

Chronology of Desolation



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Joel 1:4 *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.*

NKJV *What the chewing locust left, the swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.*

1st Generation - The Palmerworm - 1844—1884

h1501. דָּגָל gazam; from an unused root meaning to devour; a kind of locust: — palmer- worm. AV (3)- palmerworm 3; locusts. *Strong's*

The **Palmerworm** (*Dichomeris ligulella*) is a moth of the Gelechiidae family. It is found in eastern North America. The wingspan is 15-18 mm. Adults are on wing from April to October. There is one generation per year. It is occasionally responsible for widespread defoliation of hardwood species. Outbreaks rarely last more than one or two years and usually occur during unusually hot and dry springs. http://en.wikipedia.org/wiki/Dichomeris_ligulella

- 1844 first open vision by Ellen G. Harmon, in Portland ME
- 1850 chart
- Slipping into laodicean condition

“Let us just take a general retrospect of the downward progress of the Laodiceans. For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and assisting each other in changing the chronology, i.e. the world's history; to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion.” Bates

“Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. (*The Review*, 6.10.1852).” *EW* 107

- *April 12, 1861 – May 9, 1865 American Civil War*
- 1863 new simplified prophetic chart
- 1863 J. White writes an article against the 2520; released January 1864 in the *RH*
- 1863, May 23, establishing a church organization in Battle Creek (MI); 1Sam 8, 12:17, Os 13:11

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. ‘Where two or three are gathered together in my name, there am I in the midst of them’ (Matthew 18:20). Where Christ is even among the

humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.

Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God." *UL* 315

1Sam 8, 12:17, Hos 13:11

- 1863 prophetic parallel to 742 BC: Is 7, the king rejects the vision
- 1863 first at the governor of Michigan and later in other states the SDA church asks and gets the status of "non-combatant" for its members that were called to serve in the army during the Civil War
- 1871 George Ide Butler GC President
- 1874 James Springer White GC President
- 1880 George Ide Butler GC President
- 1881 James White dies
- 1883 Uriah Smith expresses doubt in the prophetic gift of Ellen G. White

"By 1883, the SDA had for about four decades mainly concerned with the defending the divine inspiration of the Bible from outside infidel challenges. However, some internal crisis regarding the nature and authority of Ellen White's writings pushed Seventh-day Adventists in 1880's into a more thoughtful discussion of the doctrine. During that period two mayor questions were raised: (1) Are there degrees of inspiration? and (2) did the the Holy Spirit dictate the actual words of the inspired writings?

Are there degrees of inspiration? Administrative conflicts and problems of personality at Battle Creek College let Ellen White to send a few testimonies to Uriah Smith, president of the college board, reproving him for some unwise decisions. **Resentment against such reproves was one factor that let Uriah Smith to the assumption that not all Ellen White writings were equally inspired. By the spring of 1883 Smith was convinced that while Mrs. White's "visions" were truly inspired, her testimonies were not. ...**

Assuming that divine inspiration varies according to the original sources of the information to be transmitted, Smith argued in a letter to D. M. Canright that the writings of Ellen White comprise both the truly inspired 'visions' and the noninspired 'testimonies'. [Uriah Smith to D. M. Canright, March 22, 1883, Advent Source Collection, Adventist Heritage Center, Andrews University.]” Alberto R. Timm, *Understanding Inspiration: The symphonic and wholistic nature of Scripture*.¹

- 1884 last open vision by Ellen G. White, in Portland OR

¹ <https://www.ministrymagazine.org/archive/1999/August/understanding-inspiration>

2nd Generation - The Locust - 1884—1919

h0697. אֲרֶבֶּה *arbe*; from 7235; a locust (from its rapid increase): — grasshopper, locust. AV (24)- locust 20, grasshopper 4; a kind of locust, locust swarm (coll) (CLBL) sudden disappearance (fig.) insignificance (fig.) activity (fig.) *Strong's*

Locusts are the swarming phase of certain species of short-horned grasshoppers in the family Acrididae. These are species that can breed rapidly under suitable conditions and subsequently become gregarious and migratory when their populations become dense enough. They form **bands** as nymphs and swarms as adults. Both the bands and the swarms are nomadic and rapidly strip fields and greatly damage crops. The adults are powerful fliers; **they can travel great distances**, consuming practically all green material wherever the swarm settles. <http://en.wikipedia.org/wiki/Locusts>

“Then Judas, with his **band** of armed men, appeared. He approached His Master as usual, to salute Him. The **band** surrounded Jesus; but there He manifested His divine power, as He said. “Whom seek ye?” “I am He.” They fell backward to the ground. Jesus made this inquiry that they might witness His power and have evidence that He could deliver Himself from their hands if He would.” *SR* 211.1

“The Amalekites on the south of Canaan, as well as the Midianites on its eastern border, and in the deserts beyond, were still the unrelenting enemies of Israel. The latter nation had been nearly destroyed by the Israelites in the days of Moses, but they had since increased greatly, and had become numerous and powerful. They had thirsted for revenge; and **now that the protecting hand of God was withdrawn from Israel**, the opportunity had come. Not alone the tribes east of Jordan, but the whole land suffered from their ravages. The wild, fierce inhabitants of the desert, “as locusts for multitude” (Judges 6:5, R.V.), came **swarming** into the land, with their flocks and herds. **Like a devouring plague they spread over the country**, from the river Jordan to the Philistine plain. **They came as soon as the harvests began to ripen** [1888], and remained until the last fruits of the earth had been gathered. ... For **seven years** this oppression continued, and then, as the people in their distress gave heed to the Lord’s reproof, and confessed their sins, God again raised up a helper for them.” *PP* 545.3

- 1884 Butler writes 10 articles in the *RH* about degrees of inspiration

“The following year Butler, in a ten-part series in the *Adventist Review*², argued that the whole content of the Bible could be classified under **five different “degrees” of inspiration and authority**, ranging from that which was inspired in the highest degree down to that which he “could hardly call inspired.” [George I. Butler, “Inspiration,” *Advent Review and Sabbath Herald* (hereafter *RH*), January 8, 1884, 24; January 15, 1884, 41; January 22, 1884, 57, 58; January 29, 1884, 73, 74; February 5, 1884, 89, 90; April 15, 1884, 249, 250; April 22, 1884, 265-267; May 6, 1884, 296, 297; May 27, 1884, 344-346; June 3, 1884, 361, 362]. In spite of being accepted by many church members, these notions were strongly rejected by Ellen White (1889) [E. G. White, *Selected Messages*, (Hagerstown, Md.: Review and Herald Pub. Assn., 1958), 1:23] and by others such as the author of an 1893 senior Sabbath School lesson.” Alberto R. Timm, *Understanding Inspiration: The symphonic and wholistic nature of Scripture*.

- 1888 Ole Andres Olsen GC president

² <http://docs.adventistarchives.org>

- 1888 GC in Minneapolis. Light is rejected, the counsel of EGW neglected, no of the Rain

“I cannot sleep after twelve o’clock; for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which could bring in corrupted principles. Some matters have been presented to me several times, in order that I might comprehend them.

The light which God has been pleased to give me upon matters relating to his work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek when I said that some were handling responsibilities which they were not fitted to undertake. ...

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them, he could convert them. The result has been contrary to this; for to a large degree, they have converted him: **his clear discernment between right and wrong has been injured.** [Is 28:7]

From the beginning of his work as president of the General Conference, **Eld. Olsen's policy has been a mistake.** Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the great heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and his Spirit has been grieved.” 1888 1576-78

- 1891 Ellen G. White is sent to Australia

“This morning my mind is anxious and troubled in regard to my duty. Can it be the will of God that I go to Australia? This involves a great deal with me. **I have not special light to leave America** for this far-off country. Nevertheless if I knew it was the voice of God I would go. But I cannot understand this matter.

Some who are bearing responsibilities in America seem to be very persistent that my special work should be to go to Europe and to Australia. I finally did go to Europe and worked there in that new field with all the power of influence God had given me. My home and my goods in America became scattered, and I sustained much loss in this line. I offered my home for sale, and Dr. Kellogg purchased it. The price I received I needed, and it was a small price. I did wish it could have been double, for I had, with W. C. White, to open new fields, and I invested this means in school homes, in meeting- houses, and in opening new fields.” 1891, 18MR 155

“The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in counselling how the work should be done, is no longer the voice of God; but it is the voice of--whom? Whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the god who is leading them is a false god.” July 1896, 1888 1582.2

- 1897 George A. Irwin GC president

- 1897, 1899 Ellen G. White refuses to participate in GC sessions

“In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference--what is it? what does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them.” Manuscript 66, 1898, *17MR* 221
- 1901 Arthur Grosvenor Daniells GC president
- 1900 EGW returns from Australia
- 1901 Bible Conference. Reorganization of the church structure and administration
- 1902 February 18, the sanitarium in Battle Creek burned. The publishing house follows in the same year
- 1905 Ludwig Richard Conradi: *Die Weissagung Daniels oder die Weltgeschichte im Lichte der Bibel*. First time the “new view” of “the daily” written down in a book
- 1907 after returning from his trip to Europe and Asia, Prescott is confronted by Haskell on “the daily” issue

“To many twenty-first-century Adventists, the term and the convoluted technical arguments that swirled around it seems either quaint in an eccentric way, almost like a bizarre sideshow, or esoteric in the sense that it concerned highly technical details that only those who involved in the discussion could possibly understand. Some have occasionally argued that it was, and is, of no current relevance--quite removed, in fact, from the more important central business of Adventist Christian living. But in truth the dispute for the chief protagonists focused on a vital undergirding theological issue that the church needed to come to grips with--**the relationship of Ellen White to the interpretation of Scripture**. Though largely resolved by the 1940s, when debate over the meaning of ‘the daily’ eventually died out, the methodological issue still has relevance, because today it continues to rise its head in various places in the Adventist community.” G. Valentine, *W.W. Prescott*, 214-215
- 1908 Rome decrees that America is no longer a missionary country, but a Roman Catholic Christian nation
- 1909 GC session in Washington. Ellen G. White tells Prescott that he was not where the Lord wanted him to be. A week later she gives the instruction to the GC that he should be removed from the Review and send to work in the cities
- 1911 Revision of the Great Controversy. At first EGW is not informed of the involvement of Prescott
- **1914-1918 First World War**
 - The war produces a schism in adventism in regard to the non-combative position
- 1915 Death of the prophet
- 1916 Court sale of the Estate. Ellen G. White’s testament neglected
- 1917 Prescott in China his manuscript which will serve as the source for the upcoming GC meeting
- 1918 Prescott returns from China and takes the chair of the planning committee for the 1919 BC
- After WWI German Adventism tries to find an independent identity from their American Millerite roots

3rd Generation - The Cankerworm - 1919—1989

h3218. **קִלְקִלְיָה** *yeleq*; from an unused root meaning to lick up; a devourer; specifically, the young locust: — cankerworm, caterpillar. *Strong's*

The Fall **Cankerworm** (*Alsophila pometaria*) is a moth of the Geometridae family. It is found from Nova Scotia west to Alberta, south to Colorado and California.

The wingspan is 26-32 mm for males. The females are wingless. Adults are on wing from fall to early winter.

The larvae feed on a large variety of deciduous trees and shrubs, including *Ulmus*, *Fraxinus* and *Acer*. Other recorded hosts include hackberry, oak, various members of the rose family, walnut and willow. The larvae are often considered a serious pest of many tree species. http://en.wikipedia.org/wiki/Alsophila_pometaria

- 1919 Bible Conference (also Bible History Teachers' Counsel convention in the evening during the Bible Conference). Dealing with the problem of the nature of inspiration. Prescott main speaker. Christocentric approach of adventist theology.
- His views result in the compilation of the book *Doctrine of Christ* - first time the "new view" of "the daily" published in english
- Adventist books, especially those for instruction of ministers, changed

"The enemy of souls has sought to bring in the supposition that a **great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. **Books of a new order would be written**. A system of intellectual philosophy would be introduced. ... Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" Published 1904, *ISM* 204-205
- 1920s debate over "the daily"
- 1920—1930s Long struggle between W.C. White and the GC to release material at Elmshaven
- 1922 William Ambrose Spicer GC President
- 1925 non-minuted agreement for some freedom on behalf of Elmshaven to release material (Bedoe letter)
- 1925 The Seventh Day Adventist Reform Movement formerly organised at Gotha, Germany
- **1929 World Economy Crisis**
- 1930 Charles H. Watson GC president
- 1930s New independent ministries emerging — especially in the US south, encouraged by W.C. White (San Francisco training school, Madison school, "Speakers Bureau" of Julius White solicited funds from SDAs - "Magna Carta' for independent work"). Just another big problem in the eyes of the GC.

- W.C. White sends a new compilation from the vault on "Medical Missionary Work" to be printed at Madison
- 1930s W.W. Fletcher (Australian union vice-president): issues with sanctuary doctrine, nature of prophetic interpretation, role of E.G. White
- 1930s The Biblical Fellowship established
- 1930s The struggle for the prophetic heritage; tension between Elmshaven and the GC reach climax
 "A mayor theological or hermeneutical challenge ... was how to understand the nature of the authority of the deceased prophet's writings." Valentine, *The Struggle for the Prophetic Heritage*, 36
- 1931 Conradi's book on the Revelation is rejected
 "The most important point is that the new interpretation of the Revelation has lost the character of an Adventist interpretation of the Revelation almost entirely ... Almost all symbols close with the age of the Reformation in this new interpretation of the Revelation. This gives the Reformation an importance, that to our unwavering conviction of the Advent message, belongs to the end of times." Letter from H.F. Schubert to Ludwig Richard Conradi, June 10, 1931, AAE, „Conradi“
- 1931 Conradi withdraw church membership: issues with sanctuary doctrine, role of E.G. White, no re-election as vice-president
- 1932 The GC concluded that it was necessary to upgrade the church's educational system
- 1933 January 25&29, "historic meeting" with the trustees, W.C. White, and GC leaders for the Bill of Sale Agreement
- 1933 Elmshaven releases "Counsels often Repeated" which was like a grenade. This leads to a crisis meeting which establishes the issues of control and authority in regard to the Elmshaven material
- Anti-Adventist propaganda by Ballenger, Canright
- 1934-1936 Watson wanted ideas from Elmshaven to be "shredded into the pot"; frustration at Elmshaven, waiting for action from the GC
- 1934 Pacific Union College, at first called the Advanced Bible School
- 1935—60 Historical-Critical Method established in SDA

"But for Bible study with the objective of recovering the exact meaning the inspired writers intended their words to convey, **a reliable hermeneutic is essential**. And what is a "hermeneutic"? The word hermeneutic is derived from the Greek word hermeneuo, "to interpret," which in turn was based on the name Hermes, the legendary messenger, or interpreter, of the gods. A biblical hermeneutic is a method by which to interpret and understand God's messages to us on record in the Bible." 5

"There are two basic ways, or methods, by which people read the Bible and try to understand it. These two methods look at the Bible from opposite directions and often come to opposite conclusions as to what it means. One reads it from the viewpoint of what its words (in translation) mean to us today, from our modern perspective of life, society, culture, salvation history, and the world about us--as if the writers had us in mind as they wrote.

The other method reads the Bible looking for the meaning they intended their words to convey, from their perspective of life, society, culture, salvation history, and the world, and as their contemporaries would understand what they wrote). Then, having found the meaning they intended to convey, this method looks for

the divine principles and instruction reflected in a Bible passage and how they applied to that particular situation, in order to know how those principles and instruction apply to us today.

Unless we as Seventh-day Adventists resolve this divisive difference in biblical hermeneutics, **it has the potential of making two Adventist churches inevitable** --one for open-minded people who base their conclusions on Bible principles, and one for closed-minded people who feel more secure with an immature, literalistic, authoritarian reading of the Bible." ³

Hermes

"In Greek mythology Hermes (Ἑρμῆς ancient Greek) is the messenger Olympian god of boundaries and the travelers who cross them, of shepherds, of orators and wit, and trade in general, of the cunning of thieves and liars. In Roman mythology he was known as Mercury. Son of Zeus and the Pleiad Maya. The Homeric Hymn to Hermes invokes him as the "multiforme genius (polytropos) of **cunning thoughts, thief**, rustler of cattle, head of dreams, **night spy, gatekeeper**, which soon would flaunt glorious deeds before the immortal gods. ... From Hermes comes the word "hermeneutics" for the **art of interpreting hidden meanings [the occult]**.

As a herald of the gods, presides over **the skill in speaking and eloquence in general**, as the heralds are public speakers at meetings and other occasions. As a skilled orator, was especially employed as messenger, **when eloquence was required to achieve the desired object**. ...

These qualities were combined with similar ones, such as the **cunning**, in both words and actions, and even **fraud**, perjury and theft inclination. The events of this type were done by Hermes always with some skill, dexterity and even elegance. According to prominent folklorist Meletinskii, **Hermes is a deified trickster**." Translated from <http://es.wikipedia.org/wiki/Hermes>

Two Mayor Events

"Prior to about 1935 Adventist expositors of the Bible were at least generally following the proof-text method of Bible study. **Two seemingly unrelated events of that decade led to a gradual transition to the historical method over the next twenty-five years, with the result that by the 1960's most of the Bible scholars of the church had adopted that method**.

In 1932 the General Conference concluded that it was necessary to upgrade the training and qualifications of persons who entered the ministry of the church, and voted to establish a school of theology. This led to the establishment in 1934, at Pacific Union College, of what was at first called the Advanced Bible School, and in 1937 moved to Washington, D.C. where it took the name Seventh-day Adventist Theological Seminary.

The second event was a requirement imposed on the College of Medical Evangelists (now Loma Linda University) that students accepted for the medical course be graduates of accredited colleges.

These two events logically made it necessary for the colleges to upgrade their faculties including, of course, their religion teachers. As the colleges sent members of their religion faculties for advanced training in subjects as biblical languages, ancient history and chronology, archeology, and ancient Bible manuscripts, they gradually came to realize the importance of the principles and procedures of the historical method in forming an accurate understanding of the Bible." Cottrell, *The Role of Biblical Hermeneutics*³

³ http://www.little-book.org/?page_id=140

- 1936 James Lamar McElhany GC President
- 1937 PUC moves to Washington, D.C., name changes into Seventh-day Adventist Theological Seminary
- 1939-1945 Second World War
- 1950 William Henry Branson GC president
- 1952 The BRF converts into the Biblical Research Committee (BRC)
- 1952-1957 SDA Bible Commentary. Writers all members of the BRC
- 1954 Reuben Richard Figuhr GC president
- 1955—1956 Martin/Barnhouse meetings

“At the very time we were struggling with the eighth and ninth chapters of Daniel for the Commentary the General Conference entered into a protracted series of eighteen doctrinal discussions with Walter F. Martin and Donald Grey Barnhouse, the first of which took place on March 8 and 9, 1955 and the last in August 1956. Participants representing the GC were LeRoy Edwin Froom, Walter E. Reed [member of BRF], and Roy Allen Anderson, to whom we editors referred collectively by the acronym Freada.

The three GC participants were administrators and not Bible scholars, and basically proof-text in their orientation. This left them at a disadvantage in the discussions, but as a result of the on-going town-versus-gown tension between the Seminary and the GC there was a minimum of contact between them and the Seminary. Instead, they kept coming to Don Neufeld and me for help in Greek and Hebrew, and exegesis. Elder Nichol required Don and me to be at work by 4:30 every morning every day of the week except Sabbath, and took a dim view of them preempting our time during those hours. But out of hours Freada was in continual touch with us, and we were thus indirectly involved in the discussions.

When a decision was made to publish Freada's dozens of responses to the questions Martin and Barnhouse were asking, we became more directly involved. Nichol, Neufeld, and I were mildly **horrified** at the idea of publishing their more or less inadequate responses as a book which would inevitably be considered at least a quasi-official statement of Adventist doctrine. I proposed setting up an editorial committee. The GC appointed A. V. Olson, a vice president, to chair such a committee, W. E. Read, a participant in the discussions, and M. R. Thurber, Review and Herald book editor, to do the editing.

Neufeld and I were asked to critique the documents in detail in order to bring them into more acceptable form.” *Cottrell*

- 1957 *Questions on Doctrine* published
- 1957 Revision of *Bible Readings*, the “Daniel Committee”
- 1966 Robert H. Pierson president of the GC
- 1969—1979 “Decade of Obscurantism” (Cottrell)
- 1974 Ron Graybill finds the transcripts of the 1919 GC
- 1975 The BRC metamorphoses into the BRI
- 1977 Dr. B.B. Beach presents gold medal to the pope

“Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this

day? It is the rejection of Bible truth which makes men approach to infidelity. **It is a backsliding church that lessens the distance between itself and the Papacy.**" *ST*, February 19, 1894

- 1979 Neil C. Wilson GC President

"Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint ... that attitude on the church's part was nothing more than a manifestation of widespread anti-papery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been **consigned to the historical trash heap** so far as the Seventh-day Adventist church is concerned." Wilson statement at *Equal Employment Opportunity Commission (US Government) vs Pacif Press Publishing Association (SDA Church)*, Civ #74-2025 CBR, Reply Brief for Defendants, 4

- Results of "the daily" crisis in the previous decades:

"This monstrous absurdity [the 'new view' of the daily] in the very pillar of Adventist theology eventually led to serious hemorrhaging in the 1980s. Theologians could no longer keep their cognitive dissonance secret from their employers. Desmond Ford and Ray Cottrell went public with their discontent but were careful to blunt the impact of the problem by offering solutions such as the "apotelesmatic" principle and context by divine fiat, respectively. Others were more relentless in their logic. Robert Brinsmead rejected 1844 as having any prophetic significance whatsoever.

By the time that 1844 was openly questioned and rejected by many Adventists in the 1980s, however, it appears that they were only carrying the "new view" of 1910 to its logical end. Robert Wieland, one of the few surviving "old view" advocates, sees a clear relationship between the two events:

Many have not pursued Conradi's view to its logical end. But some of our astute scholars have, and it has proved a short circuit that makes Antiochus Epiphanes of 168 B.C. to be the necessary 'primary' fulfillment of the Dan. 8 prophecy. In their scheme, there is no room for an 1844 application except by a contrived 'secondary' or 'apotelesmatic' fulfillment. This is seen as a 'face-saving' accommodation openly ridiculed by non-Adventist theologians and now by some of our own, built on Ellen White. (*Have We Followed 'Cunningly Devised Fables'*, an undated outline of a proposed thought paper).

The history of the 'daily' in the Seventh-day Adventist church seems to Verify Washburn's and Wieland's conviction that the 'taking away' of Adventism's pagan platform seriously compromised, if it did not **destroy, the entire 1844 foundation**. A logical analysis of the implications of Miller's "paganism" would certainly seem to lead one to endorse the verdict of history. It would appear that when the church abandoned 'paganism' in 1910, it also unwittingly abandoned 1844, without which Adventism may have no reason to exist. Have not our Adventists progenitors, by their forced mating of the 'new view' of 'the daily' with 1844, set up the abomination of amalgamation in the sanctuary?" Dennis Hokama, "Does 1844 Have a Pagan Foundation?" in *Adventist Currents*, March 1987, 22-29.

- 1990 Robert S. Folkenberg GC President

4th Generation - The Caterpillar - 1989- ...

h2625. חַסִּייל *hasiyl*; from 2628; the ravager, i. e. a locust: — caterpillar. AV (6)- caterpillar 6; locust. *Strong's*

Caterpillars have been called "eating machines", and eat leaves voraciously. Most species shed their skin four or five times as their bodies grow, and they eventually pupate into an adult form. Caterpillars grow very quickly.

Caterpillars cause much damage, mainly by eating leaves. The propensity for damage is enhanced by monocultural farming practices, especially where the caterpillar is specifically adapted to the host plant under cultivation. The cotton bollworm causes enormous losses. Other species eat food crops. Many species have become resistant to pesticides. Bacterial toxins such as those from *Bacillus thuringiensis* which are evolved to affect the gut of Lepidoptera have been used in sprays of bacterial spores, toxin extracts and also by incorporating genes to produce them within the host plants. These approaches are defeated over time by the evolution of resistance mechanisms in the insects. <http://en.wikipedia.org/wiki/Caterpillar>

- With the fall of communism Dan 11:40b is fulfilled and the time of the end for the last generation begins
- The SDA is "falling away"

"...if he was taught that the Pope is the anti-christ, I think that would be a misunderstanding. I don't feel that's what we as a church believe. ... [the anti-christ], that's not a person. That's not an individual." Kenneth Cox, representing the SDA church on WTGL TV interview, February 8, 1993
- 1995 *The Time of the End* magazine - explanation of the last hidden verses of the book of Daniel with the proof-text method
- 1999 Jan Paulsen GC President
- 2001, 9/11 The Twin Towers fall; the 3rd Woe comes into history as being restrained
- 2001 the Angel of Revelation 18 comes down
- 2001 commencement of the investigative judgment of the living
- 2010 Ted N. C. Wilson GC President

"The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." GC 611

Future Events

- Sunday law
- Beginning of the “Little Time of Trouble”, the last call for the world

“The last rays of merciful light, **the last message of mercy** to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. The light of the Sun of Righteousness is to shine forth in good works--in words of truth and deeds of holiness.” *COL* 415-416

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles,** showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *BTS*, December 1, 1903

Is 28:14-18, Is 2:1-4, Is 11:10-12

Joel 1:2 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?

Yes, Lord, and it shall be once more for a las time! Amen