

The Book of Daniel - Number Sixty-Nine

Unveiling the Generational Cycle: The Four Abominations of Adventism

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God never changes, and therefore Adventism is judged in its fourth generation.

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

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

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

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

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

“But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down

by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

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

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

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

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

Testimonies, volume 5, 207–210.

The illustration of God's judgment that Sister White is identifying in the passage is the judgment brought upon the city of Jerusalem, which in the last days is the Seventh-day Adventist church. The judgment is finalized at the Sunday law, for it is there that the seal of God and mark of the beast are impressed. Ezekiel chapter eight identifies four escalating abominations. The first verse emphasizes the vision is to be understood just before probation closes by identifying the fifth day of the sixth month of the sixth year.

Ezekiel did not need to include that historical point of reference. He could have simply written, “And it came to pass as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.” The fact that he included the reference to the day before “666,” is a prophetic reference for students of prophecy. The reference for those who have the victory of

the number of the beast's name know "666," is an element of the Revelation of Jesus Christ, which is unsealed just before probation closes. They know this for they are the people of God, that according to Peter, "in times past were not the people of God."

In 1 Peter chapter two the people who are now the people of God, "have tasted that the Lord is gracious." They are those who have prophetically "eaten" the word of God, as opposed to those who refused to eat the word of God. All the prophets speak of the last days, and in John chapter six, Jesus gave the message that His disciples must eat His flesh and drink His blood. In that chapter the disciples that refused to eat His flesh and drink His blood, did so in verse sixty-six.

From that time many of his disciples went back, and walked no more with him. John 6:66.

The wise who eat the flesh and drink the blood of Christ in the last days, understand that Christ as Palmoni, is the Wonderful Numberer, and they recognize His signature when it is presented. The number "665," in the opening verse of Ezekiel eight, is there, for any who wish to see, that it is identifying at least two important prophetic points. The first is that the message is to be understood as covering a period of time before the Sunday law. The second is that the number "666" is in one of only two verses in the book of Revelation, that is qualified by identifying that the "wise" would understand in the last days.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Revelation 13:18.

The "wise" who understand the increase of knowledge in the last days, when the Revelation of Jesus Christ is unsealed will know that "666," is an important prophetic symbol for they will have gotten victory over the number. Ezekiel therefore introduces an escalating rebellion in chapter eight, that is represented by four increasing abominations. The final identifies the foolish as bowing down to the sun, thus marking the judgment of Jerusalem (Adventism), in the last days. That judgment takes place in the fourth generation. The four abominations are the symbols of the four generations of Laodicean Adventism.

The first generation began in 1863, with the rebellion against Moses' oath of "seven times." Twenty-five years later, the rebellion of 1888 was manifested. Thirty-one years later the rebellion of 1919 occurred, represented by W. W. Prescott's book, "The Doctrine of Christ". Thirty-eight years after that, in 1957, the rebellion represented by the book, "Questions on Doctrine" took place. We will now begin to demonstrate why these four waymarks align with the four abominations of Ezekiel eight.

In 1863, Laodicean Adventism introduced a new chart to replace the two charts that were fulfillments of Habakkuk chapter two's command to, "write the vision and make it plain upon tables." The 1863 chart dropped the "seven times" from the prophetic illustration, as it had been on the two sacred charts along with the 1260, 1290, and 1335. In Habakkuk the command identified that the tables (in the plural) would be published in a fashion that, "he may run that readeth it." The 1863 chart was so far off the mark, that it required a handout of explanation to go with it. It was not possible to look at the 1863 chart and "run" without an extra handout.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. Habakkuk 2:2.

The 1863, chart was a counterfeit designed to cover up the true, just as William Miller saw in his dream. The two sacred charts were the symbol of the covenant that Christ made with the people who had just taken the position as the true Protestant horn of the earth beast. Those two charts represented a symbol of the covenant relationship between the Millerites and Christ, who suddenly came to His temple in 1844, and when He came, He came as the Messenger of the Covenant. Ancient Israel illustrates modern Israel, and when Christ took ancient Israel out of the bondage of Egypt, He typified the time when He was to take modern Israel out of the bondage of twelve hundred and sixty years of papal rule. Sister White repeatedly upholds these two histories as parallel histories.

“Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea.” Testimonies, volume 8, 115, 116.

When the Lord entered into covenant with ancient Israel, He gave two tables to represent the covenant relationship. When the Lord entered into covenant with modern Israel, He gave two tables to represent the covenant relationship. The two tables of the Ten Commandments typify Habakkuk’s two tables. He gave them the two tables shortly after the Red Sea crossing, which Sister White aligns with the great disappointment of 1844. Shortly after 1844, in terms of prophetic history, the Lord produced the second table. Ancient Israel was made the depositaries of God’s law, and modern Israel was made the depositaries of not only God’s law, but also those great prophetic truths.

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.” Testimonies, volume 5, 455.

The first two Commandments identify God’s hatred for idolatry, and in those first two Commandments He identifies that judgment is carried out unto the third and fourth generations, for He identifies that He is a jealous God.

“The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. ‘Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

“‘Thou shalt have no other gods before Me.’

“Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

“‘Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.’

“The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man’s conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

“‘I the Lord thy God am a jealous God.’ The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.” Patriarchs and Prophets, 305, 306.

God’s jealousy is especially manifested against idolatry, and it is not a coincidence that the first abomination in Ezekiel chapter eight is “an image of jealousy.”

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. Ezekiel 8:1–5.

The image of jealousy is the first of four escalating abominations that Ezekiel is shown. The image of jealousy represents the beginning of the first of four generations of escalating rebellion in Adventism. The first generation began in 1863.

We will continue this study in the next article.

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

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