

The Hidden History of Verse Forty - Number Thirty-Three

Ezekiel Number Fourteen

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In Genesis chapters four and five the genealogy of Cain is contrasted with the genealogy of Seth.

Good Lamech and Bad Lamech

The two lines represent the contrast between the lost and the saved, and some of the descendants of the two lines represent parallel 'descendant symbols' of the contrasted lines. Cain represents a class who possesses no repentance for sin, and only mourns for their own condition.

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. Genesis 4:10–16.

Cain represents a class of the unrepentant who only focus upon their own sorrowful condition, which they have brought upon themselves by refusing to seek to do good.

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. Genesis 4:5–7.

Six Deaths—Three Alphas and Three Omegas

In the last articles we identified Enoch as a symbol of the first angel, Lamech as a symbol of the second angel, Methuselah as the midnight cry and Noah as the third angel. Lamech of Seth's line died when he was seven hundred and seventy-seven years old, five years before the flood when Methuselah died. The death of Lamech was followed five years later by the death of Methuselah, and their deaths therefore typify the death of Ezekiel's wife, which was followed one point five years later (1.5) by the death of Jerusalem, the Lamb's wife.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Revelation 21:2.

The alpha deaths of Ezekiel's wife and Lamech that connect with the omega deaths of Jerusalem and Methuselah typified the death of John Palaiologos, followed five years later by the death of Constantine the eleventh on the walls of Constantinople. The line of Lamech identifies five years, with a seven-day period of animal migration at the end. The line of eastern Rome represents five years, and also a four-year period within the five overall years. Ezekiel's line represents both two years and also one point five years (1.5). Ezekiel's line of Babylon destroying Jerusalem aligns with the second destruction of Jerusalem by Rome from 66 unto 70. The Roman line of the destruction of Jerusalem produces both a four-year period and a period of three and a half years. Each of those four symbolic lines produced not one, but two symbolic periods within their prophetic testimony.

Lamech, John Palaiologos and Ezekiel's wife represent the alpha waymark of a period of time that ends with an omega death. Two of the three lines represent a siege that ends with the death of their respective counterparts. The other ends with the animals getting on the ark. The omega counterpart aligns Noah's flood with the destruction of Jerusalem and the destruction of the walls of Constantinople. All three omega symbols represent the close of probation at the soon-coming Sunday law.

Of course, there was no siege in the witness of Noah's ark, but there would have had to have been a ramp to allow entrance into the ark. If the loading ramp is considered as typifying a siege ramp, then all three witnesses of death identify a siege. With the Roman line of the destruction of Jerusalem of 66 unto 70, there was a siege by Cestius in 66 and a second siege by Titus in 70.

Four Years

The four years which conclude with the siege of Constantinople in 1453 represent the second four-year period in the Islamic prophecy of "five months" in Revelation nine. The first four-year period in the prophecy of "five months" was from 1333 unto 1337 in the siege of Nicomedia. That siege also represented the conclusion of thirty-eight years from July 27, 1299. Two destructions of Jerusalem, one destruction of Constantinople, the flood and the siege of Nicomedia are five witnesses of the campaign of Panium from 200 BC unto 198 BC, which would be a sixth witness, and there are several others.

Both destructions of Jerusalem are easily aligned, "line upon line." The flood and the line of eastern Rome are aligned by the mutual alpha and omega deaths. The Panium campaign is specifically aligned with Ezekiel's line of 587 BC, for both of the siege periods represent two years. Panium is represented in verse fifteen of Daniel eleven, which precedes verse sixteen that represents the soon-coming Sunday law, just as did the destructions of Jerusalem in 586 BC and 70 AD. The two-year period of the Panium battle and the siege of Sidon brings each of these lines into the hidden history of Daniel eleven verse forty.

A Sign

The first prophetic waymark in the sieges of both of Jerusalem's destructions represents a sign; Cestius in 66 and Ezekiel's wife's death were both alpha signs. Lamech is also the first waymark, and therefore, upon the testimony of two, Lamech is also a sign. His age of 777 represents the sign of the church triumphant that is composed of three elements: a prophet, a priest and a king.

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. Ezekiel 20:12.

300 Years

Enoch, who was the seventh from Adam in Seth's line, walked with God for 300 years and was taken into heaven. '300' is a symbol of the three hundred 1843 pioneer charts, the corresponding three hundred Millerite preachers and also Gideon's army of three hundred. Enoch, the Millerite preachers and Gideon's three hundred represent the one hundred and forty-four thousand. Samson took 300 foxes and tied them together in pairs, thus identifying 150 and a symbol that is tied together that totals three hundred.

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Judges 15:4, 5.

The two five-month prophecies of Islam in chapter nine of Revelation identify "fire" and "tails" as characteristics of Islam.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. Revelation 9:17–19.

The power of Islam is both in their mouths and their tails.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Revelation 9:10, 11.

Islam's power to torment and kill is in both their mouths and tails, which issue out of their mouths and tails.

Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Isaiah 9:14–16.

Islam and Israel are connected prophetically, as both are children of Abraham, and in each line the “head” is the “ancient and honorable” and the “tail” is “the prophet that teaches lies.” The ancient prophet that taught lies is Mohammed for Islam. The Koran represents the lies that motivate the locusts of Islam and the ancient and honorable is their political leadership. Islam is directed by a state craft (mouth), who are motivated by the lies of the Koran (tail). The three hundred foxes of Samson were divided into two groups of five months that are to torment and kill through the fire, the smoke and brimstone.

Fire, Smoke and Brimstone

Fire, smoke and brimstone bear the prophetic characteristics of the three angels. The first and last are types of fire. The root of “brimstone” represents a divine flashing. Fire is a symbol of a message; the smoke is the effect of the message and the brimstone identifies a religious message. All three are counterfeits of the true message of the three angels of Revelation fourteen. The iron breastplate is represented as fire, jacinth and brimstone. It counterfeits the breastplate of the high priest. The high priest’s breastplate represents the one hundred and forty-four thousand as twelve human jewels that are combined with the Divinity, represented by the Urim and Thummim. Ancient jacinth was a dark blue-black, or dusky purple. The jacinth of the breastplate of Islam corresponds to the smoke that issues from the mouths (state) and tails (church) of Islam.

Enoch being taken into heaven after 300 years of walking with God associates the number 300 with the first angel’s message that arrived in 1798. That message of the first angel was empowered on August 11, 1840, with the fulfillment of the prophecy of five months in Revelation nine. The two periods of five months in the chapter are tied together line upon line. The understanding that the five months of verse five and verse ten are two distinct periods of one hundred and fifty years was only recently recognized. When that truth was recognized, Samson tied the foxes together into one hundred and fifty pairs of foxes.

In the prophetic history of Samson, (which means the “sun”), the “smoke” that came out of the pit when the key represented by the battle of Nineveh, blotted out the sun with darkness. The Millerites correctly identified the blotting out of the sun by the smoke of the Islamic pit as the covering of the gospel of Christ, as represented by the sun (Samson). There are several other connections with Samson’s testimony and Islam of Revelation chapters nine through eleven.

The number three is located in the history of Samson by three days the wedding guests were to solve the riddle. Samson interacts with three women: his wife of Timnah, the prostitute and Delilah. The Spirit of the Lord comes upon Samson three times: at the lion, at Ashkelon and Lehi. Samson gives Delilah three false answers before he gives the truth. The number three represents the godhead, along with the counterfeit godhead of the dragon, beast and false prophet and also the threefold makeup of the church triumphant.

Thirty is the number of a priest, and there were thirty companions who were brought to Samson’s marriage feast. Then Samson wagered thirty sheets and thirty garments if the guests could solve the riddle. At the betrayal of his riddle, Samson slew thirty men of Ashkelon to pay the wager. The number thirty is a prophetic tithe of 300, and aligned with Enoch walking with God for three

hundred years, the three hundred foxes which Samson caught and tied together into one hundred and fifty pairs connect with the two prophecies of five months in Revelation nine that are tied together with the methodology of line upon line. Three hundred is a prophetic tithe of three thousand, and three thousand represents a remnant, whether a righteous remnant as represented by those converted at Pentecost, or an unrighteous remnant as represented by those slain by the Levites at the rebellion of the golden calf.

The rebellion of the golden calf and the converted at Pentecost both align prophetically at the soon-coming Sunday law. One remnant represents a remnant from God's covenant people and a remnant from those outside the fold of God's covenant people. The first reference of three thousand in the testimony of Samson is the Jews who took Samson captive to appease the Philistines, and the second is the Philistines. Judgment begins with God's house, and thereafter with the eleventh-hour workers who are still in Babylon. Samson's testimony upholds both the symbol of three thousand as a remnant, and it also upholds the sequence of the judgment process. Enoch walked with God for three hundred years, thus representing the remnant of God's covenant people who do not taste death. That remnant is the one hundred and forty-four thousand who in chapter seven of Revelation are contrasted with the great multitude.

A tithe of 300 is 30, which is the symbol of a priest, and further, the number three, as a tithe of thirty, represents the godhead, as well as the counterfeit godhead of the dragon, the beast and the false prophet. Three also represents the threefold division of the church triumphant that is represented by King David who began to reign when he was thirty years old, the priest Joseph who began to serve when he was thirty years old and the prophet and priest Ezekiel who began his twenty-two years of ministry in the thirtieth year of the seventeenth jubilee cycle. As a priest he would be thirty years old.

Each of the three symbolic entities represented as prophet, priest and king receives God's seal of the seventh-day Sabbath at the waymark that introduces the siege. Two witnesses of death, along with the secondary witness of Jerusalem's destruction in the year 66, provide three witnesses that the waymark of the siege is a 'sign.'

The Waymark of Transition

When the siege begins, God's threefold church triumphant is sealed, as represented by Lamech. The death of Ezekiel's wife identifies that at the very same waymark the former covenant people are fully passed by. The waymark identifies the transition from Laodicea unto Philadelphia, which is also portrayed as the church militant transitioning unto the church triumphant, thus becoming the eighth church that is of the seven. That waymark in the Millerite history of the third angel that spanned from October 22, 1844, unto the rebellion of 1863 represented the 1856 time period when both James and Ellen White began to identify the movement as Laodicean. In 1856 the Philadelphian Millerite movement transitioned into the Laodicean Millerite movement. Seven years later the Laodicean Millerite movement ended as the movement became the Laodicean Seventh-day Adventist church.

That waymark is also typified by 313 when the church of Smyrna ended and the church of Pergamus began. Together 1856's transition from righteous Philadelphia to unrighteous Laodicea aligns with the transition of righteous Smyrna unto unrighteous Pergamus in 313, and the transition point also identifies the waymark as a sign. The siege begins with a sign, upon several witnesses. When the movement of the third angel which is made up of the one hundred and forty-four thousand is sealed at Lamech's death, they are sealed and perfectly united as they are lifted up as an ensign, for the first waymark of the prophetic structure of the siege is a sign.

John Palaiologos' death identifies the waymark of Islam, when eastern Rome is forced into subjection by Islam. The siege and destruction of Jerusalem provide two witnesses of Babylon and Rome. Ezekiel's period of one and a half years represents Laodiceans who refused to see and hear the warning message of being brought into the captivity of the king of the north. The sign of Cestius represents the Philadelphians that escape the king of the north. Those two signs address the internal prophetic message, as does Lamech's 777. Line upon line, one class is taken into captivity at the siege and the other class escapes the hand of the king of the north.

John Palaiologos' death represents the external prophetic message by identifying the role of Islam at the waymark where those represented by Lamech are sealed. Those who escape and those who are captured in the siege and destruction of Jerusalem emphasize that it is at the alpha waymark of the prophetic period of the siege where character is manifested. Those two classes are represented by the two Lamechs. One class gives a warning to Nashville, and the other class refuses.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.
Genesis 4:15.

The Mark of Rebellion

Cain received the mark of his rebellion. The mark of his rebellion was understood as a warning to mankind, that if they should kill Cain, they would receive God's sevenfold judgment. In one sense the mark can be understood as God providing a protection for Cain, but prophetically it aligns with the warning mark of rebellion in the last book of the Bible. The mark of the beast in the omega book of Revelation was typified by Cain's mark of rebellion in the alpha book of Genesis. The warning implicit in Cain's mark is that any who demonstrate the same character as Cain would also be rejected and judged by God. The mark upon Cain aligns with the mark of the beast, and the warning emphasizes the command not to copy Cain's rebellion of murdering his brother, which in Revelation is represented as the image of the beast. Copying Cain's action is to form an image of Cain. Cain was given a sevenfold executive judgment, and in the sixth generation from Cain, Lamech identified that he had repeated the sin of his father, but that his judgment would be seven times seventy.

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. Genesis 4:23, 24.

The previous verse is the first of only three times that numbers in God's Word are set forth in terms of multiplication. The last is as the first.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matthew 18:21, 22.

Seventy times seven is four hundred and ninety, and there are three four-hundred-and-ninety-year periods in sacred history, and each represents a period of probationary time. There are four hundred and ninety years represented for the sanctuary, for the kings and for the host. The period for the kings began with Saul's anointing in 1097 BC and continued unto Nebuchadnezzar's first siege, when Daniel was taken captive in 607 BC.

The four hundred and ninety years of probationary time allotted to the sanctuary began with the dedication of Solomon's temple in 1006 BC and continued unto the dedication of the post-exile temple in 516 BC. For the host the four hundred and ninety years was from 457 BC unto 34 AD.

Beginning with Cain's sevenfold warning judgment message and mark, unto Lamech's seventy times sevenfold represents a symbolic four-hundred-and-ninety-year probationary period. The rebellion represented by the mark of Cain is represented as progressively escalating, in agreement with God's motivation for sending the flood.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:5-7.

The Lamech of Cain's sixth generation is set forth as a marked class of rebels in contrast with the Lamech of the line of Seth. Both Lamechs' testimonies identify a close of probation: one by the expression of 490, and the other by his death. Both contain numerical symbolism that is directly associated with the threefold makeup of the church triumphant. Cain's Lamech aligns with the three 490-year periods for the kings, the sanctuary and the host, and Seth's Lamech contains the seal of seven for the prophet, priest and king. Seth's Lamech is the second of the three angels of Revelation fourteen, and Cain's Lamech is the third angel that presents the warning of the beast, his image, the mark and the number of his name. Revelation fourteen, verses 9/11 identify those that receive the curse of Cain.

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. Revelation 14:9-11.

Revelation 15:2 identifies those represented by Seth's Lamech:

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. Revelation 15:2.

Seth's Lamech marks the closed door by his death. Cain's Lamech marks the closed door four hundred and ninety years of probationary time. Cain's mark was to be seen as a warning against a character that manifested three primary prophetic attributes. He refused to enter into the worship of God according to God's direction; he manifested a jealous rage and murdered his younger brother and thirdly, he refused to repent.

Cain had broken the first table of the Ten Commandments which identifies mankind's relation to God and the second table identifies mankind's relationship to mankind. The mark of his rebellion identified him as lawless, with no repentance. Cain and Lamech identify the closed door of the third angel at the soon-coming Sunday law. Enoch, Methuselah, Lamech and Noah represent the history that begins with the arrival of the first angel, represented by Enoch, the arrival of Lamech as the second angel, the arrival of Methuselah as the midnight cry that empowers the second angel's message of Lamech and then Noah as the third angel identifies the closed door of the flood.

Lamech died five years before the flood and identifies that five symbolic years before the door closes at the soon-coming Sunday law. It is at the Lamech's death of 777 that the sealing of church triumphant is accomplished. Then seven days before the door was supernaturally closed on the ark, the animals began to go into the ark.

The day that Methuselah died was the first of those seven days. The last warning before the door closed was the twofold message of a visual presentation of animals accompanied with the fulfillment of a prophecy that had been sounded throughout the history of the oldest man that ever died. That prophecy was contained in the name of Methuselah which means 'when he dies, it shall come.'

The final warning message for mankind must of prophetic necessity be a twofold message as represented by the seven days of migrating animals that began with the death of Methuselah in fulfillment of Enoch's prophecy that was proclaimed through the name of his son. The seven days of animal migration identify the twofold message of Methuselah's death and the migrating animals as the sealing message of the third angel. Jesus always illustrates the end with the beginning, and in Revelation the third angel of Revelation eighteen is joined by the second voice of verse four, just as the midnight cry joined the second angel's message. The final warning message is always set forth as an internal and external message as represented by the prophetic relationship of the churches and the seals in the book of Revelation. The final warning message in Daniel eleven is the message of the north and the east. Methuselah and the migrating animals were the twofold final warning message in the time of Noah.

The death of Lamech with the mark of 777 aligns with the beginning of the siege, when Ezekiel's wife died. It is there that the faithful, represented by the line of Seth, are sealed, and it is also there

that those represented by the line of Cain receive the mark. Enoch was the seventh from Adam and he represents the alpha waymark in a period that ends with both the last and the first generation represented by the number eight. Both Lamechs identify the close of probation, and Lamech's death represents a closed door of probation at the beginning of the siege.

Enoch was the alpha of the prophetic history and he must of prophetic necessity identify an omega of prophetic history. That omega is represented by the eight souls who went from the old world unto the new world without tasting of death. Enoch and the eight souls did not see death before they arrived in the new earth. The old world ended in the seven days of animal migration and the new world began with seven days of no rain. Then beginning on the 17th day, for five months there was nothing but rain until God restrained the rain at the end of the five months on the seventeenth day.

Five Months

There are two witnesses to five months in Revelation nine and there are three distinct time prophecies in the chapter. The first five months is set forth in verse five; the second five months is in verse ten and the three hundred and ninety-one years and fifteen days is located in verse fifteen. Verses 5, 10 and 15 identify the time prophecy of Islam with two witnesses of five months at the beginning of the prophetic period. Verses 5 and 10 both identify a period of five months, so line upon line verse five and verse ten add up to fifteen. So, the first five months is 15 and the three hundred and ninety-one years and fifteen days is set forth in verse 15. The sequence and structure of verses 5, 10 and 15 identify two fifteens, and in the first two verses that together add up to fifteen, there are two one-hundred-and-fifty-year time prophecies.

Verse fifteen gives the time prophecy of three hundred and ninety-one years and fifteen days. Christ has woven fifteen into three verses, and using the prophetic time set forth within those very same verses, He made a distinction between the number 15 represented by adding verses five and ten, in order to create a doubling of fifteen when aligned with verse fifteen. Then Christ ended all three interconnected prophecies with fifteen days.

The key of the chapter is the battle of Nineveh in 627, followed five years later in 632 by the death of Mohammed that begins the first five-month prophecy. Ten years after the death of Mohammed the armies of Persia were destroyed in agreement with Mohammed's prediction that the two powers of Persia and Rome would both be defeated. Revelation nine therefore begins with a line of history at the battle of Nineveh between Persia and Rome. Then five years later Mohammed dies, thus beginning the one hundred and fifty years of verse five. Ten years later Persia is defeated at the battle of Nahavand in 642. Islam called the battle of Nahavand, "the victory of victories." The first fifteen years of Revelation nine represent a period of five years followed by ten. The last time prophecy concluded on August 11, 1840. Ten days before the event, Josiah Litch published his updated prediction of the cessation of the Ottoman supremacy. The last fifteen days of Islam of Revelation chapter nine are divided by the work of Josiah Litch, into five days, followed by ten days, for Jesus always illustrates the end with the beginning.

We will continue these things in the next article.

