

The Book of Daniel - Number One-Hundred and Fourteen

The Last Generation: Unveiling Ezekiel's Prophetic Fulfillment and the Sealing of the 144,000

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The generation that witnessed the arrival of the third woe, on September 11, 2001 is the last generation of earth's history. The passage from Ezekiel which confirms this truth was understood by the Millerites as directly connected with the parable of the ten virgins, and therefore Habakkuk chapter two. In that history, the vision of Habakkuk chapter two, that would "no longer tarry," and which was fulfilled on October 22, 1844, prefigured the soon-coming Sunday law in the United States. But Ezekiel's prediction of the vision that would no longer be prolonged is perfectly fulfilled in the history of the sealing of the one hundred and forty-four thousand, which began with the arrival of the third woe, on September 11, 2001.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:21–28.

All the prophets speak of the last days, and the "vain vision" and "flattering divination" "within the house of Israel," is the counterfeit latter rain, a "peace and safety" message, which argues that "the vision that he seeth is for many days to come, and he prophesieth of the times that are far off." This is the "debate" of Habakkuk, for those who present the "vain vision," argue against "the vision he seeth". They claim that "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." The messengers of the peace and safety message claim, "the days are prolonged, and every vision faileth," after all did not he predict July 18, 2020? The messengers of the "vain vision" are also identified by Ezekiel in the first two verses of the chapter.

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.

The prophets all agree with each other, and all speak of the last days, and when Christ addressed the quibbling Jews in the history of His ministry He quoted Isaiah to identify the quibbling Jews who were then being divorced from God, as having eyes to see, yet seeing not, and ears to hear, yet hearing not. Now as then, Ezekiel is addressing Laodicean Adventism's scornful men, the quibbling Jews of our day, who propose a peace and safety message in opposition to the message of the latter rain. Jesus was governed by the rules He placed into His Word, so His predictions are also addressing the last days more specifically than the days in which he addressed the quibbling Jews.

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 phenomenon of a people who hear, yet don't hear, and see, but don't see, is the characteristic of a former people of God who are in the process of being passed by. That prophetic phenomenon is a fulfillment of Isaiah's prophecy of such a situation. As with all prophets, Isaiah, along with Christ, is speaking of the last days.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 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 6:1–10.

Isaiah, Ezekiel and Christ are all representing those who are being sealed in the last days, during the latter rain, when the true and false message of the latter rain is being debated, in fulfillment of Habakkuk chapter two. According to Jesus, in the time period when this is fulfilled, the righteous are "seeing" the parables, which is a symbol of prophecy. The "wise" are understanding the

prophetic message of the latter rain, but those represented by the quibbling Jews do not see or hear, and according to Ezekiel they present a peace and safety message arguing that the fulfillment of the predictions are far off in the future. They do not deny the predictions; the quibbling Jews gave lip-service to the prediction of the coming Messiah; but they simply placed the event into the far-off future. Yet Jesus pronounced a blessing upon those who would “see” the prophetic message of their time.

In Christ’s day it was the message that arrived at His baptism, when the Holy Spirit descended. The descent of the Holy Spirit at His baptism prefigured the descent of the angel of Revelation ten on August 11, 1840. The divine descent in either history marked the arrival of the present truth message of that age, for Jesus it was the message of His death and resurrection, as represented by His baptism. For the Millerites it was the message of Islam of the first and second woes that confirmed the testing message of time-prophecy. Both of those histories align with the arrival of the testing message of the latter rain on September 11, 2001. This is why Sister White records the following:

“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.

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world’s history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power....

“This is what has been presented to me—that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.” Manuscript Releases, volume 21, 436–438.

The message that has been typified by the present truth message of the Messiah in Christ’s history, and the present truth message of 1840 to 1844, point forward to the last days when the Millerite message is repeated. Those in the histories represented as being unable to “see and hear” “do not know the time of their visitation.” When Isaiah presents the first reference of the messengers of the counterfeit message of the latter rain, who see, but don’t see, he marks the time when this period begins, the period which Sister White said, “a message of God’s appointment that will swell into a

loud cry.” “God’s appointment” represents a specific time when the message would arrive, and in verse three of Isaiah chapter six, Isaiah pinpoints that time.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Isaiah 6:3.

Sister White identifies that when the angels cry one to another, “Holy, Holy, Holy” in the passage where Isaiah represents those who have eyes, that see, but do not see, it is fulfilled on September 11, 2001.

“As they [the angels] see the future, when the whole earth shall be filled with His glory, the triumphant song of praise is echoed from one to another in melodious chant, ‘Holy, holy, holy, is the Lord of Hosts.’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” Review and Herald, December 22, 1896.

On September 11, 2001 the sealing of the one hundred and forty-four thousand began, and the latter rain began to sprinkle, and Habakkuk’s debate began as the parable of the ten virgins was being repeated. At that point Ezekiel’s prophecy met its perfect fulfillment. The prophetic Word will no longer be delayed, and the generation that witnessed September 11, 2001 is the last generation of planet earth, for the vision at the end of Adventism announces the close of probation at the second coming of Christ. A second witness to this fact is found in the book of Luke, chapter twenty-one.

Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. Luke 21:32, 33.

In Luke chapter twenty-one Jesus identifies the last generation of earth’s history. He has just given an overview of a progressive history from the destruction of Jerusalem in the year 70, all the way through Millerite history. He then drops out of the narrative of directly identifying prophetic history and presents a parable that simply repeats and enlarges upon the prophetic history He presented. He thus provided two internal witnesses to the same narrative, and He concluded by identifying that the “generation” that witnessed these events would live until His return, thus by context identifying the generation that is represented by the one hundred and forty-four thousand.

The history of the sealing of the one hundred and forty-four thousand is the final generation, and they do not taste death, even though they live in the time when heaven and earth pass away.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 2 Peter 3:10–12.

The second coming of Christ was represented at the transfiguration of Christ.

“Moses upon the mount of transfiguration was a witness to Christ’s victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ’s second coming, and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump;’ when ‘this mortal must put on immortality,’ and ‘this corruptible must put on incorruption.’ 1 Corinthians 15:51–53. Jesus was clothed with the light of heaven, as He will appear when He shall come ‘the second time without sin unto salvation.’ For He will come ‘in the glory of His Father with the holy angels.’ Hebrews 9:28; Mark 8:38. The Saviour’s promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones.” *The Desire of Ages*, 421.

Elijah, who did not die, represents the one hundred and forty-four thousand who do not die, and Moses represents those that do die. In the last days those two classes are represented in Revelation chapter seven, as the one hundred and forty-four thousand and the great multitude. When the fifth seal is opened in Revelation chapter six, those that were murdered by the papacy during the Dark Ages are given white robes.

“‘And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.” *Manuscript Releases*, volume 20, 197.

The martyrs are asking when God would avenge their murder. A martyr had the faith of Jesus before he was murdered, for it was the manifestation of that very faith that prompted the papacy to murder him. White robes represent the righteousness of Christ, but the white robes given to these souls who had been murdered, was given to them after their martyrdom. The robes are a symbol of martyrdom, not simply the righteousness of Christ. A martyr has the robe of Christ righteousness before he is murdered. The great multitude in Revelation seven are given white robes, thus representing those who die during the coming Sunday law bloodbath. Thus the one hundred and forty-four thousand are represented by Elijah and the faithful who die in the Lord by Moses at the mount of transfiguration.

The one hundred and forty-four thousand are the generation that does not die, and they are the generation which Christ is referring to that are alive when the heavens and earth pass away in Luke chapter twenty-one.

We will continue this study in the next article.

“The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ

and His followers. Through man's sin, Satan had gained control of the human race, but Christ would enable them to cast off his yoke. Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror. Says the prophet, "They overcame him [that old serpent, called the devil, and Satan'] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.' Revelation 12:11, 9." Patriarchs and Prophets, 77.