

Future NEWS

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A PRICELESS VICTORY

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare and the wonderful victory gained have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob Him of His integrity as the Son of the Infinite, is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many fall under the very same temptations wherewith Satan assailed Christ.

“Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit him unless he also gains the victory on his own account.

“Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that ‘to him that over-cometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’” *Confrontation*, 64.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping in parts of the Lord's vineyard where faithful brethren do not have the means to share prophecy and the present truth messages for Seventh-day Adventism today.

Future for America is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

Ministry Update

Next weekend we have meetings with the Spanish in Houston, Texas. I will be sharing the speaking with Pastor Norberto Restrepo. *Futuro de America*, the Spanish half of *Future for America* will be holding several camp meetings with the pastor for a couple months. On Tuesday, after our Houston meetings, Kathy and I travel to London, where yesterday radical Islam (the third woe) continued to fulfill their prophetic role by detonating four bombs on the “tube” and bus lines. We hold a weekend meeting in London, and then travel to Hamburg, Germany to hold our third annual prophecy school. The German meetings continue for eight days, and the next day after they are finished we travel to Switzerland, to speak twelve times at a camp meeting there. When these meetings are finished we travel immediately to Bucharest, Romania to hold daily and nightly meetings until we return home on August 29th, just in time to travel to northern Arkansas and participate in the fourth Spanish camp meeting with *Futuro de America* and Pastor Restrepo on September 2nd through 4th. The 7th through 9th of October we will be speaking at the Colton fellowship in Colton, California, and either the weekend before or after that weekend we will hold weekend meetings in Ventura, California. During the week between those weekends we will hold meetings in Riverside, California at the Baptist College. We solicit your prayers, and thank you for the financial support which you have contributed that allows us to travel and share the prophetic message of the hour.

We have shared in Germany three times. The first was a camp meeting, and the next two times were prophecy schools. Our friends in Germany who have accepted the prophetic understanding that we also recognize, had a burden to share the message within the Conference churches in Germany. They

attempted to accomplish this by submitting the *Time of the End* magazine to the leadership of their Conference and Union. In their initial interaction with the leadership, a European member of the Biblical Research Committee was contacted and asked if he would analyze the magazine and give his counsel on the magazine. The German leadership was unwilling to study the material themselves, and was looking for a definitive answer from one that was understood as being well-educated in God’s prophetic word to supply them with an answer they could follow. In the February and March newsletter we included his critique and responded to his evaluation. It is worth noting that when he first returned his critique to the leadership in Germany, they asked that I would respond to his critique. The German leadership was initially unwilling to accept his reasoning as conclusive in rejecting the positions set forth in the *Time of the End* magazine. Obviously his critique was weak. The critique did not provide the definitive answer and they asked that I would both respond and even suggested that the Biblical Research Committee invite me in to have a discussion on the subject.

Recently I received the translated email response to my response to Pfandl’s critique, from the German leadership. The response may not be word for word, for it has been translated from German to English by Brother Wolfgang Blaesing, our good friend and representative of *Future for America* in Germany. The German leadership response:

June 8, 2005

Dear Brother Blaesing,

Instead my great date-strain, I made effort to work through the text of Jeff Pippenger. In the moment I cannot say that I am finished, but at least I want to give you a first report.

Two points took my attention:

1. Brother Pfandl and brother Pippenger have a different understanding from the biblical idea *tamid* (the Daily) and they come to two totally

different conclusions. Brother Pippenger relates to the "Pioneers" and blames brother Pfandl, that he adopts the interpretation of Conradi.

For me it was very interesting, what Sister White wrote about the "Daily". I found it in *Selected Messages* book one:

"I have words to speak to my brethren east and west, north and south. I request that my writings shall not to be used as the leading argument to settle questions, over which there is now so much controversy. I entreat of Elder H, I, J and others, of our leading brethren, that they make no reference to my writings to sustain their views of the "daily".

"It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of the "daily" is not to be made a test question.

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question (the daily); for I have had no instruction on the point under discussion, and I see no need for controversy. Regarding this matter **under present conditions**, silence is eloquence.

"The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great question that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treat as such..." Pages 164, 165 in the German edition. . .

"To my brethren in the ministry:

"Dear fellow workers,

"I have words to speak to all who have been active in urging their views in regard to the meaning of the 'daily' of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been diverted from thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

"The light given me is that nothing should be done to increase the agitation upon this question.

Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and which we have clear light." Page 167. . .

"The subject of 'the daily' should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question of opinion regarding this subject exists let it not be made prominent. Let all contention cease. **At such a time** silence is eloquence." Page 168.

The responsible brethren from the former time are not to be named by name. If the pioneers would have the answer, then we could expect a clear statement from Sister White on this point? Don't we? It seems to be, that the pioneers had no unity. Should we repeat the discussion from the former time? How can we find clearness in such a question? Which part can play a text-analysis, speech-analysis or shall we say intellect-working?

2. Brother Pippenger relates to Isaiah 29 and says:

"In Isaiah 29 there is shown two groups of Adventists, who do not understand the message of Daniel at the end of the world. One group exists of those who are "educated" and the other group of those, who are "non-educated".

"In fact Isaiah 29 places men's conclusions in a setting which demands that we each prayerfully evaluate that man's positions in the prophetic light of Isaiah 29, that teaches that at the end of the world those who are called "learned", would be incapable of understanding the "sealed book".

These statements are connecting directly to brother Pfandl.

To reduce it to a common denominator it means: I cannot be convinced from appropriate arguments. The "educated" in reality are the stupid ones. At this point I have to take a deep breath and I am asking myself, how open is brother Pippenger in reality? Such kinds of action I know from other people, who declared themselves to "the keepers of the truth", and at the end they went their own ways.

In the statements of brother Pippenger there are whole passages where I can agree with,

and where I have no difficulty with. There I can see a common "Adventist basics". But there are also interpretations, for example the "glorious land" which I cannot understand until today. I myself cannot impart these interpretations to others and this for me is an indication, that these considerations do not convince me. But at the beginning I say, that I am not ready. Regardless of these critical remarks, I am absolutely convinced that Rome had a great participation at the end of the communism respectively the Soviet Union, and the influence to the political international situation is rising constantly. The question is, if Daniel 11 can be used as a report (reference question added from Wolfgang).

Before I read this text I was very open to have a meeting with the pastors and brother Pippenger in the conference of the southern part of Germany. The two points I showed before stopped this idea. In some weeks I will be at the General-Conference in St. Louis. I think, that I will meet there brother Pfandl and that I can speak with him. I am also very curious to his response to brother Pippenger's response.

I like, that you are searching a close contact to the SDA-church, and that you have done nothing without a content tuning. That is very welcome to me, and I hope for the future it will be like this.

Your brother GM

Dear Jeff, I am a little bit sad about the conclusions brother GM is coming to. Do you see a way to help him in these two points? Can you give me some good arguments?

My aim is, to bring this message to my brethren, and I know we have a lot of faithful pastors in the southern part of Germany. If I only can win brother GM, for one seminar. But it is the Lord, who must convince him. I am praying for him.

In the next days we have a first print of "The Daily" of John W. Peters in German. I will add this booklet to brother GM, when I respond to him. God bless you and Kathy at the seminar. Greetings to all I know. In prayer connected your Wolfgang.

Brother Wolfgang:

A point that must be established when responding to this type of reasoning against the correct understanding of the "daily" is that inspiration must be considered in connection

with circumstances. When Sister White was dealing with the controversy of the "daily" in her lifetime it was essentially two prominent leaders who were pushing Conradi's false position. They were doing so against a united majority view.

In that environment Sister White emphasized that on the subject of the "daily" silence is eloquence. If we go back and look closely at the manuscripts where Sister White made those remarks we find that she was counseling Daniells and Prescott to cease promoting Conradi's false view of the "daily". She was addressing this council to those two men specifically, and she was addressing the majority, who were defending the established view of the "daily" in a general sense. She was saying to Daniells and Prescott, "be silent"; and then to the others who were opposing them, "lets drop the subject". Circumstances have changed.

If you look closely at the manuscripts where she addresses this subject you will also find statements that place a qualification on her council. You can recognize it twice in the passage that brother GM refers to, where it states. "**At such a time** silence is eloquence", and then, "**under present conditions**, silence is eloquence." In Sister White's statements on the controversy of the "daily", she teaches that at that particular point in time, arguing about the "daily" was wrong. We live in a different time, with different circumstances. In *A Call to the Watchmen, 1910* she states:

"Others of our brethren have not been guided by wisdom, and have not reasoned clearly from cause to effect regarding the results of their efforts to uphold their views regarding the interpretation of 'the daily.' **While the present condition of difference of opinion regarding this subject exists**, let it not be made prominent. Let all contention cease. **At such a time** silence is eloquence."

There is no honest way to suggest that inspiration teaches that there will never be a time when the “daily” will not be a subject worthy of understanding correctly, or a time when it is not acceptable to discuss the subject. Perhaps GM does not understand this, but his argument is often used by those who are simply trying to uphold the erroneous position of Conradi, Pfandl and the majority in Adventism today.

The circumstances of her time were that two men in the minority were promoting a false view of the “daily” against the established correct view. Today the false view of the “daily” is the established view, and it is the majority view.

Brother GM also has a false concept that prevents him from understanding the subject more fully. He states, “If the pioneers would have the answer, then we could expect a clear statement from Sister White at this point?” The answer to his question is, “no”. There is no divine evidence that Sister White needed to specifically identify each correct “point of truth” identified and established by the pioneers in order for other men to recognize that the pioneers were correct in their understanding of those specific points of truth. If this was so, Sister White would not have given so many statements endorsing the work and conclusions of the pioneers. If their conclusions are only relevant when the Spirit of Prophecy specifically upholds those truths, then we can disregard the pioneers and simply stick to the Bible and Spirit of Prophecy. Of course, the Bible and Spirit of Prophecy are our divine point of reference, but both the Bible and the Spirit of Prophecy endorse and counsel us to receive the work of the pioneers. This is just one part of brother GM’s false concept though. The other is the fact that Sister White **does** give a clear statement on the pioneer position of the “daily” in *Early Writings*.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that **the Lord gave the correct view of it to those who gave the judgment hour cry**. When union existed, before 1844, **nearly all were united on the correct view of the ‘daily’**; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74.

She also specifically rejects Conradi’s and Pfandl’s position of the “daily” in *Manuscript Releases*, number 20, pages 18–22:

“Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in **advocating his ideas of the ‘Daily,’ the after results were presented**. Our people were becoming **confused**. I **saw the result**, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, **skepticism** would be sown among our ranks everywhere, and **we should be where Satan would carry his messages**. Set **unbelief** and **skepticism** would be sown in human minds, and **strange crops of evil would take the place of truth**.” Manuscript 67, 1910.

Pfandl teaches the same thing about the “daily” that Conradi and Daniells taught. Their mutual understanding develops “skepticism” and “confusion”. Notice that Sister White clearly says that she “was shown this matter” and that she was informed of “the after results” of Pfandl’s position of the “daily”. So when GM asks whether we should “expect a clear statement” from Sister White if the pioneers were correct, the answer is: Not necessarily. But the reality is that we have the clear statement when she states, “Then I saw in

relation to the ‘daily’” “and that the Lord gave the correct view of it to those who gave the judgment hour cry” and, “before 1844, nearly all were united on the correct view of the ‘daily’”. Perhaps GM is not familiar with the passage in *Early Writings*, and he therefore states, “It seems to be, that the pioneers had no unity.” This of course is in direct contradiction to Sister White when she states, “before 1844, nearly all were united on the correct view of the ‘daily’”. GM also seems to imply that the argument that took place during the early part of the twentieth century is evidence that the pioneers were not united on the subject. By the time Conradi’s false view of the “daily” arrived into history the pioneers were by and large all in their graves. The time-period of this controversy when Sister White penned her statements that GM refers to is the time-period of the alpha apostasy, not the time-period of the Millerite pioneer era. During that time inspiration states that “nearly all were united on the correct view of the ‘daily’”. Inspiration does not say they were united on their view of the “daily”, it states they were united on the “correct” view of the “daily”.

When brother GM states that, “The responsible brethren from the former time are not to be named by name”, I am unsure of his point. The history of Adventism is unquestionably sacred history. Both the good and the bad history of Adventism is sacred history. Where is the rule that we are not to understand men’s names that have played a part in sacred history? If we were not to do this, consistency would require our silence about such men as Paul, Moses, David, Solomon and on and on. If he is using Sister White’s statement where she states, “I entreat of Elder H, I, J and others, of our leading brethren, that they make no reference to my writings to sustain their views of the ‘daily’”

to suggest that “Elder H, I, J” is evidence that we are not to name names of the past, I would point out that those were not names of the past when Sister White addressed them. Those were men who at the time of writing were active and participating in the work of the Lord. Whoever “Elder H, I, J” represent in reality, they have all three long since been laid to rest, and now are part of the historical record.

Brother GM also states, “Should we repeat the discussion from the former time? How can we find clearness in such a question? Which part can play a text-analysis, speech-analysis or shall we say intellect-working?” I am not sure what he is asking in the third question of that group of three questions, so I will not respond to that question. In regard to the first and second question:

“Should we repeat the discussion from the former time?” The answer is, yes.

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, **let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals.** Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” Ms 62, 1905, 6.

“There is **a work of sacred importance for ministers and people to do.** They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to **revive and recount the truths** that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are

to be given to the world.” *Selected Messages*, book 1, 157–158.

And to the question of, “how can we find clearness in such a question?” I would refer to Jeremiah 6:16:

Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.

“When the power of God testifies as to what is truth, **that truth is to stand forever as the truth**. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And **the standard bearers who have fallen in death are to speak through the reprinting of their writings**. I am instructed that thus **their voices are to be heard**. They are to **bear their testimony** as to what constitutes the truth for this time.

“**We are not to receive the words of those who come with a message that contradicts the special points of our faith**. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these **fifty years**, is a great mistake.

He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” *Selected Messages*, book 1, 161.

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and **rob the people of God of their past experience**, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’” *Gospel Workers*, 306.

In the question concerning the “daily”, those who address the historical controversy from either side agree that until 1901, the established pioneer position on the “daily” which inspiration in *Early Writings* called the “correct view was maintained. Fifty-seven years after 1844 a new view that Sister White said would bring in “confusion” was introduced. Sister White identifies the first fifty years as the time period that the pioneer truths were established and confirmed when she says, “the foundation that God has sustained these fifty years”. We can, and must establish truth based upon the Bible and Spirit of Prophecy in conjunction with retaining the positions that were established in the first fifty years of Adventism. This is where our safety in establishing truth is to be found.

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with

astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.**” *Last Day Events*, 196.

When dealing with what I shared on Isaiah 29 GM states:

“These statements are connecting directly to brother Pfandl. To reduce it to a common denominator it means: I cannot be convinced from appropriate arguments. The “educated” in reality are the stupid ones. At this point I have to take a deep breath and I am asking myself, how open is brother Pippenger in reality? Such kinds of action I know from other people, who declared themselves to “the keepers of the truth”, and at the end they went their own ways.”

So “how open is my reality”? Isaiah 29 must be considered on its own merits. To not do so is to attack the messenger, and not the message. So let me briefly and not thoroughly respond about Isaiah 29.

Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Isaiah 29.

The Seventh-day Adventist Bible Dictionary, page 69 deals with “Ariel” by stating:

“An otherwise unknown name, apparently of a part of Jerusalem (Isaiah 29:1, 2, 7). The Dead Sea scroll 1QIsa, however, reads ‘*rw’l*, which can be pronounced ‘*Uru’el*, and therefore has been explained as another form of the name Jerusalem.

In any case, whether its Bible scholars, or Adventist Bible scholars the position on “Ariel” is that it is a name representing Jerusalem. These human authorities are unnecessary though, for the passage identifies that “Ariel” is “mount Zion”, which is of course—Jerusalem. In verse seven, the “multitude of all nations” “fight against Ariel”,

and in verse eight, the “multitude of all nations” “fight against mount Zion”. Isaiah 29, is therefore dealing with Jerusalem, which prophetically is interchangeable with mount Zion, the glorious holy mountain, Zion, the holy hill and other terms that represent the city which the Lord did choose. Isaiah 29 is about Jerusalem at the end of the world. Why is it Jerusalem at the end of the world?

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come’ (1 Corinthians 10:11). ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Peter 1:12).” *Selected Messages*, book 3, 338.

Chapter twenty-nine of Isaiah is prophetically in force, for those of us who live at the end of time! The Bible teaches that Jerusalem at the end of the world is the Seventh-day Adventist church:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:1–3.

Sister White teaches that Jerusalem, at the end of the world is the Seventh-day Adventist church:

“I have been shown that God here illustrates how He regards sin among those who profess to be **His commandment-keeping people**. Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, **will be subjects of His wrath**. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past the Lord shows the necessity of purifying **the church** from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire **congregation**. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.

“The prejudice which has arisen against us because we have reproved the wrongs that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has

been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

“The spirit of hatred which has existed with some because the wrongs among God’s people have been reproved has **brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight**. They may witness wrongs, but they do not feel as did Joshua and humble themselves because the danger of souls is felt by them.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. **Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand** who are to stand without fault before the throne of God, will they feel most deeply the wrongs of **God’s professed people**. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. ‘And the Lord said unto him, Go through the midst of the city, through **the midst of Jerusalem**, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’

“Who are standing in the counsel of God at this time? Is it those who virtually excuse

wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in **Zion**, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' **in the church**. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.

"But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: 'Go ye after him through **the city**, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.'" *Testimonies*, volume 3, 265–267.

Sister White here identifies Jerusalem, as the Seventh-day Adventist church at the end of the world, for it is "the sealing time of the one hundred and forty-four thousand". Therefore to identify "Ariel" as Adventism is in agreement with inspiration. It should also be noted that as Sister White makes this end

of the world application, she identifies a group of people within Adventism that have "brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong." This group has "put out their own spiritual eyesight".

Sister White is emphasizing that this group's spiritual eyesight has been destroyed by their unwillingness "to deal with the wrongs and sins existing among them". Isaiah 29 complements Sister White as it deals with how their blindness is manifested. Isaiah calls their blindness "drunkenness" and teaches that their drunken blindness is manifested in their inability to read the "sealed book"! Inspiration only provides four options for what the "sealed book" is. It is the Bible, or the book of Daniel, or the book of Revelation or the book that was unsealed by the Lion of the tribe of Judah within the book of Revelation.

"We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend **the Bible; for it is a sealed book even to the learned, who are wise in their own conceit.**" *Review and Herald*, June 4, 1889.

"The **book that was sealed** is not the Revelation, but **that portion of the prophecy of Daniel** relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4. When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days." *Selected Messages*, book 2, 105.

"**The book of Revelation** must be opened to the people. Many have been taught that it is

a sealed book; but **it is sealed only to those who reject light and truth.**" *Evangelism*, 195.

“And I saw in the right hand of Him that sat on the throne **a book written within and on the backside, sealed with seven seals.** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon' (Revelation 5:1-3).

“There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

“This roll was written within and without. John says: [Revelation 5:4, 5, 8-14; 6:8-11; 8:1-4; quoted.]

“The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again.” *Manuscript Releases*, volume 9, 7.

It is no coincidence that whether we identify the sealed book in Isaiah's passage as the Bible, the book of Daniel, or the book of Revelation there is established in the context of each of these sealed books that the correct understanding of the sealed book is essential. What seals the book is the rejection of “light and truth”. The rejection is accomplished by those who are “wise in their own conceit”, even if they are considered “learned”. There is an increase of “knowledge” that comes from the sealed book that prepares God's people to stand “in the latter days”. The “increase of

knowledge” from the sealed book that the “wise understand” is contrasted in the book of Hosea. There God's people who are rejected and destroyed, receive their punishment, because of a lack of “knowledge”.

My people are destroyed for **lack of knowledge**: because **thou hast rejected knowledge**, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

Hosea implies it is the priests who reject this knowledge. To identify a class within Adventism who are drunken and blind in Isaiah 29, is in perfect agreement with entire testimony of Scripture. Somehow, someway this class does not understand the “sealed book”!

No matter which possibility we may choose for the “sealed book”, there is identified by Isaiah a class within Adventism who are manifesting drunken blindness. Isaiah divides this class into two categories, the learned and the unlearned:

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Verses nine through twelve.

The “learned” cannot read the book for it is “sealed” and he that is “not learned” cannot read it, for he is “not learned”. For me to suggest that the two groups that make up this class of people in Adventism at the end of time

as the leadership, and those who will only follow the human leadership of Adventism is not in contradiction with the inspired record:

“The course of false science led the Jews to strong unbelief. We are filled with grief when **we meet the same unbelief in the world today**. Christ came to this world, and received at the hands of the unbelieving Jews that which prophecy declared he would receive. The Jews who were fulfilling the prophecies in the Old Testament Scriptures, did not realize what they were doing. **They professed to believe these prophecies**, and they did not know that they were working out the plan foretold.

“‘Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to **one that is learned** saying, read this, I pray thee; and he saith, I am not learned.’

“‘Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

‘Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not, or shall the thing

framed say of him that framed it, He had no understanding?’

“Every word of this will be fulfilled. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are **setting the truth aside for error. The day pointed out by prophecy is come.** Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth’s history, many act **like drunken men.** ‘Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.’ **A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture.** Under its influence, they can not walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,—those who have acted a part in them will become as men who have lost their minds.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?”

“It is presented to me that in our experience we have been and are meeting this very condition of things. **Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord**, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. These men will be deceived by fallen angels, when **they should have stood as faithful guardians**, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given need to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.

“Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

“History is to be repeated. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. **I warn our people that right among us some will turn away from the faith**, and give heed to seducing spirits and doctrines of devils, and **by them the truth will be evil spoken of**.

“A marvelous work shall take place. **Ministers, lawyers, doctors**, who have permitted these falsehoods to overmaster **their spirit of discernment** will be themselves deceivers, united with the deceived. A spiritual drunkenness will take possession of them. To **the unfaithful stewards** the Lord says, Take you pleasure and walk in blindness as drunken men; for after having many opportunities, and refusing to improve them, you will act at last as the drunkard acts, throwing away your hope of eternal life. Seeking deep to hide their counsel from the Lord, and making lies their refuge, **they will misinterpret the warnings and messages God has sent**, placing on these warnings their false statements, to make God’s word of no effect. Reports and suggestions are gathered up and kept in the memory, to be used when it is thought they can be used with the best effect. This has been going on for some time. Those who do this work seek deep to hide their counsel from those whom they would injure. But the Lord is acquainted with every movement, every performance. All the secret workings of men are open to the One who knows the heart.

“Some who have been deceived **by men in responsible places** will repent, and be converted. And in all our dealings with them, **we must remember that none of those who are in the depth of Satan’s snares know that they are there.**

“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

“Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn **doctrines.**’ Isaiah 29:17--24.

“The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; and glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.’

“I was instructed to speak to you these words of cheer which were spoken to me. I am to call for every soul to be glad, as my

heart has been made glad, and to speak this gladness in the congregation of the saints, and to tell of the goodness and power of God in every place where they shall carry the precious gospel of Jesus Christ to those who know not the truth for this time.

“Now, just now, we are to proclaim **present truth**, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns. The message to be proclaimed for this time is, ‘Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart. Be strong, fear not. Behold your God will come with vengeance, even God with a recompense; he will come and save you.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

“And an highway shall be there, and a way, and it shall be called. The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, not any ravenous beast shall go up thereupon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.’

“O what a promise is this for those who will separate themselves from all cunning and scientific scheming, and will follow on to know the Lord identifying themselves with those who have received the truth and are

sanctified through the truth. Every promise is for those who will learn the only true science, which is found in the prayer of Jesus Christ.

“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; as thou hast given Him power over all flesh, that should give eternal life to as many as Thou hast given Him. And this is life eternal that they might know thee the only true God, and Jesus Christ whom Thou hast sent.’

“In this scripture God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race. To those who believe in Christ, God will give power to become His sons even to them that believe on His name. This is the science of the life that now is, and of the life which is to come. This is the true science that our medical men need to study,—the science of the saving grace of the gospel. This is the science that students must study in order to become genuine medical missionaries.

“Unless the heart, mind, soul, and strength are completely conformed to the will of Christ, the science studied will not give entrance into the narrow way and the straight gate that lead to eternal life. Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Because broad is the way, and wide is the gate that leadeth to destruction, and many there be that go thereat. Those who regard it as a valuable science to be sharp, to take advantage of and cheat their neighbors, are cheating their own soul, and unless they change, they can never enter the holy city. No crooked dealing, no deceptive science, will find a place in the heavenly courts.

“We are God’s little children, and we are to learn of Him, His spirit is too pure to dwell

in the mind and heart of one that is lifted up unto vanity. In His prayer Christ said, ‘I have glorified Thee on the earth.’ This is the science of heaven. ‘I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with Thine own self, with the glory which I had with thee before the world was.’

“These are the words of Him who was one in mind, in heart, and purpose, with God in the work of saving a fallen world. God and Christ had oneness of purpose, oneness of aim, and they made one eternal never-ending effort to work for the salvation of the fallen race. The prayer of Christ lays open before the intelligent, understanding mind that not one taint of the science of Satan’s practice can enter the holy city.

“Satan worked in every possible way to come out victorious in standing in the highest place in the heavenly courts. How artful were his contrivances to win the game! He employed every artful intrigue and device to carry his science against God and His Son Jesus Christ.

“As I am shown special things of Satan’s science, and how he deceived the holy angels, I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven. How I have longed to be where I should not be compelled to see the same science practiced on this earth by medical practitioners. How my heart has been agonized as I have seen souls accepting the inducements held out to them to unite with those who were warring against God. When they once accept the bait it seems impossible to break the spell that Satan casts over them, because the enemy works out the science of deception as he worked it out in the heavenly courts. He has worked so diligently with men in our day that he has won the game again and again.

“What, I ask, can be the end? Again and again have I asked this, and I have always

received the same instruction, Never leave a soul unwarned. **Those who are bound in Satan's coils are the most confident and the most boastful. They will protest at the thought that they are ensnared, yet it is the truth.**" *Battle Creek Letters*, 123–128.

Sister White gives her commentary on Isaiah 29, and I do not believe that what I have stated contradicts her inspired commentary. Isaiah 29 is about the argument over truth and error in the Adventist church at the end of the world. The group that is portrayed by Isaiah and Sister White as being "drunken" is the "learned", those "who suppose they are the people who shall be exalted", they are "the most confident and the most boastful", those "who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord", they are "ministers, lawyers, doctors, who have permitted" "falsehoods to overmaster their spirit of discernment", they are "unfaithful stewards" who "will misinterpret the warnings and messages God has sent, placing on these warnings their false statements, to make God's word of no effect", and they are the "men in responsible places" who will "protest at the thought that they are ensnared, yet it is the truth".

Isaiah 29 and Sister White temper this condemnation with infinite mercy, for in these passages we also find the promise of victory for the one-hundred and forty-four thousand. This promise is far more precious than a message condemning any man. But in terms of analyzing the present truth prophetic message at the end of the world, we must be clear that a man's position is not to be considered when seeking for truth. In the argument over the final warning message we find within God's word that the opposition raised against the message will come from

men described as learned, men who Sister White identifies as ministers, lawyers and doctors. Pfandl himself has made note of the fact that he and I have two different theological approaches to prophetic analysis. I agree, and as I seek to clarify these two approaches I turn to God's word for help in making the distinction between those who understand the "sealed book" at the end of time, and those who do not understand it. When GM asks, "how open is brother Pippenger in reality?" I can only ask back—"How different is my reality concerning Isaiah 29, than what has been revealed in inspiration?"

"In this age fables and errors are preached as truth, and the tendencies of the natural heart are misdirected. But those who believe the truth, the Word of the living God, will be determined to secure those mansions which Christ has gone to prepare, and that life which runs parallel with the life of Jehovah. If the man who is convinced of the truth draws back from the cross that points to the narrow way, and chooses instead the broad road, because he can there indulge his natural and cultivated tendencies to evil, he will never reach heaven. He will never be numbered among those who are purified, made white, and tried. Those who reject the truth because they fear that it will exact too much from them, that it will cut across their selfish propensities, and will hedge up their way to worldly advancement, are accounting themselves unworthy of eternal life.

"Through His servant Isaiah, the Lord declares: 'Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed,

which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.’

“How verily have these words been fulfilled by the Jewish nation, and **by every nation that has followed the same course, turning away from the truth unto fables!**” *Signs of the Times*, November 3, 1898.

Sister White raised a question about this subject:

“What, I ask, can be the end? Again and again have I asked this, and I have always received the same instruction, Never leave a soul unwarned. Those who are bound in Satan’s coils are the most confident and the most boastful. They will protest at the thought that they are ensnared, yet it is the truth.” *Battle Creek Letters*, 128.

When it comes to the final warning message of Bible prophecy we have been challenged not to leave a soul unwarned. We must present the message. I am certain that I have failed to fulfill this in my stewardship as a Seventh-day Adventist. I have no room to boast of anything. I am also certain that when I have presented these great and important truths, far too often I have allowed my humanity to negatively impact the reception of the message by those who might have done so, if I had not been less than fully consecrated in my approach. When it comes to Elder Pfandl,

I have never met the man. I have no reason to question anything about him. I truly assume the best about him. But he is in error.

I resisted any involvement with the German leadership in regard to promoting the message of Daniel eleven within the Conference churches there. I have had much experience with different leadership within Adventism resisting self-supporting ministries, and different prophetic concepts, and other reasons that are brought to bear to silence what we present. I had no confidence that the message we present would be allowed freedom in the German churches. I also believe that the message is best presented and received by a group of men and woman who are interested in truth, irregardless of church hierarchy. Perhaps I sin in this belief, but the controversies connected with the message we share have had different impacts at different times, and it is sometimes hard to assess whether the message is any way elevated in a debate over some of the peripheral issues that are often raised. That being said, I also believe that the brethren in the different areas of God’s vineyard have the responsibility to promote this message as they see best. In Germany, the brethren wished to petition the leadership for an evaluation.

For me to not submit to their discernment would have been to deny the principle established in inspiration that each area of the Lord’s work must have freedom to pursue their God-given work in the manner that they and the Lord determine. I therefore participated in the dialogue with the German leadership. At first it was simply to present a brief overview of who and what *Future for America* was, along with the *Time of the End* magazine. Then elder Pfandl got involved. I wrote three responses to his critique. As direct, or in-your-face as the response in the February and March newsletter may have appeared, it was

far more subdued than the first two attempts. I do not doubt that what I did ultimately state in those newsletters could have been stated better, but the prophetic evidence available on the subject of Daniel eleven is that one of the greatest reasons that men in Adventism are prevented from correctly understanding the passage is because they have accepted a false understanding on the “daily”. This is not a new thought of mine. Those who have followed what we present publicly for the last ten years will give testimony to the fact that we take time to identify the correct understanding of the “daily” in connection with Daniel eleven. In doing so we address the pioneer position, the Conradi’ position and the relevance to Daniel eleven.

I personally do not believe in coincidence. I do not believe that it was coincidence that it worked out to be that the theologian that was asked to evaluate the *Time of the End* magazine happened to be the author of the fourth quarter Quarterly for 2004, and that in that particular Quarterly elder Pfandl expressed his false views of the “daily”. Therefore in my response to his critique I would not and could not avoid that subject. I make no apology for doing so. I simply develop these thoughts to emphasize that Isaiah 29 is identifying a frightening condition within Adventism at the end of time. That condition is that a class of people symbolized by the word “learned” would not understand the “book” that was “sealed”. Whether I am correct, or Pfandl is correct or we are both “daily” in the book of Daniel determines the prophetic model that is developed in the message located not only in the book of Daniel, but in Revelation.

There are those who do not agree with this, but from my perspective they are those who are unwilling to follow the prophetic logic established by the definition of the “daily” you

arrive at in prophecy is different depending on your definition of the “daily”.

It is not enough to simply proclaim that the mark of the beast will be enforced. We must have a message that can be defended at every level. Because of this fact, those among us who have never taken the time to look deeply into the prophetic message may be tempted to think that my referring to Isaiah 29 has something to do with the character assassination of elder Pfandl in order that my own personal opinion of prophecy can be upheld. Not so!

Bible prophecy identifies an argument about a message of truth that takes place in Adventism at the end of time. It is addressed throughout inspiration. Isaiah 29 and Ezekiel 8 and 9 are simply two of many places where this argument is located. There is something that brings about spiritual blindness among “some” leaders of the Seventh-day Adventist church at the end of time. I say “some” not to make it sound as if it is a minority. I do not believe it is a minority. But I am here not wanting to identify or emphasize the who, or the amount, but I seek to emphasize the “what”, that brings the blindness. From my studies one of the factors that contribute largely to this condition is the understanding of the “daily”.

Therefore to respond to Pfandl’s critique in an intelligent way required being clear about his false concept of the “daily”. In doing so, I do not believe that I have committed any grievous sin. His position is a matter of public record that he has not only agreed to, but he has publicly promoted.

“False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad

men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth.” *Testimonies to Ministers*, 55.

In the passage from *Battle Creek Letters*, Sister White teaches that those leaders who are blinded in fulfillment of Isaiah 29 she emphasizes that those who have become drunk enter into “spiritualistic deceptions”.

“Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.’ A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they can not walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,—those who have acted a part in them will become as men who have lost their minds.”

When dealing with Daniells false view of the “daily” that Pfandl and others promote she identifies the same conclusion:

“I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to

seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil’s side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that **Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in **their delusive ideas that would place the truth in an uncertainty**; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I **was shown this matter**, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the “**Daily**,” **the after results were presented.** Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of

evil would take the place of truth.” *Manuscript Releases*, volume 20, 22.

Pfandl’s idea of the “daily” ends in a spiritualistic delusion. The “learned” that cannot read the “sealed book” in Isaiah 29, end up in a spiritualistic delusion. Elder Pfandl and several others who I have interacted with on the subject of Daniel eleven present no other alternative understanding of verses forty through forty-five of Daniel eleven. They simply identify why what we are teaching is wrong. He may have an understanding of the passage, but it certainly wasn’t in his critique. For elder GM to place my understanding of Isaiah 29 in the context of my personal selfish opinion would be better demonstrated if elder GM had a different position that he defended concerning Isaiah 29. I wonder who he understands the “learned” in Ariel to be? I wonder if his position agrees with Sister White’s commentary on the passage? No doubt it is widely assumed that I am very dogmatic about the understandings that I share on Bible prophecy. This may be so, for I am a human and our human hearts are deceitfully wicked and who can know them? But the truth on the subject is that I can point out many things that I have heard others teach that were different than I, that I subsequently accepted and taught. Perhaps we should hear what elder Pfandl and elder GM have to teach about Daniel eleven and Isaiah 29. After all the best way to expose error is to lift up the truth. If they have light on these passages I would hope that I will receive it.

That being said, I would hope that they at minimum understand some of my motivations. I am convinced that Bible prophecy is fulfilling before our eyes, in a specific not general sense, and that the message that is brought home to the heart by the fulfillment of these prophecies is that human probation is about to close—suddenly and unexpectedly.

Because of this conviction I am under obligation to provide the whole council of God to those would receive it. At this crisis time in history the whole council of God includes some very pointed and hard sayings, such as Isaiah 29. I have no burden to attack the leadership of God’s remnant people. My burden is to share and defend end time Bible prophecy. Why would anyone expect that during the final shaking of Adventism that there would be no difficult testing truths that cut souls to the very bone and marrow? Probation is closing, the end is near and Bible prophecy teaches that God’s people are not ready for this crisis. Is it not time for those who wish to identify truth clearly and conclusively to do so from the inspired testimony and lay aside the human evidences that are so often lifted up in place of a thus saith the Lord? But, Let each man be fully persuaded in his own mind.

Readers’ Response

In December, 2004 we received this email transmission. Although I am not sure those who have contributed to this information wish that I place it in our newsletter, we have for years promoted John Peters work titled, *The Mystery of the Daily*. In this email transaction he responds to Pfandl’s thoughts on the “daily” in the book of Daniel, that Pfandl placed in the fourth quarter *Sabbath School Quarterly* in 2004.

Dear “Insights” Readers,
Questions have come in regarding “Insights” for Lesson No. 10, “The Sanctuary Cleansed,” written by John W. Peters. For your information, we would like to share with you Dr. Peters’ response to one serious writer. CAK For “Insights”

From: John W. Peters, December 6, 2004
Serious questions have been circulated in regard to the brief summary exposition on identification “the Daily” in Daniel 8, published in Sabbath School Insights #10 for the week of Nov. 27-Dec. 3. For students interested in the positions

taken on this issue by our Adventist pioneers, voluminous files are available at the White Estate at Andrews University. While it is true that even prior to the reformation, there were expositors who interpreted the sanctuary of Daniel 8:11 as the heavenly sanctuary being cast down, nevertheless the Book of Daniel was not unsealed until the Time of End (1798), leading to the correct interpretation of the commencement and termination of the 2300 days of Daniel 8:14. It was Miller and his fellow expositors that God used in unique way to raise up the Advent movement to gather together a worldwide body of people who keep the commandments of God and the Faith of Jesus. And it was Miller who interpreted "the daily" in 8:11 to be paganism that was taken away by the Papacy.

It was Miller's understanding of "the Daily" that helped lead him to a correct understanding of the 2300 day prophecy. In Schwarz's *Light Bearers to the Remnant* he identifies James White along with J. Bates, J.N. Andrews, William Miller, U. Smith, S.N. Haskell, G.I. Butler, and George Irwin who espoused the view that "the Daily" represented Roman Paganism. It was their contention that the transfer of power from pagan Rome to Papal Rome was represented by the phrase: "and by him the daily was taken away." Although many support and endorse Miller's view of "the daily" based on Ellen White's statement in *Early Writings*, pp. 74, 75, whose interpretation has been disputed, the author's exposition of "the daily" relies solely on the authority and exegesis of Scripture. (The 120-page exposition is available by contacting 269-473-1888.)

It is also true that ORL Crosier was among those who rightly identified what actually transpired on Oct. 22, 1844 with Christ commencing His Most Holy Place Ministry. Ellen White enthusiastically endorsed his view concerning the nature of the sanctuary to be cleansed, namely the heavenly rather than the earth (as the sanctuary) being cleansed by fire. But it is clear that her endorsement did not explicitly extend to Crosier's view on the identification of "the daily." She herself could not recall any clear light on that issue.

Irrespective of the historical interpretation of "the daily," the question lingers: what is the "correct view" of "the daily"? Are we to search the scriptures for truth as for diamonds in the rough? Will a careful

exegesis of the passage itself bring illumination to our understanding? It is true that the arguments over the issue of "the daily" brought untenable controversy within the church when Haskell and Daniells and others were feuding over this issue. Ellen White rebuked them saying that "this subject should not be agitated *at this time* (Letter 250, 1908). At that time the public nature of their argument was distracting others and hindering the gospel work. They needed to get to work and evangelize the large cities where the work had been languishing. However this does NOT preclude an investigation of the issue at a later and more appropriate time. Such has been the case with the extensive work of the Daniel and Revelation Committee's (DARCOM) seven-volume series, which deals extensively with the issue of "the daily." Moreover a Ph.D. Thesis is about to be published from the Seminary at Andrews in the next year dealing with the issue of "the daily," which takes a position contrary to that of the DARCOM Series. This is not a matter of agitation "at this time" which is preventing the "work" from going forward, but it is simply an honest searching for truth.

The sanctuary being cleansed in Daniel 8:14 is the heavenly sanctuary along with the hearts of God people, His body temple. The question asked in 8:13 refers to the length of time that the sanctuary and the host will be trampled underfoot. The Hebrew word for sanctuary is *Kodesh* which may refer to either God's heavenly sanctuary or the earthly sanctuary in Jerusalem. *Kodesh* is always connected with God's holiness. For Daniel at this time the sanctuary lay in ruins and his concern as recorded in Daniel 9 was when that sanctuary would be restored (*sadaq*). The vision of Daniel 8 covers the time from Media-Persia to the "time of end" and the end of all things. Therefore the question in 8:13 concerning the trampling of the sanctuary includes the trampling of both the earthly sanctuary by paganism and also the heavenly sanctuary by Papal Rome. The self-exalting principle of paganism throughout history, but specifically from the time of Media-Persia extending through both phases of Rome to the end of time is responsible for the trampling of both God's people and His sanctuary. The answer in 8:14 refers to the ultimate restoration and cleansing of the heavenly sanctuary at the "time of end."

However the sanctuary mentioned in 8:11 is not the same as the one in 8:13-14. The Hebrew word in 8:11 is *miqdash* which refers to an *earthly* sanctuary which may be connected with either paganism *earthly* sanctuary or with God's *earthly* sanctuary. Since counterfeit terminology is employed in 8:1-11 with the ram, goat, and horn, the *miqdash* is almost certainly a counterfeit sanctuary associated with paganism. But this does not negate the fact that the sanctuary spoken of by the angel in 8:13 is principally referring to the heavenly sanctuary.

Yes, the cleansing of the sanctuary began in heaven in 1844 and this exposition simply reinforces this truth by under girding it with Miller's original understanding that "the daily" was connected with paganism. The commencement date of the 2300 days rests squarely on the beginning date of the 70 weeks of Daniel 9 in 457 B.C. However, with the so-called "new view" of "the daily" as the High Priestly ministry of Christ, we are presented with a conundrum, since with this view it must now be the "place of heavenly sanctuary" in 8:11 that is cast down by the Papacy. And this could not have happened any earlier than 200 A.D. which would force the 2300 days to conclude in 2500 A.D. This does not harmonize with the starting date from Daniel 9 and the 70 weeks. We want internal self-consistency which the current exposition offers. This is especially true in view of the fact that "the daily" is now understood to be the "principle of self-exaltation" which has defiled the hearts of God's people as well as the Sanctuary in Heaven, both of which must be cleansed and restored to their intended state of perfection.

In effect what we see in Daniel 8 is the playing out of the Great Controversy where two great principles are vying for the mastery: the principle self-exaltation (the Mystery of Iniquity) and the principle of *agape* (the Mystery of Godliness). The latter will gain the supremacy only when the hearts of His people come into harmony with Christ's ministry in the Most Place and we are willing to go the wedding with His Robe.

What about the importance of the issue of "the daily?" Arriving at Truth is always of utmost importance when those who do so do not distract from the work of God. May we all search for truth with our hearts and minds aflame with the love of Christ which compels us.

Notes:

1. For a more complete treatise on this subject, you may peruse the full presentation by Dr. Peters as found on the Words of the Pioneers Second Edition CD from Adventist Pioneer Library. Just open the recent.nfo file, select Table of Contents on the View menu, and scroll to John W. Peters.

2. Those holding the new view of "the daily" find it virtually impossible to reconcile Daniel 12:11, "And from the time [that] the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, [there shall be] a thousand two hundred and ninety days." Miller and his colleagues had no difficulty harmonizing this with the taking away of the "principle associated with paganism" in 508 B.C. by Clovis when the Papacy employed him to vanquish the remnants of pagan opposition from Rome at which time the Papacy was able to assume dominant control of the empire using the guiding principle of self-exaltation absorbed from pagan Rome.

Dear Jeff and Kathy

It has been a long while since I last wrote to you. I hope all is well with both of you. I still receive your newsletters and tapes from Phyllis here in Canada. I enjoy them and look forward to receiving them. Sometimes the audio quality is not the best on the tapes but I manage to listen to most of them.

This last quarter (of 2004) has been an interesting lesson study on the book of Daniel (a superficial study). I am sure you are aware of their interpretation of "the daily" differs from that of your presentation and the view of our Pioneer's. The more I spend time in Daniel the more relevant becomes the necessity of understanding the correct view of "the daily". I must thank you for bringing certain truths to light on this issue. I don't admit to having a complete clear understanding of the book of Daniel. This book contains so much information that it is not always easy to keep everything clear and straight in my mind. Hence the need to review, reread and restudy it contents. Each time I do so, the Lord grants a little clearer light for me. There is no teacher better than the Lord himself when we allow His Holy Spirit to direct our mind towards truth.

I would like to ask you a couple of questions on this subject. I appreciate your responses to questions or criticisms that you have shared on some of your tapes, they are well reasoned out. I recently received a copy of the *Sabbath School Insights* from the 1888 message committee on the book of Daniel. It was quite interesting but I did have a couple of questions regarding their presentation. I am still awaiting a reply from them but I would like your input when you get a chance.

They make the claim that there is a link between the "new view" (the daily referring to Christ's heavenly ministry) and the teaching that certain verses of Daniel 8 are fulfilled by Antiochus Epiphanes. The statement is made that the "new view" on the daily is an appendage of the Antiochus Epiphanes view. My first experience in studying out this subject was with Maxwell's book *God Cares*. He certainly endorsed the daily as being Christ's heavenly ministry but discounted the belief of Antiochus Epiphanes as fitting any prophecy in Daniel 8. Is it possible or logical to believe the new view and still believe that Antiochus Epiphanes plays no role in the fulfillment of Daniel 8. I have not understood the link between the two. It also states that the "Syrian king is a type, and the papacy an antitype, of the little horn." Is there an antitype and type associated with the pioneer view or does the type and antitype refer only to the "new view"? I want to make myself clear that I personally believe that "the daily" refers to Paganism and that Antiochus Epiphanes is not found in the fulfillment of Daniel 8. I simply would like to know if there is relationship between the two false teachings

Also there is a reference in one of these lessons to "the daily" as "the perpetual self-exalting principle". I can clearly see the daily referring to paganism and that paganism espoused to a degree a self exalting principle but I do not see the daily as strictly a principle. If we leave it simply as a principle it could be used to identify many other governments and historical figures who have displayed the attributes of this principle.

I look forward to your response. I will send the attachment from the 1888 committee to you in another e-mail. I am not always successful in sending attachments.

May God continue to bless both of you in your ministry for Him. PV—Canada

Brother PV:

When it comes to error, it is never consistent. There are theologians who hold the false view of the "daily", but avoid Antiochus. When Sister White addresses Daniells and Prescottt about their promoting the false view of the "daily", there is a principle she sets forth more than once, concerning their discernment on the subject, by stating that they were incapable of reasoning "from cause to effect". Our theologians today have this same problem. If we are going to uphold any view on the "daily" we should be prepared to trace the implications of that view from the beginning of the prophetic record until the end. Maxwell and others simply take a shallow approach. It would appear, though I have no way of knowing, that literary works such as these are more concerned with producing a book, than establishing truth.

In any case, if we take the false view on the "daily", the logic leads us to Antiochus. Men who arrive at this conclusion are not consistent, and some suggest that Antiochus is a type of antichrist. In the Oklahoma meetings, (the videos are available) when we shared our thoughts on the subject in contrast with Frank Hardy, he concluded that the "robbers of thy people" in verse fourteen of Daniel eleven was a Syrian king. He was following this false logic. William Miller specifically opposed that view on that very verse in his time period, for what we call the "new view", is simply the old so-called Protestant view, held prior to the Millerite time period. That old Protestant view on the "daily" also included the emphasis on the Syrian kings as types of the antichrist power. Miller and his associates opposed that reasoning, both on the "daily" and Greece.

An old pioneer issue is now a controversy among us. As Solomon said: The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and **there is no new thing under the sun**. Wouldn't it be nice if our theologians would not only present their

erroneous view, but if they would go ahead and identify that view was in disagreement with the foundation of Adventism, and then explain why men such as William Miller were in error?

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold.” *Counsels to Writers and Editors*, 40.

In any case, Miller was keen to point out that when it comes to Greece, (that being the Syrian kings)—prophecy purposely makes a distinction between Greece and Rome.

In Chapter seven of Daniel, the kingdom of Rome is identified as “diverse”, or different than the kingdoms which preceded it, including Greece. In chapter eight there is also a distinction made between the two, for the little horn of Rome does not come from one of Alexander’s descendants, but from a geographical area in verses eight and nine. (There is a controversy on this truth about these two verses.) There is also a controversy when Rome comes into history in verse fourteen of Daniel eleven. What I am saying is that the pioneers correctly pointed out that Greece and Rome in prophecy are purposely identified as different. This is what “diverse” means. They are not two symbols of the antichrist. Why does that matter? No doubt for a multitude of reasons, but we are told:

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.” *The Seventh-day Adventist Bible Commentary*, volume 7, 949,

Types are established with their initial introduction into Scripture. If Greece is the type, then Rome is at best a secondary application, but in verse fourteen of Daniel eleven we are told that “the robbers of thy people” “establish the vision”. Does Greece or Rome establish the “vision” of Daniel in general, and Daniel ten through twelve specifically? This is an important question, for Daniel ten through twelve was given in order to inform you and I what would happen to God’s people in the last days. Sorry for a short answer, but the answer to this question is beyond the scope of a simple newsletter. Jeff

And in those times there shall many stand up against the king of the south: also **the robbers of thy people shall exalt themselves to establish the vision**; but they shall fall. Now I am come to make thee understand **what shall befall thy people in the latter days**: for yet the **vision is** for *many* days. Daniel 11:14 and 10:14.

Dear Brother Pippenger, Wife & Staff,

Thank you for your Daniel tapes. They make me study & think. Listening to them several times is helpful indeed. Grudgingly I loan them to others, but on the other hand it’s a joyful experience to share with my dear brethren & sisters for Jesus sake. Your *Future News* is excellent source of information for me. Just must share some of my small allotment of \$ with you. Maybe some day it will be more. Please find enclosed \$. I wish it was much more. May God bless you, as you forge ahead. Your Sister in Christ SW

Dear People at *Future For America*,

We endorse the work that you do, and we know that our Father in heaven cares for you. My daughter is in need of your prayers. This is not an impossible request and our heavenly Father is perfectly able, but we need His help in finding the right place they can afford, in the country, and close enough to the place of work. Moving

has never been as full of anxiety as it is in this day and age. We consider it a miracle to find the right place in this tight housing market. We know that the prayer of a righteous man availeth much. Sincerely, WB

Dear Brother Jeff,

Greetings in Christ Jesus. In our Revelation studies last week I came across something that may be of interest. In my mind, anyway, it appears to be a link between the third woe and the lamentations of the kings and merchants in chapter 18. Notice the three times that it says, "Alas, alas". The Greek word for alas is the same as that used for the woes of the trumpets. In other words, the kings and the merchants are crying, "Woe, woe," because that great city (Babylon) is destroyed. In light of the fact that the terrorists pose a great threat to the world's economy, the connection here is quite probable. After all, didn't they go after the World Trade Centers?

As we know, the first two woes were punishments upon apostate Christendom (Catholicism and Orthodox) by Moslems. Sister White tells us that there will be vain attempts to stabilize the economies. Could this be what Revelation 18 is all about? When we consider how fragile the economies of the world are, it doesn't seem like it would take a great deal to bring things tumbling down, a fact that the terrorists must know quite well. However, I don't look for this to happen until after Babylon has matured to the point of ten kings reigning one hour with the beast (Revelation 17:12). Then it will be time for apostate Christendom to be punished on a worldwide scale, culminating in the ten kings hatred of the whore, burning her with fire. Please let me know what you think. Have a happy Sabbath! AB

Brother AB:

I see light in this discovery. I do not recognize a great significance at this point, but it certainly fits the overall testimony of inspiration. I have come to believe that the three woes are a triple application of prophecy, and therefore the characteristics of the third woe have already been identified within the historical fulfillments of the first two woes. It would be impossible to read the historians,

or the pioneers and not recognize that perhaps the bitterest pill for pagan Rome to swallow as it struggled to keep its crumbling kingdom together after the seven trumpets began to blow into history was the restriction that were placed upon the Empire by the lack of funds. The historians and pioneers speak of this subject regularly. Some lands were taken totally away from the Empire. The shipping lanes of commerce, both land and sea, were under constant threat from the trumpet powers. At times they were forced to pay heavy taxes to their enemies, and the economic conditions prevented any possibility to re-establishing the glory of Rome. When the pioneers speak of Attila the Hun they describe that the symbol wormwood in verse eleven of Revelation chapter eight is symbolizing the great bitterness that this trumpet produced, when it closed down the economic ability of pagan Rome to produce a profit. Bitter times.

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Revelation 18:10, 16, 19.

You identify that the word translated in these three verses as "alas", is the same word translated as "woe", in chapters nine through eleven. I see evidence in these verses to support this understanding. The three times that these businessmen cry out "woe, woe", translated as, "alas, alas" is consistent with the historical truths connected with the three woes.

First off there are three woes, and there also three times the men cry out. The first woe tormented pagan Rome and ultimately brought Western Rome to an end in 476. Western Rome was where the history associated with the glory days of Rome was recorded. To lose Western Rome to the barbarians was a blow to the pride of Rome. The second woe would kill pagan Rome, instead of simply tormenting her. And sure enough, in 1449 the last Emperor of Eastern Rome surrendered his kingdom into the hands of the Ottoman Turks and the sovereignty of pagan Rome ended. During the history covered by the second woe, the papacy also received its deadly wound in 1798. The second woe brings Rome down, both church and state, papal and pagan. The first two woes are about how the Roman Empire was brought to demise, and together they tell the story of how modern Rome comes to her demise. The story in Revelation eighteen is identifying the same subject matter that the woes are dealing with, so to recognize “alas” as the same word as “woe” is certainly a valid point.

The first two woes bring three parts of Rome to their end: first Western Rome in the fourth trumpet. Here we see an inspired interruption in the trumpets, for from this point on the trumpets become woe trumpets. In the first four trumpets Western Rome is brought down and in the first two woes Eastern and Papal Rome are brought down. Modern Rome is represented in Revelation sixteen as having three parts: the beast, the dragon and the false prophet. All three of these entities are brought down in the end. The third woe has the characteristics of the first two woes, so we should expect the third woe to bring down Rome in a three-fold fashion. Three woes are illustrated in the passage and they are all doubled as they symbolize the three-fold end of modern Rome. This punishment was doubled in verse six of Revelation eighteen:

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Another point in the passage is the time frame that is identified within the verses. There is no doubt, some differences of opinion on the “one hour”, and “one day” that is identified in chapter eighteen, in reference to modern Rome’s final destruction. There may be valid secondary applications of these two time references, but primarily they represent the “day of the Lord”, that is represented a variety of ways in the prophecies. This is the day of God’s wrath, the day of the Lord’s sacrifice, the time when God does “His strange act”, Armageddon, the valley of Jezreel, the valley Jehoshaphat and others, including the history of the third woe.

To see the merchantmen of planet earth crying out “woe” during the time of the third woe is not an accidental choice of words by the prophet John. Radical Islam is the catalyst that brings planet earth to its knees, as it bows at the feet of Rome in the final moments of probationary time. Very interesting find. Jeff

That series of tapes: PROPHETIC TIME LINE SERIES is the most excellent and AWESOME, and I can’t even begin to find the right words. It is all so clear. It is powerful. I know quite a few people in this area who are reapplying those times of 1290 and 1335 days. If you have any more books or tapes on this subject, please send them to me.

WHO ELSE TEACHES THIS SAME MESSAGE AS YOU? Right now I am testing other ministries by their view of the Daily and these dates. If they hold to the new view, I CROSS THEM OFF MY LIST!!!!!!!!!!!! It is all so subtle. It is going to be interesting to watch what happens with Doug Batchelor.

I have also lost about 22 pounds since you saw me last. My mind is clearing up and I can understand better. I promised the Lord back in December that I would obey His instructions on health given through the SOP, and the Holy Spirit has helped me. If this is happening in my life, I know it is happening in the lives of others. Hopefully, the overwhelming surprise won’t surprise us. DON’T

QUIT, AND WE WILL PRAY FOR YOUR SAFETY, THE DEVIL MUST REALLY HATE YOU!!!!!!!!!!LN—ID

Hi Jeff,

Not sure if you hold the same views as the 1888 study committee but I am sure this past weeks quarterly lesson have generated new interest in the daily and in general the closing chapters of Daniel 11 and 12. The study of the “Daily” that they refer to at the end of this e-mail, is this the same PhD paper you referred to once in one of your tapes/newsletters? I would be interested in reading the detailed paper. May God continue to bless your work as we humble ourselves and allow God to lead and direct our lives as we proclaim the everlasting gospel contained in the three angels messages in these last days of the earths history.

I look forward to your next newsletter issue. God bless, MS—Canada

Dear Brother MS:

That document can be downloaded off the web. Search for John Peters, Mystery of the Daily. I hold a similar view on the “daily” as the 1888 Message Study Committee, though I understand a much larger application of the symbol in its prefiguring the role of the USA in Bible prophecy, but we both agree the pioneer’s position is correct. I reject their salvation theology though, which emphasizes Christ work in justification while corrupting and destroying His work of sanctification. Jeff

Dear Jeff,

My statement is that “time appointed” in Daniel 10:1 would better be translated “warfare.” It is a most unusual translation from 6635 tsaba’ and I think the passage should read, “In the third year of Cyrus king of Persia a WORD was revealed unto Daniel, whose name was called Belteshazzar; and the WORD was true, but the STRIFE was long: and he understood the WORD, and had understanding of the SNAPSHOT.

God bless you and family, and strengthen you in the work He has given you. We pray for you and delight in your discoveries. C and DT—CA

Jeff & Kathy:

Just received the DVD on the prophecy school, and I’m really enjoying them. I keep going over and over them until I have a total understanding on the subject given. These have been a real blessing to me and have made my study in Gods word more meaningful. To hear and see makes a positive impression on me for I’m a visual person. Thanks for your invite to the school.

Just got your February news letter. Very interesting, may I say. I agree with you that we will not understand or see the hidden truths in Gods word unless we have an open mind willing to see and be directed by the Holy Spirit.

We must come too study with an child like desire to learn and be taught without our own ideals getting in the way. I believe as Mordecai said to Esther—who knoweth whether thou are come for such a time as this. That God has not raised you up to give this message of warning to those Adventist that will be wakened out of their Laodicea state. God is in the busy of saving souls and will do whatever He can to give the warning that probation is about to close on His church. May God keep you in His care and give you strength to push ahead. Your friend, DG

Jeff,

Your tape on the Daily was providential. *The Prophetic Time Line* series. I had just read an article by BT and thought to myself, this is so confusing, sounds so good, but is it true? Then the Lord impressed me one morning to listen to your tapes. I had no idea you would be speaking on the daily, in that particular series. I know what you spoke was truth. Many people in this area, including some friends of mine are getting sucked into this re-application of prophecy on the 1260, 1290 and 1335 days. Your lecture explained so clearly why this cannot be so. More on this later. LN—ID

Hello Jeff:

I don't know if you are back from overseas yet, but I have a question for you when you do get a chance to answer.

I just finished going through your series of 5 video tapes on *The Rise and Fall of the King of the North* and received such a tremendous blessing, actually many blessings, by watching them. The Lord gave me time and I took advantage of it to be home alone for 2 days while my husband is away, and I spent Sabbath and Sunday devouring the information that you brought forth. I was so amazed at all that you taught in those 5 videos. I have never in my Christian life heard anyone preach an hour and a half on one verse from the Bible, but you did it with confidence, with truth, with research, with power from the Lord and brought the last 5 verses of Daniel 11 into such a clarity, that I don't see how anyone could refute it!

I believe without a shadow of a doubt that we truly are living in the last seconds of time, and I see most of our church members asleep or just not really believing it. The complacency in our churches is disheartening and the apathy is discouraging. Yet I know that this must come to pass prior to the Shaking and that's encouraging, as it makes me realize how much closer we are to seeing Jesus come. We truly are living between the verses of Daniel 11:40 and 41, and "the final events will be rapid ones." I praise the Lord for you and for what He is doing with you and through you.

Please let me know if there is anything that you need, other than money, to help with your ministry, or is money the most important thing that will help you at this time? We already support your ministry financially, but would like to know if there is anything else that we can do? We have recommended to several of our friends who are truly studying in other states to invite you to come speak. . . .

I am praying that the Lord will strengthen my mind and improve my memory so that I will be able to give an account when that time comes. I want to share this message with others, too, but I have no confidence in my memory. It's difficult for me to memorize even a short Bible text for any length of time, and so frustrating.

My question is, considering the times in which we live, and the way things are already set up

in government, when the National I.D. cards are distributed, should we, as educated SDA Christians, accept these cards? I know that they are not the Mark of the Beast as some say, but will they impact us negatively if we take them? Will we be hastening our trials if we don't take them? I want to do what is right in the eyes of the Lord and just need some guidance on this topic. It's coming really soon, as I know that the cards are already made and "they" are just waiting for the next disaster to unfold to distribute them for "public safety" and "homeland security", as 'they' will say. What is your wisdom on this?

Thank you for taking your valuable time to acknowledge my letter, and praise the Lord for your ministry. I will continue to pray for you and your ministry. N

Sister N:

Our effort should be to prepare a character that qualifies to receive the seal of God at the Sunday law test. I do not think a national ID card is the mark of the beast, and I know this is not what you are suggesting. Would an ID card be consistent with religious liberty? I do not think so. It may be an issue that Seventh-day Adventist should raise their voices against, but possibly there is a limit to our protests on different subjects. When it becomes a law, if it is important to refuse the ID, I think there will need to be an unfolding of some special truth identifying our position biblically for opposing the law of the land. Perhaps the principle is already understood by some? I haven't reasoned that out for myself, but I do know that when Daniel knew there was a law forbidding him to worship, he did not cease. Our stand in the crisis is about worship, but we will not be in hiding during that time. We will be found, even if we choose to hide, for at the Sunday law we will be thrown into the fiery furnace for all the world to see. This is of course how the world is warned, and we have been told the former brethren will show the authorities where we are. So I assume what we will be doing, with or without an ID card is

bowing towards Jerusalem, with our windows open. Jeff

“I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.” *Spalding and Magan*, 14.

“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.” *Seventh-day Adventist Bible Commentary*, volume 7, 980.

Hello Jeff:

I just received a copy of *Our Firm Foundation* magazine in the mail. I understand that you used to edit this magazine, according to your February Newsletter that I just received. Does this magazine still promote the Truth according to our founding fathers and the Bible or is it an offshoot that I shouldn't waste my time reading? I

have so little spare time for reading; I want to make sure that I am reading Truth and not error. I don't need to be confused anymore than I am.

The rebuttal from Pastor Pfandl is quite an interesting issue in February's newsletter. It's ironic that just yesterday we read in Loughborough's book—*The Great Second Advent Movement*—that Sister White encountered an issue on page 325 in “The Messenger Party” (in case you have that book), in the which a group of troublemakers put into print a paper which caused concern to the White's and others. Some took time to rebuttal the paper's errors and slanderous statements over the next year and a half until the Lord showed EGW that it was a device of Satan to waste time rebutting when God had given truth. The errors of those who rebuttal truth would soon be manifest and they would argue among themselves and dissipate, while the Truth would grow and their followers would double.

You have taken the time to rebuttal Pastor Pfandl, and you did it well, but is that what the Lord wants you to do? In Loughborough's book, he stated that “all previous efforts at answering their falsehoods had only resulted in their manufacturing more.” If Pastor Pfandl is dogmatic at believing his own truth, then nothing you can do or say will make a difference. It only brings confusion to others to read such, and we need to be establishing truth in a solid foundation in such a way, that the errors of others will be made prominent and clear—the same principle as when government agents are trained at identifying counterfeit money—they study the Real Money so much that the Counterfeit is made obvious.

So I encourage you, Jeff, to continue expounding Truth as God gives it to you. Don't worry about those who counter-attack you. If you have the Truth, it will be evident, regardless of their rebuttals. I pray that God will continue to bless you as you bless others. N

Dear Sister N:

You may be correct about entering into controversy over the truth. My primary motivation was a desire to assist those in Europe to promote this message in the way that they chose. Inspiration has much to say

about not exercise kingly power, and in those passages we are informed that we are to assist our coworkers in other fields to accomplish their work, without dictating their every move. I had informed my dear German friends that I did not have the same confidence in their endeavor as they did, but I was willing to help.

The principle of one leader making all the decisions is the primary problem which I ran into when I worked at Hope International and help produce *The Firm Foundation* magazine. There was very little in that publication which I found to be error, though there were mistakes made. We have made mistakes in our newsletter and audio presentations as well. For complex reasons though I have not received nor read the magazine for several years now. Jeff

With the parallels that exist in Daniel 11:30-36 and the role of the USA in 11:40-45, one of the interesting points was the parallel of the seven European kings and the USA during the Regan years. Regan was the first US president to change the country's religion from true Protestantism to Apostate Protestantism (Catholicism with a new name) , beginning the US's role in prophetic history, paralleling the role of Clovis, the first of the pagan European kings to change their country's religion from paganism to Catholicism, in 496. But, there were seven kings that did the same from 496 to 508, the last of them being England.

When dealing with this subject with others, the seeming inconsistency of there only being four US presidents from that time (Regan years) to the present, brings up two thoughts. First, is the parallel itself lacking a fulfillment? And secondly, if the parallel is indeed true (I believe it is), does that mean we have three more presidents to go, giving us at least 16 years (Bush's second 4 year term followed by three other presidents and their 4 year terms) before the parallel is completely fulfilled?

When asked these questions a thought popped into my mind. We must deal with the subject of presidents in light of the terms they held office. Regan held 2 terms, Bush Sr. held 1, Clinton held 2, and now Bush Jr. is on his 2nd term in office. Thus reckoning from that point of view the 7 kings (presidents) have now come to complete fulfillment making the parallel PRESENT TRUTH.

Let me know what you think! May your name remain, JS

Brother JS:

Very interesting observation, but for me it is simply that at this point. Perhaps more history will confirm or deny that parallel. I would point out though, that we could have three other presidents in a short period of time, though I am not settling into your position or suggesting a secondary one. Jeff

Dear Jeff,

In one of your videos on Daniel 11:40-45 you stated that the translators incorrectly translated the word countries. Since the word "countries" is italicized the translators did not translate this word but added it. They were honest enough to italicize all words that they added. (at least that is so in the King James Version) To state that the word was incorrectly translated throws doubt on other parts of the Bible if not the entire Bible. We have appreciated the studies very much! MP—WA

Dear MP:

My apologies, I do understand that the italicized words, are added words, as opposed to incorrectly translated words. Thank you for the correction. Jeff

Hi Jeff:

My husband and I went to visit a SDA Reform Church this past Sabbath upon invitation from one of the members. We knew nothing about that church, so we went with open mind and a willing heart to learn what we could. We brought their version of the Review home to read some of the articles and find nothing out of sync with the SOP, but several things out of sync with our typical SDA church.

It seems that they hold fast to the original teachings of the pioneers and practice what they believe more so than in our church, just from what we saw on that brief encounter. Do you know much

about this sector of our church and do you have any cautions as to what they may believe that would be of a concern? It's disheartening to see how much compromise is in our churches today and we are just wondering how to deal with it. Do you have any counsel on this matter? N

Sister N:

The Reformed members I have met are generally very dedicated to reform and that is quite refreshing. They have several fundamental flaws in their reasoning. They believe in closed communion, though Ellen White disagrees. They make health reform a test of fellowship, though SOP disagrees. Their prophetic understanding is greatly flawed, as they take the passages that deal with the shaking at the Sunday law and the purification of the church at the Sunday law, and place them in the history of 1917, when they separated from the Adventist church. They teach and believe that they are the fourth angel, though the SOP teaches that when the fourth angel arrives it will be rapid, paralleling the midnight cry which lasted about two months, not almost one hundred years. They teach, (though covertly) that the SDA church is Babylon, and the SOP disagrees. They do uphold the reform aspects of Adventism much better than Adventism, but that is some of the problems with that offshoot. I purposely use the word offshoot, though not meaning to be derogatory towards them. In spite of their zeal for some aspects of reform, their message is incorrect. Jeff

Thank you so much Jeff, for clarifying this for me. I knew that you would have the answers. N

Jeff,

I've been going through your '04 Prophecy School Notes along with the tapes, and you alluded to a couple EGW statements that you didn't give the references for on the tape, so I looked them up on the EGW CD-ROM. You may want to add them to your next edition of the Notes. I may find more as I go along.....

God Bless! Pat

Testimonies to "be worn out" in being read. (Notes p.5, Powerpoint #29)

"The volumes of Spirit of Prophecy, and also the *Testimonies*, should be introduced into every Sabbath keeping family, and the brethren should know their value and be urged to read them. . . . They should be in the library of every family and read again and again. Let them be kept where they can be read by many, and let them be **worn out in being read by all the neighbors.**" *Testimonies*, volume 4, 390.

Prophecies lead down to opening of the Judgment (Notes p.6, Powerpoint #31)

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies." *The Great Controversy*, 356.

Hello Jeff,

I really enjoy your newsletter and your tapes. I can't wait to get the next tape! I am curious about your position on the trinity. You seem to support the views of the pioneers in dealing with prophecy so it is safe to assume that you are non-trinitarian also like the pioneers? I know you are very busy so you don't have to go into a lot of detail with your answer. Thank you and God bless. AC

Dear AC:

I would suggest you look at the book we now offer titled *Detours and Ditches* to receive a simple view of why I reject the wind of doctrine that you are identifying. Jeff

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and

believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.

“Christ is the pre-existent, self-existent Son of God. . . . In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

“He was equal with God, infinite and omnipotent. . . . He is the eternal, self-existent Son.

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ Before men or angels were created, the Word was with God, and was God.” *Evangelism*, 615.

PROPHECY SCHOOL 2004

Contact us at Future for America if you are interested in ordering this brand new series consisting of forty hours of presentations covering the material featured in the February & March 2005 newsletter.

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Detours and Ditches to be Advertised Here

We would like our readers to remember Allen Barnes and his family in their prayers. Allen was working on scaffolding when he had an accident and fell. He has numerous broken bones and lacerations. He was recently released from the hospital and will still be laid up for some time. Allen and his family edit and print *Future News* each month. He is also the author of numerous works including his most recent book, *Detours and Ditches*. Please pray for his recovery and health.

Current Events

POPE'S PLEA FOR RELIGIOUS SUNDAYS

Pope Benedict XVI, in his first trip outside Rome since being elected, was greeted by enthusiastic crowds in the southern Italian city of Bari yesterday. At an outdoor mass attended by an estimated 200,000 people, he called for the rediscovery of the religious meaning of Sundays as an antidote to the "rampant consumerism and religious indifference" that was making the modern world a spiritual desert.

The 78-year-old pontiff also pledged to make Christian unity a priority. He reminded the congregation that the coastal city of Bari, which looks east across the Adriatic, was a symbol of the common ground that Orthodox and Catholic Christians share.

The Pope flew from Rome by helicopter for a three-and-a-half hour visit. Security was tight, with hundreds of police in the streets, city centre closed to traffic and coastal waters closed to private vessels.

Returning to Rome, the Pope's helicopter swept low over the pilot's home town of Duronia so that the Pope could bless residents gathered on a sports field, according to the Ansa news agency.

The Pope is due to travel to his native Germany in August to attend World Youth Day celebrations. *The Guardian*, Monday May 30, 2005.

VATICAN OFFERS TALKS ON REUNIFICATION

The Vatican yesterday surprised Anglican leaders by announcing it was ready to resume talks on unity despite the formidable barriers now separating the Church of England from Roman Catholicism.

A statement by the Vatican office that deals with other Christian faiths offered the first real evidence that Pope Benedict XVI is as keen as he has insisted to relaunch moves towards Christian reunification. Praising the way Anglican leaders dealt with the crisis over gay clergy, the Vatican said: "They have offered new hope that our dialogue can continue to make progress toward the full communion."

Until yesterday, the Anglican leadership's handling of the gay priests issue was seen as the reason for the deadlock between Rome and Canterbury. Talks were suspended in 2003 after the Episcopal church in the US, which is part of the worldwide Anglican communion, agreed to the consecration of an openly gay bishop, Gene Robinson of New Hampshire.

The then pope, John Paul II, warned that the decision would cause "serious difficulties". Yesterday's move suggested that, despite his reputation as a doctrinal hardliner, his German successor, the former Cardinal Joseph Ratzinger, was prepared to put such differences aside and stress the positive.

The statement declared that the work of the joint Anglican-Catholic committee on unity would resume. It confirmed that a document due to be issued on the Virgin Mary, which was put off because of the crisis, would be presented next Monday in Seattle. As the Vatican's doctrinal overlord before his election, Pope Benedict was responsible for drafting documents that branded other Christian denominations "deficient", and homosexual acts "intrinsically disordered".

But he is the first pontiff since the Reformation to be chosen from the country that gave birth to the Reformation, and is painfully aware of the cost to Christianity of its continuing division.

Since being elected, Pope Benedict has stressed his concern for ecumenism. In his first sermon after being chosen to succeed Pope John Paul, he vowed to pursue "open and sincere" discussions with other Christian

churches, saying he would work “tirelessly” for the full and visible unity of all Christians.

The Archbishop of Canterbury, Dr Rowan Williams, attended the inauguration of his papacy and met the Pope afterwards. But remarks Dr Williams made during his visit to Rome last month gave the impression that he was not expecting early progress towards unity, which he likened to a journey through “a huge, mysterious, great landscape where we cannot see the final horizon”. *The Guardian*, Friday May 13, 2005.

MUST REDISCOVER VALUE OF SUNDAYS, SAYS POPE

Every parish is called to rediscover the beauty of Sunday, the day of the Lord, says Benedict XVI.

The Pope, addressing thousands gathered today in St. Peter’s Square, delivered that message as he united himself spiritually to the Italian National Eucharistic Congress which opened Saturday in the southern city of Bari. He will travel to Bari next Sunday to close out the congress.

The objective of this pontificate’s first apostolic trip in Italy, as the Holy Father acknowledged in his midday Angelus message, is the adoration of the Eucharistic Christ, so that it “will kindle in the Italian Church a renewed ardor of faith, hope and charity.”

Benedict XVI said he gives particular importance to the congress, as it is being celebrated in the Year of the Eucharist. The special year will close in October with a world Synod of Bishops.

The Pope hopes the Eucharistic year will serve to gather the Christian people “around Christ, present in the Most Holy Sacrament, source and summit of their life and mission.”

“In particular,” he said, “each parish is called to rediscover the beauty of Sunday, day of the Lord, in which Christ’s disciples renew, in the Eucharist, communion with the One who gives meaning to their joys and exhaustions of each day.”

Opening vigil

The theme of the Italian Eucharistic Congress — “We Cannot Live without Sunday” — repeats the words expressed before their death by the 49 martyrs of Abitene, a city of the Roman province of “pro-consular Africa,”

present-day Tunis, in the year 303, at the time of Diocletian’s persecutions.

“This is what we are called to repeat today,” said the Holy Father.

Before concluding, Benedict XVI entrusted to the Virgin Mary “all the children, adolescents and young people who at this time are making their first Communion or receiving the sacrament of confirmation.” *Zenit.org*, May 22, 2005.

The Italian National Eucharistic Congress was opened on Saturday afternoon by special papal envoy Cardinal Camillo Ruini, the Pope’s vicar for the Diocese of Rome, in Bari’s Liberty Square with a vigil attended by some 5,000 people.

Today, Cardinal Ruini presided at the Mass in Liberty Square. In his homily, he stressed that “the Eucharist is truly the heart of the Church, nourishment, and the soul of the life of every Christian.”

More than 850 journalists have been accredited to cover the Eucharistic Congress.

“If you say the Rosary faithfully until death, I do assure you that, in spite of the gravity of your sins ‘you shall receive a never-fading crown of glory.’ Even if you are on the brink of damnation, even if you have one foot in hell, even if you have sold your soul to the devil as sorcerers do who practise black magic, and even if you are a heretic as obstinate as a devil, sooner or later you will be converted and will amend your life and will save your soul, if— and mark well what I say— if you say the Holy Rosary devoutly every day until death for the purpose of knowing the truth and obtaining contrition and pardon for your sins.”

St. Louis de Montfort from The Secret of the Rosary

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6