year 70 with His Second Coming; and there is a sign associated with His Second Coming.

“Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man’s hand, which we all knew was the Sign of the Son of Man.” The Day Star, 1846.

The beginning and ending of the history of 66 to 70 AD contain a sign associated with the beginning of the siege and the destruction of the city, that aligns with the alpha and omega sign of the death of the desire of the eyes in 587 BC and 586 BC.

The history of the one-and-a-half-year siege is a “sign,” for the latter days. The foolish virgins represented in the history of Ezekiel find the counterpart in the history of the wise virgins who saw the sign of the siege in the year 66 and fled to safety. The one-and-a-half-year siege is the sign that manifests two classes of worshippers. One class will understand the sign, the other class, represented as “many” by Isaiah—will not see or hear.

Many and Few

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Matthew 22:13, 14.

So the last shall be first, and the first last: for many be called, but few chosen. Matthew 20:16.

To See and Hear

There are five acted out parables in the book of Ezekiel and also five times that Ezekiel spoke to the leaders and people. Those two witnesses identify the five foolish virgins who refuse to ‘see’ and refuse to ‘hear.’ They refuse to see or hear the knowledge that is increased when Jesus, who as the Lion of the tribe of Judah unseals His prophetic Word.

The World will See and Hear

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Isaiah 18:3.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Isaiah 29:18.

My Foolish & Sottish People have no Knowledge

How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. Jeremiah 4:21, 22.

Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. Jeremiah 5:20, 21.

A Rebellious House

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Ezekiel 12:1, 2.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matthew 13:13–17.

The Old Paths

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

The Message of 1840–1844

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

The Sign of the Siege

There is five times in the book of Ezekiel where he ‘acted out’ a parable that the people refused to see, and also five times he ‘spoke’ with those people, who refused to hear. The two witnesses of the acted parable and the speaking were presented to the five foolish virgins. One of the acted parables, located in chapter four represents the “sign” of the siege, that warns of the coming destruction. The message of Ezekiel is the message to Laodicea.

The “sign” given for Laodicea is the ‘sign of the siege’, and the siege of the latter days is represented by several witnesses. The only sign given to the Jews of Christ’s day was the sign of Jonah, who represents an acted-out parable of three days in the belly of a whale.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. Matthew 12:38–40.

The Sign of Jonah

The sign of Jonah was an acted-out parable of a resurrection from death. John represents the same truth, for he was cast into a boiling pot of oil, and came out alive. Daniel in the lion’s den and the three worthies in the furnace of Nebuchadnezzar represent a resurrection from death. All represent the one hundred and forty-four thousand who are resurrected in Revelation chapter eleven.

“The thoughts of the Saviour now returned from contemplating the past and future. While the people were endeavoring to explain what they had seen and heard according to the impressions made upon their minds, and according to the light they possessed, ‘Jesus answered and said, This voice came not because of me, but for your sakes.’ It was the crowning evidence of his Messiahship, the signal of the Father that Jesus had uttered the truth, and was the Son of God. Would the Jews turn from this testimony of high Heaven? They had once asked the Saviour, What sign showest thou that we may see and believe? Innumerable signs had been given all through the ministry of Christ; yet they had closed their eyes and hardened their hearts lest they should be convinced. The crowning miracle of the resurrection of Lazarus did not remove their unbelief, but filled them with increased malice; and now that the Father had spoken, and they could ask for no further sign, their hearts were not softened and they still refused to believe.” Spirit of Prophecy, volume 3, 79.

Lazarus was the sign of the resurrection as acted out by Jonah in the belly of the whale. The voice of the Father in connection with the resurrected Lazarus represents the combination of Divinity and humanity, which is of course the nature of Christ, who took human flesh upon Himself. The

combination of Divinity with humanity is the ensign of the one hundred and forty-four thousand, and Lazarus is the sign of resurrection power which accomplishes the joining of Creator with creature.

“By the raising of Lazarus, many were led to believe in Jesus. It was God’s plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. The raising of Lazarus was Christ’s crowning miracle, and because of it many glorified God.” Manuscript Releases, volume 21, 111.

Lazarus led the triumphal entry into Jerusalem, and he was the living “sign” of the resurrection that is illustrated by Jonah.

“Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.” *The Desire of Ages*, 572.

The triumphal entry aligns with the Exeter camp meeting, which was the alpha fulfillment of the parable of the ten virgins, and thus aligns the “sign” of Jonah and Lazarus with the omega and perfect fulfillment of the proclamation of the message, “Behold the Bridegroom cometh!”

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

Jonah, Lazarus and Samuel Snow arriving late to the Exeter camp meeting align with Ezekiel’s “sign of the siege.” Lazarus led Christ into Jerusalem on an ass.

“Bates was one of the important leaders in the Exeter (New Hampshire) camp meeting in August, 1844, when the ‘true midnight cry’ was first presented. Bates, it happened, was the preacher chosen for that morning’s service at the camp. He was exhorting his hearers to be faithful and calmly assuring them that God was simply testing them, that they were in the tarrying time, and similar sentiments, when Samuel S. Snow rode into the camp on horseback. Taking a seat beside his sister, Mrs. John Couch, Snow reiterated his conviction that Christ would appear at the time appointed. Greatly stirred, Mrs. Couch startled the audience by rising and declaring, ‘Here is a man with a message from God!’” *Leroy Froom, The Prophetic Faith of our Fathers*, volume 4, 549.

In April, 1521 Martin Luther travelled in a horse drawn wagon to the Diet of Worms, where he rejected papal traditions and customs and stated, “Unless I am convinced by the testimony of the Scriptures or by clear reason... I cannot and will not recant anything, since it is neither safe nor right to go against conscience. Here I stand. I can do no other. God help me. Amen.”

As the Pharisees opposed Christ’s triumphal entry, the papal authorities opposed Luther’s entry. Luther then changed his name (a symbol of the sealing) and was hidden away while he translated the New Testament into the German language. His presentation at the Diet of Worms typified the Midnight Cry which led to the death decree from the church state authorities of the time, thus typifying the Sunday law. After ten months in hiding under the name of ‘Junker Jörg’ the threat

from authorities had changed, largely to two military problems faced by the corrupt Charles V. Those two military threats were France and Islam, representing the same unholy alliance of socialism and Islam that today is confronting mankind.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” The Great Controversy, 343.

An ass led by Lazarus brought Christ into Jerusalem, a horse drawn carriage brought Luther to the Diet of Worms, and a horse brought Snow to the Exeter camp meeting, thus identifying the ass, and horse, both members of the “Equidae” family in the genus “Equus,” as the sign of the message of the Midnight Cry.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9:9.

The sign of the Midnight Cry message is the arrival of the ass or horse, both symbols of Islam. The chosen messenger of the true message of the midnight cry arrived upon a horse in alignment with Christ arriving on an ass. The “siege” in the latter days is marked by the fulfillment of Ellen White’s identification that the city of Nashville is to be struck by “fireballs.”

Why does the siege begin at the fireballs of Nashville? Is it because Islam is represented by the ass and the horse in God’s prophetic Word?

Smyrna

The Emperor Nero marks the beginning of the church of Smyrna when the city of Rome was burned in the year 64. The date marks the beginning of the persecution of the Christian church accomplished over a two hundred and fifty year period that concluded at the Edict of Milan in the year 313. The formation of the image of the beast represents the alpha waymark that introduces a period that ends with an omega waymark represented by the mark of the beast at the soon-coming Sunday law. The period is identified as beginning with “edicts.”

“If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. 321; see Appendix note for page 53.) This edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.”

The Great Controversy, 574.

The first royal edict that marked a transition from the church of Smyrna to the church of Pergamos was the Edict of Milan in 313. It represented the first step which led to the first Sunday law of 321. The destruction of Jerusalem typifies the Sunday law, and two prophetic witnesses identify a siege that preceded the destruction. Those two sieges represented by Babylon's third siege in 587 BC and Rome's second siege in the year 70 identify that the waymark that precedes the waymark of the Sunday law—is a prophetic siege.

Nebuchadnezzar laid siege against Jehoiakim, then Jehoiachin and finally Zedekiah. Cestius laid siege in the year 66, and fulfilled the sign Jesus had given the church, just as the third siege of 587 BC possessed the sign of Ezekiel's wife's death. The waymark that precedes the destruction of Jerusalem is a siege, and it is also a "sign." The waymark that preceded the Sunday law of 321 was the Edict of Milan, where the transition from a church (Smyrna) that has no condemnation into Pergamos, the symbol of a compromised church.

The Edict of Milan is therefore the beginning of a prophetic siege, and it is also a sign. It also marks where the Laodicean movement of the one hundred and forty-four thousand transitions unto the Philadelphian movement of the one hundred and forty-four thousand.

Philadelphia and Smyrna, represent the only two churches in Revelation's seven churches which have no condemnation. This fact in turn identifies that transition, as the transition of the church militant unto the church triumphant. That transition aligns with the Edict of Milan, where the latter-day movement of the one hundred and forty-four thousand becomes that eighth church, that is of the seven. Philadelphia and Smyrna are also the only two churches that struggle with those who claim they are Jews, but are actually of the synagogue of Satan.

That waymark of 313 also aligns with the Exeter camp meeting from August 12 to 17 in 1844. When the camp meeting ended, the message swept across the eastern seaboard of the United States like a tidal wave until the door closed on October 22, 1844.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." The Great Controversy, 400, 401.

The door closing on October 22, 1844 typifies the soon-coming Sunday law, and the waymark that preceded the closed door of October 22, was the Exeter camp meeting. The Exeter camp meeting

therefore aligns with the Edict of Milan. It also aligns with Christ's triumphal entry.

"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, 'Blessed is he that cometh in the name of the Lord!' [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, 'Behold, the Bridegroom cometh!'" Spirit of Prophecy, volume 4, 250.

The Edict of Milan marks the prophetic siege that was typified by Nebuchadnezzar in 587 BC and Cestius in the year 66. Those two sieges led to the destruction of Jerusalem in 586 BC and 70, respectively. The siege of Cestius ended and three and a half years later, the siege resumed under Titus, thus providing a prophetic period that begins with an alpha Roman ruler and ends with an omega ruler. Those three and a half years represent the trampling down of Jerusalem by the papacy, and the soon-coming Sunday law when the papacy's deadly wound is healed and she reigns again for three and a half symbolic years.

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. Revelation 11:2.

In 538, and then again at the coming Sunday law the trampling down of Jerusalem begins. Those two Sunday laws were represented by the year 321 when Constantine the Great passed the first Sunday law. In 538, the papacy was empowered to persecute (trample down) God's church for three and a half years, as represented by the history from Cestius to Titus. In 538, the papacy passed a Sunday law at the third Counsel of Orleans. The soon-coming Sunday law identifies when the papacy is again empowered to trample down the temple (persecute).

313 identifies the first edict that led to the first Sunday law in 321. Then in 330, the empire was prophetically divided into east and west, thus marking the omega conclusion of the second period of papal persecution of "forty-two" symbolic months—a period of persecution and trampling down that began at the alpha Sunday law in the United States.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:9–12.

The Plain

The Latin meaning of 'Milan' means the middle of the plain. In the middle of east and west, in the year 313 Constantine of the west sought an alliance with Licinius of the east. The edict represented the attempt to bring east and west together, and the edict was ratified, by a treaty marriage, when Constantine's half-sister Constantia married Licinius. Yet just as the first treaty marriage of Daniel eleven between the Seleucids of the north and Ptolemy of the south, the marriage was destined to fail as the old adage was fulfilled that says 'east is east, and west is west, and never the twain shall meet.'

The year '330' is directly presented in Daniel eleven verses twenty-four, twenty-seven and twenty-nine. This brings the seventeen years of 313 unto 330 into the prophetic line of Daniel eleven, and of prophetic necessity it identifies that treaty marriage of east and west in 313 as a parallel to the first treaty marriage in the same chapter.

"The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated." Manuscript Releases, number 13, 394.

Antiochus II Theos who reigned from 261–246 BC, set aside his first wife Laodice I for Berenice, daughter of Ptolemy II Philadelphus of Egypt. The marriage was part of the peace settlement that ended the Second Syrian War in 252 BC. When Constantine thereafter defeated Licinius in 324 the marriage ended, as did the marriage of Antiochus and Bernice, when Laodice, the first wife poisoned Antiochus in 246 BC. The marriage which had marked the end of the second Syrian war, and the murder of Antiochus, and thereafter Bernice, her child and Egyptian entourage marked the beginning of the third Syrian war. The treaty marriage of 313 ended the period of persecution represented by the church of Smyrna and began the period of compromise represented by the church of Pergamos.

The marriage at the beginning of the Seleucid history typified the treaty marriage at the end of the Seleucid empire when Antiochus the Great gave his daughter Cleopatra I to Ptolemy V Epiphanes. The marriage took place at Raphia in 193 BC, but the alliance was soon finished, as had been the first treaty marriage between the king of the north and king of the south. The alpha and omega treaty marriages of the Seleucid empire, typify the treaty marriage noted later in the prophetic history of Daniel eleven when Octavian gave his sister Octavia Minor to Mark Antony in 40 BC. Mark Antony and Octavian were in a power struggle over the eastern and western areas of Rome that had broken out in 44 BC with the assassination of Julius Caesar. The treaty of Brundisium was put in place at the marriage in 40 BC, and eight years later in 32 BC Mark Antony formerly divorced Octavia and precipitated the battle of Actium in 31 BC where both Mark Antony and Cleopatra, (the very last Cleopatra) came to the end.

The omega marriage treaty of the Seleucid empire introduced the first Cleopatra who typified the last Cleopatra, whose line of descent formed the link to the prophetic alpha marriage treaty of the Roman empire in 40 BC. Those three treaty marriages typify the treaty marriage of the Edict of Milan. The Edict of Milan marks the beginning of a prophetic siege, it represents a prophetic sign, it marks a transition of a righteous church to an unrighteous church, thus aligning with the enigma

of the eighth being of the seven. It marks a treaty marriage that ends a war, until the divorce of the treaty marriage thus marking the beginning of a war. In the two Roman marriages, the divorce precipitates the uniting of the empire. 313 also marks the Exeter camp meeting where the proclamation of the message of the Midnight Cry begins and leads to the closed door of October 22.

We will continue to consider these truths in the next article.