

The Book of Daniel - Number One-Hundred and Fifteen

Unveiling the Prophetic Characteristics of the Final Generation

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In the final generation of a people that are being passed by, certain prophetic characteristics are identified. They are then a generation of vipers, for they have formed the character of Satan. They are a generation of adulterers, for they have formed unsanctified connections with the enemies of God. They have reached a point where they see, but cannot understand, they hear, but cannot perceive, for they are unconverted, which is represented as their hearts growing fat. Moses first addressed this very phenomenon.

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. Deuteronomy 29:2–4.

In the first mention of the Laodicean phenomenon of seeing and hearing, that which God's people are unable to see is the signs and wonders of their foundational history. Jeremiah identifies the phenomenon as an attribute of the "foolish virgins," in the last days, and as a representation of the foolish virgins' refusal to accept the three angels' messages, that begins with the first angel's announcement to fear the Creator God. Because of this rebellion they do not receive the latter rain.

Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. Jeremiah 5:20–25.

Ezekiel identifies those who manifest the characteristics represented by seeing and not understanding as a rebellious house. They are a rebellious house who will not see the history of their foundations, who are foolish virgins, that are unconverted because they refuse the first angel's message, which is to refuse them all, for if you do not accept the first angel's message, you cannot accept the second nor the third. In this condition the latter rain is withheld from these virgins during the time of the latter rain. After Jesus addressed this characteristic in His narrative, He then

proceeded to present the parable of the sower.

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. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew 13:16–30.

The foolish are the tares, and the wise are the wheat. In the parable of the ten virgins the possession of oil is what manifests the distinction between the two classes, and with the wheat and tares its based upon whether the seed, which is the word, is understood. The first mention of a class that will not see and therefore understand by Moses, places the message that is to be understood as the signs and wonders of the foundational history. The last prophetic reference to the elements of the blindness of the rebellious house by Ellen White identifies that the eyes that were blessed to see what all the righteous men wished to see was the history of the Millerite movement.

“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.” Manuscript Releases, volume 21, 436, 437.

Jesus always illustrates the end with the beginning, and the first reference to those who have eyes, but do not see or understand, and the last reference identify that the foundational history of the rebellious house is what is not seen, and is therefore rejected, and thus prevents the foolish from

recognizing the latter rain. The history of 1840–1844 was typified by the deliverance of ancient Israel from Egyptian bondage. Ancient Israel's failure to pass the initial testing process brought them to Kadesh, where they accepted the false report of the ten spies and selected a new captain to lead them back to Egypt. Forty years later they were brought back to Kadesh, and Moses failed by striking the Rock a second time.

Though Moses failed, Joshua still proceeded to lead them into the Promised Land. The last test at Kadesh had a serious rebellion associated with it, for Jesus always illustrates the end with the beginning, and the rebellion of the ten spies at Kadesh in the beginning of the forty years, and at the ending of the forty years also illustrates a great rebellion at Kadesh. Yet in spite of the rebellion of Moses at Kadesh, the vision of entering into the Promised Land was no longer delayed.

In the rebellion of 1863, that led to the increased rebellion of 1888, that led to the increased rebellion of 1919, which culminated in the rebellion of 1957, Jesus brought Laodicean Adventism back to Kadesh. He brought them back to the history where the third angel arrived and began a testing process that ultimately manifested the rebellion of 1863, and the banishment of wandering in the wilderness of Laodicea. The third angel entered into the ending history of Laodicean Adventism on September 11, 2001 when the mighty angel of Revelation eighteen, which is the third angel, came down. He then announced that Babylon was fallen, as typified by the casting down of Nimrod's tower, when the towers of New York City were brought down.

“The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.”
Review and Herald, May 27, 1890.

As with ancient Israel, so too with modern Israel. The generation that witnesses September 11, 2001 is the last generation. Jesus said in Luke chapter twenty-one that “this generation,” and He identified that generation as those living when the heavens and earth shall pass away, which occurs at the Second Coming. That generation who live to witness Christ's return will have recognized a sign that proves to them that they are the final generation. They will know and understand that they are those living when the “effect of every vision” is no longer “prolonged.”

As Jesus was leaving the temple with the disciples they asked Him to explain what He had meant by His description of the destruction of the temple. That conversation was representing the conversation which His disciples have during the final generation. The disciples wished to understand what He meant when He has repeatedly taught that the Laodicean Adventist church is to be swept away at the soon-coming Sunday law, as the worshippers therein are spewed out of His mouth, and are no longer those who speak for Him.

In answering the disciples Jesus described the destruction of Jerusalem and the history that followed, all the way through to the end of the world. After laying out the historical overview up to verse nineteen, He then addresses the destruction of Jerusalem, a destruction which could have occurred at the cross, but that in God's mercy and longsuffering was postponed for about forty years. At the end of the forty years there would be a remnant that would escape the destruction, but only if they recognized the sign that He then gave.

In the beginning of ancient Israel there was a forty-year period, which started with a judgment upon the rebellion of the ten spies that was deferred for forty years, due to the intercession of Moses. At the end of ancient Israel there was a judgment upon the rebellion of the cross that was deferred for forty years, due to the intercession of Christ's longsuffering and mercy. In both histories there was a remnant that escaped. Jesus always illustrates the end of a thing with the beginning of a thing.

Jesus addressed the sign associated with the destruction of Jerusalem and identified it as "the days of vengeance."

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. Luke 21:20–22.

The "day of vengeance" is the seven last plagues, and for this reason Sister White aligns the destruction of Jerusalem with God's executive judgment in the last days.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Isaiah 34:1–8.

Jesus gave His first public presentation at Nazareth, announcing Himself as the Messiah. That presentation was prophetically governed by the rule of first mention. The reading He selected identified that His work included announcing the "day of the Lord's vengeance." Which according to Isaiah is also "the year of recompenses for the controversy of Zion."

It was at Nazareth that Christ began His public ministry and announced Himself as the Messiah. It was then that those who heard His words, but did not perceive, attempted to kill Him by casting him off a mountain. The beginning of His ministry was marked by the people of His home town attempting to kill Him, and the ending of His ministry His people did kill Him. His ministry was to identify Himself as the Messiah, which He became when He was anointed at His baptism. At His baptism a divine symbol descended to endorse the fulfillment of the prediction of the coming Messiah. On August 11, 1840 a divine symbol descended to endorse the prediction of the testing

message of that history. And on September 11, 2001 a divine symbol came down to endorse the predicted message of that history, which is the message of the latter rain.

“After laboring two days with the Samaritans, Jesus left them to continue his journey to Galilee. He made no tarry at Nazareth, where he had spent his youth and early manhood. His reception in the synagogue there, when he announced himself as the Anointed One, was so unfavorable that he decided to seek more fruitful fields, to preach to ears that would listen, and to hearts that would receive his message. He declared to his disciples that a prophet hath no honor in his own country. This saying sets forth that natural reluctance which many people have to acknowledge any wonderfully admirable development in one who has unostentatiously lived in their midst, and whom they have intimately known from childhood. At the same time, these same persons might become wildly excited over the pretensions of a stranger and an adventurer.” The Spirit of Prophecy, volume 2, 151.

In Luke chapter twenty-one, Christ identifies the one hundred and forty-four thousand, the final generation that does not die. He does so by presenting the history that began with His last visit to what had formerly been His father’s house, but then had become the Jew’s house. In the narrative of the history which Jesus began to present He reached the point where Jerusalem, and the temple the disciples wanted to know about, was to be destroyed (70 AD). He identified the destruction as the days of vengeance, which was part of His opening announcement of His ministry. The “days of vengeance” represented not only the destruction of Jerusalem in the year 70, but also the time of God’s wrath as represented in the seven last plagues.

For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Jeremiah 46:10.

The “day of vengeance” upon Babylon, represented by the “sacrifice in the north country by the river Euphrates,” begins at the soon-coming Sunday law.

Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people, and they shall flee everyone to his own land. Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there

shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. Jeremiah 50:13–29.

The destruction of Jerusalem in the year 70 AD represents the executive judgment of the whore of Babylon, that begins at the soon-coming Sunday law in the United States. Jesus knew that He was identifying the year 70 AD as the soon-coming Sunday law, for He is the author of His Word, and He is the Word. It is important to recognize the setting of the prophecy that Jesus sets forth in Luke chapter twenty-one, in order to understand what the sign is that identifies that the last generation has arrived.

We will continue this study in the next article.

“The coming of Christ will take place in the darkest period of this earth’s history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. The Scriptures, pointing forward to this time, declare that Satan will work with all power and ‘with all deceivableness of unrighteousness.’ 2 Thessalonians 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight. To God’s people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake. But out of that night of darkness God’s light will shine.

“He causes ‘the light to shine out of darkness.’ 2 Corinthians 4:6. When ‘the earth was without form, and void; and darkness was upon the face of the deep,’ ‘the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.’ Genesis 1:2, 3. So in the night of spiritual darkness, God’s word goes forth, ‘Let there be light.’ To His people He says, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Isaiah 60:1.

“‘Behold,’ says the Scripture, ‘the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.’ Verse 2.

Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good.' Acts 10:38. In the synagogue at Nazareth He said, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Luke 4:18, 19. This was the work He commissioned His disciples to do. 'Ye are the light of the world,' He said. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matthew 5:14, 16." Prophets and Kings, 217, 218.