

The Hidden History of Verse Forty - Number Thirty-Two

Ezekiel Number Thirteen

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2026-10-02

The warning message in the book of Ezekiel is the ‘sign of the siege.’ When the siege began, Ezekiel’s wife died and Ezekiel was commanded not to mourn her death. Her death, accompanied with his lack of mourning her death, symbolized the siege and the approaching destruction of Jerusalem. His actions and her death represent a warning sign, typifying a future warning sign set forth by Jesus, as the “abomination of desolation.”

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). Matthew 24:15.

When the Roman standards were placed inside the precincts of the temple, Christians in Jerusalem were to flee the city. The two witnesses of the sign of Jerusalem’s destruction emphasize the seriousness of recognizing the ‘sign’ in advance of the siege, and inspiration further identifies that those two witnesses find their “more direct application” in the latter days. Speaking of Christ’s warning of Jerusalem’s destruction in connection with Ezekiel and John being in a temple vision, Sister White penned:

“While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.

“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.” Testimonies, volume 5, 753.

In chapter four, Ezekiel was directed to act out a parable that was emphasizing the ‘sign of the siege.’ Ezekiel acted out a parable five times in his book which his brethren refused to see. Ezekiel spoke five times to his brethren and they refused to hear. His acted parables and messages illustrate a fivefold class of foolish virgins who refuse to receive the increase of ‘knowledge’ associated with his parables and words. Those words and parables were directly connected with the destruction of Jerusalem which has a “more direct application to the last days.”

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. Ezekiel 4:1–8.

Sign

The word “sign” is located nine times in the book of Ezekiel. In chapter four, the siege of Jerusalem is the “sign” to the house of Israel. In chapter twelve, Ezekiel is again a “sign” identifying the siege and destruction of Jerusalem.

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. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. Ezekiel 12:2–6.

When the rebellious house saw the acted-out parable, they knew not what it meant, so they asked Ezekiel to explain.

Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. Ezekiel 12:9–11.

The siege of Jerusalem is a sign for God’s people in the latter days.

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12....

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” Selected Messages, book 3, 338, 339.

This Same Day

Ezekiel in the acted parable of the 'siege and destruction of Jerusalem' is a sign for God's people in the latter days.

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.

And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

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. Ezekiel

24:1–24.

Ezekiel is a sign who identifies the beginning siege and the ending destruction of Jerusalem, and thereafter; the captivity of the members of the Laodicean Seventh-day Adventist church.

“When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warnings come down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God’s warnings in this our day, men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see—the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy, are not discerned. This course has become part of their very nature.” Testimonies, volume 8, 68.

Two Witnesses of Alpha and Omega

Ezekiel had been supernaturally made dumb, and he was informed when Jerusalem fell, he would again be able to speak, and that he would then be a ‘sign.’ Ezekiel’s lack of mourning his wife’s death marked the alpha sign at the beginning of the siege, and Ezekiel’s mouth being opened when Jerusalem fell was the omega sign. The siege unto the destruction is marked by a sign in the beginning and ending. Within the same illustration, a second witness to an alpha and omega sign is represented as the death of the “desire of Ezekiel’s eyes” as the alpha and the death of the people’s “desire of eyes” is the omega sign of the period. The period of one and a half years bears two witnesses of an alpha and an omega. The death of Ezekiel’s wife represented the captivity and trampling down of the host, and the omega death of Jerusalem represented the trampling down of the sanctuary.

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 24:24–27.

Six Deaths

The death of Ezekiel’s wife marks the beginning of the siege and the death of Jerusalem, who is prophetically Christ’s bride, and illustrates the soon-coming Sunday law, which is preceded by a period represented by the siege. The period of the siege and the destruction are two distinct, though directly connected waymarks. The siege is a period of time, and the destruction is a point in time. The destruction is the Sunday law that is preceded by the period of the formation of the image of the beast. The period of the image of the beast concludes with the mark of the beast. When Jesus

identified the sign of the destruction of Jerusalem in Matthew twenty-four, He also referenced the days of Noah.

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Matthew 24:37–39.

In the days of Noah, the door of probation was closed, thus typifying the soon-coming Sunday law, that is also typified by the door closing on October 22, 1844. The period from the Exeter camp meeting of August 12–17 in 1844, represents a prophetic period that leads to a closed door.

In the days of Noah, Noah represented the third angel and the third angel arrived at the closed door of October 22, 1844. In the days of Noah, which according to Jesus would be as “the coming of the Son of man,” the three angels of Revelation fourteen led to the closed door. William Miller represented the first angel’s message, and was typified by Enoch in the days of Noah. Jude identifies Enoch’s message as a parallel to Miller’s message.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 1:14, 15.

Miller’s first angel’s message announced the “judgment” as typified by Enoch’s message. Enoch’s beginning is marked as being the “seventh from Adam.” Miller’s message began and ended with the arrival of the “seven times” against the northern kingdom and forty-six years later the third angel arrived on October 22, 1844 when the “seven times” against the southern kingdom was fulfilled. Both Enoch and Miller, who were messengers of the judgment hour, began with the number seven being identified. The period that began with Enoch, the seventh ended with seven days that the animals entered the ark until the door was supernaturally closed. Jesus always illustrates the end with the beginning.

Enoch begat Methuselah, who in turn begat Lamech. Lamech and Methuselah represent the second angel’s message and also the message of the midnight cry. The midnight cry progressed unto the closed door, and is thus represented by Methuselah who died the year of the flood. Lamech represented the second angel’s message, and Lamech died five years before the flood. The five years from the death of Lamech unto the death of Methuselah when the door closed, typified the death of Ezekiel’s bride marking the beginning of the period that led to the death of Christ’s bride represented by Methuselah.

Enoch typified the first angel that arrived in 1798, Lamech typified the second angel that arrived on April 19, 1844 and Methuselah typified the midnight cry from Exeter unto the closed door of October 22, 1844, that was typified by Noah. The five years from the death of Lamech unto the death of Methuselah typified the year and a half from 587 BC unto 586 BC. Those five years from Lamech to Methuselah typify five years from 1448 unto 1453.

On October 31, 1448, John Palaiologos died and his brother, Constantine the eleventh, (the last Constantine) sought permission to ascend the throne of eastern Rome from the Islamic Turkish power. His submission on July 27, 1299, fulfilled the second one hundred and fifty years of Revelation nine set forth in verse ten. Five years after John Palaiologos death, his brother Constantine the eleventh died upon the walls of Constantinople as Mehmed II conquered the Byzantine empire of eastern Rome. Mehmed is the Turkish derivation of Mohammed, so the death of the first Mohammed in 632, which began the first one hundred and fifty year prophecy of Revelation nine, (located in verse five), and which ended with the death of the last Constantine at the hands of 'Mohammed the second' eight hundred and twenty-one years later. Five years before his death Mohammed had predicted the demise of Rome and it was accomplished by the Turk named Mohammed the second.

Constantine the last, the eleventh, died in the battle of Constantinople, thus identifying five years from the death of his brother John to his death. Those five years were typified by the five years from the death of Lamech, the son, unto the death of Methuselah, the father, five years later when the door closed upon the ark. Thus, the death of Ezekiel's bride was typified by the death of Lamech, and together they provide witness to the death of John Palaiologos in 1448. The subsequent death of Methuselah aligns with the death of Christ's bride and the destruction of Jerusalem in 586 BC, and together they align with the death of Constantine the eleventh.

The three witnesses of a prophetic period that begins and ends with a death, illustrate the period of the formation of the image of the beast that concludes with the mark of the beast, and it aligns with the proclamation of the midnight cry in Millerite history and the formation of the image of the beast that concludes with the mark of the beast in our current history. When the mark of the beast is fulfilled at the soon-coming Sunday law, the prophetic "speaking" arrives in agreement with Ezekiel being able to "speak" upon his own volition when Jerusalem was destroyed.

Speaking

At the Sunday law, which is typified by the destruction of Jerusalem, the prophetic speaking of the United States is marked as the false prophet speaks as a dragon.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11.

At the Sunday law, Balaam strikes his ass a third time, and the ass then speaks.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Numbers 22:28-30.

The false prophet speaks at the Sunday law and Islam also speaks at the Sunday law. Both are prophetically false prophets. At the Sunday law the 'vision' of Habakkuk that tarried, speaks.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:3.

Habakkuk is the true prophet who speaks in contrast with the false prophets. The 'vision' of Habakkuk speaks through the mouth of formerly dumb Ezekiel, whose mouth is then opened. The promise of being God's mouth was given to Jeremiah.

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. Jeremiah 15:18, 19.

At the Sunday law, Zacharias's nine months of dumbness ended when he spoke and confirmed that his son's name is to be John. Zacharias represented leadership who disbelieve the word of the third angel, and John represented the Elijah movement, the church that would usher in the Second Coming of Christ.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. Luke 1:18–22.

Zacharias was of the eighth course of priests.

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. Luke 1:5–10.

All the prophets represent the latter days, and Zacharias went into the temple, as did Ezekiel. He was of the eighth course of priests, marking a symbol of the eight souls on Noah's ark that went from the old to the new world. Both he and his wife were blameless, but Zacharias would doubt the words of Gabriel. The Millerite movement began as Philadelphian's (blameless) but transitioned to Laodicean's in 1856. In the latter days, the message of the angel is the message of the third angel, and Gabriel's message to Zacharias represents the third angel's message and also the Elijah message, as represented by John the Baptist.

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Luke 1:11–19.

Zacharias doubted that the message of the Elijah to come would be fulfilled.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:5, 6.

Sister White, in the context of Ezekiel's sealing of chapter nine, identifies why the leadership of the Laodicean Seventh-day Adventist church were typified by Zacharias' unbelief.

"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." Testimonies, volume 5, 211.

Zacharias doubted the message of the third angel, which is the Elijah message that repeats the history of John the Baptist as well as the history of William Miller.

Five Months

Elisabeth hid her pregnancy for five months.

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. Luke 1:24–26.

Zacharias was of the eighth course of priests, aligning with the circumcision of his son John on the eighth day, when Zacharias would again speak. He and his son John represent the eight souls who were on Noah's ark, who were hid from the death brought by the flood waters for five months, or one hundred and fifty days. The one hundred and fifty days of the pregnancy and the flood waters align with the two periods of five months in Revelation nine.

Zacharias and his son John also represent when the seventh church of Laodicea transitions unto the eighth church of Philadelphia. From Zacharias' service during the eighth course unto his son John's circumcision of the eighth day represents a prophetic period with the number eighth identifying the beginning and the ending. Within that prophetic period there is a five-month period representing a period of hiding.

The "speaking" of prophecy identifies the soon-coming Sunday law, so Zacharias speaks at the Sunday law, when his son is sealed, as represented by the act of circumcision. In that history, prior to the Sunday law when Zacharias speaks, at the end of five months, in the sixth month Mary visits Elisabeth and the Holy Spirit anoints Elisabeth, who as a woman represents the anointing of God's church four months in advance of the soon-coming Sunday law.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. Luke 1:39–45.

At the end of five months, Elisabeth spoke to Mary "with a loud voice," praising Mary's belief in Gabriel's message, which in the latter days is the third angel's message. Elisabeth's husband Zacharias had disbelieved, but not Mary. Mary heard the message of Gabriel five months after Zacharias, so her belief in the third angel is marked as arriving after the hidden message of five months was revealed. The hidden message of five months in the latter days is the first five months of Revelation nine verse five. Mary represents the church of the latter days that accepts the third angel's message, which includes a special unsealing of five months just before the speaking of the soon-coming Sunday law arrives roughly four months later.

At the waymarks of Mary's visit the movement of the first and second angels, represented by Zacharias and Elisabeth connects with the movement of the third angel represented by Mary and Joseph. Zacharias represents an official from a church that disbelieved the third angel's message and Joseph the carpenter, represents a movement represented by self-supporting work. Adventism

ends as it began, and it began as a movement, not an organized church structure. The movement of the one hundred and forty-four thousand represented by Joseph, Mary and Christ are direct relatives of the Millerite movement represented by Zacharias, Elisabeth and John, and the disbelief of 1863 is represented by Zacharias. 1863 represents disbelief of the first and second angel's messages and the movement of the third angel represents the faith of Mary.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.” Early Writings, 277.

The joining together of two messages is represented by Mary visiting Elisabeth, and that point arrived when the hidden five months is revealed. That point is where two prophecies join and are proclaimed together. One was proclaimed by Elisabeth and the other by Mary. The joining of two messages identifies when the midnight cry joins the message of the second angel, and that occurred in Millerite history at the Exeter camp meeting.

After Elisabeth and then Mary gave their proclamations, “Mary abode with her about three months, and returned to her own house.” Luke 1:56. The sixty-six day period from Exeter unto October 22, 1844 is represented by those four months, which concluded at the soon-coming Sunday law, when Zacharias spoke. The four months represent the period of the proclamation of the message of the midnight cry, which arrives after the message of the five hidden months.

The two messages in Millerite history were the first and second angels, and the first angel's message was empowered by the fulfillment of a time prophecy that began with a period of five months, which was partially hidden until ten days before its fulfillment on August 11, 1840, as set forth by Josiah Litch. The empowerment of the second angel's message was the correction of the incorrect prediction of 1843, that took place at the Exeter camp meeting, as set forth by Samuel Snow.

The proclamation of the twofold message of the midnight cry is represented as a short period before the door closed, which in the story of Noah opened up a five month period that concluded with the ark sitting atop mount Ararat. The period of the proclamation of the midnight cry comes after the unsealing of the hidden five months, which came ten days before August 11, 1840 and it also came after the Lord removed His hand from the figures He had covered upon the 1843 chart. The ten days of August 1 to 11, align with the sixty-six days of Exeter to October 22, 1844, and the twofold witness identifies that the unsealing of a hidden five months, accompanied with the correction of the incorrect proclamation that produced the first disappointment, and it occurs when Mary meets and greets Elisabeth in the sixth month.

At the Sunday law, the United States speaks as a dragon, the ass of Islam speaks, and the vision of Habakkuk speaks through the mouth of Jeremiah, Zacharias and Ezekiel. At the Sunday law Ezekiel is a sign, thus representing the ensign that is lifted up at the Sunday law. Two of the nine references of the word 'sign' in Ezekiel identify the "sabbaths" as the sign of the sanctification representing the combination of Divinity with humanity.

But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20:9–20.

Ezekiel represents the ensign of the one hundred and forty-four thousand, and the sign of Divinity combined with humanity is the Lord's "sabbaths." Ezekiel is the sign at the beginning of the siege and he is the sign at the destruction of Jerusalem, when he is lifted up as an ensign. At the beginning of the siege, those who refuse to see and hear, who desecrate His "sabbaths", are also a sign.

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the

house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God. Ezekiel 14:1–11.

At Nashville, those within the Laodicean Seventh-day Adventist church who disbelieved as did Zacharias; who had “taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days,” as represented by 1840 unto 1844 will be confronted by those outside of Adventism as to why they failed to give warning. They become the “sign” of the false peace and safety message, which marks the separation of the wise and foolish as represented by the two opposing tents at the Exeter camp meeting. They bear a “sign” of idolatry and rebellion, while Ezekiel bears the true prophetic warning message. At the end of the siege, when Jerusalem is destroyed, representing the Sunday law, the sign of rebellion is the mark of the beast and the sign of obedience is the seal of God.

Probation is fully closed for Adventism at the Sunday law, and there is a sign of the righteous and the wicked that are there marked. The close of probation at the soon-coming Sunday law typifies the close of probation when Michael stands up, and there the sign of the death of the multitudes is represented by Gog and Magog.

And the passengers that pass through the land, when any seeth a man’s bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. Ezekiel 39:15, 16.

The sign of the covenant is identified in chapter thirty-seven of Ezekiel where the valley of dead bones is brought to life and the two sticks are joined. The bones are brought to life by a message of Islam, represented as the four winds, thus typifying August 11, 1840. The two sticks are combined into one, thus representing the joining of the message of the second angel with the message of the midnight cry. The bones are the empowerment of the first angel and the two sticks are the empowerment of the second angel. Thereafter God’s people are His latter day chosen covenant people, represented by John, as one hundred and forty-four thousand.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezekiel 37:26–28.

The combination of Divinity and humanity is represented in a variety of ways within God's Word, and one illustration is when the "citadel of the soul" that is located within a human being's higher nature is attached to the citadel of God's sanctuary. When the heavenly throne room that represents God's citadel is joined with the citadel of a human being's higher nature, God's people are "sanctified" and He dwells "in the midst of them for evermore."

After chapter thirty-seven Ezekiel sets forth the chapters thirty-eight and thirty-nine, where he addresses Gog and Magog as symbols of the confederacy of mankind who are outside of God's chosen covenant people. In chapter forty, the covenant people of chapter thirty-seven are represented as a temple that fills the whole earth. Chapters thirty-eight to forty represent the rising up of God's covenant people in the latter days, as represented by the numbers 38 and 40.

We will continue these things in the next article.