

THE SIN PROBLEM <> TERRIE LAMBERT

PRESENTATION BY ANTOINETTE

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What I want to share is something that I first heard **Elder Parminder** share in **2017** at the **Prophecy School in Arkansas**, and then he continued to share it in **Guadalupe** in **2019**.

So, before we go there, let's go to **1<sup>st</sup> Corinthians chapter 14:32-33**, they're familiar verses to those that have been in the message for a while, as it gives us important principles on how to understand the Bible.

So, **1<sup>st</sup> Corinthians 14 32:33**, **And the spirits of the prophets are subject to the prophets. For God is not the *author* of confusion, but of peace, as in all churches of the saints.**

So, the important principle that we get from these verses, is that **all the Prophets agree with one another**, they might be saying something in a different way, they might be expressing different symbols, different stories, but **they all agree**.

**Daniel** agrees with **John** the Revelator who agrees with **Joel** who agrees with **Paul** who agrees with **Christ**, **they all agree**. They **all agree** with the **Spirit of Prophecy** and vice versa.

So. all the **Prophets** agree with one another because **God is not the author of confusion**. So, if **God is not the author of confusion** who is the author of confusion? **Satan is authors of confusion**.

And what word in the bible do we associate with confusion? **Babylon**.

So, we go back into **Genesis**, we see that **God** confounded their **languages** and there was confusion because many people were **speaking different languages**, and nobody could understand each other.

So. **Satan** is the author of that, he is the author of confusion.

And what is our understanding of **Babylon** at the end of the world?

So, if we went to **Revelation 16** it's a Three-fold union of the **Dragon**, the **Beast** and the **False Prophet**. **Babylon** is divided into three parts.

**Satan > Confusion = Babylon = Beast = False Prophet**

So, let's go back, if **God** is not the author of confusion, what is **God** the author of, what did our verse say? **Peace**, **God** is the author of **Peace**.

And what's the word in the bible we associate with **Peace**? **Jerusalem**. **Pray for the peace of Jerusalem they shall prosper that love thee peace be within thy walls and thy palaces**. it's the city of peace. **Jerusalem** divided into three parts.

**GOD > PEACE > JERUSALEM**

Yes, we would say that the **Dragon** and the **Beast** and the **False Prophet** are a counterfeit of what? Counterfeit of the **Heavenly Trio**. The three persons of the **Godhead**; the **Father**, the **Son**, and the **Holy Spirit**.

What I also want us to notice is that within that **Threefold Union** of the of the **Godhead**, the **Father** the **Son** and the **Holy Spirit**, we also see a fractal, because **Jerusalem** is, or can be divided. Or I should say **Jesus's** role in the plan of salvation can be divided into three parts.

What does the **Dragon** represent? if we looked at these **Three Entities**, what does the **Dragon** represent as opposed to the **Beast** and the **False Prophet**? **State power**. And we would call **State power** what? **King**. And the **Beast**? **Church**. And the **False Prophet**? We'll leave that one for a moment.

So, **Jerusalem** is divided into three, has **Jesus** got a role as a **King**? Yes.  
And what do you have that is associated with having a **Church**?

King      Church

Satan > Confusion = Babylon = Beast = False Prophet

God > Peace > Jerusalem > King + Priest + Prophet

So, who works for the **Church**? **Priests**. And what is the other role that **Jesus** takes on? **Prophet**.

He is **Prophet**    He is **Priest**    He is **King**

And while He is all those **three things**, they are not necessarily roles that He takes on at the same time. When **Jesus** came to this earth the first time, who were the people expecting, who were they waiting to arrive? They wanted a **King**. And what did they get? They got a **Prophet**.

And what do **God's people** do with **Prophets**? They **kill** them. So, they didn't want a **Prophet**, they got a **king**.

So, that's the first **Advent**, the second **Advent** is in the **Millerite** time period. And what were the people expecting? They are waiting for the **King**. And what did they get? They got a **Priest**.

Did they want a **Priest**?

That message in **1844** was all about **Christ's Heavenly Ministry** and that's not what suited the majority of the people, and the **Movement** went from **50,000** to **50** as we know overnight, they were waiting for a **King**.

So, here we are **Adventists**, we are **Adventists** waiting for the **king**. To understand the **king**, and be prepared for the **king**, we have to accept **Christ's** other roles as **Prophet**, and as **Priest**. The **Prophet** gives us the message, the **Priest** is to help us with our experience, we bring them both together in preparation for the **king**.

So, we want to have more of a look at that today. The **Prophet** brings us the messages, the **Prophecies**, that we need to have. We must combine the message that the **Prophet** is giving us, with the experience that the **Priest** is giving us.

We know **Samuel** was **Prophet, Priest**, and what? **Samuel was Prophet, Priest, and Judge**. And when the **King** comes, what is He coming to do? He's coming to execute judgment

So, it is possible to have all those roles at the same time. **Samuel** is a type of **Christ, Prophet, Priest** and **Judge**. He was not **King**, they chose a **King** because if they just had a **king**, they could ditch the **Prophet** and the **Priest** or at least put them in a lesser role. Uplift the **king** and let's just keep the **Prophet** and the **Priest** in a box. We must bring them all together.

So, to understand the role of the **Priest**, let us go to **Daniel** chapter 8, this is **Daniel's** second vision. So, it is our third line of prophecy, the first dream was given to **Nebuchadnezzar**, **Daniel** had a dream in **Daniel 7**. This is his second dream or vision **Daniel 8**.

And it's just a repeat and enlarge of **Daniel 2** and **Daniel 7**, the rise and fall of kingdoms. But it is given from a different perspective, we have looked at this before. What we are going to see is counterfeit sanctuary language.

In verse 3 & 4 we see a **Ram**, that **Ram** represents **Medo-Persia**. A **Ram** is a sacrificial animal, but what is wrong with this sacrificial animal? it's got one **Horn** higher than the other, it's not quite right **Ram**. It was imperfect. It was blemished, and you could not bring a blemished offering to the **Sanctuary**. This **Ram** he is not quite right, he is

representing a counterfeit religion. and his problem is in verse 4. **But he does according to his will**, he does whatever he wants to do. And he lifts himself up, he becomes great, he magnifies himself. We call that self-exaltation, Hebrew, the word being Gadal.

So, that's the **Ram's** problem not fit for purpose, not fit for our purpose, fit for Satan's purpose.

So, then we go to the next animal in verse 5 and it's a **Goat**. Again, and not quite right **Goat**, he has a **horn between his eyes**, **Goats** don't have **Horns** between their eyes. And then on top of that the **Horn** gets broken. So, it's a double whammy. it's not a good **Goat**. So, he **lifts** himself up and **magnifies** himself as well.

And then our next kingdom is represented as what? We've got a **Ram** and then a **He Goat**, and then we have, what's our symbol? is it an animal is it a **sacrificial animal**? **No** but it is connected to the **Sanctuary**.

In what way is it connected to the **Sanctuary**, what is it represented by? A little **Horn**, it's represented by a **Horn**.

Now where do we see **Horns** in the **Sanctuary**? They're on the particular furniture. So, the **Altars** have **Horns**. You would bring in your **sacrificial animal**, and you would tie it to the **Horns** of the **Altar**. it was being tied to its purpose.

And we see that if you go back to Psalm 118:27, **God is the LORD, which hath shewed us light: bind to the sacrifice with cords, even unto the horns of the altar.**

These are counterfeit **Horns**, these sacrifices have been brought to and tied to, and what's the purpose? So, that the animal would be sacrificed, and **the life of that animal is in the blood**. The blood would be transferred to the **Sanctuary** via the **Horn**.

So, both the blood of the **Ram**, and the blood of the **He Goat**, all gets laid on this **little Horn**. It is a **little Horn** because it's on the **Altar** of the **Sanctuary**.

So back to **Daniel** chapter **8**, the life of those animals is transferred to the **Horn**. Then we're given quite a bit of information about that **Horn** from verses **9** to **12**, There's an oscillation, there's a **Repeat** and **Enlarge**.

We'll go over it quickly for those that aren't familiar, in **verse 9**, **And out of one of them came forth a little horn**.

Out of one of what, where did the **little Horn** come from? It comes from **the winds**; it doesn't come from the four broken **Horns** of **Greece**. **Rome** didn't come from **Greece**; it came from the **West Wind**.

Because those **Horns** were divided between the **North, South, East**, and **West**. The **winds** and **Rome** came from the **west**. it was just wester than **Greece**.

So, **Rome** comes from the **west wind** and **it waxed exceeding great**, it lifts itself up even greater than the **Meads** and **Persians** and the **Grecians**. And it magnifies itself.

So, a quick way to understand the **little Horn** is in **verse 9**, it's "**HIM**", which is masculine. And when it's **masculine** it's **Pagan Rome**.

**Verse 10**. "**IT**" could be also translated as "**SHE**" it's **feminine**, and it's **Papal Rome**. And then what's going to happen is that's going to be repeated. **11**, "**HIM**" **Masculine**. **12**, "**It**" **Feminine**.

9 = **HIM** (Masculine) **Pagan Rome**

10 = **HER** (Feminine) **Papal Rome**

11 = **HIM**

12 = **IT** (Feminine)

We are not going to go into the details of that verse, I just want to bring out that you can divide the **Little Horn** into two phases, but it is still one **Horn**. It is one **Horn** with two phases.

And what does this **Host** do? Verse 12, **And it casts down the truth to the ground; and it practiced and prospered.**

So, where we want to go is verse 13 and 14. Verse 13 **Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days then shall the sanctuary be cleansed.**

So, there's a question being asked, how long? How long are two Desolating **Powers** going to tread down two things? The Desolating **Powers** are going to tread down two things, the **Host** and the **Sanctuary**.

So, one of those Desolating **Powers** is called the **Daily** the other desolating power is called the **Transgression of Desolation**.

Let's go over to verses 20 and 21. **The Ram which thou sawest having two Horns are the kings of Media and Persia.** You can't get anything easier than that, it sets it out clearly, **Ram, Media-Persia**.

Verse 21 **And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Alexander the Great.** First **Media Persia**, then **Greece**.

Now we're going to get a lot more information about the **little Horn**. verse 22 is going to tell us the breakup of the **Big Horn of Greece**, that four **kingdoms** arise, but verse 23 says, **And in the latter time of their kingdom,** The latter time of the **kingdoms**, the break up, of the four **Horns of Greece**. In the latter time **when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.**

So, at the end of **Greece**, when the transgressors have come to their full, there is going to be this **king of fierce countenance**. This **king of fierce countenance** is the **Little Horn**, both phases.

Who are the transgressors? Because some transgressors, they're going to **come to their full**, and then this **king of fierce countenance will stand up**.

Who are these transgressors, and What is transgression? **Transgression is? Sin**, and sin is? **Breaking the Law**. So, law breakers. Who are the law breakers? Who are these transgressors that is referred to in this verse?

I'd like to suggest that they're **not Greece**, they're **not Media Persia**, they're **God's people**.

We're coming to a time when **God's people** are filling up the cup of their own transgressions. And at that time is when the **Little Horn** is going to **Rise to Power**, in the latter time of their kingdom. That is when the **King of the North** and the **King of the South** is fighting it out. Then **Rome** steps on the scene.

The transgressors have come to the full. We are coming down to the end of **Ancient Israel**. It is at the end of **Ancient Israel** that you see **Rome** rise to power. They are the kingdom that understands dark sentences. They speak a language that is not understood before.

**Meads** and **Persians**, **Greece** is **God's people**, they're all Semitic languages. There is sort of a similarity quite different to what comes out of Italy.

Verse 24, **And his power shall be mighty, but not by his own power: he shall destroy wonderfully, and shall prosper, and practice, and shall destroy who? The mighty and the holy people.**

Did **Pagan Rome** destroy the mighty and the holy people? **Yes**,

There were **two destructions** of **Jerusalem**, in **63 BC** and in **70 AD**, and these prefigure the destruction of **Jerusalem** at the end of the world.



They practiced and prospered and destroyed the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; and he magnify *himself* in his heart, and by peace they shall destroyed many:

How did they destroy people? Not just by warfare, not just physical persecution, but by **Peace**.

And, he shall also stand up against the Prince of princes; but he shall be broken without hand.

So, just as in verses 9 to 12 you see both phases of **Rome** there you see both phases in verses 23 to 25 but there's a mingling, because there's characteristics that belong to both **Pagan** and **Papal Rome**. They both caused craft to prosper, they both magnified themselves in the heart, they both destroyed many by **Peace**, and they both rise to power to destroy the transgressors.

So, let us go back to verse 13 and see where **God's people** come into this. Verse 13, the question is asked, how long? How long are these two desolating powers going to tread down.

Now how do you tread something down? You can tread on it physically, persecution, you can stamp something into the ground.

What is another use of feet? Let us go to Isaiah 52:7. **How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth what? That publisheth peace; that bringeth good tidings, of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Your God Thy God is King.**

So, what do feet do? Feet bring tidings. Now feet that bring good tidings are, beautiful feet. And beautiful feet bring good tidings, they publish peace. So, tidings of **Peace**.

So, let us look at the counterfeit of that, are all feet beautiful? Obviously not, because there are two desolating powers in **Daniel 8** that

are going to tread something down. You tread something down with your feet.

So, there has obviously got to be some ugly feet that bring bad tidings, that publish confusion, that do not publish salvation but publish damnation. So, there is a gospel of salvation and there is a gospel of damnation. There are good messages of peace and there's bad messages of confusion.

So, there is two ways that Rome can tread down God's people. physically, yes. They tried to do that very well during the **1260 years** of **Paganism** and **1260 years** of **Papalism**, but also through messages. Because you do it with your feet and feet bring messages.

So, let's go back **Daniel chapter 8**: how long shall these two desolating powers tread down two things.

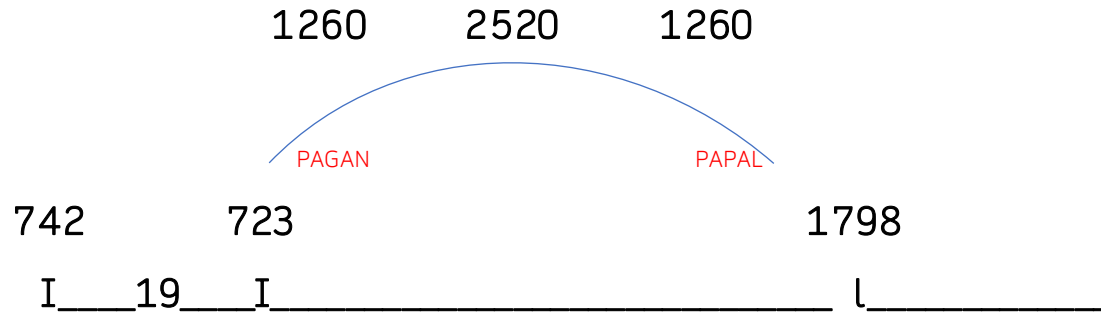
Sister White says, the scripture which above all others was about the foundation and central pillar of Adventism is this verse, **Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed** or made right or justified.

So. what's the problem? The problem is there is a question that's asking, how long are **two things** going to be trodden down by **two things**. And the answer is about one thing, it's about the sanctuary. The **host and the sanctuary get trodden down** and the answer is **only** about the **sanctuary**.

So, we know we can go to another prophecy, we'll line that up now, but we won't go into great detail.

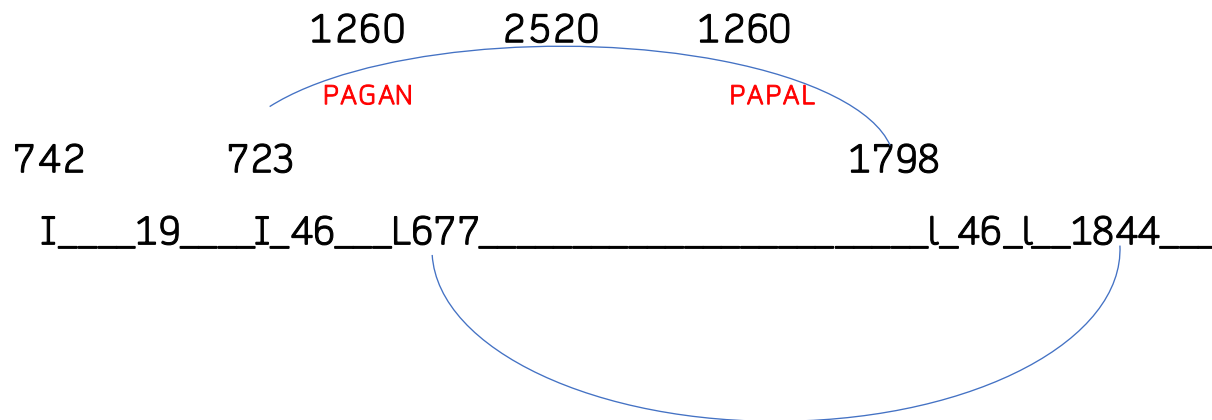
We'll go to the **2520-time** prophecy, **742 BC**, there's a **prophecy** that comes, that says the **Northern kingdom's** going to be taken away. it's going to be wiped off like a plate, and that happens **19 years** later in **723 BC**. The **Northern kingdom** is taken **captive** and **God's** people go into **captivity 1260 years** to what? The **Daily, Paganism**, and then **1260**

years to **Papalism**, the transgression of desolation. And that takes us to 1798.



**Paganism** the counterfeit of the **Earthly Sanctuary**, **Papalism** the counterfeit of the **Heavenly Sanctuary**, this is all about **Christ's** ministry and **God's** plan of salvation

.Then we know that the **Southern kingdom** went into captivity 677 BC and that brings us to 1844, **October 22**

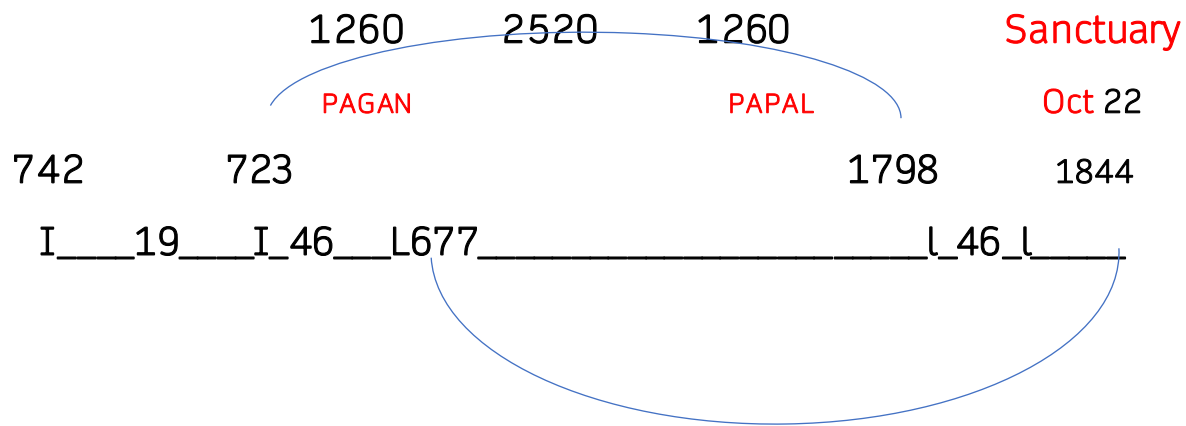


So, 46 years between there.

So, what happens in 1798? In 1798 the **host** stops being **trodden down**. The **Beast** has received a **deadly wound**, it is no longer a **persecuting power**, that woman needs a **Beast** to do the treading down for her.

So, the kings have turned on the woman, also the people have turned on the kings, so there's no more corrupt kings and corrupt women that are able to tread down these people in **1798** they've moved from the old world to the new world a lot of dynamics have happened to create this special circumstance in **1798** whereby **God** can raise another host or army

And then **October 22, 1844** answers the question of the **Sanctuary**.



You cannot have a **Sanctuary** without a **Host**, and you can't have a **Host** without a **Sanctuary**. Really, they are just another term or parable for a king and a kingdom.

So, a king must have a kingdom, he has to have a people, he has to have a kingdom. So, it's a different parable but it's what every parable is going to give you, a different aspect of the same story.

And when we see the **Host** in the **Sanctuary** what is it trying to teach us, what has sin done to **God's** people?

And who are **God's** people in **1798**?

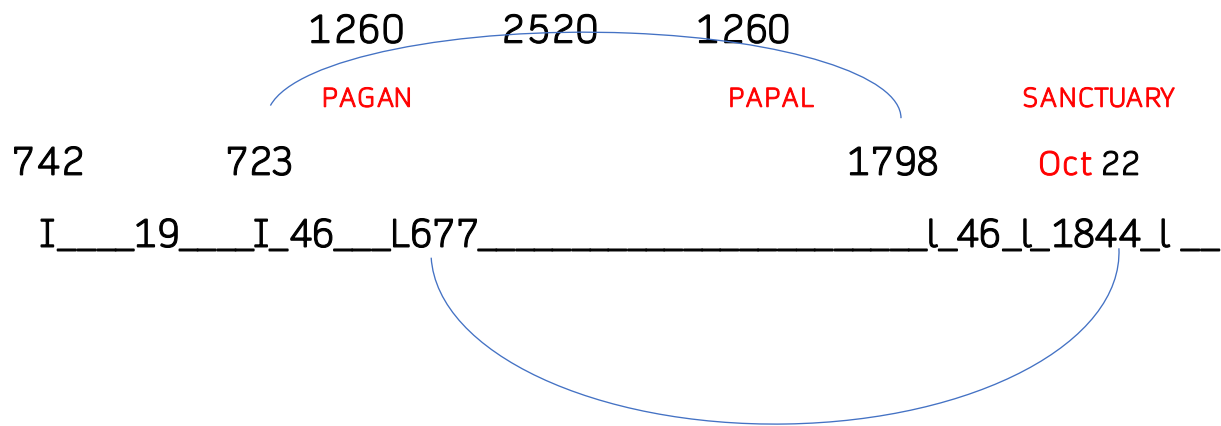
Who stopped being trodden down here? **Protestants**.

So, they are all **God's** people? It depends.

What **God** is going to do is, He's going to **send a test**, and He will send the **three angels' messages**. Those **three angels' messages** are going to **divide** the people between the real deal and the pretenders, between those that say they are **God's** people and those that are just **pretending**.

So, it divides two classes of people based on a **testing prophetic message**

So, the **Hosts** aren't necessarily all they say they are, and they have to be **tested and divided** and that brings us to **1844**.



So, that is the history of that first part of the **Millerite** history.

So, this is the **Church of Sardis**, that have a name, they are alive but they're dead, **because they've got a name that says they're Protestants but they're not protesting**. So, **God** has to send them another test.

So, the **Sanctuary**, sin has done what? **It separates us from God.**

And so why did **God** have the **Sanctuary** built? He said, let them make me a **Sanctuary** that I may dwell among them.

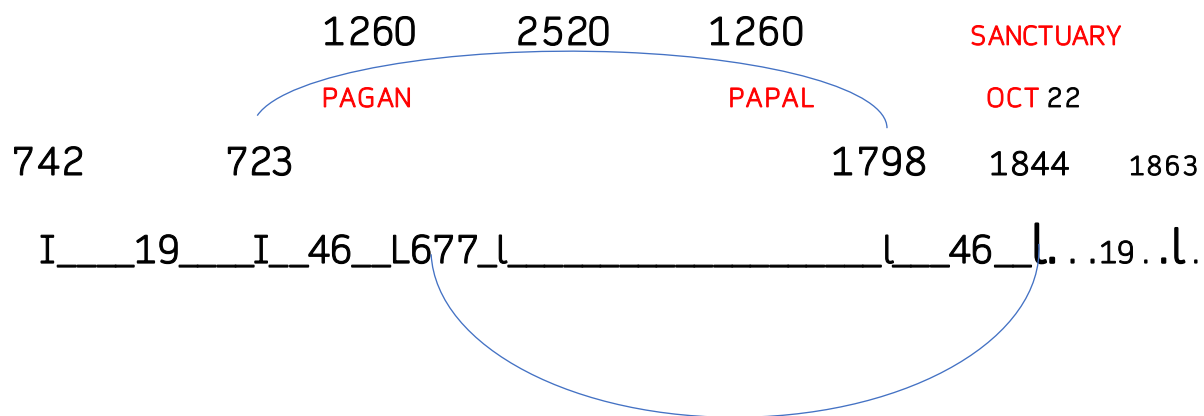
So, somehow that **Sanctuary** must solve the sin problem, because **God** can now dwell among his people. **Sin** separates, the **sanctuary** brings **God** and his people back together again.

So, He must solve the sin problem. First, He's got to raise a people, and then he can begin to show them how **He** is going to solve the sin problem.

What gathered the people in this time period? A prophetic message.

And now He can open to them, how the **plan of salvation** works. So, this is the work of the **Prophet** and now **God** is going to open to them the work of the **Priest**.

So, **Daniel 8;14** brings us to this date here. So, this is **Millerite** history, which will take us down to what other date? **1863**, based on the chiasm of the **2520**.



So, what was meant to happen in **1863**? The **king** was meant to come, but we know that that was a **history of failure**, and the **king did not come**.

So, what went wrong? What went wrong was that the **king** did not come in **1863**, so we are going to look at that history.

We are going to read a portion from **Early Writings 55**, this is the chapter on the "**END OF THE 2300 DAYS**". The first paragraph is talking about what **Sister White** sees in vision. She sees the **Father** and the **Son sitting on the throne**, but she's going to see the **Father** move. The

Father's face she cannot see but she is going to see that His presence moves into the most Holy place. Both the Father and the Son are shedding light on God's people, on waiting companies, the Advent people are receiving light, a lot of people are bowing down they are deeply interested, while others are not that interested, some are careless.

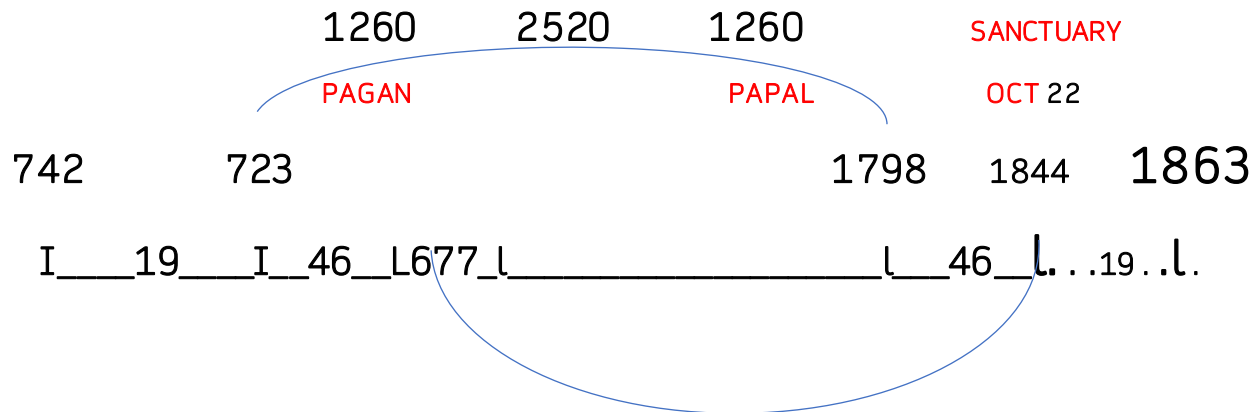
Early Writings 55.156,

I saw the father rise from the throne, and in a flaming, chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then He raised his right arm, and we heard His lovely voice saying, "Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I'll return from the wedding and receive you to Myself". Then a cloudy chariot, with wheels like the flaming fire, surrounded by angels, came to where stan came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest. and pray, "My father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.





So. they are going to give a message down here (1863)



That will herald the coming of the **King**. They are going to say, Behold the **Bridegroom** Cometh.

So, until they get that **message** which we would call **Sunday law message**, they have to keep their **garments** clean, and it's their **garments**.

So, when is it that their **garments** are clean? Having clean **garments** indicates that they have righteousness.

I'd just like to give a little object lesson,

This is a brown boronia, boronia mega stigma, boronias are a species that has about 160 different varieties. They are a native of Western Australia. They have a smell that's heavenly. that's why sometimes they're called heavenly scent, you can't describe it, you know lavenders, lavender roses, rose etc., this is hard to describe. Perfumers the aroma. It's gorgeous. The problem is its notorious for dying, very hard to keep. This was

a gift from my mother, my mum gave me this. my mom has this theory, if you call it a theory; she says just buy a boronia every year, enjoy it for the whole season, when it dies get another one the next year. She says it's a cheap bunch of cut flowers. If you were to go and buy cut flowers it'd cost four or five times as much as this only last a matter of weeks, whereas this you've got for a whole season, then you buy another one the next year. Well that kind of challenged me, because I thought I'd like to keep this alive. So, how do I keep it alive, google. You look up what to do, and you find out all sorts of things about this plant. It doesn't like its roots drying out but doesn't like to be waterlogged either. There's certain feeds you've got to give it, dappled light. I have to tend to this plant daily, it's beautiful it's heavenly it's called heavenly scent. Now whose boronia is this, this is my boronia, it was my mother's she gave it to me. Can you see it's still in a very boring black pot? That's because I'm not going to transplant it yet. it will go into a really nice pot once it stops flowering, I would stress it and we would lose the scent. So. I'm going to wait till it stops flowering and then I will transplant it, I'll glorify it and put it in a really nice pot. And then I'm going to have to be careful and tend to it every day. Now my mum she's not God but God gives us something, He gives us a gift. And when He gives that to us, whose is it? It's ours. Now can my mum help me look after this plant? Of course, she can. I can ring her up, I can ask for advice, we could work together to keep this plant alive. It's going to take a fair bit of effort on my part. I've got to will to keep it alive. I could just happily

keep it a year and then start again. Lots of starting again every year.

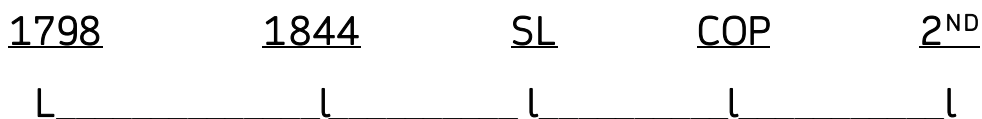
This is how **righteousness** works. We come to **God** with our filthy rags, with our sins, and **Christ** in his mercy, He takes off our **filthy garments**, and he gives us His unsullied, unspotted, uncorrupted, **Robe of righteousness**.

So, when did he do that? **1844**. They passed over this test **successfully**, they died as it were in the **great disappointment**, they were **grief-stricken**. They went into the grave, the **faithful** rose out of that grave, they received the **righteousness of Christ**, they had gone through it successfully.

And **God** says to them, **keep your garments spotless**. He gives them those **garments**; He does not ask you to do something that is not in your power to do, and yet He will be there to help you with that.

So, **1844** they are given **garments**, they're to keep them spotless, then they're to give a message to announce the coming of the **King**.

So, let us take that history of the **Millerite's**, will go **1798** to **1844**. And we are going to turn it into the history of the **144 000**. So, we go to the book **Great Controversy** and we find other way marks. We know it's going to end in a **second advent**, but what are the two preceding way marks? The **Sunday law** and **Close of Probation**.



So, right here **1844**, if we overlay this with the **Agricultural model** what have we got on this line? We have a **Ploughing**; the seed is sewn

because all the thorns have been dug up. We have **Early Rain, Latter Rain, Harvest**

1798                      1844                      SL                      COP                      2<sup>ND</sup>  
L\_\_Plough\_\_L\_\_ER\_\_L\_\_LR\_\_L\_\_Harvest\_\_L

So, here **we die the death of the seed**, we rise in newness of life, simply different words for the same experience. We call this **Baptism**; this is where **Christ** takes our **old garment**, gives us His new, it is ours. And **Christ** says keep your **garment** spotless

**Revelation** chapter 19, this is the **Marriage of the Lamb**, this is the **king** coming back to get His subjects. Verse 7

Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in **fine linen clean and white**: for the **fine linen** is the **righteousness** of who? The **righteousness** of the **Saints**, the **fine linen** is not the **righteousness** of who? **Christ**

Why do we say that? Why do I say that plant is mine and not my mother's? It originated with my mum, but she gave me the plant and it is mine; it is mine to keep alive.

Here is a **group of people** that were given **Christ's** righteousness, now it is theirs to kept unspotted, it is **clean white fine linen**. She has made herself ready.

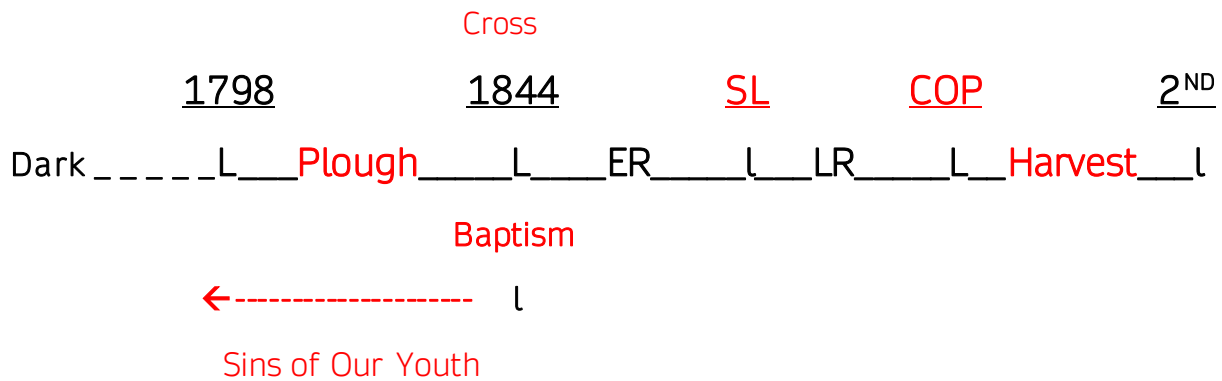
It is never **God's** intention, if we lay this experience out in our own life and we call this **Baptism**, it is never **God's** intention that we sin after we are baptized. We enter a new **kingdom**; we are spiritually reborn.





So, we now have to walk in the light.

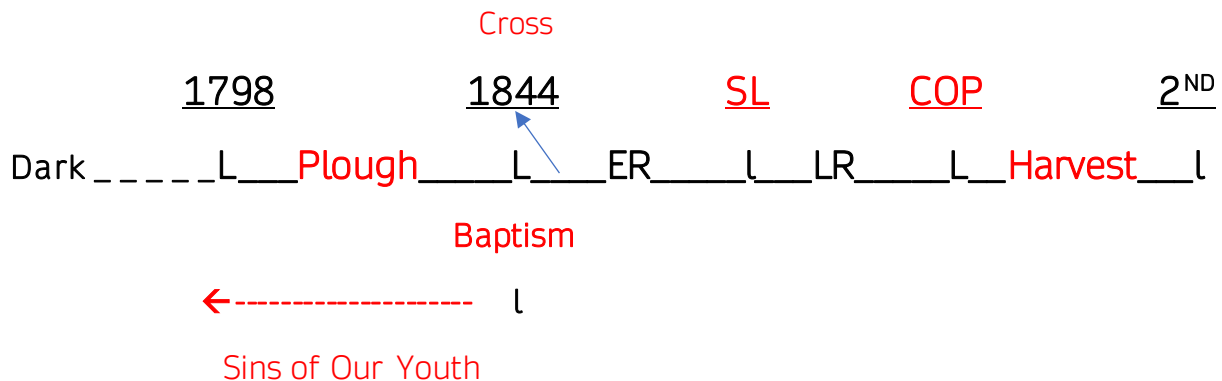
What is it before here? We have **darkness**. We are going to start walking in the light. And then we come to a point where the **Blood of Christ** is going to **Cleanse us from all sins**. What **sins**? The **Sins of our youth**, the **sins** of when we were **walking in darkness**. when we had these **thorns**.



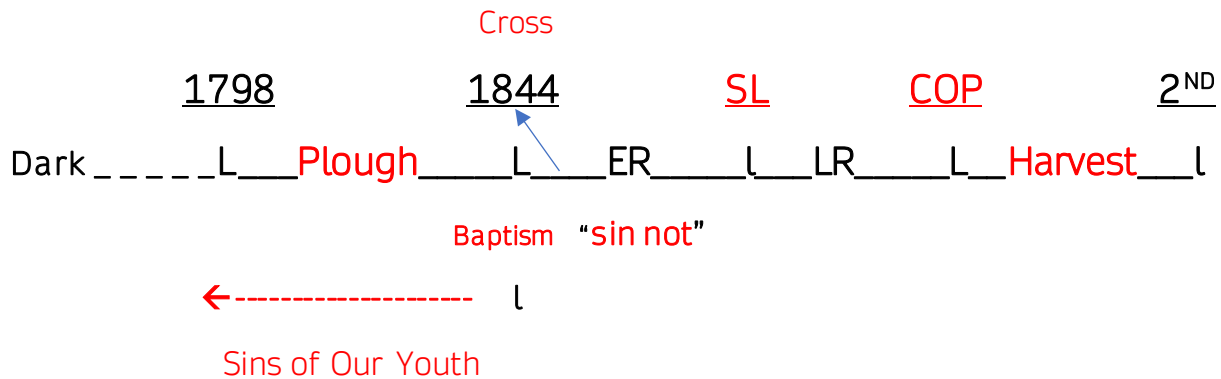
We have a **period** where we are to get the **thorns** out of our life, to get your life right.

**Verse 8 If we say that we have no sin, we deceive ourselves, the truth is not in us.**

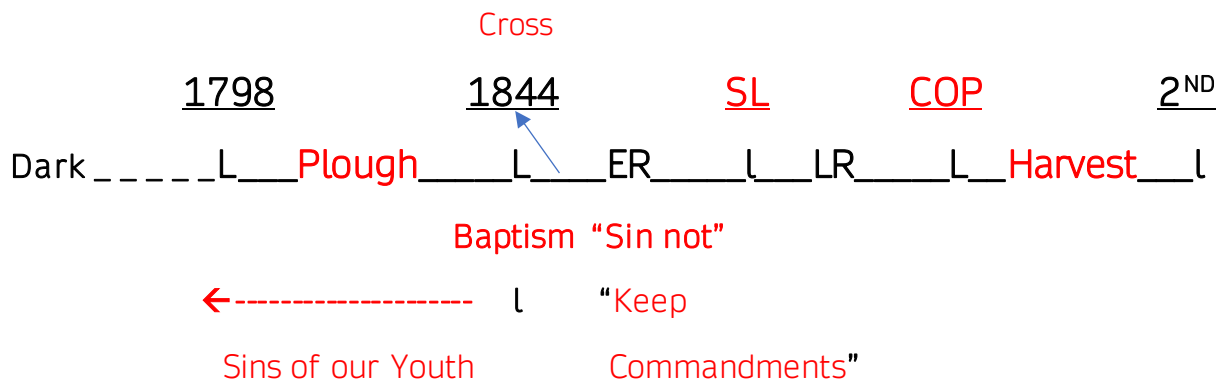
At what point do we place this. Here, **1844**



If you say you have no sin you are deceived. But, **If we confess our sins,** which is right here, **(1844) he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous.** So, he does that here (**Cross 1844 Baptism**) So, this is talking about **sins** prior to conversion. Because then **John** will go on to say in chapter 2 **My little children, these things right I unto you, that you what? Sin not.**



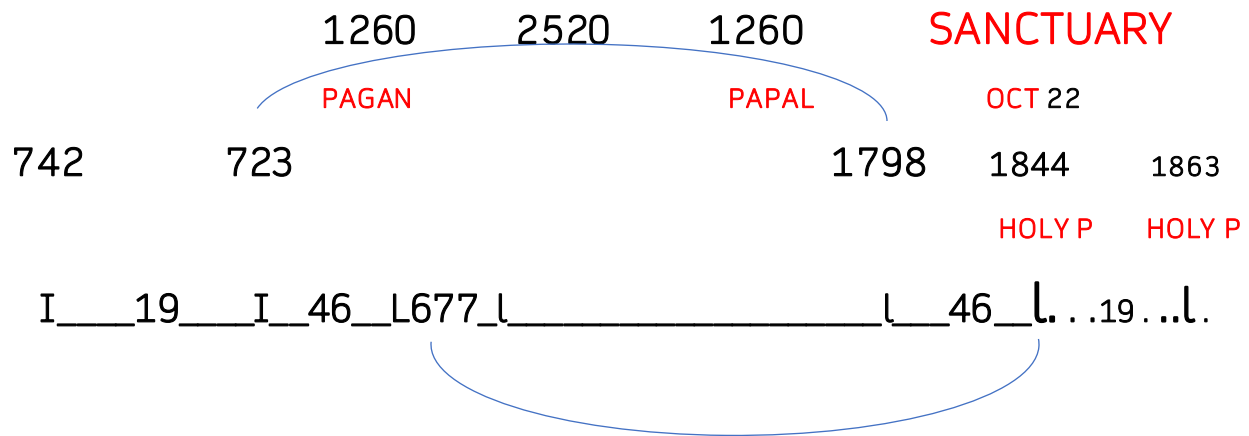
So, now, **sin not** here, you say you have **no sins** you are a liar. the truth is not in you, but after you have **confessed**, and you've been **cleansed**, you are to **sin not**; **but he says, if any man sin, we have an Advocate with the Father.** So, we do have an advocate with the **Father Jesus Christ** the righteous, **And He is the propitiation for our sins: not for ours only, but also for the sins of the whole world. And hereby we do know that we know him. if we do what? If we keep his commandments.** So, **sinning not** means, **Keeping his Commandments.**





So, here we have our **new garments**, keep it **spotless** which means keep **The Commandments**.

But we know that when we come to **October 22, 1844** what period have, we entered as far as the **sanctuary** motif is concerned? We are in the **Day of Atonement**.



So, all our sins are laid on Jesus, what sins? these sins?

These sins, He carries them. He bears them, He is our sin bearer, and he took all our sins to the cross.

But what happens to the sins after? We have risen in newness of life.

What happens to those sins? Does He bear those? Does Christ die more than once?

We do not crucify Christ afresh, He died once. So, he died for those sins.

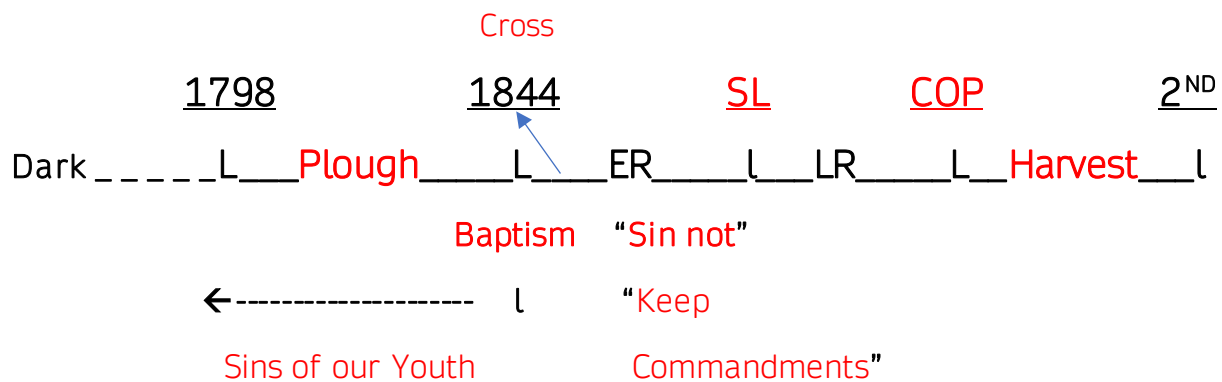
So, who has to bear the sins of our post-life?

This is the work of the scapegoat, and what is a scapegoat? A scapegoat is somebody who gets blamed for something he did not do.

Does Satan commit our sins? No. But the sins that we do after our conversion are placed on the scapegoat.

The message is still the same to us though. At each point we are to **sin not**. It is not an excuse to **sin**. All the **sanctuary** is teaching us in this instance is how **God** is going to deal with those **sins**.

What I would like to follow up on is how come we can get here, (**Cross 1844 Baptism**) in our line and not understand that this is the way the **plan of salvation** works.

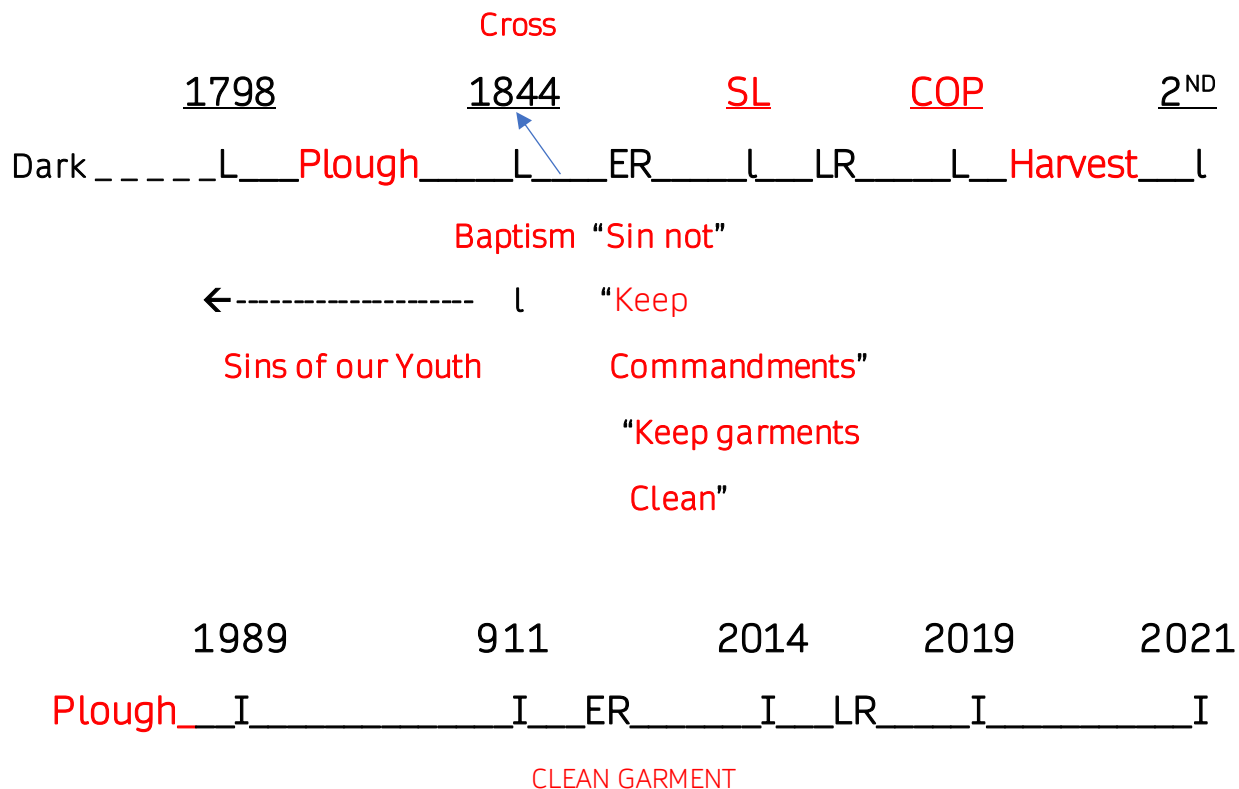


So, because there are those that say, that we teach heresy in saying that **Satan** is a **sin** bearer. There were **two goats**, **one goat** for the offering of the people, the other was the **scapegoat**; both bore **sins**.

So, what we want to do is take this line of the **144 000**, and we are going to write the fractal of the **Priests** underneath. We are going to go to **1989**.

The second **Advent**, what date do we give to for the line of the **priest**?

So, we call this **144 000**, this is the **line of the Priests**, this is **2021 Closer of Probation, 2019 Sunday law 2014**, which means what? It lines up with **1844**. In the line of the **144,000. 9/11**, this was our **Ploughing** time, this was when we were to be born again, and this is when we are to keep our **garments** spotless.



And then **God** will send his rain.

Some at point we are going to make the announcement that, **Behold the Bridegroom cometh** that's the **Midnight Cry Message**

So, if we were to overlay this message, **these lines with the line of Christ**, we know that when **Jesus** came and he was speaking to the people, that his messages came across as new.

**Sister White** said they thought they were **strange** and yet all He was doing was opening the **old truths** that had been **lost** somehow. The old truths had been **covered** up with **traditions** and the **superstitions** of men

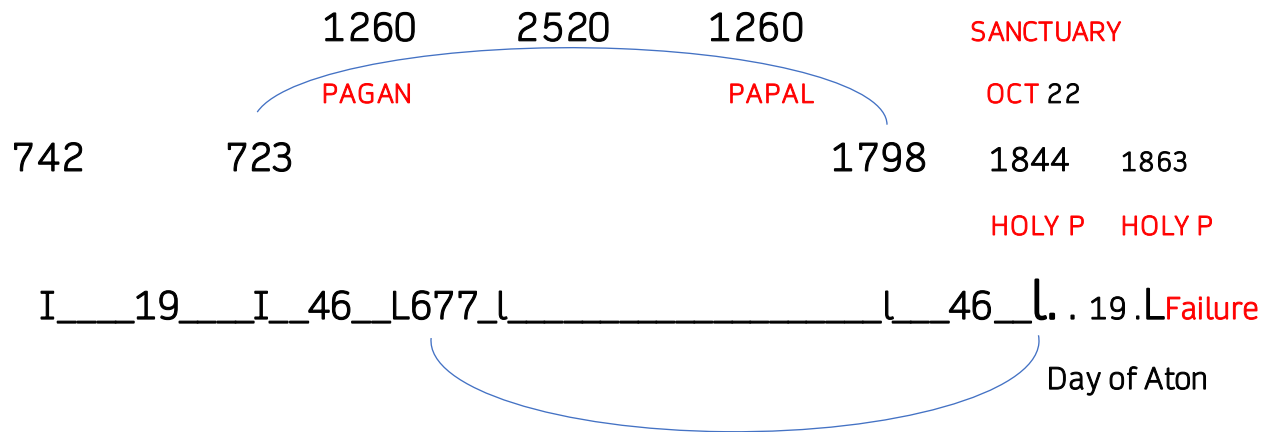
So, I'll tell you what an interesting thing to do is, to go into the **Ellen White CD-ROM** and click on the book **Desire of Ages** and just type in the word "**New**" and you'll see that there was just so many things that

appeared **new** to the people because they had been in darkness for so long.

And yet she says repeatedly, it was not **new**. What He was doing was bringing **old truths** back to life. So, it just seemed like something **odd** something **strange**.

So, what we shared is simply basic **Adventism** that has been lost over the years. We want to look at why it has been lost. Why do people struggle with some of these teachings?

If we go here, **1863**, this was a **line of failure** it is a **reform line**.



So, what is **God** doing with a **reform line**? All he is doing is, it is a **period of history** where he is trying to **reform his people** and get them **ready for his coming**. It is to let us know that it is time to get our **lives in order**.

So, we come down to our history beginning with **1989**. And we know that from **1863** to **1989** is how long? **126** years. **126** is what? it's a remnant, it's a fraction of the **1260**. **God's** people were trodden down of **Paganism** and **Papalism** for **1260** years. Trodden down not only **physically**, but trodden down **spiritually** through messages

So, in this time period, this **126** years, **God's** people go into captivity, they go into captivity to both **Paganism** and **Papalism**. And they begin

to be trodden down with the wrong messages. It is something that progresses through the generations, it starts off slow and then towards the end God's got to start reforming his people again

So, this is a study that has been done many times, let us go to the book of Joel chapter 1. The word of the Lord that came to Joel the son of Pethuel. 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?

So, what is the first thing we are going to do to get an understanding of this book? We have to place it in context.

So where is Joel? We can go to a passage in the Great Controversy that places us just nicely where Joel is in history? He is right here 720. And the question is being asked; Have you ever seen anything like this happen before. Anything like what? Anything like 10 12<sup>th</sup> of a Nation being swept away, totally taken out of their land.

So, Joel's is asking the question, have you ever seen anything like this before, nothing like this has ever happened in history. And he is talking to the old man and all the inhabitants of the land. He is the old men of the leadership; the inhabitants of the land are the rest of them. Have you ever known this to happen before?

**Verse 3 Tell ye your children of it, and let your children tell their children, and their children another generation.**

And in this verse, we count the four generations.

So, there is you, tell your children, your children tell their children, and their children tell another generation, four generations. And then he describes this in parable language; the destructive influences of four insects. That which the palmerworm hath left at the locust eaten; and that which the locusts hath left the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

After four successive generations, by the time you get to the end of the fourth generation there is nothing left.

What has been eating this plant?

It's actually not a plant it's a fig tree. If we read on in **verse 7, He hath laid my vine waste, and had barked my fig tree:**

So, what happens to this tree? It gets **ring barked**. And the **sap** of the root cannot pass up to the branches of this fig tree. The **root** being **Christ**, So, the **nourishment**, the **goodness**, the **moisture** is not able to get to the branches of the fig tree.

What has happened? We go back to **verse 5 & 6, Awake, drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation has come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.**

So, the message to the people is wake up, you are drunk. And something has made them drunk. That drink is **wine**. And what is wine? it is **doctrine**. It is messages. The nation that is coming up that has got teeth like the teeth of a lion, is who? This is **Babylon**.

So, **Babylon** is rising, and it is going to bring **judgment** on **God's** people. They have four **generations**, there is nothing left. Now God is going to use Babylon.

We said that **Babylon is a threefold** entity. We understand that the prophecy of **Daniel 2** is a story of **Babylon** because the head is, **Literal Babylon**. If **God** illustrates the end from the beginning, what is the bottom of the statue? It must be **spiritual Babylon**. And **spiritual Babylon** is divided into three parts. But we also know that the bottom of the statue is **iron**, and it is **Rome**.

So, **Rome** at the end of the world is also **spiritual Babylon**. So, when we've got **Babylon** coming against **God's** people, its pre-figures **Babylon**. Spiritual Babylon coming at the end of the world and yet it is also **Rome**.

So, we have to bring the two kingdoms together. Modern Rome is also part of spiritual Babylon.

So, what we are looking at, is that **Joel** is standing, and he says, have you ever seen anything like **723** happen before. And he is going to prophesy of what's going to happen in **677**.

For **destructive insects** that are going to take away everything, and **God's people** are going to be **trodden down** of **Paganism** and **Papalism** it is **1260 years**.

So, when we see **126**, what do we know is going to happen between **1863** and **1989**? **God's people** are going to be **trodden down**, until he can free his **host**. Just like the **host** was stopped being trodden down in **1798**. In **1989** the **host** has to stop being **trodden down**.

So, during those years you can mark them out as **four generations**. The **first generation** would take us through to **1888**, that is when the **Spirit of Prophecy** was starting to be rejected, and people were bringing in **philosophical ideas** of the **bible** the **pioneers** never had.

And then in the next generation from **1888** onwards to **1919**, you see that whole explosion of contention over the daily. And **fundamental beliefs** that belong to **Daniel** chapter **8** and others. But we see the war on the **daily**.

**1919** to **1956** we see **God's** people head back into **Protestantism**. The **Church's** best and brightest are sent off to other **theological seminaries** to become **educated**. They bring in **Protestant doctrines** and then the books of the **New order** are written between **1919** and the **1950s**. And then by the time you get to **1956** and onwards there really isn't much left,

So, on that note we are going back to a quote that we looked at from **Early Writings**. Again, she's talking about the **1844** time, and she says, **I turned to look at the company who was still bowed before the throne, they did not know that Jesus had left it. Satan appeared to be by the**

throne trying to carry on the work of God I saw them look up to the throne and pray father give us thy spirit. Satan would then breathe upon them an unholy influence, in it there was light and much power but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

So, those people that did not **follow through** the **test** of October **22, 1844**, are left **praying** before the **Holy Place**. And **Satan** is breathing upon them an **unholy influence**.

So, those that did pass into the **Most Holy** place, they are being breathed upon a **holy influence**. **Satan** has a plan; these people are deceived, so what does he want to do? He wants to keep them deceived.

So, those that have **rejected the message** they are deceived, he must keep them deceived. And it says, to **draw back**, draw back where? So, they are in the **Holy Place**, where does he have to **draw** them back to?

This becomes apostate Protestantism. **Apostate Protestantism**, if they draw back where do they end up? They end up back in **Papalism**. And we know that because what they are going to do is, they're going to make an **Image to the Beast**.

They might not change their name, they might not outwardly change the **name** of their **religion**, but they have **drawn back** into **Catholicism**,

So, he keeps them deceived and he **draws** them back. And then what else is **Satan's** object? To deceive **God's** people.

So, those that have passed through, now he wants to **deceive** them. And how does he deceive them? By bringing them into a **Laodicea** condition.

Once they're in the **Laodicea** condition, then these **four destructive insects** will do their work. Over a period of **four generations**, you have nothing left. And when you come to **1989**, **God** must start again to free his **people** from the **captivity** of **Paganism** and **Papalism**, Spiritual Paganism spiritual Papalism.



This period here **1956** onwards and you could argue a bit earlier but **1956** onwards, it's war, there's a war in the church. And the war is between conservatives and liberals. Who are the conservatives in the church in the **1950s** and onwards?

We could name them; you could name the Spears and the Standishes and all of that. And within the conservatives of that that period, you have got many variations, it is quite a spectrum. Ultra conservatives and then those that are less so. But certainly, there were two sides. As a result of those conservatives another group comes out and they are what we call **liberal theology**.

So, I'm going to give them **two** names, there's **New Theology**, and the new theology is being fought against by "**Last Generation Theology**". **New theology** are your **liberals**. Now when we think of **liberals** in this time period, who comes to mind?

When you think of the **American Government** at the moment, and we talk about **Right** and **Left**, we know that in both sides there are **Extremes**. So, we would call this the **Left**.

**New Theology**    &    **Last Generation Theology**

**Liberals**

**Left**

And who is the extreme **left**, men like **Robert Brinsmead** And **Desmond Ford**.

So. you have men on the **Far Left** that say no **sanctuary**, no **High Priestly ministry**, everything's done on the cross, everything's done for you. Then you have men that are not **so left** as that, but that's your **1888** message **Study Committee**. Men like **Jack Sequeira**, **Wheeland** and **Short**, not as **Left** as that, it is much more subtle. But what they are

talking about is **Universal Legal Justification**. And they spread this message of **Universal Legal Justification** that at the **Cross**, **Jesus** died for everybody, everybody was **justified**.

We have never taught that; we believe in **Vicarious Atonement**. **Vicarious Atonement** it's a one for one, you accept **Christ as your personal Saviour**, then he imputes his **Righteousness** to you, he **Justifies** you.

So, there is this war, the **Last Generation Theology** is your **Conservatives**, we would call them the **Right**.

**New Theology**      &      **Last Generation Theology**  
**Liberals**                                      **Conseratives**  
**Left**

This is the same dynamic that was in the time of **Christ**. When we read the **Gospels**, who was **Jesus** mostly sparring with? The **Pharisees**, that is what you see in the **Gospels**. But when you go to the letters of **John**, and even in the book of **Revelation** it is not the **Pharisees** that are the problem. It is the **Nicolaitans**, it is the Gnostics. it is the **Antinomianism**.

So, over here you see **Antinomianism**. And what that means basically is no law.

**New Theology**      &      **Last Generation Theology**  
**Liberals**                                      **Conservatives**  
**Left**    **Right**  
**No Law**

Gnostics are a First Century Phenomena that grew out of the First Century both from Jewish Churches and Christian Churches and they had Liberal beliefs. so no law

Let us go to Revelation chapter 2. verse 6. One of the characters of Ephesus, It says; But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

What does God hate? God hates What the Nicolaitans do. He doesn't hate the Nicolaitans, but he hates their deeds. Because the Nicolaitans were early gnostic sect. that believed that the works of the flesh had nothing to do with the condition of the spirit. Basically, no law, they were Antinomians.

And so, they lived their life whatever way they wanted to live. There were not restricted by law. And God said, I hate their deeds.

Then when you go to the Church of Pergamos which is the Church of Compromise. Verse 15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

So, in the compromise what are they allowing? They are allowing the Liberals to come into the Church and live however they want to live. And then by the time you get to the Fourth church you have Jezebel teaching and seducing God's people

So even within these Four Churches you see a progressiveness of what God's people were allowing. But what is interesting is, when you go back into these histories, and these histories get repeated, is that the liberals rise as a reaction to Conservatives.

So, the Pharisees, Phariseeism in the time of Christ believed that if they could get all of Israel to keep the Sabbath Holy for one day, the Messiah would immediately come.

So, what did they have? They had all these laws, all these restrictions on how you are to keep the Sabbath. They were so strong on it because if they could get everybody to do it for one day, Messiah. And then

Jesus came and did what? Said all these new and strange things. They had to do away with him because the King would not come while Jesus kept breaking the sabbath. So, that's all part of that dynamic.

So, as a reaction to Conservative Phariseesism, these Antinomians, rose up, the Gnostic sect rose up. So, if you come down even into the time of the Reformation, you have Calvinism. Calvinism would be on this side.

<u>New Theology</u>	&	<u>Last Generation Theology</u>
Liberals		Conservatives
Left		Right
No Law		
Gnostic		Calvinism

There was a fellow called Jacob Arminius, he rose in direct counteraction as a reaction to the Conservative side of Calvinism, and so you see this whole idea of no law even being fought out during the Reformation time.

So. usually from the most part, it is a reaction to Conservatives that the pendulum swings, and you get a Liberal reaction. And this is what John was fighting.

If you go to the letters of John, we think of the letters of John as being all about love, but he talks about the Commandments as much as he does about Love. He doesn't separate Love from the Commandments.

3<sup>RD</sup> Epistle of John verse 9; I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither

doth he himself received the brethren, and forbiddeth them that would, and casteth them out of the church.

Diotrephes and Early Gnostic, anti-law, and how does that affect him? You can see it by the way he treats his brethren. Diotrephes means messenger of Zeus he's kept his pagan name. And you can see the Pagan Philosophies creeping in. John doesn't fight Phariseism, he's fighting Gnosticism.

So, you see Jesus kind of fights the Pharisees and John, by the end of that Christian era, it is more about the Gnostics

So, you come down to this time period here 1956 to 1989, two classes warring it out in Adventism. And what does Last Generation Theology do? It takes an Ellen White quote, just one quote that says, when the character of Christ is perfectly represented in his people, then Jesus will come. And it takes that one quote, it's all about character perfection and reforming God's people, and it's taken out of context. If you go in and you look at that quote in context, it's actually talking about loving one another and having empathy, having set aside differences and having an upper room experience.

So, you have this war, what's God got to do? He has to start again, and that's 1989. He's got to clear the state, he's got to Cleanse the Sanctuary. Before he Cleanses the Sanctuary and makes the Plan of salvation clear again, he has to raise a Host.

if we look back in 1998, we can see the circumstances that allowed Him to raise a Host, the deadly wound of the papacy, the move from the old world to the new world. A kingdom rising that had Religious Liberty beliefs.

So, everything is in place, I'd like to suggest that 1989 was the same. What circumstances came into being in 1989 that allowed God to raise a Host. We know what is happening externally, but how does that affect internally. One of our characteristics of 1989 is the World Wide Web. Information Technology.

What **information** does is, it puts the **Spirit of Prophecy**, all these quotes that are taken out of context, it puts them into the hands of **every individual**. It takes some time to do but now we have the **capacity** to **read** things and **study for ourselves**.

Back in this history here (**1863-1989**) who do you have to rely on? You have to rely on the **Leaders**, you have to buy the books, you have to spend quite a bit of money to fill those bookshelves; and then you're relying on the **theologians to commentate** on them for you.

**God's** word is being opened and being shared in a way it's never been able to do. We need to have **access to the writings**, and we need to have a **method of understanding**. Its not just being able to **google**, **it's not just being able to word search**, you have to be able to **Word Search properly**.

So, just like **method**, that came into this history with **William Miller**, and also, we know the distribution of **Bibles**, the **Bible society**, that the **word of God** got put into people's hands.

So, the ability that we have to get onto an **Ellen White CD-ROM**, I can remember when my husband and I were new Adventists, and we had those three volume sets, big volume sets, the binding was terrible, they fell apart, you had to carry them with you everywhere. And now we don't even have a **CD-ROM** anymore. It's just a tiny little thing somewhere in there, in that thing called a computer.

The **information** is there for us to study if we use the right method. So, when we come to our **9/11** and sin not.

One of the **parables** is of, the man that has cleaned out his house. What have you got to do? You just leave your house empty, sweep the house out, you have got rid of the thorns, you've got rid of the dust and the dirt out of your house, now your house is empty. If you just leave it **empty** what happens? **Satan** comes back with all his **mates**.

So, you have to be able to fill it with the **Word of God**, you have to be able to fill it with these **truths**. When we talk about the **Latter Rain** and the **Increase of Knowledge**, all **God** is doing is, filling us. Filling us to overflowing.

If we went back to **Daniel 8** in the beginning, we see the **Ram** and the **He Goat**. The **life** of those **two animals** is transferred to the **Sanctuary**. **Satan sanctuary** needs cleansing just like **God's Sanctuary** needs cleansing.

So, that **life** is transferred to that **Horn**, when we compare **Medes** and **Persia** and the **Greeks**. What were the **Medes** and **Persians** known for? **Daniel 6**.

What **characteristics** of the **Medes** and **Persians** do we get from **Daniel 6**; infallibility? Infallibility of what?

What did Darius make?

What couldn't be changed? The Law. They were a people about law. They were the prudes of the **ancient world** and you did not change them.

And then you've got the **Greeks**, what were the **Greeks** like? They had no inhibitions. it was not about law. I'm not saying the **Greeks** didn't have **laws**, but it certainly wasn't **about law**. It was about **freedom**. You didn't have to wear anything, you could play any game, you could do whatever; two very different kingdoms. But the life of both those kingdoms gets transferred to Rome. So, **Rome** has both of those **characteristics**.

It is interesting when we talk about **Liberals** being a reaction to **Conservatives**.

**Daniel 11 verse 2** **And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches, he shall stir up all against the realm of Grecia.**

What did the Medes and Persians do? They poked at Grecia. They had no business messing with Greece. Greece, would mind in their own business, live in their own dissolute life, but the Medes and Persians poked them, and that's why Greece rises. And that is what we see in the world today.

Why are there protests everywhere? The Protests are the Liberal Movement because they have been poked to do it. The pendulum swings too far, that is the problem. Somewhere there is a balance, but it is a reaction, when we see people, groups, fellowships, countries, go off on a Liberal tangent, we have to recognize that it is a response to Conservatism. Neither side is right. So, the life of Medes and Persians and Greeks gets transferred to Rome.

So, in this time period 126 we're getting trodden down by Paganism and Papalism, we're getting trodden down by Liberal Theology and Conservative Theology. God's people are in captive. They have got to be able to come out of that captivity. God's got to raise a host, and then he has to cleanse his Sanctuary.

God is not teaching us anything new, what he is doing is, dusting off those jewels of William Miller, our understanding of the Sanctuary that was given back. And they were getting more light, and more understanding.

if we are living in this time period and we say, I want to understand Righteousness by Faith, do we go back to the 126. There are insects eating away God's truths during this 126. What we have to do is come back and recognize the messenger of this time who is the one that is going to be teaching us Righteousness by Faith. just like Christ did in His time and in his line.

So, Jesus is, Prophet, Priest, and King, we have to get the message right. We must understand the messages comes through us, through the Prophets. We must understand the Plan of Salvation, that is the work of the Priest.



The message is just **Biblical truth**, the **Plan of Salvation** is how to cooperate with **Him** in that **Plan of Salvation**, our role in that **plan**.

People say, oh it does not matter what you believe. It really does matter what you believe. That is why part of this is just **fixing** up our **understanding**, **correcting** us, **reproving** us, and **correcting** us.

We cannot do anything to **atone** for our **sins**, but we can **cooperate** with **Him** in keeping our **garments clean**, that is well within our power to do. So, we need to learn more about that, and that is why we have **re-baptisms**.

Why do we have re-baptisms? Because we realize we are in this time, **(911-2014)** and we **didn't** get our **life in order**. We either did not know it or we didn't understand it, but once we realized we're entering into a **spiritual kingdom**, and what God is requiring of us, that he is requiring us to **keep our garments clean**, then it's time to start again.

That's why so many are entering into the **spiritual kingdom** and getting **re-baptized**, because if you say you have **no sin**, you're a **liar** it's time to put that away.