

July 17, 2014

**Yesterday we received the Public Statement regarding Elder Pippenger and Future for America:**

In the treatise, there is a history represented. I do not fully agree with the evaluation that was made of what took place during that time; however, I do acknowledge that the sequence presented of that history is probably fairly accurate. Nevertheless, there are most certainly elements that were left out, and slants and inferences that were included. Such things are expected when men take up the weapons of public warfare. I will refrain from “tit for tat,” and I am willing to allow this statement to be compared with the record that the angels of Heaven documented—and we know that the angels make no mistakes and they keep their records isolated from any unholy human emotion.

Those that formed this confederacy and prepared the treatise have failed to provide any evidence that my identification of the history of 9/11 to the Sunday law in the recent newsletters is erroneous.

I contend that if those who have formed this confederacy would have surveyed the field of this movement, they could have and should have discerned the many voices that have taken it upon themselves to develop and present prophetic models that deny the rules of prophetic principles adopted by William Miller, and endorsed by Ellen White. From my understanding, when individuals identify themselves as leaders in this movement, they have a subsequent responsibility to recognize errors, and to work to correct them.

“If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to understand what he sends us. He has given direction by which we may test every doctrine,—‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ [Isaiah 8:20.] But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point simply because it does not agree with your ideas.” *Testimonies to Ministers*, 111.

In the frustration expressed in the treatise concerning these individuals’ perception of my character and of my past actions, they insist that I have identified them as the false disciples of 9/11. But, they have yet to provide a rebuttal to any of the doctrinal logic I have been setting forth in recent newsletters concerning the prophetic history represented from 9/11 through the Sunday law. If I am wrong, I should be presented with clear biblical passages that identify this error (or errors), so that I can repent and correct my fault. If I am correct, this very principle should be acknowledged.

I am certainly open to criticism on the attempts I have made in hope of conveying my understanding of the prophetic record in terms of clarity in writing newsletters. But, this is secondary to the issue regarding the true or false doctrinal conclusions that I possess. Granting that I may have been unclear in my representation of the false disciples of 9/11 and the fanaticism of the false applications of prophecy that are now swirling through this movement, I will try and clarify this point a little further in a brief fashion.

We have been informed that the fanaticism that impacted the Millerite movement leading up to the Great Disappointment appeared after the first disappointment—which also marks the tarrying time of the history in fulfillment of the parable of the ten virgins. We are further told that the fanaticism disappeared when the message of the Midnight Cry arrived.

“It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position.** The preaching of the first angel’s message **and** of the ‘midnight cry’ tended directly to repress fanaticism and dissension.” *The Great Controversy*, 398.

The first angel’s message was empowered on August 11, 1840, and the first disappointment arrived on April 19, 1844. The Midnight Cry arrived at the Exeter camp meeting August 15, 1844. Therefore, from April 19, 1844—which marked the arrival of the tarrying time until the Midnight Cry of August 15, 1844—fanaticism raised its ugly head in the Millerite movement. That history, as is our history, was a fulfillment of the parable of the ten virgins.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

Consequently, when the tarrying time arrived at the end of the world, fanaticism had indubitably arrived—God’s word never fails. Many of the men—if not all of the men—that signed the treatise had at least at some point believed that 9/11 marked the arrival of the “day of the Lord.” At least two of those men have recently acknowledged that 9/11 does not mark the arrival of the “day of the Lord,” but that it actually marks the arrival of the tarrying time in our history.

The writings of Ellen White repeatedly warn of a satanic attempt to move or destroy the waymarks of the Millerite history, and I contend that the three primary waymarks are those that are represented in the parable of the ten virgins. There are other waymarks that will be attacked and they must be guarded; but the tarrying time, the Midnight Cry, and the closing of the door are perhaps the three most important waymarks that will come under attack.

I would further contend that if we do not know the difference between the closed door in the parable—which marks both the Sunday law and the “day of the Lord” in our history—and the tarrying time in the parable—which began at 9/11—then it is virtually impossible for your spiritual sensibilities to discern that fanaticism has entered this movement since 9/11. (In fact, one of the current primary fanatic positions holds the idea that 9/11 is not the tarrying time.) Those who appear uncertain about these waymarks are labelling my work in identifying the existing false applications of prophecy as fanaticism. If what I am teaching is false, it would behoove any professed watchmen upon the walls of Zion to know and to explain why this teaching is fanaticism.

“The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light.” *Selected Messages*, book 2, 101–102.

“Today Satan is seeking opportunities to tear down the **waymarks** of truth,—**the monuments that have been raised up along the way**; and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth.” *Gospel Workers*, 104.

I invite those that are professing to be the watchmen in this history to step down off of the soap box and climb up into the watchtower, and begin fulfilling the responsibility of guarding the flock from the wolves that are now moving among the sheep. I make the claim about the wolves not only because I am aware of many men who are now teaching foolishness, which I perceive to be error, but based upon the principle that all of the prophets speak more for our time than for the days in which they lived.

Therefore, based upon that prophetic truth—in connection with the prophetic fact that at the arrival of the tarrying time on 9/11 fanaticism began—all of the biblical warnings in God’s word regarding false teachers and wolves in sheep’s clothing has become present truth.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. 2 Timothy 4:2–4.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter 1:19–2:3.

I would offer this for your reflection as you consider the treatise. I have been, and still am, open for correction in how I am approaching the application of God’s prophetic word. Where is that correction? I find absolutely no elevated brotherly love demonstrated when we allow men to teach errors simply because they are our longtime friends, or are in some type of working relationship with us.

If those that wish to warn the world of the dangers of my unholy and unsanctified influence would turn the weapons of their warfare away from my personality and character and begin to fulfill their responsibility of rightly dividing the Word of truth and thereafter demonstrate to those now being drawn into this foolish mud fight why I am a teacher of error, they would have easy access to perhaps four hundred hours of recorded prophetic material and hundreds of pages of written material that should provide them with enough evidence to prove in a convincing way why the ideas I present are not biblical. When you produce those errors, I intend to public retract those errors.

Some of the individuals in this confederacy that have led their readers to believe that they have had a close and long-term personal relationship with me should know themselves that the easiest way to move my understanding of biblical truth is through an application of a “Thus saith the Lord.” If it is important for this confederacy to continue this public and disgraceful saga, then by all means, correct the erroneous ideas you find presented within the newsletters that have apparently been such a trial for your ministries.