

# The Book of Daniel - Number Seventy-Seven

## *Unveiling the Prophetic Parallel: Laodicean Adventism in 1863 and Biblical Typology*

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The rebellion of Laodicean Adventism in 1863, has been typified by the curse pronounced against rebuilding Jericho.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. Joshua 6:26.

The rebellion of Laodicean Adventism in 1863, has been typified by the builders rejecting the corner stone.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matthew 21:42, 43.

The rebellion of Laodicean Adventism in 1863, has been typified by Aaron's golden calf.

For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies). Exodus 32:23–25.

The rebellion of Laodicean Adventism in 1863, has been typified by Jeroboam's two golden calves.

If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. 1 Kings 12:27–29.

The rebellion of Laodicean Adventism in 1863, has been typified by the prophet from Judah who died between the ass and the lion.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the

lion also stood by the carcase. 1 Kings 13:23, 24.

The rebellion of Laodicean Adventism in 1863, has been typified by the tenth test of ancient Israel that began their wandering in the wilderness.

But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Numbers 14:21–23.

The apostle Paul taught:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

Commenting on that prophetic principle, Sister White said:

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12....

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” Selected Messages, book 3, 338, 339.

The message of the latter rain, according to Isaiah, is a message, for he identifies that the wicked will refuse to hear it, and he describes that message as “line upon line”.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13.

Of the six lines we have just identified, and there are of course others we have not pointed out, one emphasizes 1863, as the end of a progressive test that led to wandering in the wilderness. Two emphasize a former covenant people being passed by and replaced by a new chosen people. One marks a curse for rebuilding something that was intended to be left destroyed and abandoned under God’s curse as it was, and another marks a curse for returning where you were forbidden to go.

Two provide examples of counterfeits of the two tables of the Ten Commandments, that represented Habakkuk's two tables.

The golden calves of Aaron and Jeroboam represent a counterfeit image of jealousy, that represented the counterfeit 1863 chart. When brought together, the two witnesses of Aaron and Jeroboam teach that Habakkuk's two tables represent one table, the very same way the two tables of the Ten Commandments represent one law of God. Together they become one symbol, that is made up of two when they are brought together. The same prophetic dynamics of the two tables of the law of God exist in Habakkuk's two tables, and together Aaron and Jeroboam's counterfeits address that prophetic phenomenon.

The first generation of Adventism has been typified by the image of jealousy in Ezekiel chapter eight. The vision that begins on the fifth day, of the sixth month in the sixth year in chapter eight of Ezekiel, continues into chapter nine, where the sealing of the one hundred and forty-four thousand is represented. When addressing the illustration of the sealing of chapter nine, Sister White includes the attribute of God's character that identifies that it is in the third and fourth generation where God judges those who are disobedient. She therefore incorporates the truth associated directly with the second commandment, which is the commandment that forbids the worship of idols, as were Aaron's and Jeroboam's golden calves.

“And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

“Of the Amorites the Lord said: ‘In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.”

Testimonies, volume 5, 207–210.

To rightly divide the vision of the sealing as set forth by Ezekiel, it is essential to understand the four generations of Adventism. Sister White begins the passage we selected by directly referencing Ezekiel chapter nine, and the portion we have selected also ends with a direct reference of Ezekiel chapter nine. In the passage she says of Ezekiel, “The prophet, looking down the ages, had this time presented before his vision.” Ezekiel saw the circumstances that are occurring during the sealing of the one hundred and forty-four thousand.

In the previous article we identified with three specific passages from the Spirit of Prophecy that Isaiah’s “drunkards of Ephraim,” who in this passage are identified as the “ancient men,” and who in both passages represent the leadership of Jerusalem (Adventism), cannot see that there is to be a mighty manifestation of the power of God as in former years. In this passage the very manifestation of God’s power that they refuse to see will occur as part of the divine judgment which is brought upon them, for it is stated that, “the people were to see the divine power manifested in a marked manner, that they might be left without excuse.”

Laodicean Adventism refuses to see the manifestation of the latter rain that began sprinkling on September 11, 2001, but they will see the climax of that rainfall when the message of the Midnight Cry is repeated in the last days. That message is Islam of the third Woe. Did not the leadership of ancient Israel, who had just crucified their Messiah watch as the Holy Spirit was poured out at Pentecost?

The passage is identifying the church, which by context is represented by Ezekiel as Jerusalem, and the members within the church (Jerusalem), are contrasted by a “little company,” who are also identified as those “that walk in the light,” and are the “faithful few.” The Bible teaches that “many” are called, but “few” are chosen. The subject of the passage includes the wrath of God that is brought upon His people. The people have brought their judgment upon themselves, but God is specific in emphasizing that it is His angels that accomplish the work of destruction. God never lies, and He has promised that it is He that visits the iniquity of men unto the third and fourth generation. To attribute the execution of judgment to any other than God is to deny His character, and suggest He is a liar.

The passage identifies that when the destroying angels of Ezekiel begin to go through Jerusalem, that it is then that, “the ministry of His wrath commences.” God’s wrath begins with Jerusalem, which is his church, which is Laodicean Adventism.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4:17.

God’s wrath is accomplished by God’s angels, and when their work begins, they are commanded to “smite,” all and to “let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.” The wrath of God is carried out by holy angels, and the point we are wishing to identify here is that the commencement of God’s ministry of wrath is accomplished in

the fourth generation.

We will continue this study in the next article.

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Zephaniah 1:8-12.