

SIGNS IN THE HEAVENS In the Advent Movement

Judgment in the Advent Movement in the Third Generation:
150 Years of Warning to the Church, and America
5/10/2013

"...For I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;" Exodus 20:5

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]." Exodus 34:7

This promise, repeated several times in the Books of Moses, was given to the original covenant people Israel, whom when transgressed the Divine law, were subject to CORPORATE punishment on multiple occasions in sacred history when Divine forbearance was ended.

- Is this promise in the Book of Exodus still valid for today?
- How will Christ deal with CORPORATE SIN among His people, the Advent Movement?
- Will corporate sin be excused, passed by, overlooked by Him?
- Has there been or will there be corporate repentance in the church?
- Has there been a call for repentance by the church leaders?
- What are the corporate sins of the Advent Movement that are (will be) judged?
- Have "times changed"?

(For the answer to these questions, see the statement from Inspiration below, 5 Testimonies 211.)

Where are we today, and have we changed for the better, in Yahuwah's (God's) eyes, as a body, a church?

On April 18, 2013 I posted the following paragraph and a Washington Post article on my Facebook page, copied below, about the 150 year anniversary of the Seventh-Day Adventist organization, formalized in 1863.

http://www.washingtonpost.com/national/on-faith/as-they-turn-150-adventists-still-praying-for-the-apocalypse/2013/04/10/298c2e22-a219-11e2-bd52-614156372695_story.html

The recurring theme of judgment upon ancient Israel, and in one case judgment upon a foreign invader for boasting against the Redeemer of Israel, is interesting. I am now posting this as a brief study on the 150 year time frame of Divine forbearance based upon further Biblical types and historical findings.

The SDA Church is approaching the 150 year mark next (this) month (May). What does this mean? The number 150 is tied to the Cross of Calvary. The Romans invented the cross execution 150 years before Calvary. There is also an

EXACT 150 year time period tied to the great comet of 1843, the Millerite Comet, its visible signature from February to April of that year according to Wikipedia, from February 27, 1993 to April 19, 1993. Great comets in history have long been viewed as harbingers of judgment. Ellen White said that the "Judgment for the Living" (GC 490, 425) would come to the church but there is no preparatory teaching on this in the SDA Church. The years from 2013 to 2015 will likely be critical years in Divine Providence for the Advent Movement. Why is there no preparatory teaching in the church concerning these providential dates in relation to the Judgment for the Living, as E.G. White wrote in several places and warned about well over 130 years ago?

The Millerite comet of 1843, the **Great Comet of 1843** (formally designated **C/1843 D1** and **1843**) made its closest approach to the sun (perihelion) on February 27, 1843. No comet had ever made such a close approach to the sun and survived, which is why the tail on it was the longest in astronomical history until 1996, when Comet Hyakutake came into view with a tail twice as long. The Millerite Comet was last observed April 19, 1843, exactly 150 years before the fiery end of the Waco siege, April 19, 1993. Certainly, a heavenly sign of pending judgment to the Advent Movement, a beginning event, for says Ezekiel 9:6, "and BEGIN at my sanctuary." We have been progressing through the Judgment for the Living since 1990, the beginning of the three year inspection period for antitypical Jerusalem, spiritual Judah in the Advent Movement (spiritual Israel).

http://en.wikipedia.org/wiki/Great_Comet_of_1843

Another interesting celestial development that has been overlooked or not fully addressed in our day in connection to the theme of Divine judgment in the Advent Movement, is the discovery of the greatest comet event in modern times. **Comet Shoemaker–Levy 9** (formally designated **D/1993 F2**), discovered on March 24, 1993, which was less than a month before the end of the Waco siege. What is particularly interesting about this comet, as many will remember, was that it brought about the most spectacular event in our solar system in recorded history, when this comet, on return from its path around the sun, was captured by the planet Jupiter's gravity, causing it to crash into the great planet one year later, July of 1994, from the 16th to the 22nd of July. Every major telescope on earth was pointed at Jupiter that month in 1994 to record the great fire plumes in Jupiter's atmosphere during the collision of the 9 fragments of the comet which previously broke apart due to the tremendous tidal forces of Jupiter's gravitational field. The discovery of the Comet Shoemaker-Levy 9 was very much like a book end event, bracketing the 150 year time span from the Millerite Comet in 1843 to the judgment in Waco on a group of Seventh-Day Adventists in 1993. The impact of the nine fragments of this comet left visible scorch marks in the upper atmosphere of Jupiter for many months.

http://en.wikipedia.org/wiki/Comet_Shoemaker-Levy_9

Interesting commentary from various sources:

“From a biblical perspective, it's interesting to see how long God is willing to wait before bringing definitive judgment to bear. Abraham is told that his descendants will not receive Canaan until the fourth generation, since “the iniquity of the Amorites is not complete” (Gen 15:16). Amos prophesies doom on Israel 30 years before it descends in 722 BC. Micah and Isaiah prophesy the destruction of Judah 150 years before Babylon destroys Jerusalem and exiles the people in 586 B.C. Along the way Hezekiah and Josiah bring reforms that stay God's hand (2 Kings 18-20; 22-23); the repentance of even the most wicked kings like Ahab (1 Kings 21:27-29) and Manasseh (2 Chron 33:11-19) delays the outcome.

<http://speakingofscripture.wordpress.com/2011/06/28/scripture-on-divine-judgment/>

Nahum 1:1-9

We know very little about Nahum, other than he was from Elkosh. There has been some minor disagreement as to where Elkosh was, as the city no longer exists today. It may have been somewhere in Judah or perhaps the name was changed to Capernaum, which is literally "the city of Nahum". The time between the ministry of Jonah and the ministry of Nahum was roughly 150 years. As you might imagine, a city can change a lot over a number of years. We can certainly identify with massive changes in our country today over a much shorter period.

<http://www.crosstowncreations.com/BibleStudy/Jan06-13.shtml>

http://www.vtaide.com/gleanings/Kings-of-Israel/judgment_Omri.html

“The prophet Nahum came on the scene 150 years after Jonah. Like Jonah, he was called of God to preach to Nineveh. But, unlike Jonah, he was not sent to call the people to repentance. Rather, he was told to inform them that the time had arrived for their destruction. This warning was in accordance with God's character, for He never pours out His wrath without warning.”

http://www.lambliion.com/enewsletter1/new_enewsletter_template_130501.html

Cyrus the Anointed, messianic figure:

“Isaiah III: The Prophecy of Isaiah –

Lesson One – God’s Judgment on Babylon

Scripture to read: Isaiah 45

“Our third and final study of Isaiah’s prophecy begins where the previous study ended: namely, with a prophetic look at the way God would use Cyrus of Persia, a pagan king, to accomplish God’s purposes in freeing His people from captivity in Babylon and judging their oppressors. Indeed, Cyrus’s place in God’s sovereign plan was so extraordinary that he was not only called the Lord’s “shepherd” (44:28), but even His “anointed,” literally “messiah” (45:1). But in the same passage God said of the Persian monarch, “You have not acknowledged me” (v. 5). Cyrus was an unwitting tool in the hand of God, as history makes clear in Cyrus’s own annals as he credited his victory over Babylon to his idols.

“We should not be surprised to find mystery in the ways of God. He raises up and brings down those whom He chooses. The remainder of chapter 45 is a statement of God’s uniqueness, power, and glory as the only true God and Creator. But He is not a hidden Deity who refuses to make Himself known to His creatures. He is the “God and Savior of Israel” (45:15) who desires righteousness and salvation to flourish among His people. And because God is righteous and just, He will judge His enemies. What follows in Isaiah 46–47 is a prediction of fearsome judgment on Babylon, accomplished 150 years later in 539 BCE when Cyrus conquered the Babylonian kingdom and issued his decree to allow the Jews to return to Jerusalem and rebuild the Temple.”

http://www.ifcj.org/site/PageNavigator/eng/rabbi/jts/isaiah_3/isaiah3_11

Following the Roman Empire’s path

April 28, 2013

Parkersburg News and Sentinel

“On March 30, 1863, during the Civil War, President Abraham Lincoln issued a proclamation of repentance and a day of fasting and prayer. The proclamation states the following:

"Whereas the Senate of the United States devoutly recognizing the supreme authority and just Government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation and whereas it is the duty of nations as well as men to own their dependence upon the overruling power of God. To confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed who God is the Lord. And I hereby request all people to abstain on that day from their ordinary secular pursuits, and unite at their several places of public worship and their respective homes in keeping the Day Holy."

“Now, 150 years later, we have a president who both condones and endorses homosexuality and same-sex marriage. To make matters worse, a recent poll shows 78 percent of Americans under the age of 30 agree with the president (we are becoming a nation of lemmings) and support the sinful lifestyle of same-sex marriage.

“Deuteronomy 28 and Leviticus 26, referred to as the "Blessings and Cursings" chapters in the Bible, declare God's judgment on disobedient nations and peoples. And when leaders of nations not only condone, but even promote as "normal" the sinful ways of life condemned in scripture, we can expect a powerful judgment as a result.

“The dean of Washington's National Cathedral recently said in regard to the recent sanctioning of same-sex marriage, "I have studied the scriptures and I believe this is the right thing to do." Why would any national leader promote anti-God, anti-Biblical behavior that will ultimately bring judgment on our nation?

You have two choices: you can either speak up or remain quiet and just go along to get along. The great Roman Empire fell because it became rotten within its own self. As a nation we are well on our way mimicking the Romans both nationally and individually.”

Neil M. Eddy

<http://www.newsandsentinel.com/page/content.detail/id/573478/Following-the-Roman-Empire-s-path.html?nav=5257>

APPLICATION FOR “MODERN ISRAEL” TODAY

“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. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit [them]; The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: the mighty man shall cry there bitterly. That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.” —Zephaniah 1:12-18.

Does this verse in Zephaniah apply to the visible Second Coming of Christ in the clouds of heaven?

“At that time”, When? Yet future from Zephaniah’s time, but specifically, “the great day of the LORD.”

Clearly, a reference to our time. A latter day prophecy and applicable to the Advent Movement.

“Jerusalem” as seen above in Zephaniah, is only a small part of Israel, both ancient and modern, if we look at the geography and the modern day spiritual implications, that the Advent Movement is a divided kingdom – church we can know where to look for this judgment to first begin. In fact, both “Judah” and “Jerusalem” represent two somewhat distinct entities, one contains the other, one being a territory and the other a city, or the city being part of a larger spiritual territory. Jerusalem represents the leadership, either in a practical sense or a spiritual application, yet those with the most truth are judged FIRST.

1 Peter 4:17 tells us that “judgment begins at the house of God.”

From Inspiration:

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus "*Peace and safety*" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." — **Testimonies, Vol. 5, p. 211.**

Why a Judgment of Purification?

"For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and *the slain of the LORD shall be many.* . . . And I will set a sign among them, **and I will send those that escape of them** unto the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD." — **Isaiah 66:15, 16, 19, 20**

To answer the question, simply, the LORD cannot finish the Gospel work of the Third Angel, the Loud Cry work of Revelation 18:1, unless He has a purified church. An impure church, with wheat and tares, He cannot pour out His Holy Spirit upon. See 9T 126.

Who are these ones "that escape of them"? Who are "them"?

Apparently the LORD desires a pure church to "bring an offering in a CLEAN vessel (church) into the house of the LORD" – the church purified, the church triumphant. The church as it is cannot be SENT to the world to "bring ...an offering (people) ... in a clean vessel" until purification comes about. Again, the context would fit a latter day application.

Clearly, the context of the Isaiah 66 prophecy is NOT, repeat, is NOT, the 2nd visible coming of Christ but more in the context of the Malachi 3:1-5 coming "near to us in judgment." Also Isaiah 63:1-4 and Ezekiel 9, not to the world but to the church. The judgment then continues into the world's last period of probation. The sacred and holy are never comingled, or the Firstfruits mixed with the second fruits. Only the "Firstfruits are HOLY." Romans 11:16, "For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches." This is why the Book of Revelation treats the subject of the Firstfruits with an entire chapter in chapter 7, and beginning of chapter 14.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." — **Matthew 24:43, 44.**

A coming in judgment, first to the church then to the world. 1 Peter 4:17.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. EGW {GC 490.1}

Further indication of a special Divine act upon His people:

"Jesus has left us word: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." {2T 190.1}

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared. {2T 191.1}

[Question: would this "sudden" work of judgment also be presented in the wedding parable of Matthew 25?]

"If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves, how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. "Watch ye therefore: for ye know not." Yet this foretold uncertainty, and suddenness at last, fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching are finally surprised in their unfaithfulness. The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last. {2T 191.2}

"A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips: "What I say unto you I say unto all, Watch." "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping." The Lord intimates a delay before the morning finally dawns. But He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: "The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now." I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying: "In the first watch we expected our Master, but were disappointed. We thought surely He would come in the second watch, but that passed, and He came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want." Many were sleeping, stupefied with the cares of this life and allured by the deceitfulness of riches from their waiting, watching position." 2T 193

Final questions and conclusion:

- 1. Most particularly, how is it that the historical dates of the Waco siege, a most significant event in Adventist history, exactly follows the MAJOR celestial event of 1843, the Great Comet, 150 years later? The timing of that event is well beyond a mathematical probability. Was Waco a Divine judgment and were the people (SDAs) in Waco judged FIRST, as a warning to the larger SDA body? What makes US, the greater body of Adventists, better than those who were judged at Waco?**
- 2. Are we as a church ready for the Judgment for the Living? Ellen White clearly warned of this event.**
- 3. Does the "Judgment for the Living" unfold in the Advent Movement as it did in 1844 in the opening for the Judgment for the Dead? The investigative judgment of the Dead was heralded by an ANNOUNCEMENT of pending judgment (1st Angel Message) in 1844. Why would the Judgment of the Living be any different?**
- 4. Are we as a church pushing this event off to the very end of time and close of probation to the world? Remembering the above counsels of Inspiration, would this be wise?**

So much significant history is dismissed in Adventism by church leaders, from 1888 until today.

This is why Christ catches His church unawares, NOT VISIBLY, and many years prior to His second visible coming, telling us to "watch", for a church that is NOT looking for Him (in judgment), at the beginning of the Judgment for the Living.

Are we as a church now faced with a more relevant Judgment message, even more relevant than in 1844, that will bring about purification in our ranks in the near future?

This topic should be considered the most crucial of our message for today. The status quo will not continue, just waiting for the LORD's return, just waiting, without a focus of the judgment message for today that will affect our place, affect our standing as individuals in the Heavenly books, in the time period of the Judgment for the Living.

We should study the Gospel harvest types and its harvest rites to determine our place at this time, most particularly the harvest of the Firstfruits.

Inspiration:

"Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. {AA 14.1}

"But the people of Israel lost sight of their high privileges as God's representatives. They forgot God and failed to fulfill their holy mission. The blessings they received brought no blessing to the world. All their advantages they appropriated for their own glorification. They shut themselves away from the world in order to escape temptation. The restrictions that God had placed upon their association with idolaters as a means of preventing them from conforming to the practices of the heathen, they used to build up a wall of separation between themselves and all other nations. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. {AA 14.2}

"Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. {GC 399.1}

"The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people:

"Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC 399.2}

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21. {GC 399.3}

"In like manner *the types which relate to the second advent MUST BE FULFILLED at the time pointed out in the symbolic service.*" GC 400 What is "the symbolic service"?

Luke 12:40:

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

FOR IN AN HOUR YOU THINK NOT, THE SON OF MAN IS COMING....

Part 2 to follow -