

FUTURE NEWS

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A Channel of Light and Blessing

Gospel Workers, 222

There has often been more preaching in our camp-meetings than was really necessary. Ministers should not feel that everything depends on their efforts in presenting doctrinal, or even practical discourses. They must have a firmer reliance on Jesus, our mighty helper; they must encourage in their own hearts a faith that will not falter under any circumstances. They must depend more upon Christ's presence, and less upon their own efforts.

Let the discourses be short and right to the point, and then let other exercises come in. Especially should Bible readings be often held, and both believers and unbelievers should have an opportunity to ask questions upon points which they do not understand. And special meetings should be held for those who are interested in the truth, and who need instruction.

If our ministers would preach short discourses, and then educate the brethren and sisters to work, and lay the burden upon them, the ministers themselves would be saved from exhaustion, the people would gain spiritual strength by the effort they put forth, and the result would be tenfold greater than is now seen. Too heavy burdens, both in preaching and in the transaction of business, have rested upon the few who labor in word and doctrine. These men should preserve their strength and vigor, and keep their minds staid upon God, that human infirmities may not affect their judgment, or mar the solemn, dignified, holy character which should mark all their deliberations.

While our leading ministers do too much, our lay brethren and sisters do too little. The rich experience which the latter might gain in earnest, personal labor, is lost to them because they fail to bear the burdens which they can and should bear. They should seek to do all that it is in their power to do, not feeling that they are working for the minister or the conference and that they should receive remuneration, but as working for God, laboring unselfishly to make the meeting a success. In so doing they will bring a blessing to their own souls, and will also become a channel of light and blessing to others.

Future for America mails a monthly newsletter, produces prophetic DVDs and audio CDs, and works with a variety of prophecy schools throughout each year.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by 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 is on the prophetic word including 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.

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A friend forwarded me an email question and his answer to the question from another friend. His answer included an answer from Pastor Emiliano Richards. I then answered. The following is the initial question:

Hi D:

I was just reading the latest *Future News* [January 2013] in the first few pages if I understood correctly Jeff was saying that not everything was correct on the 1843 chart such as the date 158 BC as the league with the Jews and the Romans. Is this true? I thought that there was an explanation for that date. I thought I had heard you comment on it before so I am asking you. Can you explain? I didn't think that there were any mistakes on that chart. Except the ending year of 1843, instead of 1844 which really isn't a mistake either.

Thank you, C

Brother "D" then answered Sister "C" with the following email:

Hi C:

Hope this finds you well. I think this answer was formulated from E. Richards. . . .

"To answer your question about the league between the Jews and Romans, according to the 1843 prophecy chart, 1 Maccabees 9:70, 71 is quoted to show 158 BC as the date of the league. However, there were two different 'leagues' or peace treaties made with the Romans.

According to Uriah Smith and also 1 Maccabees chapter 7:1 and chapter 8, the date of the first league was in 161 BC when the Romans and Jews made a peace agreement. This first peace treaty did not last however, because in that same year Bacchides, a loyal Roman ruler, made war against the Jews. In this war Judas Maccabeus was killed. Later his brother Jonathon took over leadership of the Jews. In the beginning of 159 BC Alcimus, the false high priest, died after attempting to tear down the walls of the temple and Bacchides left the Jews alone for 2 years (see 1 Macabees 9:54-57). The Jewish reckoning of time included the full year;

therefore, the 2 years would include 159 and 158 BC. Bacchides came back again to battle sometime in 158 BC and lost to the Jews. When he returned to his own land the Jews once again asked for peace and it was granted. This was the second 'league' made between the Jews and Romans and this time it lasted longer. This league is found in 1 Maccabees 9:70, 71, and is quoted on the center column of the 1843 chart next to the year of 158 BC. The 1843 chart is therefore accurate about this date.

Brother D.

In response to this email dialogue being sent to me I answered it and mailed it to Brother D, Sister C, and Emiliano Richards, for Emiliano had been referred to in the dialogue. The following is my response:

Brothers D and Emiliano and Sister C:

I probably said that everything on the chart is not accurate, for I was settling into an understanding which is now more crystallized. My point is as follows:

Sister White's statement about the Lord holding His hand over a mistake in some of the figures is explained on pages 235 through 237 of *Early Writings*. The mistake is the "fullness of the year mistake" which caused the first disappointment on March 22, 1844. It is out of context to suggest that her statements means there are no other inaccuracies (mistakes) on the chart. Maybe there is maybe there is not, but my point is that her reference is referring to the mistake in some of the figures which the Lord held His hand over.

She also says the chart "should not be altered," but in *Spalding and Magan* she says "it should not be altered, except by inspiration." The altering of the chart by inspiration was accomplished with the production of the 1850 chart. The statement concerning the chart not

being altered does not mean that the 1843 chart was perfect in every respect, other than the mistake of 1843 which He held His hand over. It means that the Lord would produce the second of Habakkuk's two tables, and that when He did so it would be altered under His guidance and direction, and not by men. Both tables needed to be produced to fulfill Habakkuk two, and in the first table the Lord allowed a specific mistake that would be used to test the Millerites. His expression that the chart should not be altered can be understood as His Providential guidance, and once again does not have to be understood that it should not be altered because everything on the 1843 chart (other than the fullness of the year mistake) was perfect.

Moses' two tables of the Ten Commandments were written by the finger of God, and were perfect and prefigured Habakkuk's two tables. But Habakkuk's two tables were "directed by the Lord," not written by the His own finger. The Ten Commandments were perfect, but the 1843 and 1850 charts had human participation, and were subject to human imperfection and limitations, and the particular human limitations which the charts were both subject to was the history in which the Millerites lived.

My point for suggesting these things is as follows. The last deception of Satan is to make of none effect the Spirit of Prophecy. When the testing process began in Adventism on 9/11, the first of three tests is **the old paths** (as represented upon the 1843 and 1850 charts) and **the Spirit of Prophecy**.

I have no problem understanding all the figures on the chart as correct applications by the Millerites, but do not insist that the dates they placed on the charts as necessarily the best

historical dates, *except* when they refer to time prophecies. If they had a date that was marked as the fulfillment of a time prophecy, then that date needed to be accurate, but when they employed dates to represent prophecies that had no element of time associated with them, then I see no need to argue that if a better date was found at a later time, that this would invalidate their application of the prophecy.

The '43 chart uses the year 490 to represent the time when the Roman Empire was divided into ten kingdoms, whereas Uriah Smith marks that history in 476. I do not believe that Sister White's statement about the Lord holding "His hand over a mistake in some of the figures" should be defined as proving that 490 was the year when the Roman Empire became ten kingdoms. It is applying her statement differently than she defines it. She clearly identifies that the mistake was in regard to the 2520 and 2300 which they first believed would end in 1843 and thereafter in 1844.

I DO NOT think that 490 is a mistake on the chart in terms of the Millerites correctly applying that the division of the fourth kingdom in Daniel seven into ten kingdoms was incorrect. They were correct in applying the fourth kingdom as pagan Rome, and they were correct in identifying that pagan Rome disintegrated into ten kingdoms. The fact that the best historical information they had marked the conclusion of that history as the year 490 does not make their prophetic application wrong, even if thereafter there was recognized better historical arguments to assign the date as 476.

If they would have taught on the chart that the fourth kingdom of Daniel seven was China, and that at some point China would disintegrate into ten nations, they would have

been wrong. But they did not do this. Their application was correct, and their choice of 490 as the year which marked the conclusion of this process is not a subject of any time prophecy, so it was acceptable for them to employ the best historical evidence which they then had. I am not even here arguing against the idea that maybe their choice of 490 is correct and Uriah Smith's choice of 476 is wrong. I am arguing that the inspired commentary about the mistake on the chart which the Lord held His hand over, and the command not to alter the chart is not evidence that the chart was totally free from human imperfection.

My point is that the "mistake" that is being addressed is the fullness of the year mistake, and that as she explains this mistake on pages 235 through 237 of *Early Writings* she provides an absolute direct endorsement for the 2520. To argue that everything on the chart is perfect, based on her presentation of what the mistake was is to take her words further than she intended and also opens up an argument (stumbling block) concerning the perfection of the charts that is not necessary, and which provides those who wish to reject this subject with a criticism that is not demanded by her explanation of what the mistake was.

I have no problem defending every application of prophecy on either chart, but do not think that her reference to the mistake proves historically or grammatically that she was saying there were no other human imperfections on either chart. As an example, the charts identify that the ten toes were the divided Roman Empire, but prophecy teaches that the ten toes represent the United Nations at the end of the world. Ellen White plainly says:

"We **have come to a time** when God's sacred work is represented by the feet of the

image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventists Bible Commentary*, volume 4, 1168.

Sister White penned this in 1899. So in 1899 we reached the time of the iron and clay, but both charts say this was 490 according to the Millerites and 476 according to Uriah Smith. Yet we now know that Sister White was correct and that the ten toes of iron and clay take place at the end of the world, not sixteen hundred years ago. For me, I have no problem upholding the Millerite application based upon typology. The ten toes illustrate the United Nations at the end of the world, but there are several illustrations of the ten kings at the end of the world in God's word. Each of the places where the United Nations is typified in the Scriptures is a type of the antitypical fulfillment of the United Nations at the end

of the world, including the division of the Roman Empire in Daniel seven. Therefore the Millerites were making the correct application by identifying the ten toes as the dragon power, but they could not yet see the end of the world, so were incapable of applying those toes to the United Nations.

Their application was absolutely right in terms of Daniel seven and the division being the dragon power, but at another level it is not as accurate as it could have been if they had lived in 2013. There was no mistake in their prophetic application, but there is clearer light on the subject now, and Sister White's commentary on the mistake the Lord held His hand over should not be used to teach that every representation on the chart is perfect, for if we do, that claim will be used by Satan to place stumbling blocks before men in order **to prevent them from recognizing that her explanation of the mistake is also her direct endorsement of the 2520.**

The 2520 being a symbol of the testing of the "old paths," is directly connected to the testing on the issue of the Spirit of Prophecy with her direct endorsement of the 2520 in *Early Writings*, 235–237. Because this is such an important test for Seventh-day Adventists it demands that those being used to present the test to Adventism do not place a definition upon her identifying the "mistake" as something that goes beyond her actual definition.

I am familiar with Emiliano's explanation of 158 BC and AD161, and have no problem with it, but personally would not make a great emphasis of it. The reason is as follows: The fact that Millerites correctly applied Daniel 11:23 as the league between the Romans and the Jews, shows that they were correctly applying God's

prophetic word. Their prophetic application was correct. But to explain 158 BC in terms of the perfection of the charts opens the door for the secondary, if not primary reason Miller chose 158 BC .

Miller applied this history as he did because he believed the first beast of Revelation 13 was pagan Rome, and therefore sought to apply Revelation 13:18 to pagan Rome. Miller applied 666 to pagan Rome and applied the 666 years from 158 BC through AD 508 as one the characteristics of pagan Rome. Thus, according to Miller the "wisdom," or wise understanding of Revelation 13:18, is that 666 is a time prophecy connected with pagan Rome and that this is one of the prophetic characteristics of pagan Rome. Miller correctly understood and applied that the powers in Bible prophecy are introduced when they come into contact with God's people. Thus pagan Rome came into contact with the Jews in fulfillment of Daniel 11:23 in 158 BC, and therefore 666 years afterward in AD 508, paganism gave way to papalism. 158 BC was more important to Miller than simply the league, for it identified 666 as one of the prophetic characteristics of the first beast of Revelation 13, which for the Millerites was pagan Rome. Miller understood 666 to represent the time which pagan Rome would prophetically rule, and that time was from 158 BC with the league of the Jews until AD 508 when the "daily" was taken away.

We no longer believe the first beast of Revelation 13 was pagan Rome. We know it was papal Rome. There is more than one problem with this application of Miller's. If we incorporate the fact that the Millerites did not recognize the fullness of the year principle before 1844, then if we begin a time prophecy at the league of the Jews in 158 BC and extend

it into history for 666 years, it would end in 509 not 508, unless of course the league Miller pointed out was accomplished on January 1, 158 BC.

I see no need of fighting this battle with those who are struggling with or fighting against the truths of the old paths. The Millerites were correct in their application of Daniel 11:23 being a prophecy that demonstrated that a league between the Jews and the Romans would take place. There is no time prophecy connected with Daniel 11:23, so either 158 BC or AD 161 is sufficient to represent the history when it took place without demanding that every date or representation on the charts are perfect.

Let me repeat what I have already noted. I have no problem defending all the prophetic applications represented on both charts, for all the applications are correct. I simply no longer accept the premise that what has been stated about the charts on page 74 of *Early Writings* is correctly understood to mean the charts were perfect and free from human limitations.

The fundamental error which Desmond Ford erects his false “sin until Jesus returns theology” upon is a prophetic falsehood. He teaches that Daniel eight demonstrates that the power under discussion which came out of the kingdom of Greece is actually a further elaboration of the history of Greece and not the fourth kingdom of Rome. In doing this he attacks the correct Adventist understanding of 1844 and everything else connected with that correct understanding. His argument is based upon Daniel 8:9 which states:

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Ford argues that the little horn in the verse came out of one of the four horns of Greece and therefore cannot be Rome, for Rome was not a direct descendant of Greece. He then argues that the antichrist power in chapter eight must be Antiochus Epiphanes, and thus attacks the pillars of Adventism. An informed understanding of the verse at the level of the Hebrew language, demonstrates that the little horn came from one of the four winds, not one of the four horns. Yet on the 1850 chart and some '43 charts we see a graphic illustration that the little horn of Rome is connected with and descended from the four horns of Greece. I personally have no problem understanding the illustration and explaining it, but am not willing to say that this is the perfect way to graphically illustrate Daniel 8:8-9.

My personal understanding of what the word “mistake” and the expression that the chart “should not be altered” has been a development of thought. I no doubt took the position early on when I was being led back to the old paths that everything on the chart was perfect. I do not know if I ever made that claim publicly, but would not be surprised if this was so. And then as I began to wrap my mind around what the mistake was and what it meant to the debate of the east wind, I may have said things which appear that I am rejecting the idea that everything on the chart is correct. This is not what I understand. I understand the charts to be correct, but that there are elements on the charts that are not perfect due to the history when they were prepared and the human limitations to see beyond that history. I then reached the point where I understood that when we claim the charts are perfect we are making the reception of the truths connected with the old paths

more difficult for some to receive. I then came to understand that the fullness of the year mistake, which is explained in *Early Writings*, pages 235 through 237 is an explanation of the passage on page 74. At that point I saw a prophetic implication that is more significant than what we have just been discussing.

There was a mistake concerning the 2300 and the 2520 that produced a purposeful testing of the Millerites. Now the very explanation of that mistake in their history is once again testing the end of Adventism as the Millerite history repeats to the very letter. In the passages under discussion in *Early Writings* the doctrines that are being referred to are the 2520, the 2300 and the “daily”, for in her statement concerning the chart she includes her pronouncement that those that gave the judgment hour cry had the correct view of the “daily”. Therefore the parallel to the first disappointment test, is the testing of the 2300, 2520 and the “daily” in connection with Habakkuk’s two tables. Therefore the parallel test has to do with these issues, and also the Spirit of Prophecy, for the commentary on these doctrines and the charts is found in *Early Writings*.

For me there is a great field of study when relating to these doctrines, the charts and their identification by the Spirit of Prophecy in the context of the parallel test of the first disappointment, for we can see the test of the old paths, the Spirit of prophecy, the gathering of the people represented by the 2520, the judgment of the living as represented by the 2300 and the law of God as represented by the two tables, along with the need of crucifixion of self as represented by the taking away of the “daily”. Wonderful themes are encapsulated in this repetition of history and it behooves us to be very careful in how we apply the

understanding of these things in the context of this current testing process.

Jeff Pippenger

Once I sent this response I received the following from Sister C:

Brother Jeff:

Thank you for your answer you have given me something to investigate further. I understand where you are coming from in your saying that we need to be careful saying that there are no mistakes on the chart. I’m just coming from the angle that I hear all of the time that “the chart is full of mistakes,” so I know where those closest to me will try to take that. I guess this is something I need to put further study into. I find more and more I have much more studying to do.

I talked with someone the other day who fully believes that we are going to find a mistake on the 1850 chart that will sift God’s people. They think that His hand may be over a mistake on the 1850 chart. I believe that there may be something that we have to rethink but I am not at all convinced that it will have anything to do with the 1850 chart. I guess it could if history is repeated to the very letter but I have my doubts that it will come that way. We must ever be studying and praying for God to lead us. Tell Kathy hello for me. May God bless you both and your ministry. My son K really wants to attend your school when he is old enough. Keep us in your prayers as you are both in ours. Thank you for your time.

Sister C

I then answered Sister C as follows:

Sister C:

I did not go into detail in the last email, but I don’t think it is an error on the 1850 chart that repeats the history of the first disappointment. I think the repeated test is Ellen White’s

commentary on the chart on pages 74 and then 235–237.

We have been told we have nothing to fear for the future except as we forget the Lord's teachings and leadings in our past experience. The teaching of the 2520 and the "daily" is what we have forgotten, and it is these very teachings that she addresses in those pages. It was those very truths (the 2520 and the 2300) that produced the experience of the first disappointment, and therefore it is that experience and those teachings that we should fear lest we forget.

The Millerites were tested by those teachings and they lived the experience, and we are now being tested by those same teachings once again, and have entered into the identical experience they found themselves in, for after the first disappointment they began to teach specifically that the 2300 and the 2520 which they first thought ended in 1843 actually ended in 1844. Because of these teachings the churches began to persecute them. And now, because of these identical teachings the persecution is being repeated, thus the experience is being repeated.

But this time we have the added testing of whether we will accept the inspiration of the Spirit of Prophecy in connection with these truths, thus the Spirit of Prophecy and the old paths become our first test. Along with that, we did not see the 2520 until the Lord removed His hand, so to speak.

You are in our prayers. Say hello to K, and the faithful in your neck of the woods. Happy Sabbath.

Jeff

The next morning I received this from Pastor Richards:

Hi Jeff, D, and C:

Good response, Jeff. Actually, I am of the same conviction and have shared this with others in regard to the prophetic accuracy of the two charts. Just recently I had an email dialogue with an SDA pastor who attempted to disparage the correct view of the "daily" and in the same breath tried to argue that Ellen White said that there were "mistakes" on the 1843 chart. I shared with him that the "mistake" (singular) was in reference to the reckoning of prophetic time in connection with the 2520 and 2300, that the pioneer view of the "daily" was correct and established by the year AD 508; but that it is true that there are some minor inaccuracies on both charts that do not affect our prophetic understanding of truth.

For example, at the bottom of the 1843 chart next to the date of 1843 it states "God's Everlasting Kingdom". This obviously proved to be inaccurate inasmuch as Christ did not come in that year—according to Millerite logic; but this does not affect the accuracy of their prophetic reasoning since this "mistake" led to the fulfillment of prophecy in the tarrying time and led to the light of the midnight cry. It is the same with the 1850 chart—there are also some minor irregularities on this as well. Under the "Image beast" is associated the number "666" which we understand (according to some clarifications later on in the 1860's by James White and Uriah Smith during the Civil War conscription crisis) actually is more accurately connected with the first beast—the papacy—who has a "man" whose "name" numbers 666.

The point is, I agree with Brother Jeff's conclusions that we cast stumbling blocks before the weak and ignorant when we make the wrong battle our battle. Claiming that the two charts are "infallible" opens up a door whereby our opponents claim that we are unreasonable and fanatical and thereby they end up "throwing out the baby with the bath water" and reject everything we teach. The Millerite logic was absolutely correct in how they laid the foundation of proof-text Bible

interpretation methods to unlock Daniel and Revelation based on the day/year principle, and the two charts clearly illustrate the fundamental truths which comprise the first, second, and third angel's message. However, those living especially before 1844, only had the light of truth that would reach until the coming of Christ in that expected year. As we now know, we have much greater light shining upon our pathway today: the 10 toes of Daniel 2; the 7 heads and 10 kings of Revelation 17; the number 666; the third woe relating to Islam rather than to the second coming of Christ as our pioneers taught; and the two beasts of Revelation 13 relating to Papal Rome and the United States.

While saying this, let me clarify that I, too, would defend the Millerite understanding of prophetic dates according to the history available. But it is clear that the following dates on the 1843 chart are debatable: 538 BC, 332 BC, 158 BC, AD 490, and 606 BC. Some other history gives these more accurate dates: 539 BC, 331 BC, 161 BC, AD 476, and 622 BC. This does not, however, negate the fact that the subjects of these dates are absolutely accurate. 539/8 BC refers to the overthrow of Babylon by the Medes and Persians; 332/1 BC refers to the overthrow of Medo-Persia by Alexander the Great in the Battle of Arbela; 161/158 BC refers to the league made between the Jews and Romans; AD 490/476 refers to the division of Rome into 10 kingdoms; and AD 606/622 refers to the rise of Islam through Mohammed. Some of the arguments for these dates become insignificant, in my opinion—such as the rise of Islam in AD 606 or 622—because Mohammed was teaching throughout these years and working to consolidate the Arab tribes; but the two dates refer to two different events in his life according to different histories which you read. I don't believe that these dates are our argument. The subjects of these dates are to be defended, but not necessarily these specific dates. The dates that are our battle are the commencement dates of the chain of truth given to William Miller by the angel Gabriel:

677 BC, 457 BC, and AD 508, which relates to the years 1843 and 1844.

I answered the question in regard to the league in 158 BC because it was my intention to show that the Millerites were correct in selecting that date based on the portion of 1 Maccabees they quoted on the chart (9:70, 71). The league which Uriah Smith quotes (161 BC) is based on an earlier history in this same book. Both events can be argued for (I personally believe, based on history, that Uriah Smith's selection of 161 BC is probably more accurate according to an actual political "league" made between the Jews and Romans), but my point in my argument was to defend the Millerite understanding and accuracy of selecting 158 BC based on 1 Maccabees 9:70, 71 which is what they quoted from and put on the chart. Therefore, the history they used is correct.

There is another point which I suppose I won't go into right now, but which has been made crystal clear in my mind just within the last month or so which I believe that we need to understand if we are going to claim to uphold the Millerite logic, and that is the "full year concept." While in Germany I studied this out with another brother and light finally flooded into my mind (I will probably share this in Arkansas next month). But in our defense and explanation of the "mistake" in regard to the 1843 chart, we have (at least the majority of us, including myself in the past) incorrectly attempted to explain this issue as being a "zero year" problem; which is false. Nowhere in any of the pioneer writings do they ever discuss some "zero year". This is a complete fallacy based on the misunderstanding and incorrect explanation of the modern day Adventist scholars who are completely ignorant of Millerite history, prophecy, and logic. If you simply add a one to the end of our prophetic chronology without taking into consideration the actual months in a year, you throw off the pinpoint accuracy of the autumn of 1844—specifically October 22. This I hope to explain more clearly soon on video.

Keep studying folks! God bless and be with

you all.

Sincerely, PR. Emiliano L. Richards

The next morning I received the following email from Brother D:

Jeff do you have an editorial committee? You are a good writer to say the least, but to use the 1863 chart arguments which were **BETTER UNDERSTOOD AS HISTORY PROGRESSED**, yes in some cases, but when there is a witness of two, **BOTH charts** say **490 under inspiration**, that means something. We have to understand their significance and not alter them by our thinking. I understand how one can use 476, but I think a battle is brewing on this one. I am getting more interest on this newsletter than usual, and I am not one that likes to email. I am easy to misunderstand when I mean well. I get the basics of your earlier email and have more to learn.

Kind regards Brother D

I then responded as follows:

Brother D:

By the way, I do think both charts are correct in representing that the fourth kingdom of Rome disintegrated into ten kingdoms. There isn't anything on either chart that I think is incorrect, but I have been wrong before.

The controversy concerning the 1863 chart isn't about whether James White and Uriah Smith were falsely claiming that they better understood history; it is about the rejection of a truth which is represented upon both the '43 and '50 charts. The truths on the two charts are the foundational truths and the pillar truths. I am willing to defend every one of those truths, but the 1863 chart began to reject them.

You also have represented on the '43 chart that Himes published the '43 chart and Nichols identifying that he published the '50 chart; thus providing two witnesses that

human beings were involved in the production of both charts, which is quite different than the production of the Ten Commandments.

Both the Ten Commandments and Habakkuk's tables represent Christ, and in this regard Habakkuk's tables are representing that He took upon Himself fallen human flesh (Himes and Nichols)—though He never sinned. If we insist that there is no human imperfection on the tables, then we are echoing the claim that Christ took the nature of Adam before the fall, and we know this is not so. In spite of any weakness in terms of historical accuracy on the charts they represent the Truth, and He is the Truth, He never sinned and at this level there is no error on the charts. His willingness to accept fallen flesh after 4000 years of degeneration provides you and me with the example that we can have confidence that the tables are perfect though encumbered with the liabilities of humanities limitations.

Your brother Jeff

School Update

Our progress on beginning the school is moving forward. Those wishing to attend should contact Toby Imler at 870-342-6295 or email him at imlert@windstream.net.

The cost for a student is one thousand dollars a month. This will cover everything, with the possible exception of some various curriculum books and materials. At this point none of the teachers have submitted a plan which outlines what those books and materials might be, so that determination has not yet been identified. There will also be a non-refundable application of twenty dollars.

Paul Owens will be leading out in the agriculture, Jason Peck will lead out in the practical construction and maintenance, Toby

Imler is heading up the health curriculum, Duane Dewey will be teaching sacred history in the context of prophecy and Jeff Pippenger will be teaching a course on prophecy. We are planning on approximately six students in the initial class. At least three of the male students will be housed in the school maintenance shop, which is almost completed. Any other students will likely be housed at the Pippenger's property about seven miles from the actual school grounds. Tracy Smith is already leading out in colporteur training with the members of the Lambert Community Fellowship where we all attend church. His instruction has been going on for about four or five months now, and there are now a large enough group of brothers and sisters who are doing literature evangelism three evenings a week, that last week they began to discuss the need on another van to hold all the participants.

Our first trimester for the School of the Prophets is challenging on many levels, but we intend to move forward by faith. If you wish to attend as a student—you need to begin the process of enrollment. We intend to have our first trimester begin in September 2013. We are still soliciting both your financial and prayer support for the School of the Prophets as it continues to progress forward.

We began live streaming March 3rd and will continue until April 30th. Each morning at 7:30 am (CST) we have morning worship followed by Spanish presentations at 10:00 am and 11:15 am. Wesley Smith, from *Children of Light* ministries, will be doing the livestream presentations for the week of April 21st-25th. He will follow the same schedule that is listed above. Please join us if you can at www.futureforamerica.org.

The conclusion of *Habakkuk's Two Tables*,

at just less than 100 hours, is currently being produced. The presentations are available online to view for free at: <http://www.youtube.com/futureforamerica>. If you have not been studying this series, you should know that those who are studying this series have very positive things to say about the information. Let us know if you are interested in getting your own copy.

Two Foundations

Over the next few newsletters I intend to present a study that identifies that the rock and the sand in the parable of Matthew seven primarily represents two systems of education that exist in Adventism today. In connection with this study we will begin by considering the mystery of iniquity. We will identify that the rock and the sand represent two foundations which are specifically addressed in God's word. In connection with the truth associated with these two foundations we will identify two opposing movements which derive their direction from either one or the other of the two educational systems that are supported by either the rock or the sandy foundation.

One of the prophetic arguments which we will apply as we consider the mystery of iniquity is that in every reform movement the mystery of iniquity is active in advance of the actual reform movement. This is a biblical fact, though largely unrecognized. In connection with this we will demonstrate that it is primarily through a false system of education that the errors propagated by the mystery of iniquity are inculcated and dispersed.

Therefore in the following two articles we are presenting some old and new information as a backdrop for this study. The first article is by F. C. Gilbert, who for me was one of the heroes

in the early part of the twentieth century when the work of rejecting the true definition of the “daily” in the book of Daniel began to be manifested. Part of the history of the rejection of the true understanding of the “daily” which took place in the late 1920’s and early 1930’s occurred in conjunction with Adventism’s decision to accredit their school systems, thus adopting the policies and teachings of apostate Protestantism. In 1933, in a time when the discussion was happening concerning accrediting or not accrediting our schools F. C. Gilbert wrote an article explaining why the Jews crucified Christ. Following his article is a brief article from a friend that lives near us here in Arkansas, who is a recent graduate from Andrews University. Both of these articles have a bearing on the study we plan to share in the next few newsletters.

Why the Jews rejected Jesus as the Messiah?

by F. C. Gilbert

The question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Savior and Messiah when the Old Testament Scriptures were filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when the inspired apostles repeatedly state that, had these people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses’ seat.

That the Jewish people were honest, zealous, and sincere is evident from scripture. Paul says of them:

I bear them record that they have a zeal of God, but not according to knowledge. Romans 10:2.

And of his own training and education, even before he accepted the Savior, he adds:

Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man. Acts 24:16.

I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. 1 Timothy 1:12–13.

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God’s word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

Should we again break thy commandments, and join in affinity with the people of these abominations? Shouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? Ezra 9:14.

In a Jewish book entitled *Ethics of the Fathers* (see reference #1 below), written about the second century before Christ, chapter 1, paragraph 2, says: “Be deliberate in judgment; train up many disciples; and make a fence for

the law.” The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps in order that the people might better understand the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumbling stone.

After Alexander the Great worshiped in the Temple at Jerusalem, following his reception by Juddua the high priest (2), a spirit of friendliness developed between the Greeks and the Jews. Alexander’s generals found it difficult to understand why their chief should embrace the high priest when they met on Mount Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the Temple and worshipping the God of Juddua.

Greece assured the Jews that they desired to be their true friends and benefactors (3). They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into

contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet, the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their *Beth Hamedrosh* (house of learning, their high schools), where their young people received preparatory training, would continue as heretofore; the *Talmud Torah* (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world’s greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed,

which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being *Beth din ha-go-dol*, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses and studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet students were encouraged to love and obey God.

In *Ethics of the Fathers* the rabbis taught: “A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara.”

The Mishna is a voluminous commentary on the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God’s word less, and man’s writings more.

Intellectualism Sets Aside Inspiration

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the *Beth din ha-go-dol*, The Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in

order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from *The Desire of Ages* is pertinent here:

“By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God . . . After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted . . . In many things they conformed to the practices of idolaters.

“As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service . . . The Jews lost the spiritual life from their ceremonies, and clung to the dead forms . . . In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy.” *The Desire of Ages*, 29.

“As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended.” *Ibid.*, 32.

Since John and Jesus were not the attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the sacred Scriptures. The rabbis argued:

How knoweth this man letters, having never learned? John 7:15.

Since the members of Jesus' family were loyal to the synagogues, His own brothers did not believe on Him as Messiah. (See John 7:4, 5.) Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Savior came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the prophets.

By mingling human philosophy with the Word of God, the spiritual force and power of the Scriptures was lacking in the lives of teachers and laymen. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when "He came unto His own, His own received Him not." His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The

Pharisees accused Him of being a Samaritan and of having a devil. Blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Savior of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour.

(1) Incorporated in *Jewish "daily" Prayer Book*, edition of 1890, published by Rosenbaum & Werbelowsky, New York City.

(2) Josephus, *Antiquities*, book 11, chapter 8, par. 5. *New Testament Times in Palestine*, Shailer Mathews, Chap 1, pp. 13, 14. *Palestine Guide*, G.O. Matson, edition of 1930, published by American Colony Stores, Jerusalem, Palestine.

(3) Graetz's *History of the Jews*, Vol. I, pp. 440, 457, 487. Schurer's *History of the Jewish People in the Times of Jesus Christ*, Div. I, pp. 199–218. Ewald's *History of Israel*, chap. 5, pp. 260, 293–302. *New Testament Times in Palestine*, by Shiler Mathews, chap. 2, pp. 15–26; chap 3, p. 30; chap. 4, pp. 38, 40, 42.

Published in *Ministry* magazine, December, 1933.

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. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9–10.

“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me **again** and **again** to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” *Selected Messages*, book 1, 406.

Spiritual Formation

By Heather del Rosal

How many Adventists are aware of what Spiritual Formation is and how it is affecting our Adventist churches and institutions? I am not sure how widely it is known among our people, but I know that at this point in time, some have never heard of it. I had not known much about it, but over the past year I had heard and read some claims that it is a growing problem in our Adventist churches and Colleges. I had not really seen any tangible evidences or researched it for myself, so therefore, felt a need to better understand this issue. I want to share a personal testimony of how God has been teaching me the ways which spiritual formation is affecting Adventism.

First I want to give you a little background about where spiritual formation came from. Looking back to the 1500’s, just before the Reformation, we can find two men who helped to shape history. One man was Martin Luther. The other was Ignatius Loyola, eight years younger than Luther. Each man was a

Catholic monk living out the life set before them by the church.

Of these men it is said, “The same austerities, vigils, mortifications, and mental efforts and agonies which were undergone by Ignatius Loyola, had but a very few years before this been passed through by Martin Luther. So far the career of the founder of the Jesuits and that of the champion of Protestantism were the same. Both had set before them a high standard of holiness, and both had all but sacrificed life to reach it. But at the point to which we have come the courses of the two men widely diverge. Both hitherto in their pursuit of truth and holiness had traveled by the same road; but now we see Luther turning to the Bible, ‘the light that shineth in a dark place’, ‘the sure Word of Prophecy’. Ignatius Loyola, on the other hand, surrenders himself to visions and revelations. As Luther went onward the light grew only the brighter around him. He had turned his face to the sun. Ignatius had turned his gaze inward upon his own beclouded mind, and verified the saying of the wise man, ‘He who wandereth out of the way of understanding shall remain in the congregation of the dead.’ *History of Protestantism*, volume 2, book 15, p. 380, by James A. Wylie. (This can be found on the EGW CD, Historical Works, by Wylie).

What is spiritual formation? It is a movement based on the spiritual disciplines and mystic philosophies of Ignatius Loyola.

One interesting point about Loyola is this, from *Practice of Spiritual Direction*, 103, “Ignatius tells us that something like this happened to him. He often saw in the air before him a beautiful image that gave him great comfort. It seemed to him to have the form of a serpent with many things that shone

like eyes. Though they were not eyes. He found great pleasure and consolation in seeing this thing, and the more he saw it the more his consolation increased. When it disappeared he was saddened.

“Immediately after the experience of God at the river Cardoner, while kneeling in front of a crucifix, he saw the image again. This time, however, he noticed ‘that the object did not have its usual beautiful color, and with a strong affirmation of his will he knew very clearly that it came from the demon.’”

Basically as Loyola began to shut out the word of the Scriptures and to shut out his conscience Satan was teaching Loyola how to listen to him through spiritualistic manifestations, which was based strongly on emotions and impressions. If Loyola saw an ugly serpent he felt it was of a demon, but if he saw a pretty serpent he felt assured that it was of God.

Does a flying serpent sound familiar? It seems that Satan was working to deceive Loyola in a similar way that he deceived Eve in the Garden of Eden. Of the serpent in the garden it is said, “This serpent was a very beautiful creature with wings; and while flying through the air his appearance was very bright, resembling the color of burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man.” *Spiritual Gifts*, volume 3, 39.

So Loyola was convinced by the visions and apparitions that he saw. D’Aubigne writes this of Loyola, “These numerous apparitions had removed all doubts; he believed, not like Luther because the things of faith were written in the Word of God, but because of the visions he had seen. ‘Even had there been no Bible’ say his apologists, ‘even had these mysteries

never been revealed in Scripture, he would have believed them, for God had appeared to him’.

Luther, on taking his doctor’s degree, had pledged his oath to the Holy Scriptures, and the only infallible authority of the Word of God had become the fundamental principle of the Reformation. Loyola, at this time, bound himself to dreams and visions; and chimerical apparitions became the principle of his life and of his faith.

“Luther’s sojourn in the convent of Erfurth and that of Loyola in the convent of Manresa explain to us—the first, the Reformation; the latter, modern Popery. The monk who was to reanimate the exhausted vigor of Rome repaired to Jerusalem after quitting the cloister.” *History of the Reformation of the Sixteenth Century*, volume 3, book 10, 354, by J. H. Merle D’Aubigne. (This can be found on the EGW CD, Historical Works, by D’Aubigne).

Luther Guided by Scripture

To summarize what I am saying so far, Luther chose to be guided by the Scriptures and Loyola chose to turn off his conscience and follow the dreams and visions as his spiritual guide. Luther’s choice put him on the path toward leading out in the Reformation. But Loyola’s choice let him to establish the Jesuit order, which became the means to tear down the Reformation and exalt the Papacy. In *The Great Controversy* we are told that, “the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from every earthly tie and human interest, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty

but to extend its power. . . There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. . . it was their studied aim to. . . be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.” *The Great Controversy*, 234.

Also keep in mind, that one of the Jesuit methods of inserting mysticism into education is set forth in the book titled, *The Secret History of the Jesuits*, 59, quoting Father Charmot, it reads “Let us not be anxious as to where and how mysticism is inserted into education! . . . It is not done through a system or artificial technique, but by infiltration, by ‘endosmosis’. The children’s souls are impregnated because of their being in close ‘contact with masters who are literally saturated with it’.”

I had been praying to better understand spiritual formation, and to know if some of the assertions are true which claim that Spiritual Formation is being taught at Seventh-day Adventist colleges. I had not seen any evidences for myself of just how this is being included in any Adventist college classes, but I wanted to obey counsel to study things for myself and see evidences with my own eyes. I don’t like to base my decisions on rumors or unproven assumptions.

Here is the principle that guided my research. “Then let every man read, study, and search the Scriptures for himself and take nothing as infallible but the Word that you can see for yourself, after much prayer and searching in an humble, teachable spirit. God has given no man a right to set himself up as a standard of doctrine.” *1888 Materials*, 835.

Just as we are to study the Scriptures for ourselves, I believe we are also to make every

effort to test what we hear from other sources.

My husband and I visited Michigan in October 2012, and one day while there God brought me to some answers. My husband and I went to the Andrews University Bookstore to purchase something I needed. We found the item and while I was paying for it, Noel wandered over to look at the book section. We didn’t have intention to stay, but I couldn’t get his attention after I was finished paying, so I decided to go look as well. Then I remembered my questions about spiritual formation and thought that I should take a look through the textbooks being offered for classes.

What did we see? On the “Christian Living” shelf we counted at least ten books teaching Spiritual Formation and its related topics. On the textbook shelves we counted five books, required for three different religion classes, by authors promoting spiritual formation practices and disciplines. Chapters in the books included topics such as discipleship, spiritual disciplines, spiritual guides, meditation, contemplative prayer, retreats, etc. Authors included Bill Hull, Henri J. M. Nouwen (Catholic priest), Henry & Richard Blackaby, Dallas Willard, and Jan Johnson.

For some obvious reasons I believe that Andrews University should not require these books in their classes, or sell them in the bookstore. I was sad to see that they were. The authors of those books are Catholic and Protestant supporters of spiritual formation, some directly and some indirectly promoting the spiritualistic practices and philosophies of mysticism.

Unmixed with Heathen Philosophy

I want to give you one example of a book required, which was for the “Issues in Religious Education” class. The book required was

Renovation of the Heart in "daily" Practice by Dallas Willard & Jan Johnson. Dallas Willard is a Protestant author and a major contributor to the Emergent Church Movement. He studied psychology, philosophy and religion. According to "About the Authors" on page 185 of *Renovation of the Heart in "daily" Practice*, the co-author Jan Johnson "holds a DMin in Ignatian spirituality and spiritual direction." In other words she has studied the practices of Ignatius Loyola, and uses her understanding to guide others in their spiritual experience with God. She has written many articles, and in one called *Contemplation: No Better Place To Be than With God*, she openly talks about her experience in contemplative prayer and *lectio divina*, apophatic contemplation and meditation, which are all methods of Loyola's spiritualism for encountering God. She also expresses high regard for saints, monks and other Catholic mystics.

Ellen White gives us some counsel about what we should think of this, "I am given words of caution for the teachers in our schools. The work of our schools should bear a different stamp from that borne by some of the most popular of our institutions of learning. Many of the textbooks used in these schools are unnecessary for the work of preparing students for the school above. . . The education needed is that which will qualify students for practical service, by teaching them to bring every faculty under the control of the Spirit of God. The study book of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

"The Lord requires our teachers to put away from our schools those books teaching sentiments which are not in accordance with His word, and to give place to those books that

are of the highest value. He will be honored when they show to the world that a wisdom more than human is theirs, because the Master Teacher is standing as their instructor.

"There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth. Let not any suppose that a study of books which will lead to the reception of false ideas, is valuable education. Those ideas which, gaining entrance to the mind, separate the youth from the Source of all wisdom, all efficiency, all power, leave them the sport of Satan's temptations. A pure education for the youth in our schools, **unmixed with heathen philosophy**, is a positive necessity.

"We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief." *Counsels to Parents, Teachers, and Students*, 389.

The point in that last paragraph is important. We shouldn't be planting even one tiny seed of infidelity in the minds and hearts of our students!

"Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be **seeds of sin.**" *Counsels to Parents, Teachers, and Students*, 385.

I see that our University teachers are not following this counsel, because they are requiring these spiritual formation books

in their classes. These books are mixed with heathen philosophy and are the seeds of sin.

An article titled *Formed in Christ* came out in *Adventist Review*, August 11, 2011 in response to concerns over spiritual formation in our college. Editor Bill Knott interviewed Andrews University Religion teachers Allan Walshe, Kathy Beagles and Joseph Kidder. I want to note a few concerns about the thoughts shared in this article.

Eve Wandering from Adam's Side

In the article the teachers deny teaching anything obviously bad or spiritualistic.

Allan Walshe says, "We can all say definitely and categorically that we do not teach or practice 'contemplative spirituality,' 'contemplative prayer,' 'apophatic contemplation or meditation,' which seeks a total emptying of the mind, New Age philosophies, Eastern religious practices, or any other nonbiblical practices that others borrow from Hinduism or Buddhism. We believe everyone should be vigilant not to allow these kinds of philosophies and practices to infiltrate the Adventist Church."

Whether or not their word is true when they say that they are not teaching the obviously spiritualistic practices I don't know. I dare say that most Adventists would not be fooled if their teachers tried to teach them how to go into "the silence" or an altered state of consciousness to look for spirit manifestations of God. But the first concern I have is about the more subtle influences—the seeds of sin that they are placing in the hands of the students and allowing into their minds.

The experience I had of seeing spiritual formation books for myself in the Andrews University bookstore caused me to do some thinking, and review my own reasoning

in the past. A few years ago I might have sympathized a little more with the teachers at Andrews and their defense of not teaching spiritual formation. I might have accepted their reasoning that they are able to thoroughly discern and sort out the bad from the good in the textbooks, and effectively teach only the "non-spiritualistic" parts. This is the reasoning of Joseph Kidder in the *Review* article, "Of course we screen these books. We point out what we agree with and what we don't agree with." Walshe also defends, "We also strongly believe that people should be warned about the subtle and not-so-subtle dangers in New Age philosophies and Eastern religion practices. We don't want these things infiltrating our church."

Are we any different than Eve when she found herself wandering from Adam's side? "On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them." *Christ Triumphant*, 21.

Eve decided that she had "sufficient wisdom and strength to discern evil and withstand it." We all know what happened after that. I believe that any one of us are in danger if we feel that we can effectively dismiss our fears of spiritual formation and try to discern the "subtle and not-so-subtle dangers" and errors within the spiritual formation disciplines and books. Can we really catch all the subtle influences toward error and warn of their danger? Can we expect God's blessing when we turn away from His

counsel? We just need to stay away from spiritual formation, because whoever follows these sentiments to their intended end, no matter how “harmless” each step seems along the way, will find that it leads to spiritualism.

On the surface it sounds like these teachers have good intentions. Quite honestly if I didn't know better, these books actually do look pretty innocent. My husband and I didn't have a lot of time to browse the books in the bookstore, but I spent a little time thumbing through several of them. At initial glance they look like well-organized books, written very eloquently, with many insightful and poetic thoughts about living the Christian life and experiencing a relationship with God. They talk about prayer, quiet time in contemplation of God, promote a better understanding of scripture, and plead with the reader to have a genuine spiritual experience. They talk of the selfless care we must give to others and the rewarding and fulfilling experience of reaching out to do these Christian duties. On the surface it really seems that they share a lot of our Adventist values in reflecting Christ to others. Nothing really scary or spooky jumped out at me.

So, what is the problem with it then? As I have learned about the standard of true education, and have learned the roots of spiritual formation and the way mystics intend to infiltrate our church and institutions of learning through subtle means, I now have a heightened sense of the dangers in these philosophies no matter how “innocent” the books seem. The books are full of non-Biblical philosophies and methods which we are warned against. I think these teachers have a responsibility to understand these matters and not be deceived or ignorant, thinking there

is no danger in studying books linked to the philosophies of spiritual formation. They are deceived to think that only a blatant exposure to spiritualism through contemplative prayer or other clearly spiritualistic practices is harmful. They forget that the devil is subtle! He is happy even if a small seed of error is planted, because he knows it has potential to grow big and choke out the good seed of pure truth.

The Writings of Infidel Authors

Read what Ellen White says in regard to this, “In order to obtain an education, many think it essential to study the writings of infidel authors, because these works contain many bright gems of thought. But who was the originator of these gems of thought? It was God, and God only. He is the Source of all light. Why, then, should we wade through the mass of error contained in the works of infidels for the sake of a few intellectual truths, when all truth is at our command?

“How is it that men who are at war with the government of God come into possession of the wisdom which they sometimes display? Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive. But because Satan has robed himself in garments of heavenly brightness, shall we receive him as an angel of light? The tempter has his agents, educated according to his methods, inspired by his spirit, and adapted to his work. Shall we co-operate with them? Shall we receive the works of his agents as essential to the acquirement of an education?

“If the time and effort spent in seeking to grasp the bright ideas of infidels were given to studying the precious things of the word

of God, thousands who now sit in darkness and in the shadow of death would be rejoicing in the glory of the Light of life.” *Counsels to Parents, Teachers, and Students*, 378.

Also in the same *Adventist Review* article these teachers, while saying that they extensively use Ellen White’s books in classes, still feel there is a lack of other Adventist materials regarding our relationship with God and spiritual nurturing. Therefore, they justify using authors of other faiths to supply the apparent lack.

Walshe says, “Until more recently there haven’t been a lot of Adventist authors writing on this topic. Some have, however, and their contributions have been important—even crucial—to meeting the need for spiritual nurture in the church.” Beagles adds, “But there aren’t many, and while some of them share the importance of a relationship very well, they lack the practical aspect that we need for our classes.”

I don’t want this article to be only a criticism of Andrews University or of specific people. I know some very consecrated professors there, and I care deeply about the University where I received my education. The truth is that I am actually very saddened by the experience I had while at the Andrews University bookstore.

The main point I want to emphasize addresses another concern I have. I see a problem when our professors feel that they don’t have adequate materials to teach our young people about spiritual nurture in the church and “practical and personal spirituality.” This idea not only hits home as a challenge for our churches and schools on a corporate level, but can also apply on a personal level for you and me. Do any of us need books on spiritual formation to help us with our spiritual growth, or to keep spiritual experience alive?

What I get out of all the aforementioned statements by Ellen White is this: The Word of God, our greatest Teacher, provides all that we need for personal spiritual growth. We don’t need books about spiritual formation, spiritual disciplines, spiritual guides, discipleship, contemplative prayer, meditations, etc. written by those of another faith in order to better understand the practical spiritual experience. The Bible is full of examples to draw from.

Also I can find many quotes in the spirit of prophecy which will help me to understand practical and personal spirituality. The following is just one example. “If piety was practiced “daily”, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the light? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them.” *Review & Herald*, December 21, 1886.

Since coming into the present truth message, I have been reading more of the Bible and Spirit of Prophecy, and as a result have grown in my appreciation for the pure Word of God. The Bible and Testimonies have become of high value to me, which makes the wisdom of the world and man fade into little importance. I think that is where we all need to be.

Do you thoroughly appreciate the Word of God and His Testimonies to us?

“Unless the sacred word is appreciated, it will not be obeyed as a sure and safe and

precious textbook.” *Fundamentals of Christian Education*, 134.

Do you believe that the Word of God and His Testimonies provide ALL that we need for our spiritual growth and practical application of our beliefs? Here is Ellen White’s response, “I took the precious Bible and surrounded it with the several Testimonies for the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line and precept upon precept.” *Testimonies*, volume 2, 606.

We have a wonderful promise in 2 Timothy 3:16–17.

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

We don’t need to go to other authors who dabble in mystic philosophies to learn how to grow spiritually. The Word of God provides all that is necessary to understand these matters.

John 5:39 says:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Eternal life is the highest attainment... we can find it in the scriptures. I want to close with a poem found in *Counsels to Parents, Teachers, and Students*, 385, which is Proverbs 22:17, 19–21. As you read it, consider what the Word of God means to you.

A Purer Fountain

Bow down thine ear, and hear the words
of the wise,
And apply thine heart unto My

knowledge.

That thy trust may be in the Lord,
I have made known to thee this day, even
to thee.

Have I not written to thee excellent things
In counsels and knowledge,

That I might make thee know the certainty
of the words of truth;

That thou mightest answer the words of
truth to them that send unto thee?

Two Foundations

We will begin our study of the two foundations that are addressed in God’s word by first considering the mystery of iniquity. The mystery of iniquity is a biblical subject which has been specifically marked as one of the subject which God’s people should understand.

“All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. . .

“There is no middle path to Paradise restored. The message given to man for these last days is not to become **amalgamated** with human devising. . .

“Those whom God has exalted to high positions of trust may turn from heaven’s light to human wisdom. . . . All who would possess a character that would make them laborers together with God and receive the commendation of God, must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world.” *Manuscript Releases*, volume 18, 30.

Sister White here employs the word “amalgamate” to identify mixture of the “message” and “heaven’s light” with “human wisdom” or “human devising.” The work of the mystery of iniquity is accomplished when God’s word is corrupted through a combination of His word with man’s word. Webster defines amalgamation as follows:

AMALGAMATE: To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary*.

The first characteristic which we are marking in the study of the mystery of iniquity is that the work which is accomplished for Satan's purposes that is expressed as the mystery of iniquity is accomplished through the mixture of truth and error. In reality it is impossible to mix God's word and man's word, and therefore the actual action is the placing of man's word above God's word. This is the basic definition of spiritualism. We have more to say of this later, but will continue now to simply place certain characteristics of the mystery of iniquity in place before we begin an application of the subject to our day and age. There are several distinctions of what the mystery of iniquity represents and we intend to set forth several of these and then proceed to identifying the mystery of iniquity as one of the waymarks that is manifested in every reform movement in sacred history.

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

One of the distinctions that should be noted is that in one sense Satan is the mystery of iniquity.

"Satan works with his crooked, deceiving power, and through strong delusions **he catches all who do not abide in the truth**, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth; **he is the mystery of iniquity.**" *Testimonies to Ministers*, 365.

We will consider the previous passage in more detail further into this study, but are

here simply noting that Satan is the mystery of iniquity. One of the reasons that we all "need wisdom carefully to search out the mystery of iniquity" is for our own protection.

"There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think themselves intelligent and well informed." *The Great Controversy*, 517.

The devices which Satan fears we shall become aware of are represented as the mystery of iniquity, and for at least two reasons; the accomplishment of God's will and our personal safety we "need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."

"These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?--No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. **Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time.**" *Review and Herald*, January 9, 1900.

If we are unfamiliar with how Satan accomplishes his work of deception we are in danger of being outgeneraled in our warfare to obtain eternal life. But though Satan at one level is the mystery of iniquity, the devices he employs to deceive are also the mystery of

iniquity.

“We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches **to pick flaws with the Bible** and with those who are working in Christ’s lines, and infidelity prevails everywhere. It is the mystery of iniquity, **the superhuman working of Satan**, bewitching human minds with his power.” *Manuscript Releases*, volume 8, 279.

The mystery of iniquity is therefore in one sense Satan himself, but in another sense it represents “the superhuman working of Satan.” The mystery of iniquity also represents that there is no excuse or justification for sin, for it is a mystery that a perfect being in a perfect creation would choose to sin.

“During Christ’s life, the warfare between him and the enemy was constantly going on. Every movement of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. **His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause.**” *Signs of the Times*, June 17, 1897.

We will end this short introduction to our study with a passage which provides insight into the struggle connected with the interaction of truth and the mystery of iniquity. It places this struggle in the period when the four winds have been held in check, which prophecy identifies as September 11, 2001. It marks that this struggle produces two

classes of worshippers as the wheat and tares of mankind come to the maturity necessary for Christ to finally return to take His faithful home. The passage warns us that the struggle is between truth and error, and those who present truth versus those that present error in conjunction with the application of force to accomplish their designs.

“Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous, indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels; a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellowmen who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.

“Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord’s appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded **through their rejection of truth** that they will accept the counterfeit. Humanity is hailed as God.

“One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. ‘In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.’

“There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtlety he gives to his

soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

“We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter’s power. But the world is ensnared. Satan’s skill is exercised in devising plans and methods without number to accomplish his purposes. **Dissimulation** has become a fine art with him, and he works in the guise of an angel of light. God’s eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan’s dictation to bring men under the control of men; and **fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God.** Whatever in our practice is not as open as day belongs to the methods of the prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.

“If men resist the warnings the Lord sends them, they become even leaders in evil practice; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man’s conception of righteousness and equity and impartial judgment, any device or precept that brings God’s human agents under the control of human minds, impairs their faith in God; it separates the soul from God; for it leads away from the path of strict integrity and righteousness.

“God will not vindicate any device whereby man shall in the slightest degree

rule or oppress his fellowmen.

“The only hope for fallen man is to look to Jesus and receive Him as the only Savior. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God, and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. **We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.**” *Testimonies to Ministers*, 364.

Sister White informs us that “dissimulation has become a fine art with” Satan, and that his subjects will employ this very technique.

DISSIMULATION, The act of dissembling; a hiding under a false appearance; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose. Dissimulation among statesmen is sometimes regarded as a necessary vice, or as no vice at all.

Let love be without dissimulation. Romans 12:9. *Webster’s 1828 Dictionary*.

DISSEMBLE, 1. To hide under a false appearance; to conceal; to disguise; to pretend that not to be which really is; as, I will not dissemble the truth; I cannot dissemble my real sentiments. 2. To pretend that to be which is not; to make a false appearance of. This is the sense of simulate. *Webster’s 1828 Dictionary*.

With this background concerning the mystery of iniquity we will continue this study in our next newsletter.

Children of Light Campmeeting

May 21-26, 2013

Join Wesley Smith and The Children of Light ministry in Burnsville, North Carolina for campmeeting! If you are interested in attending or just want some more information then check the website out at www.childrenoflight.org or call Becky Smith at: 828.284.7155. See you there!

20/20 Vision Campmeeting

Southern California

June 9-16, 2013

The west coast campmeeting is back by popular demand! The 20/20 Vision Campmeeting will be in the beautiful mountains of Southern California June 9-16, 2013, at well-known Camp Cedar Falls in Angelus Oaks. Our guest speakers will be

Advent Times' Errol Scott from Great Britain, Pastor Anthony Chornes of *IHBS Ministries* and Andre Knight, M.M.E. of *Messengers of the Covenant*. Plus, *Path of the Just's* own Darrio Taylor, Jamal Sankey, Manuel Carrasco, and Kevin Howard.

Information & Accommodations

The following prices include 7 nights, 20 meals, and study materials (if any). Ages 2-3 deduct \$20 per stay. Ages 1 and under stay free. Reservation deadline is Thursday, May 9, 2013. Payments made after May 9 will incur a late payment fee of 10% of total camp cost. We are operating on a first come, first served basis. Reserve your spot with a non-refundable \$50.00 deposit for each individual in your party — 1 & under are FREE. According to Camp Cedar Falls policy, no refunds will be issued due to cancellations made after Tuesday, April 9, 2013 (60 days prior to camp). If flying, please plan to arrive in Ontario, CA at Ontario International Airport (ONT) on the morning of Sunday, June 9, 2013 and plan to depart on the evening of Sunday, June 16, 2013. Shuttle service is arranged for these days, so please contact us with your flight itinerary ASAP. Shuttle service provided for Ontario Int. Airport ONLY. Round-trip transportation fee of \$25.00 is due at pickup.

Lodge - Double Occupancy

2nd Floor \$478.50

3rd Floor \$510.00

Lodge - Three or More

2nd Floor \$431.70

3rd Floor \$463.20

R.V. - \$365.00

Recreational Vehicles must be self-contained.

Restrooms nearby.

Rustic Cabins - Bunk beds, twin beds, heaters, electricity. Bath/showers nearby. Bring linens.

Large - \$258.00

Small - \$289.50

Contact Maria Sankey at (661) 821-2153 or camp@pathofthejust.org

Sierra Convocation Campmeeting

May 15-19, 2013

Join Jamal Sankey and Manuel Carrasco in Nevada City, California at the Sierra Convocation Campmeeting. Want to know more about registration, cost, and the exciting medical missionary presentations that are going to be happening there? Then check the website out at www.sierraconvocation.com. or call Kathy Brown at: 530.832.4988. This is a campmeeting you won't want to miss!