

The Hidden History of Verse Forty - Number Thirty-Four

Ezekiel Number Fifteen

Jeff Pippenger

2026-10-28

Five Hidden Months

The message of Islam as represented by verse ten was presented in connection with the time set forth in verse fifteen by Josiah Litch in 1838. At that point there were elements of the prophecy that were hidden from Litch's view. By August 1, 1840, Litch published a more thorough presentation, based upon what had been revealed to him after 1838 from the message of "five months." In 1838 part of Revelation nine's message of "five months" had been hidden from Litch. The hidden portion of the prophecy of five months was unsealed to Litch before 1840, and the unsealing produced the manifestation of the power of God from 1840 to 1844.

The five months of verse five was hidden until 2026. When Elisabeth came out of five months of hiding, she was joined by Mary. Mary aligns the five months of hiding with the parable of the ten virgins, for, unlike Elisabeth, Mary was a pregnant virgin and Elisabeth was a pregnant woman beyond the age to bear children. Both were miracle births in their own way, but Mary was a virgin. All the prophets speak of the end of the world, and the virgins represented by Mary in the latter days are the five wise virgins who make up the Philadelphian movement of the third angel who are numbered as one hundred and forty-four thousand. Elisabeth and Mary meet in the sixth month after Elisabeth's five months of hiding. The five months of verse five was hidden until 2026.

When John was born, Mary returned to Nazareth, and Zacharias was no longer dumb. Mary was with Elisabeth until the door closed at the Sunday law, when prophecy speaks. Zacharias is the alpha waymark that is made dumb and also the omega waymark who speaks at the birth of his son. Zacharias is at the beginning and the ending, representing both the first and third angels. Elisabeth is the second angel's message, and Mary is the midnight cry message that joins Elisabeth at the end of the five months of hiding.

Noah's family of eight was hidden in the ark for five months, and then the ark rested on Mount Ararat. The midnight cry joined the second angel at Exeter and continued until the door closed on October 22, 1844, in fulfillment of the parable of the ten virgins. Mary joined Elisabeth at Exeter and continued until the birth of John.

The message that was hidden from Litch in 1838 was the message of "five months." The hiding of five months is represented by eight people in the ark; it is Elisabeth hiding during her first five months of pregnancy. It was the Lord holding His hand over the five months in 1838, until He removed His hand from the five months, allowing Litch to publish the date ten days before its fulfillment. When the message of five months is unsealed in the latter days, as it is now being set

forth, you are at the six days of the Exeter camp meeting, from the 12th to 17th of August, 1844, that were followed by sixty-six days to the closed door of October 22, 1844. There were seventy-two days, but when they are placed in a prophetic line and the waymarks are then isolated, it can be seen that the sign of the siege represented by the Exeter camp meeting was six days that were followed by sixty-six days until the closed door. Prophetically the period is represented as 6 6 6.

The history of the siege as represented by Exeter unto October 22 is represented by Cain's sixth generation Lamech. The door is closed just after the prophecy of five months is unsealed. It closes progressively, but the progression for Adventism began at 9/11, and it ends at the siege. When the siege arrives, you will manifest the character of either Lamech of Cain or Lamech of Seth. The number of that history for Lamech of Cain is 6 6 6, and the number for Lamech of Seth and the church triumphant is 7 7 7.

The manifestation of the two characters represented by the two Lamechs and by 666 or 777 begins with the events that propel Adventism into the public's attention as the question is raised about why Adventists were silent about the warning of the fireballs of Nashville. The escalating controversy becomes a visual demonstration in advance of the closed door of the soon-coming Sunday law that was typified by the animals ascending the ramp into the ark. The escalating visual warning was also typified by the experience of Elijah on Mount Carmel and by the Millerite movement of 1844.

The Prophetic Structure of the Siege

The prophetic structure of a siege that ends at the destruction of the city represents a period of time that begins with a sign and ends with a sign. It represents a period of time and a point in time. The period of the formation of the image is represented in a variety of ways. Every prophetic structure of this nature in the inspired testimony is typifying the image of the beast testing time that culminates with the mark of the beast.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” The Great Controversy, 445.

The period of time represents the formation of the image to and of the beast; the mark of the beast is enforced when the image that has been forming reaches the point where it can speak a Sunday law into existence. The mark of Rome's authority was typified by Nebuchadnezzar when Jerusalem was destroyed. Whether Babylon or Rome, the structure of the siege is emphasizing the king of the north in the latter days. The siege of Orhan from 1333 unto 1337 and the four years from July 27, 1449 unto the siege of Constantinople in 1453 not only typify the period from August 11, 1840 unto October 22, 1844, but the sieges also emphasize the role of Islam as the children of the east wind of Bible Prophecy. The theme of the king of the north (Babylon or Rome) and the east wind is the “tidings out of the east and out of the north” in Daniel 11:45.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

The four years from July 27, 1449, unto the siege of Constantinople in 1453 identify not only a four-year period, but combined with the death of John Palaiologos in 1448, the period is also represented by five years.

The structure is represented in both destructions of Jerusalem and in Noah's flood. It is in the first Passover in Egypt when it was required that the destroying angel see the sign of blood on the door that led Pharaoh and his host into the sea until the east winds were released and the waters closed the door of entrance into the promised land. The structure is in the alpha history of the church of Pergamos from 313 unto the first Sunday law in 321, and it is in the omega history of Pergamos from the decree of Justinian in 533 unto the Sunday law of 538. With Pergamos, the sign is either an edict or a decree, but both begin a period that culminates at a Sunday law.

The structure of Ezekiel's siege and destruction of Jerusalem was from 587 BC unto 586 BC: two years when considering the time inclusively and 1.5 years when considering the time exclusively. Another siege structure of prophecy is also represented by two years in the campaign of Panium that included the battle of Panium in 200 BC and the siege of Sidon in 198 BC. The death of Ezekiel's wife aligns with the death of Lamech, the death of John Palaiologos and the battle of Panium.