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The Last Days and the Judgment of God: Unveiling Prophetic Insights

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The “last days” represent the announcement of the opening of judgment in the movement of the first angel, and in the movement of the third angel, the close of judgment is announced. In the “last days” God’s people were, and are raised up to announce the judgment of God, but in order to be a messenger of God’s judgment, you must understand the judgment. A primary characteristic of Laodicean Adventism, both the learned class and the unlearned class, is that they do not know the judgment of God. All the prophets are more specifically addressing the last days, than the days in which they lived.

“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.” Selected Messages, book 3, 338.

All the prophets agree with one another, so their prophecies are all presenting the same illustration, and that illustration is of the last days, which are the days of judgment.

And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32, 33.

Jerusalem in Ezekiel’s vision that begins in chapter eight, is God’s church, which is the Laodicean Seventh-day Adventist church in the last days. Chapters eight and nine of Ezekiel, identify two classes of worshippers in the conclusion of the judgment of the house of God. One class is represented with the twenty-five ancient men bowing to the sun, but those who sigh and cry for the abominations done in the church and land, receive the seal of God. In chapter eleven, Ezekiel’s vision continues the illustration of the punishment of the twenty-five men that bow to the sun.

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord’s house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ezekiel 11:1–9.

Jerusalem is identified as the “caldron,” and the people in Jerusalem are “the flesh” that is being cooked in the caldron, which is a pot. The judgment of the wicked that is accomplished by the angels with the destroying weapons in their hands, in the time of the sealing of the one hundred and forty-four thousand (for Sister White says the sealing of Ezekiel chapter nine is the same as the sealing of Revelation chapter seven), includes the truth that the wicked are removed from Jerusalem. At the soon-coming Sunday law, spiritual Jerusalem will be cleansed and lifted up as an ensign above all the mountains.

And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2, 3.

The cleansing which is accomplished for Jerusalem at the Sunday law, is the removal of Laodicean Adventists, where only Philadelphian Adventists remain. The legal corporate structure is then finished, for the United States government is the controlling entity in the legal arrangement that was made in 1863, and when the government of the United States enforces Sunday observance upon the land, the corporate structure of the Seventh-day Adventist church is either legally dissolved, or perhaps its name is legally changed to something of the order of the Sunday Adventist church.

When the wicked in Jerusalem are removed from the caldron, by the destroying angels, the Laodicean Adventist church ends, and the Philadelphian movement becomes spiritual Jerusalem that is lifted up as an ensign. Micah addresses the ancient men, that Isaiah calls the scornful men that call light darkness and darkness light, and through a question, identifies that the ancient men should have known “judgment.” They should have known the time of their visitation.

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Micah 3:1–3.

God intended, and still intends that His last day people “know judgment,” and judgment is not a singular concept. It is a progressive history, possessing several elements and specific waymarks. It is a prophetic period that began in 1798, and continues until the end of the millennium. It is both investigative and executive. It is accomplished upon every man who has ever lived upon planet earth, and also upon the angels that were expelled from heaven. The periods of judgment are an essential understanding, for God’s faithful in the last days, for the answer to Micah’s question is, “yes, Israel is to understand the judgment.”

Jeremiah identifies that the ancient men of Jerusalem in the last days represent the culmination of a “perpetual backsliding,” as represented by the four generations of escalating rebellion, symbolized

by Ezekiel chapter eight's four escalating abominations. Jeremiah identifies that the ancient men are wrapped up in spiritualism, for they "worship" "the sun, the moon, and all the host of heaven." He identifies they are to "fall, and not rise," for "they have rejected the word of the Lord." With these characteristics Jeremiah identifies that the "people know not the judgment of the Lord."

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts. Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jeremiah 8:1-9.

In chapter five, Jeremiah identifies those who know not the Lord's judgment are "foolish."

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. Jeremiah 5:1-4.

In the last days Laodicean Adventism, those who are represented as the foolish virgins of the parable of the ten virgins, which Sister White identifies represents the "experience of the Adventist people," "know not the way of the Lord, nor the judgment of their God." In the next chapter Jeremiah identifies that "the way" of the Lord is the "old paths," but the foolish Laodicean Adventists refuse to walk therein, or to hearken to the sound of the trumpet. The "trumpet" is a symbol of judgment, which of course, the foolish Laodicean Adventists do not know.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they

said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. Jeremiah 6:16–19.

The “evil” that is brought upon the “congregation” that refused to “hearken to the sound of the trumpet,” and “walk” in “the old paths,” where the “rest” of the latter rain would be found, occurs when the “congregation” “rejects His law” at the soon coming Sunday law.

The triple application of Elijah identifies the work of a messenger and movement in the time of the executive judgment, which begins at the soon-coming Sunday law. Closely related to the triple application of Elijah is the triple application of the messenger that prepares the way for the Messenger of the Covenant. The triple application of the messenger that prepares the way is identifying a work by a messenger and movement in the time of the investigative judgment. The messenger who prepares the way, and Elijah are closely related triple applications, as is the triple application of Rome with the triple application of Babylon’s fall, but they possess important distinctions that are associated with the judgment of God.

The triple applications of Elijah and the triple application of the messenger that prepares the way for the Messenger of the Covenant are associated with two distinct works of judgment which are accomplished by God, through His chosen messenger and the movement that joins to the message of the messenger. Those two works are associated with two distinct periods of judgment, although there is overlap between the symbols.

The work of the third and final Elijah is in relation to the executive judgment of the threefold union of modern Babylon, and the work of the messenger who prepares the way, is in relation to the investigative judgment and cleansing of God’s people. Malachi chapter three, is introduced with the last verse of chapter two.

Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 2:17–3:4.

In the last days, according to the testimony of Malachi, God is wearied by Laodicean Adventism who cling to the rebellion of 1888. The rebellion of 1888, was typified by the rebellion of Korah, Dathan and Abiram, and the doctrinal argument of Korah’s rebellion was whether those who do evil, are still righteous in the sight of the Lord.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? Numbers 16:1–3.

In the last days, God is wearied by Laodicean Adventism who cling to the rebellion of 1957, which is simply the manifestation of the rebellion of 1888, placed into an official statement. The book, Questions on Doctrine enshrined the rebellion of 1888, which was a repetition of the rebellion of Korah, Dathan and Abiram, according to the testimony of the angel who instructed Sister White that she must stay at the conference of 1888, in order to record the repetition of history of Korah's rebellion. Two-hundred and fifty men of renown gathered together with Korah, Dathan and Abiram, against Moses, God's representative in the rebellion.

The twenty-five men that bow to the sun in Ezekiel chapter eight, represent a tithe, or a tenth of the two hundred and fifty men that offered incense in the rebellion of Korah, Dathan and Abiram, which typified the leaders of the rebellion of 1888, whose doctrinal rebellion was formalized in 1957, with the publishing of the book Questions on Doctrine.

The rebellion of Korah, Dathan and Abiram rejected the "judgment" which God had rendered, pronouncing them to wander in the wilderness for forty years. Laodicean Adventism began to wander in the wilderness of Laodicea in 1863, after they rejected the Laodicean message which was presented in 1856, that produced the judgment of wandering in the wilderness for many more years, due to their lack of faith. In the rebellion of 1888, they were still unwilling to accept the Laodicean message which was brought by Elders Jones and Waggoner.

Those who rebelled in 1888, not only rejected the spiritual authority of Elders Jones and Waggoner, but the authority of the prophetess Ellen White and the authority of the Holy Spirit too, for they acted out the idea that the whole congregation was equally holy.

In 1863, they had returned to eat with the lying prophet of Bethel, and in doing so they ultimately accepted the definition of salvation that was represented by the rebellion of Korah, and then officially enshrined the false doctrine in the book, Questions on Doctrine. That doctrine is a false definition of "justification by faith."

The rebellion of 1863 was the beginning of the rejection of Miller's jewels that were reflected upon Habakkuk's two tables. In Habakkuk chapter two, the "debate" of verse one ultimately produces two classes of worshippers who are manifested over their disagreement of the message that tarried.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.
Habakkuk 2:4.

The "faith" of the "just" in the "debate" of Habakkuk chapter two, was based upon the "vision" that had been plainly written upon tables. In the rebellion of 1863, the first step to remove what

was written on the tables was accomplished by those who no longer possessed the faith of the “just.” The rebellion of 1863, represented the first seed of the rebellion that would ultimately enshrine a false definition of the doctrine of justification by faith in 1957.

We will continue this study in the next article.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” Testimonies to Ministers, 91.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test.” The 1888 Materials, 1710.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” Selected Messages, book 1, 362.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” Review and Herald, April 21, 1891.