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The Prophetic Warning to Jerusalem: A Symbolic Portrayal of End-Time Events

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The seven years of warning from 63 unto the year 70 that was proclaimed by the man who went “up and down the streets of Jerusalem, declaring the woes that were to come upon the city,” had been typified by the warning given to Jerusalem for three and a half years, first in the ministry of Christ, and then three and a half years in the ministry of the disciples. Previous articles have already identified that the destruction of Jerusalem could have been brought about at the cross, or later at the stoning of Stephen, but God’s long-suffering deferred His judgment upon the city and people.

“And on ‘whomsoever it shall fall, it will grind him to powder.’ The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews’ crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.

“By many illustrations and repeated warnings, Jesus showed what would be the result to the Jews of rejecting the Son of God. In these words He was addressing all in every age who refuse to receive Him as their Redeemer. Every warning is for them. The desecrated temple, the disobedient son, the false husbandmen, the contemptuous builders, have their counterpart in the experience of every sinner. Unless he repent, the doom which they foreshadowed will be his.” *The Desire of Ages*, 600.

The seven-year period in which the man witnessed to Jerusalem, was divided at the first siege into two equal periods of twelve hundred and sixty days. Those seven years represented the destruction of Jerusalem, and the seven years of Christ and the disciples’ ministries represented the beginning of the destruction of Jerusalem, and Jesus always illustrates the end with the beginning. Those seven years were also typified by the “seven times” against the northern kingdom that was divided into two equal periods of twelve hundred and sixty years.

When Modern Rome repeats the history of pagan and papal Rome trampling down literal and spiritual Jerusalem, and when Modern Rome repeats the two histories of the two periods of warning given by the man from the year 63, unto the year 70, and when modern Rome repeats the history represented by the two periods when Christ, and the disciples walked in and out of Jerusalem for three and a half years, two distinct periods will be manifested though in the last days, “time is no longer.”

The last of those two periods is the symbolic forty-two months that Modern Rome accomplishes her final persecution of the faithful, once its’ deadly wound is healed at the soon-coming Sunday law. That symbolic forty-two months is the second of two periods, and is the period of the executive judgment of modern Rome. That period is preceded by the investigative judgment of the living in Laodicean Adventism.

The man who presented the warning to literal Jerusalem died in the siege of Titus. He did not die at the destruction, but during the siege that preceded the destruction, for not one Christian died in the destruction of Jerusalem.

“For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: ‘A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!’—Ibid. This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: ‘Woe, woe to Jerusalem!’ ‘woe, woe to the inhabitants thereof!’ His warning cry ceased not until he was slain in the siege he had foretold.” The Great Controversy, 29, 30.

The man died in the siege, but not at the final destruction, and the final destruction represents the close of probation and the seven last plagues. The man therefore is a symbol of the message to leave Jerusalem at the first siege. The Christians then fled, and in the first three and a half years, the man was a symbol of a group that does not die in Jerusalem, and in the second three and a half years he is a symbol of the last Christians to die before the close of probation. The first period he is identifying the one hundred and forty-four thousand, and in the second three and a half year period he represents the great multitude that die during the second period.

The man’s message was recorded by the historian, and it was represented by six voices. When he was ultimately imprisoned his seventh and final message was “woe, woe” to Jerusalem and its inhabitants. The first “voice” recorded was a “voice from the east,” and his last message was “woe.” The first element of his message and the last element of his message was the biblical symbol that represents Islam, for Islam is the children of the “east” in the Bible, and they are represented by the “east wind.” The doubling of the word “woe,” in his final message reflects the end of Modern Babylon, when the kings of the earth cry out three times “Alas, alas that great city.” The Greek word translated as “alas” in the three verses in Revelation chapter eighteen, is translated as “woe” in chapter eight, verse thirteen.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! Revelation 8:13.

The man's proclamation of "woe, woe," represents the triple application of the three woes, for the elements of the first Woe, combined with the elements of the second Woe "line upon line" identify the elements of the third Woe, just as the three expressions of "alas, alas" by the kings of the earth in chapter eighteen represent the third Woe, as established by the first and second Woes. The beginning and ending of the man's message typified the message of Islam of the third Woe.

The first expression of his message was a voice from the "east," and "east" is a symbol of Islam, but it is also an identification of the sealing angel that arises in the east.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Revelation 7:1-4.

In the story of Elijah on Mount Carmel, when he looked to the sea and saw a cloud, he was looking westward, for Mount Carmel is located near the Mediterranean Sea.

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. 1 Kings 18:44.

Elijah would have been facing west, in the direction of the Mediterranean Sea. In Luke chapter twelve, Christ speaks about His message being a message of division.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Luke 12:51-56.

The message of the messenger to Jerusalem bears the signature of Alpha and Omega, for the beginning and ending identifies Islam of the third Woe, and with the voice of the "east" it simultaneously identifies the message of Islam as the sealing message. The "second voice" from the "west" identifies the latter rain, which is the last rain, and all the prophets are addressing the last days. The message of the "west," is a symbol of the latter rain message, which produces two

classes of worshippers. The one class cannot recognize the latter rain message for they “do not discern this time.”

The next element of the messenger’s message is the voice of the “four winds”, which is both the sealing message and the message of the angry horse of Islam, as represented by the third Woe. The next element is against Jerusalem and the temple, thus identifying the message of all the prophets which identifies a class of people who are being passed by, for they have based their claim of salvation, not in Christ, but in the temple and their heritage as God’s chosen people. They are those throughout sacred history who are represented as proclaiming “the temple of the Lord, the temple of the Lord are we.” The message against Jerusalem and the temple is the Laodicean message.

“There is no need to marvel that the church is not vivified by the Holy Spirit’s power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Though deficient in service, they justify themselves, saying, ‘The temple of the Lord, The temple of the Lord are we.’ They set the law of God aside to follow the light of their own imagination.” Review and Herald, April 8, 1902.

The messenger then raised the voice of his warning message against the bridegrooms and the brides, as a symbol of the methodology of “line upon line,” for the prophetic line of the last days will be just as the prophetic line in the days of Noah was, when they were giving in marriage at the very time when the flood of destruction was about to overflow their worldly ambitions and plans.

“The Bible declares that in the last days men will be absorbed in worldly pursuits, in pleasure and money-getting. They will be blind to eternal realities. Christ says, ‘As the days of Noah 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 Noah 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.

“So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah’s day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ’s soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord’s table.

“The gospel invitation is to be given to all the world—‘to every nation, and kindred, and tongue, and people.’ Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. ‘Go out into the highways and hedges,’ Christ says, ‘and compel them to come in, that My house may be filled.’” Christ’s Object Lessons, 228.

The last element of the warning is emphasized in the previous passage. The message represented as the voice against “all the people”, is the everlasting gospel, which identifies the necessity to meet the requirements of the gospel in order to be saved. The first requirement of the everlasting gospel is to fear God, and that fear is premised upon the reality that it was our sins that placed Christ, the Son of the living God, upon the cross.

Every element of the messenger to Jerusalem during his seven years of ministry represented the everlasting gospel, which was the identical gospel that was presented in the seven years Christ confirmed the covenant with many from the year 27 to the year 34. It is also the everlasting gospel that is proclaimed in the final two periods of the last days, and it is specific to the message of the latter rain, being the message of Islam of the third Woe. It identifies the sealing of the one hundred and forty-four thousand, the separation of the wheat and tares, the Laodicean condition of the tares, and the triple application of prophecy as a symbol of the methodology of the latter rain, which is “line upon line.”

The message of seven years in that history is prophetically set within the “days of vengeance” that was part of the very first mention of Christ’s message and work, and His message and work are to be repeated in the last days by the one hundred and forty-four thousand. They will then identify their message within the prophetic setting of the “days of God’s vengeance”. There are two biblical types of God’s “vengeance” represented within His Word, His vengeance upon His people and also His vengeance upon His enemies.

The “seven times,” of Leviticus twenty-six illustrates God’s vengeance upon His rebellious people, and that vengeance includes the literal and spiritual trampling down of the sanctuary and the host. Within the symbolism of the trampling down of the sanctuary and host the symbolism of God’s vengeance upon His enemies is also represented. In the last days God’s vengeance against His people is represented as the spewing out of Laodicean Adventism at the soon-coming Sunday law. At that waymark His vengeance upon Modern Babylon also begins.

The investigative judgment of the living upon Laodicean Adventism, which is followed by the executive judgment upon the whore of Tyre and the beast that she rides upon and reigns over, is the prophetic history of the last days, where the effect of every vision is accomplished. Every vision is to be applied to those two prophetic periods, for the methodology of the latter rain is the application of prophetic line upon prophetic line. At the beginning of those two histories Jesus identified a “sign” that proves that those living at that point are in the last generation of earth’s history.

The first period began when the sealing of the one hundred and forty-four thousand began on September 11, 2001. It was within that waymark that the “sign” Christ identified in Luke twenty-one was placed.

We will continue this study in the next article.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain

sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' [Revelation 18:1, 2].

“Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.” Sermons and Talks, volume 1, 142.