

The Book of Daniel - Number Eighty-Three

The Four Generations of Laodicean Adventism: Unraveling the Escalating Abominations

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Ezekiel chapter eight, sets forth four increasing abominations which represent the four generations of Laodicean Adventism. The rebellion of 1863, produced a counterfeit to the two tables of Habakkuk, just as Aaron had produced an counterfeit image of jealousy, with his golden calf at the very time God was delivering the two tables of the Ten Commandments to Moses. Once Laodicean Adventism had begun the work of removing the foundational truths, as represented in William Miller's dream, the leadership of the first generation began to reject the authority of the Bible, and then the Spirit of Prophecy. The rebellion had grown to a point where Kellogg's spiritualism (pantheism), arrived into their history just prior to 1888.

At the rebellion of 1888, the spiritualism represented by Ezekiel's chambers of imagery reached a point where the messengers of Minneapolis, and the prophetess and even the Holy Spirit were rejected.

“We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people, Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned.

“There will go from this meeting men who claim to know the truth who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard, when opportunities shall come where they can carry forward and onward the same kind of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God.

“Had our brethren fasted and prayed and humbled their hearts before God at this meeting, and sat down calmly to investigate the Scriptures together, then God would have been glorified. But the spirit of prejudice that was brought to that meeting closed the door to the richest blessing of God, and those who had this spirit will not be in a favorable position to see light

until they repent before God and have some sense of how near they have come to doing despite to the Holy Spirit and having another spirit.” The 1888 Materials, 832.

After 1888, Sister White “trembled for the future of” God’s church and work. She saw that the meeting would produce a continued spiritual warfare among the men that were leaders of Laodicean Adventism, and the controversy of “the daily,” is evidence that her predictions were fulfilled upon that very generation. A warfare was then carried on by men who did not “yield to the evidence God had given” to confirm the “heaven sent message and messengers,” and those men made war against “the Holy Spirit of God.” The second generation watched as the publishing house and sanitarium were burnt to the ground by the fires of God’s judgment.

“Today I received a letter from Elder Daniells regarding the destruction of the Review office by fire. I feel very sad as I consider the great loss to the cause. I know that this must be a very trying time for the brethren in charge of the work and for the employees of the office. I am afflicted with all who are afflicted. But I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, in the daytime, while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster because God was dishonored by the devising of men to exalt and glorify themselves.

“This morning I was drawn out in earnest prayer that the Lord would lead all who are connected with the Review and Herald office to make diligent search, that they may see wherein they have disregarded the many messages God has given.

“Sometime ago the brethren at the Review office asked my counsel about the erection of another building. I then said that if those who were in favor of adding another building to the Review and Herald office had the future mapped out before them, if they could see what would be in Battle Creek, they would have no question about putting up another building there. God said: ‘My word has been despised; and I will turn and overturn.’

“At the General Conference, held in Battle Creek in 1901, the Lord gave His people evidence that He was calling for reformation. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The testimonies of His Spirit were not heeded. Men did not separate from the practices that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord’s work.

“The messages to the church of Ephesus and to the church in Sardis have been often repeated to me by the One who gives me instruction for His people. ‘Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and the labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against

thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ Revelation 2:1–5.

“‘And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. 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 3:1–3.

“We are seeing the fulfillment of these warnings. Never have scriptures been more strictly fulfilled than these have been.

“Men may erect the most carefully constructed, fireproof buildings, but one touch of God’s hand, one spark from heaven, will sweep away every refuge.

“It has been asked if I have any advice to give. I have already given the advice that God has given me, hoping to prevent the falling of the fiery sword that was hanging over Battle Creek. Now that which I dreaded has come—the news of the burning of the Review and Herald building. When this news came, I felt no surprise, and I had no words to speak. What I have had to say from time to time in warnings has had no effect except to harden those who heard, and now I can only say: I am so sorry, so very sorry, that it was necessary for this stroke to come. Light enough has been given. If it were acted upon, further light would not be needed.” Testimonies, volume 8, 97–99.

The second generation of Adventism was not a victory, and in fulfillment of Ezekiel chapter eight, the rebellion only continued to escalate.

“By written messages and by fire the Lord has declared that he wants his people to move out of Battle Creek. May God help us to hear his voice. Does it mean nothing to us that our two great institutions in Battle Creek were swept away by fire? You may say, ‘But the new Sanitarium has many patients.’ Yes; but if there were many thousand patients there, this would be no argument in favor of our people building homes in Battle Creek, and settling there.

“Temptations are increasing. Men are rejecting the light that God has sent in the Testimonies of his Spirit, and they are choosing their own devising and their own plans. Will men continue to separate themselves from God? Must he reveal his displeasure in a still more marked manner than he has already done?” Pamphlets, SpTB06, 45.

Men were “choosing their own devising’s and their own plans,” as represented by the seventy elders in the chambers of imagery of Ezekiel chapter eight, who proclaimed, “The Lord seeth us not.” The Lord raised up a prophetess and gave her “open visions” for exactly forty years, until 1884. He placed his signature upon this gift, for He gave it and ended it in a city named Portland, and he gave it for forty years. Just prior to the cessation of “open visions” the ancient men began to undermine the authority of the Bible and the Spirit of Prophecy in 1881, and 1882. The “open visions,” then ended in 1884, and in four years the rebellion of Korah, Dathan and Abiram was

repeated at the 1888 General Conference.

The rebellion of 1888, produced an escalation of rebellion that saw God's direct intervention into the history of Laodicean Adventism as He burnt down the publishing work and the health work. Yet those direct judgments did not deter the rebellion that was under way. In 1919, a Bible Conference took place, where one of the primary rebels of the second generation, William Warren Prescott, the theologian trained in the universities of apostate Protestantism, was the primary leader of pushing the satanic view that claimed "the daily," represented Christ's sanctuary work gave a series of presentations.

History identified that at that Bible conference in 1919, Prescott presented a gospel that consisted of removing every tenet of the prophetic message of the Millerites. He even attempted to remove the twenty-three hundred days, but could not pull that off. Yet he presented a gospel that was fully void of the prophetic understandings of the Millerites. His gospel was rejected at the meeting, but still those blind leaders decided to take his series of presentations and construct them into a book titled, *The Doctrine of Christ*. That book became the symbol of the arrival of the third generation of Laodicean Adventism.

The book represents another gospel than the Millerite gospel of Habakkuk chapter two, and Paul informs us another gospel is not a gospel at all.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1:6–9.

The third generation of Adventism is represented by Ezekiel's third abomination where the women are weeping for Tammuz. Tammuz was a Mesopotamian deity associated with fertility and the cycles of vegetation. Tammuz was sometimes depicted as a shepherd or a young man, linked to the changing seasons and the growth of crops. Tammuz's death and subsequent resurrection, was tied to the agricultural calendar. According to the mythology, Tammuz would die or disappear during the summer months, which was seen as a representation of the withering of vegetation in the hot, dry season. The weeping for Tammuz was a mourning ritual that involved lamenting the death or disappearance of Tammuz during the summer months, followed by rejoicing at his resurrection, which symbolized the renewal of vegetation and agricultural life.

Weeping for Tammuz represents a counterfeit latter rain message, which is what the gospel of W. W. Prescott represented. The removal of the prophetic foundation, which began in the rebellion of 1863, reached a point in 1919, that Laodicean Adventism allowed the false gospel to be established. That false gospel was based fully upon the methodology of apostate Protestantism. Its original architect was W. W. Prescott, and as with William Miller, both men's gospel was based upon their foundational understanding of "the daily," in the book of Daniel. Both gospels are represented in the passage of 2 Thessalonians where Miller first discovered that "the daily,"

represented paganism. In the passage there is a class represented by Miller, who accept the truth presented by Paul, and another class who do not possess a love of the truth.

One class in the last days, represented by Miller, “recognize” and receive the latter rain, and another class, represented by Prescott, receive strong delusion. The strong delusion they receive is based upon a false gospel, that is no gospel at all, and it identifies a false message of the latter rain. Thus, the third abomination of Ezekiel is the women (churches of Laodicean Adventism), weeping for Tammuz. Their summertime tears (rain), are to produce the fruit of the harvest.

The distinction between two types of latter rain message pervades the Bible and Spirit of Prophecy. The Bible repeatedly identifies that the rain is withheld from a disobedient people.

They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed. Jeremiah 3:1–3.

Laodicean Adventism began playing the harlot in 1863, and ever since then the showers have been withheld. They refuse to be ashamed of their rebellion, and that lack of humility produces a whore’s forehead, and the whore of Bible prophecy is the papacy. The third generation is where the final work of preparing to bow down to the whore of Rome’s mark is accomplished. The preparation for the fourth generation is accomplished in the third generation, by a counterfeit message of the latter rain. As with the rebellion of 1863, and the rebellion of 1888, the rebellion of 1919, are aligned with September 11, 2001, for when the buildings of New York City then came down the mighty angel of Revelation eighteen descended and the genuine latter rain began.

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

When the latter rain began the ancient men of Laodicean Adventism would not recognize it as the latter rain, for they had been indoctrinated by a false latter rain message, represented by Ezekiel as the women weeping for Tammuz, and in application as a message of peace and safety.

“Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” Testimonies to Ministers, 507.

It was impossible for the guardians of the people to recognize the arrival of the latter rain, for their false gospel of a false latter rain, denied the possibility of any manifestation of the power of God as had been in former ages.

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing.’ Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. ‘I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ If you seek the Lord with all your heart, he will be found of you.” Review and Herald, December 23, 1890.

The elders of Ezekiel chapter eight, accepted a gospel of peace and safety in 1919, and when September 11, 2001 arrived the fruit of that escalating rebellion was manifested in their inability to recognize the arrival of the latter rain. In the history beginning at the time of the end in 1989, God repeated the Millerite movement to the very letter. Miller was a symbol of Elijah, and Elijah had straitly told Ahab that there would be no rain, except at the word of Elijah.

We will continue our consideration of the third generation of Adventism in the next article.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘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.’

“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.

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

“It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.”
Testimonies, volume 5, 211, 212.