

The Alpha and Omega Apostasy

PART TWO: THE SANCTUARY AND THE HOST

From a Presentation by Jeff Pippenger 11, 2011

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Shall we begin with prayer?

Heavenly Father, as we begin this study, we ask that You will grant us the presence of Your Holy Spirit; we ask that You will take control of the presentation that it will be presented as You see fit with the logic that You wish to be employed. I ask that You will overrule my humanity, and prepare the hearts and mind of the brothers and sisters that are hearing these things, to receive them as You wish. We pray that the Word will accomplish that which You design it to accomplish. We know we are living in the Latter Rain, so we ask that You will open our understanding to the message that You are now providing to Your people, that our vessels will be turned in the direction that they might receive this rain message. Grant us the presence of angels from on high that they might come into this room and that we might breath the atmosphere of heaven, that they might prevent any distractions from entering in. we know that we are dealing with a very serious and delicate subject, the Omega apostasy in Adventism, so we ask that You will give us a measure of grace so that what we say can be said in a way that can be understood as coming from You on high, and not from human beings. Thank You for these things; in Jesus' name, Amen.

Yesterday I presented on the evolution of the passage in 'Early Writings' pg. 74, to demonstrate that it is a total misrepresentation of the development of that passage to suggest that the paragraph on the 'Daily' has anything to do with 'Time Setting'. From there we also noted that this particular part of the prophecy was given in September 23rd, 1850. That this is the evidence that Ellen and James White understood that Crosier's view of the 'Daily' being Christ's sanctuary ministry is erroneous.

Of course that history has been obscured, purposely obscured so that this argument about Crosier's article can be inferred or directly used to support the wrong view of the 'Daily'. I intend in this presentation to take a little bit of time and look at this supposed interview of A G Daniells with Sister White in 1910. [Note: information is included in the resource material PDF on this.]

Before we get there in this presentation I want to set some of this study that Duane is doing and the information I am sharing in the context of Bible Prophecy. I want to begin with the book of Joel; we won't spend much time there, but put a couple things in place.

Joel 1:1 "The word of the LORD that came to Joel the son of Pethuel. 2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? 3 Tell ye your children of it, and let your children tell their children, and their children another generation."

We note here that this prophecy of Joel is marking the fourth generation; you count those generations out—the old men tell their children; tell their children; who tell their children; that is four generations. Of course four generations in the scriptures represent probationary time. We did a presentation at Leoni Meadows Prophecy School, April of this year, where we look at these four generations more in depth than what I am doing here. In verse 4 you have a second testimony to four generations with these insects.

4 "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."

We have four insects that are doing a progressively destructive work, and what I am suggesting here is this progressively destructive work is what happens in the history of Adventism, the history that Brother Duane has been setting forth for us; that it is the history of four generations and it's a progressive destruction of Adventism.

This quote is from the New York Indicator, this quote is one that J S Washburn would often use in this crisis that Brother Duane has been dealing with. Washburn was opposing Prescott, Daniells, Willie White on the introduction of the false view of the 'Daily', and the introduction of the Catholic version of the Trinity and some of these other issues. Washburn would often use this quote—I'm just taking part of this quote, but he would use this passage:

"One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now." NYI, February 7, 1906 par. 1

She is saying, and Washburn would use this correctly, about an apostasy that was going on in this history that Duane's been dealing with here that was going to increase, it wasn't going to get turned around, and Sister White connects it with the first principles of our denominated faith, it has to do with the foundations of Adventism, and there's a warning that we are to hold these foundations.

So what I am saying is; this progressive apostasy is referenced in verse 4 of Joel 1, by these destructive insects. It's pretty easy when the old men tell their children and their children and their children, to count four generations. But it is not necessarily so easy to accept at face value that these insects represent four generations, but if you go to Joel 2 verse 25, it is referring to these four insects:

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

So there are those four insects that have done this destruction, and the promise in verse 25 is that it's going to be restored; but what's restored? What does the verse say is being restored? I will restore to you those years; so these four insects are talking about four generations, it's an element of time.

What I am trying to address here is the restoration. The Great Advent Movement of 1798-1850 at least that history, the Great Advent Movement has gone through a progressive destruction—four insects—four generations, have led to the condition that we are in today. Where the Omega Apostasy is being fulfilled before our very eyes. And Joel 2:25 says here at the End of the World, the Lord is going to restore those years that are represented by these four insects. I want to take a little time here in God's Word to identify what it is that gets restored at the End of the World to God's people.

We know that Joel was fulfilled at Pentecost; in the Millerite history; and primarily here at the End of the World. Joel is a triple application of prophecy. If you go to Acts 1:6-8: here you are in the time period of Pentecost, and it is in the context of a fulfillment of Joel.

So the disciples are going to ask Jesus a question here in Acts 1 verse 6:

“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

So the disciples here are fulfilling the book of Joel, and they are asking when are You going to restore the Kingdom, and what’s restored in the book of Joel is these years that the palmerworm, cankerworm, locusts and caterpillar have eaten. So part of what gets restored in fulfillment of Joel is the Kingdom of God, and although Jesus tells them it’s not for you to know the times or seasons, in so doing He’s emphasizing ‘Times and Seasons’. See, they’re saying, when are You going to restore the kingdom, and He says it is not for you to know the Times or Seasons. So He is saying to you, the kingdom is restored at a certain time and a certain season; and in the next though He says, “When you receive the outpouring of the Holy Spirit, the kingdom is restored.”

To bring this down to the End of the World, of course what I am implying is the kingdom begins to be restored on September 11, 2001, when the Latter Rain begins to sprinkle. Go to Acts 3:19 now; still dealing with restoration, at least even if you are not willing to see 9-11 in all of this, I want you to see that one of the things that get restored is the Kingdom of God prophetically.

Acts 3:19 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; Ac 3:20 And he shall send Jesus Christ, which before was preached unto you:”

What are the ‘Times of Refreshing’? Sister White says the refreshing is the Latter Rain, and the Latter Rain comes in two steps; it comes in the spring rain and it comes in the summer rain. It comes with the sprinkling and the full outpouring; the Former Rain the Latter Rain; the Early Rain the Latter Rain; it comes in two steps, whence the ‘Times of Refreshing’.

When do the ‘Times of Refreshing’ arrive? Based on verse 20, it’s when He sends Jesus Christ. When did He send Jesus Christ? Well, in the Millerite history He sent Jesus Christ on August 11, 1840; a Mighty Angel came down out of heaven, which Sister White tells us is no less a personage than Jesus Christ. That marked the glorious manifestation of the power of God from 1840 to 1844. The Millerite history is prefiguring our history. So in our history we have a Mighty Angel of Revelation 18 that comes down, which Sister White says is the Latter Rain message, so when the Latter Rain comes, He sends Jesus; He sends the Angel of Revelation 18, when the times of refreshing come.

Then in verse 21 it says:

Acts 3:21 “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

When the Mighty Angel of Revelation 18 comes down at the Latter Rain, the Lord begins to restore the Kingdom of God; He begins to restore the years that the cankerworm, the palmerworm, the locusts and the caterpillar have eaten. We’re saying in connection with Joel, is this is describing the four generations of Adventism.

In the Leoni Meadows presentations, my convictions—and when I made that presentation I qualified it, and I'm sticking with that qualification. The first generation of Adventism I understand to be from 1798 to 1888. This is the first generation; the reason that I say that is, as Duane correctly pointed out in an earlier presentation, in 1883, 1884, the leadership of the Adventist church, Uriah Smith first rejected the authority of the Spirit of Prophecy; then in 1884 the General Conference President George I Butler, rejected the authority of the Bible.

This prepared the environment for the 1888 Minneapolis session where Sister White plainly says that at that session, they rejected the authority of the Bible and the authority of the Spirit of Prophecy. Not just these two leaders here, the church in session rejected them, and rejected the outpouring of the Holy Spirit.

Here in 1883, 1884, you can note that Sister White's first open vision was in 1844 in Portland Maine; and her last open vision was in 1884 in Portland Oregon. So there were forty years when she would have open visions in front of an audience, and Sister White has statements where she says that the visions have not been so frequent as of late because of the unbelief of the brethren.

"I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them."

"If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the Testimonies, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? That which you will be least inclined to receive is the very part most needed." [VOL. 5, P. 98 (1882).] 5T 674.2

So she plainly notes that whether it is an open vision or a night vision when she is by herself, that the faith of God's people had a bearing on what kind of light the Lord was giving to her. So by 1884, Butler and Uriah Smith have rejected the authority of the Bible and the Spirit of Prophecy so the open visions end. That is why I am putting this as the first generation in my understanding. They are the leadership.

The next generation brings us into this history that Duane has been so capably showing where Prescott and Daniells and the like, are overthrowing these truths. But this is the history from here on, of what we call the Alpha, the beginning, Apostasy. As I said in Leoni Meadows, I am not too dogmatic about where you place the end of this second generation, but I place it here in 1931, because there is a lot of things that take place in terms of putting the false view of the 'Daily' into history. I can see a reason to put it a little bit before or a little bit after; but this is also in this history, where they take control of the Spirit of Prophecy.

Sister White had a vision, a dream in Testimonies, if you look at the Leoni Meadows Presentations and get these quotes I am referring to, where she saw a procession coming to her house, men that she knew well, and then she looked back and it had turned into a Catholic procession and they went around her house and they proscribed her house. In that dream, she asked them "what Have I done that would cause you to do this?" the only answer that is recorded there is that 'you have spoken against our holy order'. (1T 577)

So in this [1888-1931] history a 'holy order' is established and the Bible and the Spirit of Prophecy both speak against this 'holy order'. In this history which is the history of the Alpha Apostasy, she predicts the Omega apostasy we are living in today. One of the references of the Omega Apostasy is that books of a new order would be written. So from here, even though we see that the book of the 'New Order' that

opens the floodgate is published in 1919, Prescott's 'Doctrine of Christ'; but in this history here, we have books of a 'New Order'; This is the Third Generation; this is where these false doctrines are getting indoctrinated from head to toe, in this generation—this is the Third Generation—this is 'Books of a New Order' are put in place. You have a 1935 official introduction of the Jesuit technique of studying God's Word.

And then in 1989, you have the Time of the End, with the collapse of the Soviet Union in fulfillment of Daniel 11:40, and the 'Fourth Generation' has arrived. In the Fourth Generation the Lord is going to restore the Kingdom of God—in this Fourth Generation. In terms of four generations in Joel, that's what we are talking about, the time frame when it takes place; we're still looking at what gets restored.

Isaiah 1:21-27 "How is the faithful city become an harlot! it was full of judgment; [*When was it full of judgment? Back here in the First Generation.*] righteousness lodged in it; but now murderers. 22 Thy silver is become dross, thy wine mixed with water: 23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. 24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: 25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. 27 Zion shall be redeemed with judgment, and her converts with righteousness."

Here what is getting restored in the context of Joel, it gets restored down here in the Fourth Generation, but what gets restored is the First Generation—the Millerite History is repeated. He's going to restore the beginning. Follow me?

We're looking at what gets restored. Now Isaiah 49:1-3.

49:1 "Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified."

Who is he speaking about here? Who glorifies the Lord at the End of the World? Who is lifted up as an ensign? The 144,000—this is 'Israel'. What does it say of Israel in verse 1? That he called them from the womb. This isn't meant to be flattery in any way; there is no flattery in this. I'm qualifying this; I'm trying to make a point. If I understand this history here of the Millerites correctly, Loughborough was the historian. The Lord called Loughborough from the womb. He knew his circumstances and He knew that when he came into this history that he was going to have the aptitude to be the historian for that history. I'm watching someone like Brother Duane here at the End of the World; he's been given the aptitude to go back in and gather this history together—but did He actually call Brother Duane from the womb? Couldn't He have called someone else? If Brother Duane is actually paralyzed—I am not going to argue that, but it could have been anybody, right?

I mean when Nathanael is under the tree and he is told about Christ, what does he say? "Can any good thing come out of Nazareth?" Jesus said that Nathanael had no guile, right? So Nathanael was asking that question from pure motivations. He was saying, "Jesus of Nazareth? Is that where He comes from? Can anything good come out of that ghetto?" but he was saying it genuinely, he wanted to understand. There were others in the history of Christ that no doubt taunted Jesus—"You're from Nazareth? And

you're professing to be the Messiah?" You can take that same question and throw it either way can't you. No doubt that got thrown at Christ; where He was from; who His father was; who His mother was.

So here at the End of the World when the Lord is choosing the people that are going to stand at the End of the World, there's going to be some who are willing to say, "Well, He could have chosen anybody", and therefore what they are doing, is they are downplaying the Lord's selection. He could have chosen anybody, but He chose Loughborough; called him from the womb; called him Israel; in order to glorify Himself in Israel.

4 "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. 5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. 7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

So He is going to restore the kingdom and He is going to restore the preserved of Israel. Who is the preserved of Israel? The Wise Virgins in Adventism at the End of the World.

How about Isaiah 58:12? Still looking at what gets restored.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

And what is the 'Paths to Dwell in'? Jeremiah 6:16, 17. One of the things that get restored that the caterpillars, the cankerworm, the locusts and the palmerworm have destroyed, is the 'Old Paths'.

"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. 17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken."

According to Acts chapter 1, when Joel is perfectly fulfilled at the End of the World when the Latter Rain begins to fall, in that time, in that season, the Kingdom of God will be restored and He's going to restore the judges and counselors as it was in the Millerite Time period, Millerite history is going to be repeated; and He is going to restore the 'Old Paths' that the cankerworm, palmerworm, locusts—these insects have destroyed. And this is the documentation that Brother Duane has been sharing with us.

Jeremiah 30:17, 18, still dealing with what gets restored.

17 "For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. 18 Thus saith the LORD; Behold, I will bring again [this means to reverse] the captivity of Jacob's tents,

and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.”

He’s going to restore the Kingdom of God; He’s going to restore Jerusalem; He’s going to repeat the Millerite history; He’s going to reestablish the judges and counselors as at the beginning; He’s going to restore the ‘Old Paths’ that were established in the beginning.

One more quote on this subject: Matthew 17:10-12.

10 “And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.”

John the Baptist was Elijah in the time of Christ. Who followed Elijah? It was Elisha—so in the time of Christ, who was Elisha? Christ was. Elisha did more miracles than Elijah, right? Did Christ do more miracles than Elijah? Yes. In the second message, because these are messages, read Early Writings pg. 259, First, Second and Third Angel’s Message, in Early Writings 259, those people who rejected the Messages in the Millerite history, Mrs. White says the Protestants rejected those messages as surely as the Jews crucified Christ. The Messages are Christ. Elijah and Elisha represent the First and Second Angel’s Messages; and John the Baptist and Christ represent the First and Second Angel’s Message.

In the Second Angel’s Message the manifestation of the Holy Spirit takes place; that’s what happened in the Millerite history. First Angel’s Message followed by the Second Angel’s Message and the Second Angel’s Message is where the Midnight Cry is; that’s where the manifestation of the Holy Spirit is.

So when it comes time to lead God’s people back to the beginning, to destroy the destruction of the caterpillars, the cankerworm, the locusts and the palmerworm, there will be a two-step process. What’s the first step? The Elijah Message—because Elijah will restore all things; and where does the Elijah Message begin? Well, the Elijah Message begins in the story of Elijah after 1260 days of drought. And the Elijah Message in the time of William Miller begins after 1260 years of Papal rule. The Elijah Message begins in the time of Christ at the birth of Christ and John the Baptist.

So the Elijah Message here at the End of the World that restores all things is 1989; it’s the Time of the End. Now the Lord begins the work of restoring all things.

Back to Joel; after the subject of the four generations is introduced in the first four verses of Joel 1, we continue in 1:5.

5 “Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.”

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” GC 393.2

So here in verse 5 it talks about the drunkards awakening, and the awakening is a fulfillment of the parable of the Ten Virgins which the Millerite history and our history is illustrated with. In the parable of the Ten Virgins there is a cry at midnight that awakens all the virgins. All the prophets agree with one another, 1 Corinthians 14:32, so when Joel is saying, “Awake ye drunkards”, the drunkards awake at the Midnight Cry. It says that when they wake up, when the drunkards wake up, the people that have been drinking wine, the new wine is cut off from their mouths; so there is two types of wine there, there’s the wine of Babylon, and the wine of the Latter Rain.

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,-- asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” RH, February 11, 1896 par. 6

The wake-up-time, two classes; one that's drinking the wine of Babylon, one that's drinking the new wine of the Latter Rain, and it's too late when the wake-up-time arrives, to switch what you are drinking. And this was the case the first time Joel was fulfilled at Pentecost, you see in Testimonies to Ministers pg 66:

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, [*These people that are speaking in the various languages that are receiving the outpouring of the Holy Spirit; Peter's saying to those people that can't understand this, "These men aren't drunken".*] seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Read the history. The Lord was at work in His own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit knew it not. To this class the disciples seemed like drunken men." TM 66.2,

This was fulfilled in 1888. The majority of the brethren at the Minneapolis Conference refused to come under the influence of the Holy Spirit; but they didn't know that, they didn't know they were rejecting the Holy Spirit, rejecting the authority of the Bible and the Spirit of Prophecy. Why? Because they'd already begun to drink the wine of Babylon; and that is prefiguring our day and age. When the new wine comes, it is cut off from their mouth of those who have been drinking the wine of Babylon.

Regarding the wine of Babylon; Isaiah 28:1 is familiar ground to most of us who are studying this message. All the prophets agree with one another; they are all speaking about the End of the World.

28:1 "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

At the end of the world there is a class that are identified as the 'drunkards of Ephraim' and there is a woe pronounced upon them. This is Joel 1:5, the men that awake and are drunkards who have the new wine cut off from their mouth. It tells who they are in verse 14;

Isaiah 28:14 "Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem."

It's the leadership of the Seventh-day Adventist Church; Testimonies 1 page 211 says Jerusalem at the End of the World is the Seventh-day Adventist church. And in verse 15 it speaks about the drunkards of Ephraim in this way;

Isaiah 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, [*What have we made our refuge? Lies—the false doctrine that was introduced by who? We've made W W Prescott's approach to Biblical study our standard and then we have adopted the biblical method of interpretation from apostate Protestantism, in order to justify that position.*] and under falsehood have we hid ourselves: 16 Therefore thus

saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

Here’s what tests them; the lies we are hiding under, it’s going to be manifested by this foundation stone. This chart is a stone; you can show that Sister White identifies the truths on this chart as the foundational truths; the platform; and this is a stone, because Sister White also calls these truths the ‘Rock of Ages’; this is the stumbling stone. You’ve made lies your refuge by accepting this kind of interpretation through this history; this is what will manifest that you are a drunkard of Ephraim, at the time period when the new wine is cut off from your mouth.

The new wine represents doctrine,

Matthew 9:16, 17;

16 “No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.”

Luke 5:37-39;

5:37 “And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.”

But Sister White says it nicely in Desire of Ages pg. 279:

“The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged.” DA 279.

The new doctrine which was the new wine that Christ presented; does Jesus Christ change? So the new wine that is cut off from the drunkard’s mouth at the End of the World, at the end of the four generations of Adventism, which represent an increasing apostasy; the new wine that’s cut off from the drunkard’s mouth in Joel 1:5, is doctrine, but it will be the same as what’s being described here in the time of Christ, because Jesus never changes.

The new wine is the revelation of what was “taught from the beginning; but to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged.”

That was the time of Christ; it’s repeated in that which they did in this history that we have been studying. In Christ’s Object Lessons, pg. 127 it says:

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.” COL 127.

There is a pastor right now who is fighting against this message (this is an evangelist) and he takes the position, "I don't have to study out what the 'Daily' is, it don't matter if it is Paganism or Christ's sanctuary ministry, I don't have to study that out, because Sister White says that she wasn't given any light one way or the other what the 'Daily' was and we're not supposed to be discussing it anyway; so if we've been told we don't have to discuss it and Sister White wasn't given any light on it, then I don't have to study it out."

Here she said, "He who rejects"; there are some people who reject the Pioneer understanding of the 'Daily', but this man, he's just decided that he is going to neglect it.

"He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.

There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. (*That's the Jews.*) But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." John 5:46. Hence there is no real power in their teaching of even the Old Testament. COL 128.1

Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." John 5:39. In rejecting the Old, they virtually reject the New; (*This is the Protestants.*) for both are parts of an inseparable whole. (*So the Jews reject the New Testament, the Protestants reject the Old Testament. This is a lesson to those Adventists who reject the Spirit of Prophecy.*) No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears." COL 128.2 "

So what I am saying is, the Latter Rain time period, based upon Joel; four generations have been illustrated, this is what Duane's been setting forth for us, even if he hasn't been marking the context of the four generations, and this is the destruction of the insects, and here in the fourth generation, the Lord's going to restore the Kingdom of God and the things connected with it. He's going to take us back to the Old Paths.

The title of Duane's sermons, 'The Desolations of Jerusalem', this attack that went on here, it's the destruction of Jerusalem; it's the desolation of the sanctuary and the host. So if you go to Psalm 74:1, all the prophets agree with one another; we'll see a passage that upholds this very truth.

"O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

Who's the sheep of His pasture at the End of the World? It is Adventism, and even though Adventism is in a Laodicean condition and it doesn't understand that God's anger is smoking against us, it is. God can't participate in what's going on in Adventism today; even if we're too blind to recognize what we're doing, God's not going to participate with the actions of us.

2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

For Adventism, what's the 'congregation of old'? It is the Millerite history, He purchased it.

3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

What's the 'perpetual desolations'? Well in the context of Joel, it's the cankerworm, the palmerworm, the locust and the caterpillar.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

Here the enemies of God set up their ensigns for signs; this is what Jesus is speaking about in Matthew 24:15.

15 "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"

The abomination of desolation in the holy place, that's verse 4 of Psalm 74. Pagan Rome, in the history of the Jews, set up their ensigns in the sacred precincts of the temple as a sign. And Jesus was marking Psalm 74:4, He's saying that this sign is spoken about by Daniel the prophet. The Christians of that time understood that this was a prophecy, and it was the gospel, because in the previous verse it said;

Matthew 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The gospel is the good news, and the good news for the Christians was that Jesus gave them warning that when they saw the standards of Pagan Rome placed in the sacred precincts of the temple, that they should get out of town because Jerusalem was about to be destroyed. So it was good news, but it was a prophecy.

Here Jesus was saying that this warning comes from where? The book of Daniel; and it has to do with what? The 'Abomination of Desolation' in the book of Daniel. Go back to Psalm 74, Jesus is basing this warning on verse 4, this 'sign' is on verse 4, the sign of Matthew 24:15, and there is absolutely no way whatsoever that you can separate the 'Daily' from the 'Abomination of Desolation', it can't be done in the book of Daniel. So if you do separate the 'Daily' from the 'Abomination of Desolation', you destroy the 'sign'; you destroy the gospel; you destroy the ability to get out of Jerusalem when you need to get out of Jerusalem. Another way to say it, is you die in the destruction of Jerusalem. So this 'sign' it's connected by Jesus, with the 'Abomination of Desolation'. It's connected to the 'Daily' in the book of Daniel.

5 "A man was famous according as he had lifted up axes upon the thick trees."

When was a man famous for cutting down the thick trees? That's Hiram that Solomon hired to cut down the trees to build the sanctuary. When was the sanctuary built in our history? The sanctuary in this application at the End of the World, it's built here in the Millerite history at the beginning. Hiram is the one that cut down the thick trees, and built the sanctuary in this history, because this is speaking more about the End of the World then in the time which the Psalmist spoke it. So who is a man that was famous in that history for building the sanctuary? It was Hiram. Who's Hiram in Millerite history? It was William Miller; he's the one that has his name attached to this work. But what happens after Miller?

6 "But now they break down the carved work thereof at once with axes and hammers."

Now they are destroying the temple, after Miller, the temple gets taken apart.

7 "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."

How do they cast fire into the sanctuary? Acts of the Apostles page 535;

"While exalting the "sure word of prophecy" [Does she say the health message or country living here? I know when I say that some people can stumble like I am downplaying the health message and country living and dress reform, I am just trying to make a point of the emphasis

that placed upon the sure word of prophecy.) as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, (*What's a torch? It is a fire.*) which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." (*Even denying the Lord while they are saying they are lifting up the Lord! Taking the 'Daily' which is a satanic symbol and saying, "No this is Christ, and this is the doctrine of Christ—Whoa!*) These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to "wells without water, (*Why are they 'wells without water'? No Latter Rain there, brothers and sisters!*) clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." AA 535.

These false teachers knew the ways of righteousness. That is why Sister White in the early 1890s could listen to W W Prescott and say his presentations on righteousness by faith are the same as Jones and Waggoner; this is manna from heaven. He knew it; somehow, some way he got turned up-side-down.

"Looking down through the ages to the close of time, (*Our day and age.*) Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end." AA 535.

Back to Psalm 74:7 "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."

What I am saying is the 'fire' they cast into the sanctuary is a false prophetic interpretation that comes from the torch of false prophecy. It took place in the beginning of the church, and Jesus illustrates the end from the beginning, and Peter applies it to the End of the World, but Sister White also places it at the End of the World in Testimonies to Ministers pg. 409. It begins, "Unsanctified ministers"; and when Sister White spoke of Daniells and Prescott in the early part of the 20th century, when they were pushing their view of the 'Daily', she said this more than once, she said:

"The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott." 20MR 19.

If you need to be converted, you are unsanctified—that's how I understand it.

"Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath."

They are saying the 'Daily', which represents the god of this world, is Christ in the same breath. They are saying the 'Daily' is Christ.

"While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this Man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He

says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. *(That's us!)* Satan laughs at their folly, for he knows what truth is. {TM 409.2}

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." {TM 409.3}

What day is Jesus speaking about? When is it hid from their eyes? What is this biblical reference? This is the 'Day of Israel's Visitation'. We are now living in the time of our visitation and the things that we should see, have been hid from our eyes.

Next quote, notice when she talks about the torch of false prophecy in that paragraph, in the next paragraph, she is going to put it into context for us.

"Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle--to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. *(This is the part I really want to put in the record, this is not my words!)* Let no soul complain of the servants of God who have come to them with a heaven-sent message. *(If someone comes to you with a heaven send message, you should not be complaining about it! Notice what she says:)* Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." *(They don't have the love of Christ. They are not acting like a Christian!)* They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God." TM 410.

'God will denounce'? is that Christ-like?

"Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors."

And exhort us to put away our errors? He is going to rebuke us for holding on to error, not just for the flaws in our Christian experience, but He is going to rebuke the errors, the erroneous teachings that we're holding onto as well.

"But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding--men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work.

They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins." TM 411.

Back to Psalm 74:5:

5 "A man was famous according as he had lifted up axes upon the thick trees."

(That's Hiram--William Miller in the first generation.)

6 "But now they break down the carved work thereof at once with axes and hammers."

(Here in the fourth generation, they destroy William Miller's work. Do they not? Has it not already been destroyed?)

7 "They have cast fire into thy sanctuary,"

(With the torch of false prophecy; false teachings, they destroy the work of Miller.)

7 "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."

(The dwelling place of Thy Name have they cast down to the ground, how do you do that? Well you say the dwelling place, the Most Holy Place of the heavenly sanctuary, that the work going on there is represented by the 'Daily'. That work is represented by Satan. They have cast the dwelling place down to the ground—if you will see it.)

8 "They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land."

(This has infected every church in Adventism; all the synagogues in the land.)

9 "We see not our signs:"

(Brothers and sisters, what are our signs? Sister White defines our signs as waymarks; 1798, the Time of the End; 1833, the Falling of the Stars; 1840, Ottoman Empire restrained; 1842, Protestant churches close their doors; these are our signs. The Midnight Cry is our sign; the signs have been destroyed! The chart has been destroyed—these are our signs, these are our waymarks.)

9 "We see not our signs: there is no more any prophet:"

Whoa! Sister White is not to be used in faith and practice—that's a resolution that was passed in the General Conference—no more prophet! "She's a careless writer," they say.

9 "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."

(Brothers and sisters, the question 'How Long', is identifying the Sunday Law; we haven't got time to show it, but it is; when you run that question throughout the scriptures it is identifying the Sunday Law, but it is premised for us on Daniel 8:13.)

13 "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

This is the very foundation of Adventism, none know how long any more. We think we understand Daniel 8:14, but if you don't understand the 'Daily' correctly, Daniel 8:13, 14 is destroyed. We think in our pride and our presumption as Adventists, that we can get hauled into the Courts of Law with the

Catholic scholars that are going to examine us, and know that we have thrown out our foundational understanding, and we think that we can explain 'how long' in verse 13, but we can't do it any longer, because we don't know what it means.

How long shall the sanctuary and the host be trampled underfoot? How long until God makes the sanctuary right once again, until He re-establishes a host in connection with that sanctuary? That takes place at the Sunday Law, when he purifies Adventism, and those people in Adventism that receive the Seal of God, they are lifted up on high as an ensign and the sanctuary—Jerusalem—has been rebuilt for the whole world to look at in the Sunday Law testing time. We think we understand 'how long', but we don't!

Why don't we? Because this history of the caterpillar, the cankerworm, the locusts and the palmerworm have destroyed our biblical ability to defend Daniel 8:13 and Daniel 8:14; and we know it not.

Shall we pray?

Heavenly Father, we are in a great crisis in Your church and the world, in our own personal experience. We know that we are living in the time when everything that can be shaken, will be shaken, that what remains may be used by You to glorify Yourself and bring many souls unto Yourself. The Shaking of Adventism is underway, and there are some that will come and stand on the right side of the issue who at this time don't even understand what the issue is. We ask that grace will be given to those who are presenting this final warning message to Your people, to present the message in a way that those who are still sleeping can be awakened and recognize what has taken place in Adventism through these four generations, and come and stand upon the walls and help finish the work that You called us to do.

We ask that as this message goes out, that You would use it where You see fit to do that awakening Process; and do the strengthening in those of us who are already making our way up to the top of the wall. We pray for those in Adventism that are fighting against this message; fighting against You and just think they are fighting against human beings that they believe are in a delusion. We pray that somehow, some way, the Holy Spirit might awaken them to the reality of Who they are fighting. But nevertheless we have a responsibility to continue to move forward with this message and go through those untempered walls that are set up against us. So we ask that You will give us the grace to stay on this path, stay on this wall, and do this work. In Jesus' Name—Amen.