

The Desolations of Jerusalem 09

From a Presentation by Duane Dewey 11, 2011

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Loving Father in heaven; we are indeed grateful dear Lord for Your watch care over us, we thank Thee dear Lord this morning, that we can come before heaven, and we know dear Lord that You know the end from the beginning. Please dear Lord, give us a wisdom this morning that is above the things of the earth and all of our problems, the things that we encounter, give us dear Lord a sense of Your sweet Spirit and that You Lord will rebuke the enemy this morning. We pray dear Lord for myself and for those listening that we will have hearts willing to hear, and that our hearts, Lord, will be deeply impressed by the solemnity of the times of which we are in, and that dear Lord, You will give us the preparation that will be required for what is soon to be a very trying experience for all of us. We do ask Thee dear Lord for these blessings and please be with me as I present this morning, and we pray and ask Thee for these things in Jesus name, Amen.

I want to start this morning by reading from the book of Jeremiah, we are going to look at the prophecy of Jeremiah chapter 11 and we are going to read, starting in verse one. Before I read this, I should say that Jeremiah in the first chapter tells us where he was from; Anathoth was the name of the city

Jeremiah 1:1 "The words of Jeremiah the son of Hilkiyah, of the priests that *were* in Anathoth in the land of Benjamin: 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month."

In these first three verses in the book of Jeremiah, is encapsulated the whole; the historical context of Jeremiah's prophetic gift to the different kings that he was under as he was called to the prophetic office, leading finally to the captivity of Zedekiah, unfortunately the death of him and his sons and also the destruction of the city of Jerusalem. But before this would take place in chapter 11 of Jeremiah, he gives counsel through the Lord. Jeremiah says this:

Jeremiah 11:1 "The word that came to Jeremiah from the LORD, saying, 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; 3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, 4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: 5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD. 6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. 7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the

words of this covenant, which I commanded *them* to do; but they did *them* not. 9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. 11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. 12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. 13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.”

Jeremiah 11:15 “What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. 16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. 17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.”

Jeremiah 11:18 “And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings. 19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. 20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. 21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand: 22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: 23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.”

Now this story is very sad because it reveals the fact that the people of his home town were trying to kill the prophet Jeremiah for prophesying unto Judah and to Israel and in verse 10 where it said: “They are turned back to the iniquities of their forefathers.”

That’s what we see here in this (Adventist) history; they turn back to the iniquities of their forefathers. In this history of the Millerites; they would give the First and Second Angels’ Messages and in 1842, the First Angel’s Message would be rejected, and that would call forth the Second Angel’s Message. The Second Angel’s Message would be proclaimed with power in the autumn of 1844, in the Midnight Cry and it would bring a people out of spiritual Egypt – these three messages, and then the Sabbatarian Adventist Church was underway at the proclamation of the Third Angel’s Message.

It’s reflected in this history because they would receive the Sabbath truth, and many other truths that are foundational to Seventh-day Adventism today; the sanctuary truth; which all appear on these charts. The Third Angel’s Message has in it the warning about receiving the Mark of the Beast and the

Mark of the Beast is the issue over the Sabbath. And here is the sanctuary doctrine, and it also represents the marriage supper of the Lamb. It represents the parable of the ten virgins; the five wise who go into the marriage supper. Verse 18 it says:

Jeremiah 11:18 “And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.”

And these doings are being revealed in this history today. In the history of Ancient Israel, the doings that were revealed are recorded in the prophecy of Jeremiah itself; the comment that is made here that they worshipped Baal, twice it's referred to. It's also referred to in the fact that they were naked in verse fifteen.

Jeremiah 11:15 “What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many.”

There is a turning back from the covenant, and earlier on he mentions twice that the children of Israel have broken the covenant. The saddest part of all is that it is his own people that are trying to murder and persecute the prophet Jeremiah for this prophecy.

Now I wanted to read that this morning because I have been trying to give a Bible verse that is appropriate to the study each morning. We started off in our morning talks on Monday morning with the story of Nehemiah, and how he went out to view the Desolations of Jerusalem, and we quoted from Prophets and Kings. Sister White describes the sorrow of Nehemiah as he viewed the desolation of the city of Jerusalem.

In our talk this week, what we've presented is a story of the desolation of modern Jerusalem, the Seventh-day Adventist church. Now I know that many will not agree with us on this subject, and it's a very sensitive issue. We do know also that the enemy is going to try divert the minds of many, including our own here even in Arkansas, from receiving this message that the Lord is trying to reveal. What He is trying to tell us to do, is that this thing is going to require from those who are going to embrace and settle into the truth of the Third Angel's Message, it's going to take a surrender that we have not yet been willing to do.

In these histories, both in Ancient Israel, and in modern Israel, and in the time of the Millerites, and the time of the Sabbatarian Adventists, and especially in the history of the Millerites; these messages that were brought into history in those days were not based upon an excitement, but they were based on the Word of God, and it brought conviction to the hearts of those that heard it.

Howbeit, there were also those who were going by emotion and by feelings, and they were not letting the Word do a work in their heart that needed to be done. They didn't have oil in their lamps according to the parable of the Ten Virgins. In the midst of all this, what Ellen White describes was the glorious manifestation of the power of God. Half of the virgins were described as foolish virgins, and the others who would finally go by faith with Jesus into the Most Holy Place of the heavenly sanctuary on October 22nd 1844, were described as the wise.

Many had left the churches under the preaching of the First Angel and the Second Angel. They were under three tests, the first test was the First Angel; the second test was the Second Angel and the third test came at the Great Disappointment under the Third Angel's Message. When the testing process was over, and the dust was settled, fifty out of thousands, only, constituted the wise.

So it's a very sobering study that we have done this week. I am like Nehemiah saddened by what we see, in more ways than one. But the beginning of this testimony that we have covered this week, began with William Miller, and I want to recount to you this morning, James White's thoughts of how William Miller studied the Bible. Now this is from a book entitled 'Life sketches of James and Ellen White'. This is a very nice book, I like it very much; it has very nice photographs of James and Ellen White in it. This is the Steam Press of Battle Creek 1888. This is the second edition of their life story; the first was called 'Life incidents' and then they re-did it here in this volume. On page 32 and page 33 this is what Elder White has to say about William Miller.

"Soon after his renunciation of deism, in conversing with a friend respecting the hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bible." {1880 JW, LIFSK 31.3}

Now in the heart of what William Miller is going to tell us here, in his experience, the method by which he began to study the Bible, it was revealing to Miller, a Saviour. The whole idea that led Elder Prescott in the 1919 period, to try to replace the Christ that was in this message, with a Christ that he didn't think was there, somehow between the forest and the trees, our people lost sight of Jesus in this history. But at the very beginning of this explanation that we are going to see from William Miller himself, the Saviour is in this history. Let me read this again:

"Soon after his renunciation of deism, in conversing with a friend respecting the hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bible."

"How do you know the Bible is true?" was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

(So here, he had to eat a little crow. [Humble himself and admit he had been wrong.] As a deist he would many times imitate his uncle who was a Baptist minister and they would make fun of this Baptist minister amongst his deist friends. This is one of his friends now, that he is talking to after his conversion. So now he is having to eat a little crow, because this man is throwing back in his face the fact that he did not at one time believe these things, but now he says that the Bible is true. He is asking him, "How can this be when you once denied it?")

"Mr. Miller felt such taunts in their full force. He was at first perplexed; but, on reflection, he considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding. He therefore said, 'Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a deist still.' {1880 JW, LIFSK 31.3-32.1}

This reflects on the history of the time that Miller lived; at the time when the United States was rising into power in 1798, and the time when William Miller was born, just ahead of that time period, as a young boy he was growing up in momentous times. He was growing up in a world that was filled with humanism, coming from the French Revolution. Most of the signers of the Declaration of Independence were Deists themselves. These were men that were establishing a new nation, and so it was very American to belong to this mind set and this idea that reason was the capital of the day, and with it, men were going to forge ahead a build a new nation. But it says there:

"He then devoted himself to a prayerful reading of the word. He laid aside all commentaries, and used the marginal references and his Concordance as his only helps. He saw that he must distinguish between the Bible and all the peculiar partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; (*and I want to emphasis this piece*) and in correcting them, its own pure light would shine without the mists which traditionary belief had involved it in."

So Miller believed the study of the Bible itself would sweep away all tradition and surely, we are going to read in a minute, I just had a thought that this somehow might have been connected with Miller's dream about the dirt brush man, and this idea of sweeping away all the traditionary interpretations of the Bible must have somehow been related to the dirt brush man; it would seem fitting.

"He resolved to lay aside all preconceived opinions, and to receive with child-like simplicity, the natural and obvious meaning of the Scripture. He pursued the study of the Bible with the most intense interest - whole nights as well as days being devoted to that object. At times delighted with truth, which shone forth from the sacred volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered until the application of his great principle of interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries." {1880 JW, LIFSK 32.2}

"His manner of studying the Bible is thus described by himself: 'I determined to lay aside all my prepossessions to thoroughly compare scripture with scripture, and to pursue its study in a regular, methodical manner.'" {1880 JW, LIFSK 33.1}

Now this week we have learned from some men that that is what they suggest you do is lay aside your prepossessions of what you think the Bible is teaching. Now that could be a good thing and it could be misused, but in this setting here, Miller is giving us his own approach for settling for himself, once and for all, if the Bible was true.

In the beginning of our reading we noticed that he was conversing with a friend in the study of the Bible which he is now going to give us a little glimpse of how he did it, he found in it a Saviour. And I want reiterate it again and again, and I don't know if I can say it enough, that the things which Miller would begin to understand, that are reflected in the 1843 chart, and also the 1850 chart, because it was carried over into this history, that in these Bible studies that led to the Great Advent Movement, there is a living Saviour.

"I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden (*concordance*), I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled

literally; that all the various figures, metaphors, parables, similitudes, etc., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the wayfaring man, though a fool, need not err therein.' {1880 JW, LIFSK 33.1}

"While thus studying the Scriptures,' continuing the words of his own narrative, 'I became satisfied if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ - a temporal millennium before the end of the world, and the Jews' return - are not sustained by the word of God; for I found that all the scriptures on which those favorite theories are based (*this was the traditions*), are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father." {1880 JW, LIFSK 33.2}

"I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book (*I would suggest that it became for Miller the little book – Revelation 10*). It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming." {1880 JW, LIFSK 34.1}

Now this is the history behind an open Bible. Earlier this week I mentioned that William Tyndale had given his life for the Bible to be translated in the English tongue, betrayed by a friend, he was garrotted and then burned at the stake. On page 229 of *Early Writing*, we want to put this in the record of those who may not know this. Most of us here this morning know these quotations but we want to put them on record for those who may not know them.

"God sent His angel to move upon the heart of a farmer who had not believed the Bible (Now I want you to notice how closely Sister White's testimony is to Miller's own) to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people (So what inspiration is telling us here is adding to Miller's own testimony. Miller's own testimony was very personal but here the Spirit of God is telling us what led Miller to this personal experience for himself). The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God" {EW 229.1}

Now on the two charts, this is the commencement of the chain of truth that was given to William

Miller and it was the prophecy of the seven times of Leviticus chapter 26 verses 28-34 and it's the second testimony, the sister one, that goes along with Daniel 8:14, and Miller saw that by using the year day principle that both of these time prophecies, which they are, terminated in the year 1843. But we won't go into a complete study of this, this morning but I want you to notice that this is the beginning of the commencement of the chain of truth. Now on the 1843 chart, I want to point out that this testimony of the seven times is only repeated one time, however, on the 1850 chart, it is repeated twice, again at the beginning of the chart we have the seven times and here again at the bottom there is an explanation of the seven times. So on the 1850 chart, there are two explanations for the commencement of the chain of truth, and she says that he was shown this by the angels, God had led the angels to direct William Miller's mind, and she calls it link after link, until he looked with wonder and admiration upon the Word of God.

"He saw there a perfect chain of truth (*these two charts are a perfect chain of truth*). That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history yet they knew it not. (*Even today, many Seventh-day Adventists do not believe this testimony.*) He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm..." {EW 229.1-229.2}

Tyndale as he began the work of translating the Bible into English, was talking to a Prelate. He was a Catholic priest, he was a member of the Catholic church, living in London, educated in England but God had moved upon his heart and he recognised that what the people needed was an open Bible in their own tongue, and so in discussing this one night with a man that was a superior of his in the church, this man was on the opposite side of the issue and he didn't want the Bible to be translated into the mother tongue and they had a heated discussion. Tyndale told that man that is I have my way, by God's grace; I am going to translate the Bible into English so that every plough boy in England will know more of the truth that you do. William Miller by providence turned out to be that ploughboy, because he was a farmer in upper state New York and he was reading the very Bible that Tyndale had brought into existence. So Ellen White says:

"God called him to leave his (plough) farm as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." {EW 229.2}

So in this history William Miller is compared to Elisha, Elijah, and he is also compared with John the Baptist. So he's got a pretty good line of credentials.

It should be pretty clear that although they call it 'Pioneer Adventism', what it really is, is true

Adventism. The 'New Adventism' that has been developing since this history of the 1900's, is really not true Adventism. This points to the 1843 & 1850 charts and is true Adventism, but they call it 'Pioneer Adventism'.

We have stepped back from this so long ago that we don't recognize it anymore for what it really is. Ellen White describes what you see behind me on these two charts, as the truths that brought the people out of the churches, and she also says that we have no new message. The message that brought the people out of the churches in 1840, 1841, 1842, 1843 and 1844 is the message of Adventism.

Now back to Brother Prescott and the 1919 Bible Conference. The brethren in the 1919 Bible Conference were struggling with Brother Prescott's idea of the nature of Christ, and the idea that He was truly and eternally God, which He is. He is the God Man, the Bible is plain on this, and there is no reason really to argue about it. Christ is God and He is also man; it's a mystery that men cannot fathom. This mystery, as the book of Revelation calls it, is about to be finished. Prescott was upset. It says:

"Prescott refused to continue with his lecture until the matter had been sorted out. By in large however the delegates appreciated the professors' emphasis on the centrality of Christ as it became clear that his purpose was not to present a theory about the person of Jesus but to bring people to the knowledge of Him. 'The preaching of the gospel is not to persuade people to agree with me in my theological views.'"

This is Prescott now, and I should reiterate again that the writer who wrote this book believed that Brother Prescott was a real hero in the church, but I think history and evidence will prove otherwise. This all sounds profitable, it sounds like its coming from a good approach, but eventually what these ideas of Prescott lead to was the complete turning upside down of the Great Advent Movement.

"The preaching of the gospel so far as am concerned is to bring people into person association with that person with whom I have fellowship." W.W. Prescott: Forgotten giant of Adventism's Second generation, pg. unknown.

What is couched in this phraseology that he is using here is that, Prescott did not believe that there was any gospel on the charts; really that was what was at the heart of his approach to this.

"Many of Prescott's presentations moved from teaching to impassioned preaching (*They are describing here what took place at the 1919 Bible Conference.*) rich in scripture quoted from memory the sermons frequently stuck home with his audience prompting frequent and repeated "Amens", all faithfully recorded in the verbatim transcript. Delegates voted him a statement of appreciation at the end of the conference (*This is important to notice. We read earlier that there were some who were not in agreement with what took place. They would rather stand on the foundations. But the majority who were in agreement with him expressed this in this 'statement of appreciation' at the end of the conference.*) more gratifying to the professor than a vote of thanks was the recommendation from these men at this conference that his material be published in a book form. It appeared in two volumes as the doctrine of Christ shortly after the meetings with a second one volume edition issued late in 1920. (*and that would be 'The Doctrine of Christ'*). The first thirteen chapters dealt with the person and work of Christ while the remainder dealt with specific Adventist doctrines..." {Ibid}

Now what the writer doesn't tell you here is that Prescott's intent was to change the doctrines and their meaning. To do what he was trying to do, he was taking the doctrines from this history and perverting them, and twisting them, so that he could "place Christ in them", according to him. The doctrine that started him off on this task was concerning the 'Daily' in 508.

There is a section in his book, where he presents this on the 'Daily'. Because of all the controversies involved with Steven Haskell, and the other men that were on the right side of the issue of the 'Daily', Prescott became very sensitive. He knew that if he tried to use the Biblical exegesis that he had used to form these new ideas that he had got from Conradi in Europe that it really would not allow his intent to be carried out. His intent was to inculcate these new ideas within the church permanently, and to eventually destroy the old beliefs that are on these charts.

So this is his introduction on page 105; it's called 'A false Mediatorial System', and from 1920 forward, there began to be a 'New Order of Books' written for Seventh-day Adventism based on this book. This is his subject of the 'Daily'; but in it he never mentions the word 'Daily', neither does he mention the word 'tamid', neither does he mention any of the exegesis connected with his earlier works that he had done with Conradi and others. This is what it says:

"The false mediatorial system in prophecy and its fulfilment. 1. To the prophet Daniel it was revealed that the little horn representing ecclesiastical Rome would lift itself up against Christ the Prince of the host and rob Him of His exclusive mediatorial function by substituting the false sanctuary service for the true one." {Ibid}

He takes that from Daniel 8 verse 11. He was being very shrewd here; he was trying to change that which was revealed to William Miller by the angels; Miller's mind being led by God, Prescott is now going to turn upside down.

Daniel 8:11 "Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down."

Ellen White tells us in Early Writings page 74 that the word 'sacrifice' was provided by man and does not belong to the text. Now for Prescott, he believed that the sanctuary that was cast down was the sanctuary in heaven; but actually Miller and the pioneers would teach that it was the city of Rome being cast down by Constantine, when he moved the city of Rome to Constantinople.

Prescott would go on and he next uses the very verses Miller used; let me read it:

"To the apostle Paul the same great apostasy was made known and was declared by him to be the man of sin." {Ibid}

Turn in your Bibles to 2 Thessalonians chapter 2 and verse 3. Now this is not a discussion on the 'Daily', but we are allowing you to look very closely at what the wrong methods of Biblical interpretation do, in terms of changing the study of the Bible that was paramount in bringing into history the Great Advent Movement. This text here says:

2 Thessalonians 2:3 "Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

As Miller would study these texts, Miller would continue:

2 Thessalonians 2:5 “Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.”

Now that is Pagan Rome. Miller plainly gives us the information on that and it's Pagan Rome. But according to Prescott, the whole thing is turned around, and it is Christ high priestly ministration in the sanctuary that is taken away, and it's not Pagan Rome. So with these new theories and these new books brought into Adventism, it leads to what Jeremiah said, that God understood their doings, and from the 1919 Bible Conference forward, everything that has touched you in the life of being a Seventh-day Adventist, is not the truths that were used to bring the Great Advent Movement into history, its completely false. This whole system is completely false! Now that is hard for many to swallow, but that the case.

It says here that after they had praised him for his work at the 1919 Bible Conference, they would print his new beliefs in a book; 'The Doctrine of Christ'. The reason this book was printed is told on the title page. "The Doctrine of Christ: a series of Bible Studies for use in Colleges and Seminaries"

This began to be used in the 1920's to teach our ministerial students the doctrines of the Seventh-day Adventist church. That's why today, if you try to teach the true meaning of the 'Daily' in any of the churches, you would be run out of the church.

If you don't think that money has power, you better guess again because we are going to find out how much power it has, not too short a distance in the future. When they make the Sunday Law that you can't buy or sell unless you receive the Mark. This has already been demonstrated amongst us as a people, how close we are tied to our paycheck; because they are men who have tried to teach these truths which William Miller brought into history, and for their trouble they were told that if they continued doing it, the church would remove them from the ministry, and they would remove them from the pay that they were receiving as a minister. Once they were threatened with loss of their paycheck that was enough; they would then teach the version of the 'Daily' that the church said that they should teach, irrespective of what the history connected to what the Bible taught. So what we see here is a turning away from Bible truth, and it's a very serious and sad history. He says:

“After trying to move the ministry and theological leadership of the church into the new way of thinking about the doctrines through the Bible Conference, *(It's a new way of thinking.)* Prescott next received a request to direct his attention to the general membership of the church. *(So this was an all-out project for him. First it was to impact the leadership of the church, but now listen to this:)* In 1921 the same material *(that he presented at the 1919 Bible Conference, which later became the contents of this book, he now produced in 1921 a series of Sabbath school lessons.)* appeared as a yearlong series of Sabbath school lessons. Again, while the lessons strongly affirm Christ's divinity and His status as the “I AM” of the Old Testament, the absence of any stress on the eternal existence of Christ or any exploration of the implications of this Christology for the understanding of the Trinity is striking. As (Merlin) Burt observes, “either Prescott was being sensitive to the concerns of a significant segment of the church, or the editorial committee expunged anything that would be controversial.” The church intended its Sabbath school lessons to build community, not divide it. The lesson material had a

practical salvific emphasis and was the fleshing out of an approach that Prescott had been refining since 1888 and his Battle Creek evangelistic meetings in the Opera House. (*In 1891*) And it was the focus he had used in Australia that had so thrilled Ellen White. Christ, rather than the Sabbath doctrine or the doctrine of the judgment, should be the unifying and the distinguishing feature of Adventism. (*They were not going to preach the Sabbath doctrine or the judgment; they were going to replace it with a Christio-centric approach to Adventism.*) A profound paradigm shift, it saw bringing the people to a saving knowledge of Jesus as the purpose of every doctrine. {Ibid}

This stands in the face of Ellen White's statement that what the controversy is about at the End of the World is the Sabbath, and the foundations of Adventism; but when the Sunday Law comes, it won't be the issues over Christology; and the nature of Christ; or any of it; the issue will be over the Mark of the Beast.

"According to LeRoy E. Froom, who as a new editor in China in 1917, was thoroughly impressed by Prescott's studies. The book failed to "sweep the field." {Ibid}

What he is saying here is that this book was not well received. However there is a little bit of irony; Froom will tell us now that this book that this book is very rare. It says:

"According to LeRoy E. Froom, who as a new editor in China in 1917, was thoroughly impressed by Prescott's studies. The book failed to "sweep the field." The Professor's "lofty concept" was "like a great breath of fresh air" for some teachers and administrators, but for others it was too much of a departure from the traditional prophetic-doctrinal emphasis. The latter strongly opposed it and derided the approach as the new theology largely because the book advocated the mediation of Christ's view of the daily. {Ibid}

But notice this; it didn't fool anyone, his attempt to be very sly in his presentation of the 'Daily'. Everybody who read it recognised that he was presenting his new view on the 'Daily'; everybody recognized it apart from people today who are unfamiliar with this history.

"In Froom's opinion, Prescott was right in seeing the 'Daily' theology to be a direct follow up of the underlying principles of the 1888 message (*They've got this turned upside down. Ellen White says that the 1888 message was the Third Angel's Message in verity*). Those who resisted one also tended to reject the other. Prescott, Froom says was many years ahead of his time, but according to Froom, his seed sowing was not wasted, it would bear a rich harvest later although the professor did not live to see it. (*Now it remains to be seen what this harvest will bring about, but I suspect that it won't be good*). Prescott's four presentations on prophetic interpretation at the 1919 Bible conference also indicated that he was ahead of most of all his colleagues. He also believed that prophecy must be understood as Christio-centric (*this is what turned the Great Advent movement on its head. The irony is here is that the Lion of the tribe of Judah, Christ Himself who brought this history into existence, not only through prophecy, but in reality in this (Millerite) history, Prescott claims that there is no Christ in it and so what he tries to do is to put Christ in it. You can't get any slyer than that if you're the devil; there is no deception more deceptive than this*). His basic approach together with a careful noting of context could save preachers from making foolish interpretations." {Ibid}

Now this one here was personal for me. Before I was ever a Seventh-day Adventist, before I ever even

thought about being a Christian, the irony of this is, the first Bible text that I ever read in my life was from the book of Nahum, about the chariots, they shall jostle one against another in the latter days, which is how Nahum depicts it. Miller says that the Bible is simple to be understood and any child can understand it; and I was 17 years old when I read Nahum, and it was obvious to me that Nahum was talking about automobiles. “Jostle one against another in the broad ways” he describes it. I thought immediately of freeways, that is what I thought.

Well in Miller’s day they thought of the locomotives, because in his days they didn’t have automobiles, they thought that chariots were the locomotives, and the great ways were the railways that were spanning the North American continent, but according to Prescott, that’s a bunch of foolishness; but that foolishness brought me to my senses. It also brought me to the Great Advent Movement, and from there the Lord Himself revealed to me in my own experience, before I was ever an Adventist, after I had read Nahum, and was convinced that the Lord was going to have a controversy with those who were living in the latter days. I then read the book of Hebrews for myself, barely able to read, a King James Bible, but there I found that Christ was in the sanctuary in heaven and then I was directed to my first Seventh-day Adventist. So I know that the Bible has power and the Bible is telling about the Great Advent Movement, but not Brother Prescott. He says:

“His basic approach together with a careful noting of context could save preachers from making foolish interpretations such as applying Nahum’s chariots to modern ways of travel. *(Well I have to disagree with Brother Prescott from a personal point of view.)* Further more, prophecy was capable of repeated fulfillment; *(Now listen to this!)* it meant for example that Antiochus Epiphanies could be a fulfillment of Daniel 7 *(Now if this isn’t a gross application of the scripture then I don’t know what is.)* as a wheel within a wheel. Some such as editor W C Wilcox, teacher H Camden Lacey, and Missionary F W Field, also saw light in this view point. *(In other words, the Antiochus Epiphanies that Miller proved had no connection with the Second Coming of Christ, or with these prophetic revelations, these men now begin to see that it could be a dual application; it could be a wheel within a wheel. This is heresy.)* The latter hoped however that the people would not wildly discuss the concept outside the conference, *(They knew that this type of thinking would cause trouble.)* he feared its divisive potential. As already noted, the Bible and history teachers counsel ran concurrently with the Bible conference, its meetings at first convened during the evening, they then continued on for a few days on after the Bible conference concluded. Prescott gave two lectures during it; his extensive remarks and two other free willing discussions on Ellen White’s writings however brought him more notoriety than anything he said in his former presentations. The two main topics listed for discussion indicate that church leaders were making some serious attempts to set some sensitive issues out in the open. The topics were the use of Spirit of Prophecy in our teachings of Bible and history.” {Ibid}

Earlier we read about the rich harvest that would be born from the Prescott ideas, well the harvest today that we have reaped from this is that, its now official that we are not to use Ellen White from the pulpit, and this was the issue that was in the 1919 Bible Conference and the teachers’ meetings.

“The inspiration of the Spirit of Prophecy as related to the inspiration of the Bible *(These men would deny these things, and they would all clap their hands and say Amen! And print a nice little book for Brother Prescott (The Doctrine of Christ) that was the outcome.)* Prescott’s burden

in the two discussions was to have teachers understand that Ellen White's writings needed to be placed under the authority of scripture and that they were not inerrant. (*What he's telling you is that the Spirit of Prophecy needs to be looked over by Brother Prescott and the brethren, and whatever they deem to be incorrect, they needed to have it be corrected, that's what he is saying. Some say that she was a careless writer.*) They needed correction (*Now if you want to follow this on the face of the fact that the Sunday law is eminent in the United States, you can help yourself, but I wouldn't recommend it*). He substantiated his point by illustrations from his work on the revision of the Great Controversy" {Ibid}

You know in reality, his revisions on the Great Controversy were so minute; although he sent in 105 pages of all of his ideas that he thought should be redone to the Great Controversy, like readjusting the time frame of the 2300 days, and the 1260 time prophecy. He didn't believe that 538 was the beginning date, he believed some other date; and those were the ideas that he had sent in to Willie White. None of that was put into the Great Controversy, not one inch of it! A few minor little things that he noticed they did put in, but it did not change the context of the Great Controversy. The 1911 Great Controversy by God's grace is a good version; irrespective of what Willie White and Brother Prescott tried to do to it

"The kind of questions that came from the delegates indicated that many were uncomfortable with his liberal view point and Daniels again found himself having to support his colleague. But what Prescott was saying was true to the facts, the General Conference President asserted, even if it did make people nervous. He appealed to the delegates not to misrepresent the professor but to think about what he had said. They should also remember that he had firmly asserted his personal confidence in the gift of Ellen White." {Ibid}

Shall we pray?

Loving Father in heaven; dear Lord we see that You are above all things that men do. We see Lord that You understand their doings. We know dear Lord, and we are grateful also that You know that we are but flesh, and our lives are as a vapor, and dear Lord we don't want to be critical, we don't want to be harsh or unsympathetic, but today in Adventism, loving Father, the very things that mean eternal life for multitudes, not only of ourselves as Adventists, but for the world, are today being hidden in dark corners.

Jesus says a man that lights a candle, doesn't put it under a bushel, but it is to be set on a hill that all may see. We do pray dear Lord that we will begin to see for ourselves by uncovering and taking the candle out of its hiding place. Most of all dear Lord, that You will allow that light of Your Word to search our hearts. Help us to understand what it means to be in the Investigative Judgment, now in the time of the living, that we can be cleansed from sin and all its uncleanness and that there is fountain open, the song says from Emmanuel's veins, for sin and uncleanness, and that You will help us dear Lord to plunge ourselves deep under that crimson flood, and that You will wash us dear Lord, from all of our stains, and that we will be the church victorious, and that we will finish the work, and Jesus can come. We pray and ask Thee for these greatest of all blessings, in Jesus holy name. Amen.