

July 8, 2014

**An open letter to those who have become agitated over the biblical injunction that calls for a solemn assembly within the house of the Lord in advance of the Sunday law:**

Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land **into the house of the Lord your God, and cry unto the Lord**. Joel 1:13, 14.

Gather yourselves together, yea, gather together, O nation not desired; **Before the decree** bring forth, **before** the day pass as the chaff, **before** the fierce anger of the Lord come upon you, **before** the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zephaniah 2:1–3.

The biblical command for God's people to gather together into His house—which is in Jerusalem, and is represented by the Seventh-day Adventist church at the end of the world—is to be applied before the occurrence of the Sunday law.

Over the past week or so, voices have been ubiquitously erupting and calling the wrath of God down upon myself and upon the ministry of *Future for America* for presenting the following concept: God's prophetic Word identifies that from September 11, 2001—when the judgment of the living and the sealing of God's people began—an internal gospel work is to be accomplished among the people of God in advance of the ingathering of the eleventh-hour workers that commences at the Sunday law.

The individuals that are now the most zealous in sounding the alarm about my apparent “apostasy” had, prior to the circulated emails, retracted their previously held doctrinal position of identifying 9/11 as the arrival of the “day of the Lord.” Once they were thoroughly presented with the fact that 9/11 does not mark the arrival of the “day of the Lord,” but rather the arrival of the “day of the Lord's preparation”, they took hold of that understanding, and this prompted their recant. They testified that they had then recognized the prophetic logic that there indeed was a time of preparation in advance of the Sunday law, which marks the beginning of the “day of the Lord”. They also came to understand that these prophetic days align with the instructions found in the fourth commandment concerning the day of preparation and the Sabbath. If you concur, you understand that the “day of the Lord” that begins at the Sunday law identifies the Sabbath day.

Although they arrived to the correct understanding of the “day of the Lord”, they exhibited their failure to make the logical leap to recognize that something needs to be accomplished during the time of the “Lord's preparation” in advance of the “day of the Lord”. Perhaps they assumed that the “day of the Lord's preparation” actually means “business as usual.” Though as Seventh-day Adventists in good standing, they know that the preparation day identifies a work that is to be done in advance of the Sabbath.

But, God's dealings with men are ever the same, and before any great work—the ingathering that is accomplished during the Sunday law crisis—there is a work of preparation that is to be accomplished.

‘Come up to Me into the mount,’ God bids us. To Moses, **before** he could be God's instrument in delivering Israel, **was appointed the forty years of communion with Him in the mountain solitudes. Before** bearing God's message to Pharaoh, he spoke with the angel in the burning bush. **Before** receiving God's law as the representative of His people, he was called into the mount, and

beheld His glory. **Before** executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, ‘I will proclaim the name of the Lord before thee,’ ‘merciful and gracious, slow to anger, and abundant in loving-kindness and truth; . . . and that will by no means clear the guilty.’ Exodus 33:19; 34:6, 7, A.R.V. **Before** he laid down, with his life, his burden for Israel, God called him to the top of Pisgah and spread out before him the glory of the Promised Land.

“**Before** the disciples went forth on their mission, they were called up into the mount with Jesus. **Before** the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel’s promise, and the days of prayer and communion in the upper chamber.

“Jesus, when **preparing for some great trial or some important work**, would resort to the solitude of the mountains and spend the night in prayer to His Father. A night of prayer **preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.**” *The Ministry of Healing*, 508, 509.

Before the Sunday law, which marks the arrival of the “day of the Lord,” a work of preparation is to be done among God’s people. God never changes and His dealings with men are ever the same.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God? Then will the Lord be jealous for his land, and pity his people. Joel 2:15–18.

All of the prophets agree with one another, and a clear example of this is evidenced when Joel’s command to blow a trumpet in Zion corresponds to a second witness found in the trumpet message of Isaiah.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

Isaiah identifies that the trumpet message for this time is directly applied to Seventh-day Adventists that need to overcome their sins before their probation closes at the Sunday law. Therefore, Isaiah’s trumpet message is simply another representation of the message to Laodicea.

“We must no longer remain upon the enchanted ground. We are fast approaching **the close of our probation**. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

“**Let the church arise, and repent of her back-slidings** before God. Let the watchmen **awake**, and give **the trumpet a certain sound**. It is a **definite warning that we have to proclaim**. God commands his servants, ‘Cry aloud, spare not, lift up thy voice like a **trumpet**, and **show my people their transgression, and the house of Jacob their sins**.’ The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must **arouse** to action. The Spirit of God can never come in **until she prepares the way**. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and

self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

“The work is before us; will we engage in it? We must work fast, we must go steadily forward. **We must be preparing for the great day of the Lord.**” *Review and Herald*, March 22, 1887.

Those that are raising their voices against the message identifying the time of the Lord’s preparation as a time for an internal work to take place among Seventh-day Adventists are not raising their voices against Jeff Pippenger, or the ministry of *Future for America*—they are raising their voices against God’s prophetic word. Since 9/11 the Lord has been entering into covenant with those that Isaiah likens to an “ensign” that is lifted up at the Sunday law crisis.

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.” *Review and Herald*, February 26, 1914.

When Christ entered into covenant with ancient Israel in the beginning of their history during the time of Moses, there was a period of forty years where God interacted exclusively with His chosen people.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

At the end of ancient Israel, when Christ was entering into covenant with the Christian church, there were seven years that God interacted exclusively with His chosen people.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

When God was entering into covenant with modern Israel in the Millerite time period, God interacted exclusively with His chosen people from October 23, 1844 through 1850.

For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

“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.

The three prophetic witnesses of the covenant histories of Moses, Christ, and the Millerites identify that when God renews His covenant with modern Israel from 9/11 to the Sunday law, there will be an exclusive interaction that takes place between God and His chosen people. The three lines of Moses, Christ, and the Millerites provide a very detailed identification of why the reception of the Laodicean message precludes the work of public evangelism.

The “attack” that exploded immediately after we placed this truth into the public record at our recent camp-meeting marks one of the primary prophetic characteristics found in these three lines. Those of you that have never heard of me or *Future for America* might very well assume from the rhetoric that whatever this matter is about, it is so convoluted that you need not take time to investigate it one way or another. Those of you that have had an issue to settle with me for some time may very well rejoice that I am finally getting my dues. Those of you that were open to the ideas that we have presented upon prophecy in the past might suddenly decide that you need to re-evaluate whether your former reception to our voice was reasonable or not. But, whether or not you fall into one of these three categories or some other category, there is at least one thing that I will leave you with:

None of the zealous rhetoric that has taken place over the past week or so has introduced one biblical argument to identify why the claims I am making from the prophetic lines is incorrect. Go ahead

and re-read those emails. They are by and large exposés on my many character defects. Yes, there are some individuals that have offered *Spirit of Prophecy* passages on the work of public evangelism, but those considerations are amply addressed in the public presentations at our most recent camp-meeting that ignited this current firestorm. And the answers that were provided in that camp-meeting are supported by inspiration.

It is true that I am now presenting that Adventism is to be gathering together into a holy convocation in preparation for the great harvest ingathering of the Sunday law crisis. I find William Miller's words fitting to this point—in the final sentence of his thirteenth rule of prophetic interpretation he writes, "For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed."

The pope is now calling for Sunday laws, and the normal secular news organizations are presenting his call to their audiences. Radical Islam is on the verge of establishing a modern empire in the Middle East. The great modern powers of Russia and China, and the lesser powers in the Middle East, North Korea, and some in South America are rattling their sabers. The stock market is rising, rising, rising while the Catholic immigrants are flooding over the borders of the southern United States. The civil government in the United States, and no doubt the entire world, is paralyzed by corruption and worldly philosophies. Murders and crimes are becoming more bizarre. Earth quakes, volcanoes, and catastrophic weather disasters are now commonplace.

At this very time, the Seventh-day Adventist church is celebrating, ordaining women, and requiring employees to receive instruction in Jesuit hypnotic practices, and on and on. History doth agree with the prophetic record that the Sunday law is about to happen. History and prophecy are also demonstrating the fact that Seventh-day Adventism is totally unprepared for this event. Yet the prophetic message that identifies that we are now to cease from our own works, repent in sackcloth and ashes with tears between the porch and the altar, and seek the remedy offered to the Laodicean people is being attacked with the venom of a serpent!

I have found that there are many men that are teaching error, whose characters are in no way representative of what the high calling of Christ Jesus requires. In spite of this fact, I have also found that these teachers of error are better addressed by identifying their teachings as error through a presentation of the truth of God's word.

My understanding of this argument over the work that is to be accomplished among God's people in the closing scenes of the investigative judgment just before the Sunday law is that it will create a separation where those that stand upon the truth are to become the minority. Because of this prophetic fact, I do not expect many to candidly investigate this subject. However, I will leave you with a thought concerning your position if you have read this far into this open letter and possess a contrary opinion: since when was a message purportedly from God's word to be evaluated by the criticisms thrown against the characters of those that present that purported message of God?

Were the majority against the message of Noah? Does that history illustrate the end of the world? Were the majority against the message of Moses? Was that history an illustration of the end of the world? Were the majority against the message of Christ, and did that history illustrate the end of the world? Were the majority against the message of William Miller, and did that history illustrate the end of the world?